

The Time of The End

**The End of Man's Day
The Beginning of the Lord's Day**

**Volume IV
(Revelation 20-22)**

**A Study about the
Book of Revelation**

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Revelation chapter twenty presents, in a very succinct manner, events at the beginning, during, and immediately following the Lord's Day — Christ's 1,000-year reign over the earth.

Very little about the thousand years is stated in this chapter, for everything has already been stated in Moses, the Psalms, and the Prophets. Anything in addition would be superfluous material, *and the Old Testament does NOT contain superfluous material. EVERYTHING has been placed in its particular location, from Genesis to Malachi (with the N.T. following suit), for a Divine purpose.*

And that purpose is seen being referenced in this very succinct manner near the close of Scripture, in Revelation chapter twenty.

The thousand years are mentioned six times in Rev. 20:3-7, and numerous Bible students see these five verses as the only place in Scripture where the thousand years are mentioned.

Then, many of these individuals, resulting from this erroneous way of looking at the matter, spiritualize these six references to the thousand years, doing away with the Lord's millennial reign altogether.

BUT, "What saith the Scriptures!" NOT, "What saith the Bible students!"

Note the quotation from Nathaniel West's book, *The Thousand Years in Both Testaments*, on page thirteen in the first chapter of this fourth volume of the book, along with the comments following this quotation and the nine subsequent chapters in this fourth volume of the book.

These nine subsequent chapters form a commentary on a line from Nathaniel West's statement:

“...if ‘the thousand years’ are not in Moses, the Psalms, and the Prophets they have no right to be in John.”

This fourth and closing volume of the book will deal mainly with Revelation chapter twenty, *NOT* with chapters twenty-one and twenty-two.

And the reason for this is very simple:

The whole of preceding Scripture moves toward that seen in chapter twenty, *NOT* toward that seen in the succeeding two chapters. And this will become evident as one moves through the different chapters in this fourth volume.

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Volume IV
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“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24:21-23).

“Thus saith the Lord of hosts; It shall come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech. 8:20-23).

Cover Photograph: 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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Foreword

The end of the Book of Revelation takes the reader to a point already foretold, *NOT ONLY at the beginning of both Testaments BUT throughout both Testaments*. This is simply the way that God has structured His Word.

Thus, in this fourth volume of the book, *We're NOW at the point toward which ALL Scripture moves. We're NOW past the six days and find ourselves IN the seventh day*.

As some like to express matters, though seen more in the secular world: "Its been quite a ride," particularly that revealed in the preceding nineteen chapters of this book!

These nineteen chapters begin with:

The removal and judgment of all Christians (1-4a).

Angelic rulers relinquishing their crowns, with a view to Christians having been shown worthy at the judgment seat wearing these crowns (4b).

And these nineteen chapters continue with:

Christ taking the scroll containing God's redemptive terms for the heavens and the earth from His Father's right hand (5).

These terms being carried out through Christ successively breaking the seals of the scroll (6-19).

At the end of chapter nineteen, also at the end of chapters ten and fourteen (because of the way that the book is structured), one finds himself *NOT ONLY* at the end of Daniel's seventy-week prophecy (9:24-27), with the prophecy completely fulfilled, *BUT ALSO* at the end of the seventy-five days which follow the completion of Daniel's seventy-week prophecy (12:11-13).

The Book of Daniel is about the Times of the Gentiles, *FROM* its beginning during the days of Nebuchadnezzar, the first king of Babylon, *TO* its end during the days of Antichrist, the last king of Babylon (2:31-45; 7:1-14; 9:24-27).

THEN, the Book closes with the destruction of this final form of Gentile world power and the blessings which follow during the ensuing Lord's Day (11:21-45; 12:11-13).

And that's where we find ourselves in the Book of Revelation — *at the very END of the Book of Daniel, FOLLOWING the seventy-five days, in the Lord's 1,000-year day.*

The Book of Daniel, having to do with the Times of the Gentiles and that which would follow is *NOW BOTH history and reality.*

The Times of the Gentiles are NOW history, and that which follows is NOW being realized.

The 1,000-year Messianic Era is NOW being realized!

So, let's look at it!

1

The Millennial Reign

Living and Reigning with Christ
Not Living and Reigning with Christ

“And I saw an angel come down from heaven, having the key of the bottomless pit [the abyss] and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit [‘the abyss’], and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:1-6).

That revealed in the first six verses of Revelation chapter twenty can be divided into three interrelated sections:

- 1) *The binding and incarceration of Satan (vv. 1-3).*
- 2) *Judgment, followed by two resurrections (vv. 4-6).*
- 3) *The one-thousand-year reign of Christ and His co-heirs (vv. 4-6).*

And matters pick up *EXACTLY* where events at the end of chapter nineteen left off (the Beast and False Prophet taken and cast into the lake of fire, and the corresponding destruction of Gentile world power [vv. 17-21]).

The Binding and Incarceration of Satan

In the first three verses of chapter twenty, a powerful angel (seen earlier in the book, in ch. 9 [vv. 1ff]) comes down from heaven with two things in his possession:

- 1) “The key of the bottomless pit [Gk., *abussos*, ‘the abyss’].”
- 2) And, “a great chain in his hand.”

“The abyss” is *the underworld*. This is the place of *the dead*, synonymous, at least in part, with *Sheol* or *Hades* (Rom. 10:7; Eph. 4:9, 10; Rev. 17:8).

This is also the place *where particular fallen angels were/are confined* (Luke 8:31; I Peter 3:18-20; Jude 6; Rev. 9:1-11).

And the chain which this angel has in his hand is not just any chain, but “a great chain,” sufficiently strong to hold the powerful one being bound for 1,000 years.

The particular angel assigned this task can only be a *very powerful angel*, for he takes *another powerful angel (Satan)* and not only binds him with this chain but casts him into the abyss and seals it over.

The one being chained and bound in the abyss is referred to as “a king” over other angels in the abyss, and as “the angel of the bottomless pit [“the abyss].”

He is the one whose name in the Hebrew language is “Abaddon,” and in the Greek language is “Apollyon,” both words meaning, *DESTROYER* (Rev. 9:11).

(According to II Cor. 11:14, Satan appears today as “an angel of light.” But one day the mask will be removed, and he will be seen in a completely true revelation of himself, as “Abaddon”/“Apollyon,” *the DESTROYER*.

And in that coming day when the masks worn by both men and angels have been removed, *revealing everything in a completely naked respect, Satan will be bound in a place void of light, openly revealed to all in a completely opposite respect to the way he seeks to make himself known today* [Isa. 14:15-17; Ezek. 28:16-19].)

Satan will be kept chained in the sealed abyss for 1,000 years, during which time God’s Son, with His co-heirs, will exercise the rights of the firstborn and reign over the earth.

ONLY after Christ’s 1,000-year reign has been completed will there be a return to the abyss to unseal the abyss and loose Satan, for a purpose seen in Rev. 20:7-9 (covered in Ch. XI in this fourth volume of the book).

The whole of the matter — carrying one through the entire sequence of events (the destruction of Gentile world power, the binding of Satan [which can only include his angels as well], the 1,000-year reign of Christ, and the loosening of Satan) — was stated in a succinct form by Isaiah over 2,700 years earlier:

“And it shall come to pass *in THAT day*, that the Lord shall punish the host of the high ones that are on high [Satan and his angels] and the kings of the earth upon earth [Gentile world powers].

And they [the powers previously mentioned — Satan and his angels, along with slain Gentile powers] shall be gathered together, as prisoners are gathered in the pit [Heb. *bor*, ‘prison,’ ‘dungeon’], and shall be shut up in the prison [for 1,000 years]. And after many days shall they be visited [after the 1,000 years Satan and his angels will be loosed and subsequently dealt with; and the Gentile powers will be resurrected and judged (Rev. 20:7-15)].

THEN [reflecting back on events during the 1,000 years], the moon shall be confounded, and the sun ashamed [all lesser governmental powers (existing governmental powers among the nations in that day) will recognize that stated in Isa. 2:1-4 — ‘the mountain (the kingdom) of the Lord’s house...established in the top of the mountains’ (above all the world’s kingdoms)], when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously [*lit.*, ‘before His elders, Glory’ (His coming Glory, during the 1,000 years)]” (Isa. 24:21-23).

(*The Lord before His elders* in the last verse is an apparent reference to the Lord in the midst of the Jewish people, for the scene is earthly, in Mount Zion, in Jerusalem [*cf.* Ps. 2:6ff; Joel 2:27ff].)

Otherwise, if a heavenly scene were in view [though it isn’t], this could only refer to the Lord in the midst of His co-heirs, *et al.* in the heavens [*cf.* Matt. 8:11; Heb. 11:13-16; Rev. 1:13, 20].)

Judgment, Two Resurrections

Revelation 20:4-6 deals *with individuals executing judgment from thrones, and with two resurrections.*

As will be shown, executing judgment from thrones in this text is synonymous with *reigning from thrones*; and the two resurrections are inseparably related and occur at two different times, 1,000 years apart.

And it is clearly revealed from the context that this judgment and one of the two related resurrections are events which have to do with the 1,000 years, also spoken of in these verses.

1) Judgment from Thrones

“Judgment” is sometimes used in a synonymous sense with *REIGNING*. For example, in Matt. 19:27, 28, note Peter’s statement and question, along with Christ’s response to not only Peter but to all twelve disciples:

“Behold, we have forsaken all, and followed thee; what shall we have therefore?”

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

During the Millennium, the twelve disciples will sit on twelve thrones judging the twelve tribes of Israel (which *can ONLY* be viewed as *extensions of Christ’s throne, with the power emanating from His throne* [Rev. 3:21]). And, in this respect, the Millennium can be viewed as 1,000 years *of judging*, with Christ and His co-heirs ruling the nations with a rod of iron (*cf.* Ps. 2:6-9; Rev. 2:26, 27).

But who are those seated on thrones in Rev. 20:4, to whom regal power and authority will have been given at this time? Those allowed to ascend these thrones are referred to only as “they,” and there is seemingly no antecedent to the pronoun to tell us who is being referenced.

Pronouns, such as “they” in this verse, are sometimes used in the place of preceding, identifying substantives.

BUT, a pronoun, used in this manner, *could NOT* stand alone in Scripture. *There would have to be an antecedent*, for Scripture *has NOT* been structured in a manner where man

is left to his own interpretation, which the absence of an antecedent would necessitate.

God has simply NOT put His Word together in this manner.

The verse goes on to tell the reader *who* is being referenced by “they.”

It is the Tribulation martyrs in the latter part of the verse, seen back in the latter part of chapter seven (vv. 9-17), also briefly referred to in chapters twelve through fifteen (12:11; 13:15; 14:12, 13; 15:2-4).

And, in relation to the antecedent of the pronoun being that far removed from those being referenced, bear a couple of things in mind.

Those having previously been slain (referred to by “they,” and identified in the remainder of the verse) had been slain throughout the time covering the latter part of the Tribulation, throughout the past three and one-half years. Thus, *in relation to time*, events in Rev. 20:4 occur very shortly after the conclusion of time covering the Tribulation saints being martyred.

Then, something else should be considered.

With God, both the past and the future exist during *present time*. Thus, with God, the antecedent of a pronoun *could ONLY be something existing during the same present time seen in the pronoun, NOT something removed from the pronoun by time.*

Note Eccl. 3:14, 15 in this respect:

“I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.

That which hath been is now [the past seen as *present*]; and that which is to be hath already been [the future seen as past, which makes it *present* as well]; and God requireth that which is past [*lit.*, ‘and God seeks that which has been pursued’ (which again makes it *present*)].”

Thus, the identity of those occupying thrones in Rev. 20:4, to whom “judgment” will be given, is easily determined. The complete text, along with the context, makes this quite clear.

2) Two Resurrections

Revelation 20:4-6 deals with *two resurrections* — one occurring before the Millennium, and the other occurring after the Millennium. And, as will be shown, the thought of bodily resurrection is *NOT what is in view* through the use of the Greek word *anastasis*, translated “resurrection” in verses five and six.

(The word *anastasis* appears forty-three times in the Greek N.T. And, as in Rev. 20:5, 6 [which is the only place this word appears in the Book of Revelation], this is the word translated “resurrection” different places throughout the N.T.

Anastasis is a compound word formed by prefixing a preposition [*ana*, meaning “up”] to *stasis* [meaning, “to stand”]. Thus, the word *anastasis* means “to stand up,” with the thought behind the English word “resurrection” having to do with the impartation of life, allowing the dead to *stand up*.

And, when used in the sense of being raised from the dead in the N.T., the word applies *ONLY to the body, to the material part of man* [for that is the only part of man which dies today]. The body *stands up*, with the thought of *life* understood within the meaning of the word *anastasis* itself.)

Anastasis is used three different ways in the Greek New Testament:

1) The word is used referring to the resurrection of the body. With only several exceptions (*cf.* Heb. 11:35), this is the way that the word is used throughout the N.T.

2) The word is used in Luke 2:34, translated “rising again,” referring to a spiritual deliverance of the Jewish people.

3) The word is used in Phil. 3:11, translated “resurrection,” but with an additional preposition (*ek*, meaning “out of,” not seen in most English translations) prefixed to the word (forming *exanastasis* [in Greek, the letter ‘k’ becomes ‘x’ when prefixed to a word beginning with a vowel]).

Philippians 3:11 is the only place in the New Testament where *anastasis* appears with the preposition *ek* prefixed to the word, making the word to literally mean “to stand up out of.”

And, contextually, *the word has NOTHING to do with bodily resurrection* in this text.

Rather, the word has to do with one group of individuals *standing up out of* another group of individuals, with the context clearly relating the matter to that which awaits both faithful and unfaithful Christians at the judgment seat.

One group (the faithful, the overcomers) will *stand up out of* the other group (the unfaithful, the nonovercomers).

(*Anistemi*, the verb form of *anastasis* [formed from *ana* (“up”) and *histemi* (“to stand”), which can only carry the same meaning as *anastasis*] is used one hundred eleven times in the Greek N.T. And, unlike *anastasis*, the word *anistemi* refers to bodily resurrection only about thirty of these times.

In most instances the word does not refer to the dead at all but to living individuals rising up in both literal and non-literal senses [e.g., Matt. 9:9; 12:41; 17:9; 20:19; 22:24; 26:62].)

As will be shown, textually and contextually, *one group of Christians standing up out of another group of Christians* in Phil. 3:11 is *EXACTLY* what is in view in Rev. 20:4-6 relative

to one group of Tribulation saints standing up, with the remainder of the Tribulation saints not being allowed to stand up at this time, though they will be allowed to stand up at a later time (after the 1,000 years).

Bodily resurrection is in view in these verses *ONLY* in the sense that it is understood to have occurred prior to the exercise of judgmental rule in verse four — the same as that seen in the judgment of the unsaved at the end of the Millennium in subsequent verses (vv. 11-15), where no mention of bodily resurrection is made either, though it would be understood to have occurred prior to judgment.

NEITHER the judgmental rule of the Tribulation martyrs *NOR* the judgment of the unsaved dead (vv. 4, 11-15) can occur *APART FROM* a resurrection of the bodies of those in view.

Individuals simply will *NOT* rule or be judged apart from the complete person being present, which necessitates a resurrection of the body (Dan. 12:2, 3; John 5:29; cf. I Thess. 4:13-18; Rev. 1:10-20).

In this respect, the word “lived” in Rev. 20:4, 5 is *NOT* a synonym for bodily resurrection, as it is often understood, for “lived” in these verses occurs subsequent to resurrection and judgment. Contextually, the word has to do with living and reigning with Christ during the 1,000 years.

Also, note John 5:29:

“And shall come forth [all in the graves]; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

The word “resurrection” in this verse is used in connection with both “life” and “damnation [*lit.*, ‘judgment’].” It is evident that neither word (*life, judgment*) refers to or has to do with bodily resurrection, referenced in the introductory part of the verse.

Life and judgment are opposite counterparts, and BOTH MUST be seen having to do with the SAME thing — BOTH having to do with Christ's reign, NOT with the resurrection of the body.

The word “lived” in Rev. 20:4, 5 would be separated from a resurrection of the body in this same sense, which is the sense seen through Christ's words in John 11:25 — “I am the resurrection and the life” (*cf.* Acts 2:24). The manner in which this is worded in the Greek text, “resurrection” and “life” *are NOT synonymous*, though “life” would have to be involved in resurrection (pertaining only to the body).

BUT, life in connection with the physical body is not the thought through the subsequent use of the word “life,” for this word (Gk., *zoe*, used one hundred thirty-four times in the N.T.) is not only used in a separate sense from “resurrection” but is used throughout the New Testament pertaining more to the *WHOLE man, NOT just the body.*

The word “lived” is *NOT ONLY* associated with Christ's reign in Rev. 20:4 *BUT* is referred to as “the first resurrection” in verse five.

That is, it is referred to as *one group of previously judged individuals standing up in relation to Christ's rule and reign, with another group of previously judged individuals NOT being allowed to stand up at this time, being denied a part in Christ's rule and reign.*

A second standing up — those not being allowed to stand up before the Millennium, “the rest of the dead” — is clearly stated in verse five. And this standing up will occur ONLY after the Millennium.

The word “again” (KJV) in verse five should not be in the translation.

That is, the verse should read:

“But the rest of the dead lived not until the thousand years were finished. This is the first resurrection.”

(The word “again” appears in a couple of Greek texts, including the Textus Receptus, the main Greek text used for the KJV, which accounts for the KJV translation.

However, the vast majority of Greek manuscripts do not have the word “again” in this verse. And, resultingly, almost any English translation since the 1901 ASV does not include this word.

Beyond the preceding, contextually, it is evident that the word does not belong in the text. If in the text, the words “lived” and “resurrection” would have to be viewed as synonyms and relate to *bodily resurrection, for living bodily would be something that the individuals in view would do again.*

This though is not the case in the text. These individuals *had NEVER lived in the sense seen here. BUT, they will live in this sense after the 1,000 years.*

Saved individuals not living and reigning UNTIL following the 1,000 years is dealt with in the concluding chapter of this book, Ch. XIII in this fourth volume of the book.)

Then, further textual evidence that “lived” is NOT synonymous with *bodily resurrection* in these verses can be seen in a mention of “the second death” NOT having power over those who live and reign with Christ, though there is a clear inference that it will have power over those not living and reigning with Christ.

“The second death” was previously seen in connection with Christians overcoming or being overcome in the message to the Church in Smyrna (2:11).

The promise given to this Church was that overcoming Christians WOULD “NOT BE hurt of the second death.”

BUT, the clear inference in the promise to overcoming Christians was that non-overcoming Christians WOULD BE hurt of the second death (ref. Vol. I, Ch. IX, in this book).

And *EXACTLY* the same thing is seen in Rev. 20:4-6 relative to Tribulation saints and “the second death.” Tribulation saints who had died, been raised from the dead, and judged are in view.

Those overcoming (as seen in vv. 4-6) will be the ones standing up, with “the second death” *having NO power over them.*

And *EXACTLY* the opposite will be true for those not overcoming in this manner. They *will NOT* be allowed to stand up (*in a regal* respect) *UNTIL* after the 1,000 years, with it clearly inferred that “the second death” *WILL have power over them* (cf. Rom. 8:13).

(Note that *millennial verities*, *NOT eternal*, are in view throughout Rev. 20:4-6. The passage is dealing with *two types of saved individuals coming out of the tribulation*, just as Rev. 2:11 is dealing with *two types of Christians removed from the earth before the Tribulation.*

And in relation to both groups, *judgment pertains to individuals EITHER overcoming OR being overcome, the second death EITHER NOT having OR having power over them, and the entire matter is with a view to these individuals EITHER ruling and reigning OR NOT ruling and reigning with Christ for 1,000 years.* Matters pertaining to eternal salvation *are simply NOT dealt with in EITHER passage.*

For additional information on “the second death,” refer to Appendix II in this fourth volume of the book.)

The One-Thousand-Year Reign of Christ

It is often stated that Rev. 20:1-7, where the 1,000 years are referred to six different times, is *the ONLY place in all Scripture* that one can find mention made of the length of this future period of time, the Messianic Era.

However, a statement of that nature is quite misleading and NOT true at all.

The matter is as stated by Nathaniel West in his book, *The Thousand Years in Both Testaments*, written over one hundred years ago:

“What we find in the New Testament as its outcome in respect to the ages and the kingdom has already lain in the bosom of the Old Testament from the beginning... Nothing appears in the later revelation that was not hid in the earlier, nothing in John that was not in Moses...”

If we study the eschatology [doctrine of last things] of the Old Testament, we will find the *Eschata* there identical with the *Eschata* of the New Testament, and the Eschatology of both Testaments the same...

Such is the organic and genetic character of revelation and of prophecy that if ‘the thousand years’ are not in Moses, the Psalms, and the Prophets, they have no right to be in John.”

A septenary structure, introduced in the opening two chapters of Genesis, pervades ALL Scripture. And within this septenary structure there are six days of restorative/redemptive work, followed by a day of rest.

God’s pattern concerning how He restores a ruined creation *has FOREVER been set forth in an established, unchangeable fashion at the very beginning of His Word, in the first thirty-four verses, in Gen. 1:1-2:3.*

This pattern was established through God’s restoration of the ruined material creation. And God’s subsequent work surrounding restoring ruined man following the fall in Genesis chapter three *MUST follow this established pattern.*

God, in His restoration of ruined man, is presently working six days. Then, following six days work, God will rest the seventh day, *EXACTLY as in the established pattern.*

And each day in the latter restoration is 1,000 years in length, in perfect keeping with “one day is with the Lord as a thousand years, and a thousand years as one day” in II Peter 3:8.

In this respect, note that II Peter is an epistle which has an internal septenary structure of its own [II Peter 1:15-18; 3:3-8; cf. Matt. 16:28-17:5]).

“The Sabbath” was given to Israel as a *sign* to keep this thought ever before the Jewish people throughout their generations during Man’s Day (Ex. 31:13-17).

Every time that the Israelites kept the Sabbath, following six days of work, *they were calling attention to that which God had set forth and unchangeably established in the beginning.*

They were calling attention to the fact that, *according to the unchangeable Word of God, at a future time God would rest one day, 1,000 years, following six days of restorative/redemptive work, following 6,000 years of restorative/redemptive work (cf. Heb. 4:1-9).*

And this septenary structure, pervading all Scripture, *allows for the numerous prophecies covering both Man’s Day (lasting 6,000 years) and the Lord’s Day (lasting a following 1,000 years) to be properly understood and placed in their proper perspective.*

Thus, *NOTHING further* than a simple announcement concerning the 1,000 years is needed in Revelation chapter twenty, for this 1,000-year period has pervaded the whole of previous Scripture, with everything moving toward this goal.

(For additional information on the preceding, refer to Chs. II-X in this fourth volume of the book.)

2

Directional Movement of All Scripture

After Two Days, on the Third Day
After Six Days, on the Seventh Day

(FROM the opening verses of Genesis chapter one TO the closing verses of Revelation chapter twenty, the whole of Scripture moves toward a terminal seventh day, a terminal seventh 1,000-year period, NOT to the unending ages beyond, seen closing Scripture in Revelation chapters twenty-one and twenty-two.

This directional movement of ALL Scripture has been set forth and unchangeably established at the beginning of BOTH Testaments and is subsequently seen throughout BOTH Testaments.

Note a succinct history of the heavens and the earth, along with that which still lies in the future, in the preceding respect.

When God had laid the foundations of the earth and then created the heavens and the earth [Job. 38:4; Ps. 102:25-27; Heb. 1:10-12], Satan and a great host of angels under his command were placed over this earth to rule this one province in God's kingdom [Job 1:6-2:6; 38:4-7; Ezek. 28:14].

BUT, the day came when Satan, apart from further Divine appointment, sought a higher position than the one originally delegated to him. And Satan led one third of the angels under his command to follow him in this God-dishonoring attempt.

Because of this, God reduced Satan's kingdom to a ruin:

“And the earth was without form, and void; and darkness was upon the face of the deep” [Gen. 1:2a].

The earth became a ruin, and the heavens were black, void of light.

But, God didn't leave things this way indefinitely.
Following an unrevealed period of time:

“The Spirit of God moved upon the face of the waters.
And God said, Let there be light; and there was
light” [Gen. 1:2b, 3].

God then worked four days, restoring the ruined creation, then two more days creating animal life in the sea, air, and land, then creating man to rule the province in the stead of Satan and his angels [Gen. 1:2b-28]

And this rule by man would occur on the seventh day within this septenary structure of days, within time, pointing to six and seven thousand years in that being foreshadowed — six days [6,000 years] of work, followed by one day [1,000 years] of rest.

THEN, the present heavens and earth would be destroyed, burned with fire, pass out of existence [“...the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat”].

And a new heavens and new earth would replace the present heavens and earth [II Peter 3:7-13].

The whole of Scripture *is about regality in relation to the PRESENT heavens and earth — FROM the time of its creation TO the time of its destruction — NOT about that which occurred preceding this time or that which will occur following this time.*

EVERYTHING moves toward a seventh day, a seventh 1,000-year period.

This period was introduced in the first thirty-four verses of Genesis, opening the O.T., then seen throughout the O. T.

Attention was then called to this period in the first sixty-two verses of John's gospel, opening the N.T., then seen throughout the N.T., being realized at the end of the N.T. in Revelation chapter twenty.

[*THIS is WHY* the Spirit of God used words having to do with “time,” *NOT* with “eternity,” when moving men to pen God's revelation to man.

The use of *olam* (Heb., O.T.), *aion*, and *aionios* (Gk., N.T.)—words incorrectly translated “forever,” “eternal,” or “everlasting” in most English translations — have been dealt with different places in the previous three volumes of this book.

Ref. to the author’s book, From the Beginning, Ch. I, for a discussion of these three words. Also see Appendix I in this fourth volume].

The first thirty-four verses of Genesis, continued in the first sixty-two verses of John’s gospel, form a foundational base upon which ALL subsequent Scripture rests.

ALL subsequent Scripture MUST occur WITHIN TIME set forth in that foreshadowed by the six and seven days in THESE thirty-four verses in Genesis, OR the first sixty-two verses in John’s gospel.

NOTHING in subsequent Scripture can move beyond THIS TIME, beyond that foreshadowed by the 6,000 and 7,000 years, for anything moving beyond this time would have NO foundational base to rest on.

EVERYTHING, even man’s salvation itself, is dealt with within time set forth by the foundational six and seven days beginning both Testaments.

The fact that man’s salvation is seen continuing in the new heavens and new earth is another matter entirely.

And the material which follows, forming this chapter of the book, will deal with these first thirty-four verses in Genesis, along with the same thing repeated beginning the N.T. in the first sixty-two verses of John’s gospel.

The former deals with the way that the O.T. is structured, and the latter deals with the way that the N.T. continues to be structured.

Subsequent chapters in this fourth volume will deal with different things from Moses and the Prophets in the O.T., and from the gospels, Acts, and Epistles in the N.T.

And it will be shown throughout these different parts of Scripture *that EVERYTHING rests upon its base* — in Gen. 1:1-2:3 and John 1:1-2:11 — *necessitating that EVERYTHING move toward that seen in Revelation chapter twenty.*)

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

Hebrews 4:1-11 deals with *a rest* which will be realized by “the people of God” during the seventh millennium dating from the restoration of the heavens and the earth and the creation of animals and man in the opening two chapters of Genesis (1:1-2:3).

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

1) The experiences of the Israelites under Moses, and later under Joshua (Heb. 3:2-19).

2) References back to God’s work and subsequent rest during the seven days of Genesis chapters one and two (Heb. 4:4; *cf.* Ex. 20:8-11; 31:13-17; Jer. 4:23-28).

3) The Sabbath given to Israel, which the nation was to keep week after week following six days of work (Heb. 4:9).

The experiences of the Israelites under Moses, and later under Joshua, during a past dispensation, form the *type*.

And the experiences of Christians under Christ, during the present dispensation, leading into the coming dispensation, form the *antitype*.

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

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

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

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

If a person understands these opening chapters correctly, he will understand how God has structured His revelation to man, allowing him to grasp numerous things which he could NOT otherwise understand.

HOWEVER, IF a person fails to understand these opening chapters correctly, the opposite will be true. He will have gone in an incorrect direction at the beginning, which can ONLY reflect negatively on his understanding of related matters in all future studies.

The preceding, for example, is the reason that many individuals fail to see the proper relationship of the Sabbath rest in Heb. 4:9 to God's rest following six days of work in Gen. 2:2, 3 (*cf.* Heb. 4:4). They attempt to relate this rest to something which Christians enter into during the present day and time, *which is a time prior to that foreshadowed by the seventh day, a time foreshadowed by events during days five and six.*

Or, this is the reason many individuals attempt to understand II Peter 3:8 in the light of Ps. 90:4. Contextually though, II Peter 3:8 *MUST* be understood in the light of the septenary structure of Scripture, introduced at the beginning in the opening two chapters of Genesis and referenced in the opening chapter of II Peter (*ref.* section on II Peter, pp. 40ff, in this chapter).

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

Then, the remaining section in this chapter will deal with the septenary structure as seen *in subsequent parts of Scripture*.

One MUST FIRST understand that which is revealed AT the BEGINNING!

THIS is the KEY!

ONLY THEN can an individual be in a position to move forward and properly understand the remainder!

“Was” or “Became”

It could go without saying that there has been a great deal of controversy over the years among theologians and Christians in general pertaining to *EXACTLY HOW* the opening two chapters of Genesis should be understood.

And it could also go without saying that, resultingly, confusion has reigned supreme in Christian circles concerning not only these chapters but the general tenor of the remainder of Scripture as well.

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

Those in one school view the six days in the first chapter as time revealing and describing God’s creative activity from verse one.

And those in the other school view these six days as time revealing God’s restoration of a ruined creation (*creation*

seen in v. 1, *a ruin of this creation* seen in v. 2a, and *God's restoration of the ruined creation* seen in vv. 2b ff).

Then, there is a variation of the second school which is held by quite a few individuals and could be looked upon as a third school of thought. Those holding to this view see Gen. 1:1 as other than an absolute beginning. They see this verse as an opening statement dealing with restoration, not creation.

That is, they see the verse dealing, not with God's creation of the heavens and the earth in an absolute sense (as most view the verse), but with the beginning of God's restoration (reforming, remolding, refashioning) of a previously perfect creation which had been reduced to a ruin (with the creation of the heavens and the earth per se not seen in these opening verses).

(Note that the "heavens" in Gen. 1:1 which were darkened, then restored, in Gen. 1:2a ff, *has to do with the heavens associated with the earth, NOT the heavens associated with the universe as a whole*. This would be the heavens extending from the earth out to the sun [a medium-size star], possibly including our entire solar system, *but NOT beyond*.)

For comments on the preceding, refer to "Beginning, Heavens, Earth," Appendix I, Vol. II, in this book.)

Much of the controversy surrounding the different views of Gen. 1:1, 2 is centered in the linguistics of verse two. Grammarians go back to the Hebrew text and deal with two areas in the text, and good Hebrew grammarians reach different conclusions in both realms:

- 1) The relationship of the three circumstantial clauses in verse two to that stated in verse one.
- 2) The meaning and use of the Hebrew word *hayah* in verse two (translated "was").

1) *The Three Circumstantial Clauses*

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

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

In the Hebrew text there is what is called a "waw" beginning verse two (a conjunctive or disjunctive particle [actually, a letter in the Hebrew alphabet, the *waw*, prefixed to a word], usually translated "and" in most English texts).

Some grammarians view this particle prefixed to the word beginning verse two *in a conjunctive sense* (showing a connection between v. 1 and v. 2), and other grammarians view it *in a disjunctive sense* (showing a separation between v. 1 and v. 2).

(The other two circumstantial clauses in verse two, beginning with "waws" as well, will be discussed later.

The Hebrew text of the Old Testament uses the "waw" more frequently in a conjunctive ["and"] rather than a disjunctive ["but"] sense.

Of the approximately 28,000 usages of this particle, some 25,000 appear to be conjunctive and some 3,000 disjunctive. Normally the context determines how the particle is to be understood.)

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

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

Understanding the structure of the Hebrew text after this fashion would necessitate viewing that which is described at the beginning of verse two as *the condition of the heavens and the earth at the conclusion of the action described in verse one.*

That is to say, God would have initially created the heavens and the earth (v. 1) in the condition described in verse two. Then the six subsequent days would have to be looked upon as time in which God, step by step, performed and completed His creative work introduced in verse one.

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

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

Thus, those who see God's perfect creation undergoing a subsequent ruin (from other Scriptures dealing with the subject) but also view the three circumstantial clauses in verse two as inseparably connected with verse one (in a conjunctive sense) are, in a respect, forced into a particular position concerning

the interpretation of the opening verses of Genesis.

They are forced into the position of seeing the actual creation of the heavens and the earth, and also the ruin of the heavens and the earth, as occurring at a time prior to Gen. 1:1, events which they would see as not being dealt with per se in the opening verses of Scripture at all.

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

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

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

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

And, viewing the verse beginning in a disjunctive sense of the preceding nature, there would be no connection between the first two verses of Genesis. Rather, a separation would exist instead.

Within this view, one would normally see verse one revealing an absolute beginning, with verse two (along with the verses following) revealing events occurring at later points in time.

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

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

2) The Hebrew Word "Hayah"

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

The etymology of the word is somewhat questionable (most look at the probable primary meaning of *hayah* as "falling" or "to fall"). Hebrew scholars though see the word used over and over in the Old Testament in the sense of "to be," "to become," or "to come to pass."

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

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

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

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

Hayah appears twice in verse three, translated "be" and "was" (KJV). And translating, "Let light *be* [or '*become*']: and light *became*," would actually best convey the thought of that which occurred.

Then note verses 5, 8, 13, 19, 23, 31. The word *hayah* appears two times in the latter part of each verse (both translated in a combined sense in the English text by one word — "were").

Translating literally from the Hebrew, using "was" in the translation, the text would read, "...And there *was* evening, and there *was* morning, [comprising] the first day... the second day...the third day," etc.

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

(Leupold, a Hebrew grammarian from past years, in his commentary on Genesis, appears to capture the overall thought of *hayah* to mark beginning and/or ending points in each day quite well by translating:

"...Then came evening, then came morning — the first day...the second day...the third day," etc.)

Then note the words, "...and *it was so*," at the end of verses 7, 9, 11, 15, 24, 30. "Was" in each reference is a transla-

tion of the word *hayah*, and it is easy to see that “became” rather than “was” would really provide a better description of that which occurred in each instance, translating, “...and it became so” (cf. “Let there be [a translation of *hayah*]...” [vv. 3, 6, 14]).

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

Attention is called to this fact because numerous individuals look at translating *hayah* “became [or ‘had become’]” as so rare in the Old Testament that serious consideration should not be given to the thought of translating Gen. 1:2, “And [or ‘But’] the earth became [or ‘had become’]...”

BUT, the rarity is in the English translations, not in a literal Hebrew rendering or in certain other translations.

In the KJV there are only 17 instances in all of Genesis where *hayah* has been translated “became [or, ‘become’]” (2:7, 10; 3:22; 9:15; 18:18; 19:26; 20:12; 21:20; 24:67; 32:10; 34:16; 37:20; 47:20, 26; 48:19); but in the Septuagint there are at least 146 instances (and some 1,500 instances in the entire Old Testament).

3) *The Hebrew Text Alone*

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

Can one determine from the Hebrew text alone whether the “waw” beginning verse two should be understood as conjunctive or disjunctive?

Or, can one determine from the Hebrew text alone how the word *hayah* should be translated in verse two?

Or, can one determine from the Hebrew structure of verse two alone how the remainder of the first chapter should be understood in an overall respect?

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

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

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

This is NOT to say that Gen. 1:2, or the first chapter of Genesis as a whole, *CANNOT* be understood correctly apart from first going to the remainder of Scripture, for that *CANNOT* be the case. God *would NOT* have begun His revelation to man after a fashion which man *could NOT* have understood apart from subsequent revelation (requiring approximately 1,500 years to complete).

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

Thus, in this respect, *a knowledge of the WAY in which the Hebrew text is structured is really NOT going to resolve the issue at hand.* And time has been spent in the Hebrew construction of Gen. 1:2 and other related passages, *NOT* in an attempt

to resolve the issue, *BUT* to demonstrate two basic things:

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

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

Though it may be possible to support different views from the structure of the Hebrew text alone (again, the way different scholars understand the syntax of the Hebrew text), *different views CANNOT be supported when the remainder of Scripture is taken into consideration — with or without the Hebrew text.*

Scripture will support ONLY ONE VIEW, and THAT ONE view is the position alluded to in the opening portion of this chapter.

Scripture will support:

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

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

Refer to the parenthetical data on pp. 32, 33 for comments on remaining with “was” in the translation of *hayah*.

3) “Restoration” of the ruined creation.

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

And this is NOT difficult at all to illustrate from Scripture. In fact, the opposite is true. It is a very simple matter to illustrate, from other Scripture, EXACTLY HOW the opening verses of Genesis MUST be understood.

Tohu Wavohu

To show HOW the opening verses of Genesis MUST be understood, first note the words “without form and void” in Gen. 1:2a.

These words in the KJV text of this verse are a translation of two Hebrew words, *tohu wavohu* (translated, “formless and void,” NASB; “formless and empty,” NIV; “waste and void,” ASV).

These two Hebrew words are used together ONLY two other places throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And BOTH of these passages present a ruin of that previously seen existing in an orderly state.

In Isa. 34:11, “Edom” (vv. 5, 6), representing *all nations in the future Lord’s Day* (vv. 2, 8), was destined to become *tohu wavohu* (translated, “confusion” and “emptiness” [KJV], “desolation” and “emptiness” [NASB]).

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

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

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

Then, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isaiah 45:18 (where the Hebrew word *tohu* is used, translated “in vain”) clearly states that God *did NOT* create the heavens and the earth (in Gen. 1:1) in the manner described in Gen. 1:2a.

Isaiah 45:18 states that God “created it [the heavens and the earth] *not* in vain [NOT ‘*tohu*,’ NOT ‘without form,.’”

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

The heavens and the earth from verse one “became” *tohu wavohu*.

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

And the WHOLE of subsequent Scripture is COMPLETELY in line with this type understanding of the opening section of Scripture.

The WHOLE of subsequent Scripture is built on a septenary structure, with the foundation ESTABLISHED and SET in an UNCHANGEABLE manner at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation (because of sin), God took six days to both restore the ruined creation (the first four days [Gen. 1:2b-19) and create animals and man (two subsequent days [Gen. 1:20-31); and He THEN rested the seventh day (Gen. 2:1-3).

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

(For a proper understanding of the “four” and “six” days in the restoration account in Gen.1:2b-28, as seen in the preceding, again refer to “Beginning, Heavens, Earth,” Appendix I, Vol. II, in this book.)

And the latter restoration, patterned after the former restoration, is what the WHOLE of Scripture is about.

The WHOLE of Scripture is about the SAME thing initially introduced and established in an UNCHANGEABLE manner in the opening thirty-four verses of Genesis (1:1-2:3).

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

As previously stated, man would have been expected to correctly understand certain things about this opening section of Scripture, after the preceding fashion, at the time it was written.

And subsequent Scripture simply verifies the correctness of the way man would have been expected to understand this opening section at that time, apart from other revelation.

(Concluding this section on the linguistics of that stated in Gen. 1:1, 2, a number of things have been said about the way *hayah* [essentially, a verb of being] would have to be understood and translated.

BUT, if the translation of this word as it appears in almost any English translation is followed [“was,” rather than “became” or “had become”], note that a ruined condition of the heavens and earth *would STILL be shown by THIS word at THIS time [which HAS to exist in THIS state at THIS time because of that revealed in both the text and context when understood in the light of subsequent, related Scripture]*.

In this respect, translating *hayah* as “became” or “had become” would reference *the TIME when this ruin occurred* [in a dateless past].

Or, translating *hayah* as “was” would reference *the earth’s condition at the subsequent TIME when the heavens and earth were about to be restored* [as seen in Gen. 1:2b ff].

That is, *the heavens and the earth existed in this ruined condition immediately before God began His restorative work* [“was” in this ruined condition, necessitating a *previous TIME* when the ruin had occurred (“became” or “had become”)].

Thus, textually, contextually, and in the light of related Scripture, *the SAME thing* [a ruin of the heavens and earth, necessitating restoration] *can ONLY be seen NO matter HOW hayah is translated.*)

Days in Scripture

The structure of God’s complete revelation to man will be set forth briefly under three headings, and material discussed under these three headings will relate specifically to *the uniform nature of ALL Scripture* on the matter at hand.

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

1) The Sign of the Sabbath

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

In this respect, God stated concerning the Sabbath:

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

When giving the Sabbath to Israel (*cf.* Ex. 20:11) or referring to the Sabbath rest awaiting the people of God in the Book of Hebrews (Heb. 4:4-9), in each instance God called attention to that which had occurred in Genesis chapters one and two. In each instance, God referenced *His UNCHANGEABLE foundational material*.

There is a LATTER work of restoration, followed by rest, which is based on a FORMER work of restoration, followed by rest.

And the Sabbath was given to the Jewish people to keep THIS thought EVER before them THROUGHOUT their generations.

That is, though *the sign of the Sabbath* concerned a present work and future rest, it was *based on a past work and rest*. God worked six days to restore a ruined creation, to create animal life, and to create man in the opening chapter of Genesis.

Then God rested on the seventh day.

BUT, a ruin ensued once again.

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

With that in mind, *HOW* did God, in the Genesis account, set about to restore these two ruined creations?

The answer is NOT ONLY clearly revealed BUT it is also very simple.

According to Scripture, God set about to restore the subsequent ruined creations *in EXACTLY the same manner which He had used to restore the former ruined creation in the opening chapter of Genesis*.

God set about to restore the two subsequent ruined creations over a six-day period (in keeping with Gen. 1:2b-31); and, in keeping with Gen. 2:1-3, following His restorative work, God would *THEN* rest on the seventh day.

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

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

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

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

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

Each day in the former restoration and rest was twenty-four hours in length, but each day in the latter restoration and rest is revealed to be one thousand years in length (II Peter 1:16-18; 3:3-8; cf. Matt. 16:28-17:5).

Based on the pattern set forth in Genesis chapters one and two, God is going to work for six thousand years during the present restoration and then rest the seventh one-thousand-year period.

Scripture begins by laying the foundation (Gen. 1:1-2:3), followed by ALL Scripture being built on the foundation.

Then, accordingly, this is something seen or alluded to throughout Scripture, with the New Testament beginning and continuing *EXACTLY the SAME way* in John's gospel (Ex. 31:13-17; Num. 19:12; Hosea 5:15-6:2; Jonah 1:17; Matt. 17:1; Luke 24:21; John 1:29, 35, 43; 2:1; 5:9; 9:14; 11:6, 7; Heb. 4:1, 4, 9).

And the matter is then brought to a conclusion in Revelation chapter twenty, where the 1,000-year Messianic Era is mentioned six times (vv. 2-7), immediately prior to the eternal ages which are seen to follow (chs. 21, 22).

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

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

(To properly understand the preceding, along with the two following parts to this chapter, again refer to Appendix I, Vol. II, in this book, "Beginning, Heavens, Earth." This appendix article will provide a correct understanding of the "four" and "six" days in the restoration account in Gen.1:2b-28.

It is necessary to understand the "four" and "six" days in creation, for the restoration of both the material creation and man occur after the same numerical order — the material creation after four days, after 4,000 years, and man after six days, after 6,000 years.

YET, both restorations occur at the SAME time, something impossible with man.

BUT it's NOT man Who will bring these two restorations to pass at the same time, though one occurs at the end of four days and the other at the end of six days.)

2) The Signs in John's Gospel

The Gospel of John not only begins with the same septenary structure seen in Genesis but is built around *eight signs, SET within this structure.*

Thus, *EXACTLY as in the sign of the Sabbath, the signs in this gospel point to the SAME future day, SET within the SAME septenary structure.*

(John's gospel is the Genesis of the N.T. and should begin the N.T., not Matthew.

For information on John's gospel in this respect, refer to "Subject, Place of John's Gospel," Appendix III in this fourth volume of the book.)

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

Jesus performed signs *for ONE central purpose:*

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

Seven of the eight signs in John's gospel were performed in connection with particular days, *ALL* in perfect keeping with one another, *ALL* in perfect keeping with the sign of the Sabbath, and *ALL* in perfect keeping with the septenary arrangement of Scripture.

And ALL of the signs, after different fashions, refer to the SAME thing. They ALL refer to things surrounding Israel's coming salvation and restoration, which will occur AFTER six days (AFTER 6,000 years), ON the seventh day (ON the seventh 1,000-year day).

The first sign, in 2:1-11, has to do with Jesus turning the water in six waterpots to wine ("six," man's number; the waterpots made from the earth, as man; filled with water [the Word]; and through Divine intervention a change ensues).

This sign, pointing to the future salvation and restoration of Israel as the wife of Jehovah, occurred on the seventh day (1:29, 35, 43; 2:1), which is when Israel will enter into these experiences foreshadowed by the sign (ref. Ch. XVII in Vol. III of this book).

The second sign, in 4:40-54, has to do with the healing of a nobleman's son.

This sign occurred after Jesus had spent two days with the Samaritans, on the third day (vv. 40, 43). It will be after two days visiting "the Gentiles, to take out of them a people for his name," on the third day, that Jesus will return to the Jewish people to effect healing for the nation (cf. Hosea 5:15-6:2).

The third sign, in 5:1-9, also had to do with healing, with a man being healed at a particular time.

This healing occurred after thirty-eight years, on the Sabbath (vv. 5, 9). And the reference (drawn from an O.T. type) would be to the healing of the nation through the second generation of Israelites being allowed to enter the land under Joshua, after thirty-eight years (dating from the overthrow at Kadesh-Barnea).

Both the sign and type would foreshadow the same future event. They would both point to that future time when the nation will be healed and will be allowed to enter the land under Christ, an event which will occur on the seventh day, the Sabbath.

The fourth sign, in 6:1-14, has to do with bread being provided for the multitudes.

This sign occurred in connection *with the Passover* (v. 4). Jesus is that “bread of life” which will be provided for the nation yet future (v. 35), and *the Passover* is the festival in Lev. 23 which has to do with the future salvation of Israel, when the nation will receive the true “bread of life.”

Israel has slain the Lamb (*cf.* Ex. 12:6; Acts 2:36; 3:14, 15), but the nation *has yet to appropriate the blood* (*cf.* Ex. 12:7, 13; Zech. 12:10; Rom. 11:26). The Passover, the first of seven Jewish festivals outlining a prophetic calendar and sequence of events in relation to Israel, will be fulfilled in that coming day *when Israel does appropriate the blood*.

And this will then be followed by a continued supernatural provision for the nation, exactly as foreshadowed by the sign.

The fifth sign, in 6:15-21, has to do with Christ's departure, a storm, His return, the disciples' attitude toward Him at this time, and the geographical location in which they subsequently found themselves.

This sign points to Christ's departure from Israel two thousand years ago (v. 15), the coming Tribulation (vv. 16-18), Christ's return (vv. 19, 20), the nation receiving Him (v. 21a), and the nation's restoration to the land (v. 21b).

This is the only sign not providing a specific reference to particular days, but the chronology *MUST* be understood in the light of the other seven signs, along with other related Scripture.

The sixth sign, in 9:1-41, has to do with the healing of a blind man, *on the Sabbath* (v. 14).

This sign points to Israel's future deliverance from her blindness (Rom. 11:25), which will occur *on the seventh day, the Sabbath*.

Or, as in Luke 24:13-31, it will occur *after two days* (dating from the crucifixion), *on the third day* (v. 21).

The seventh sign, in 11:1-44, has to do with the resurrection of Lazarus. This resurrection occurred after Jesus had been out of the land of Judea *two days, on the third day* (vv. 6, 7), after Lazarus had lain in the grave *four days* (v. 17).

This sign points to Israel's future resurrection (Ezek. 37:12-14; Dan. 12:2) *AFTER two days, ON the third day*.

And at this time Israel will have been in the place of death *four days*, dating four millenniums back to Adam (ref. "Salvation Is of the Jews," second section, "The Loins of Abraham," Appendix IV in this fourth volume of the book).

The eighth sign, in 20:1-29, has to do with Christ's resurrection, *AFTER two days, ON the third day*.

This sign points to that coming third day, dating from the crucifixion, *when NOT ONLY Israel BUT all of God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) will be raised up to live in His sight, which will be AFTER two days, ON the third day*.

3) *The Structure of II Peter*

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

Both epistles begin the same way.

The first chapter of II Peter is taken up with that which is stated in one verse in Jude (v. 3). Then the matter of apostasy is dealt with throughout most of the remainder of both epistles.

However, there are things dealt with in the first and third chapters of II Peter, showing the septenary structure of the epistle, which are not dealt with at all in Jude.

Peter exhorts his readers to make their "calling [pertaining to the kingdom] and election [‘selection’ for a position

of power and authority in the kingdom] sure” (1:1-15); and Jude states the same thing in Jude 3 when he exhorts his readers to “earnestly contend for [‘earnestly strive (Gk., *epagonizomai*, meaning to earnestly strain every muscle of one’s being) with respect to] the faith” (cf. I Tim. 6:12; II Tim. 4:7, 8).

Then, the thought of *apostasy* relative to “the faith” comes into view in both epistles.

However, Peter does something which Jude does not do. Before beginning his dissertation on apostasy, he calls attention to that which occurred on the Mount in Matt. 17:1-8 (II Peter 1:16-18), which has to do *with the Son of Man, after six days, on the seventh day, coming in His kingdom* (cf. Matt. 16:28-17:1).

Then, toward the end of his epistle, Peter, unlike Jude, moves from thoughts surrounding apostasy to thoughts surrounding the existence and subsequent destruction of the heavens and the earth *at two different times*:

1) At a time following *the creation of the heavens and the earth* (“the heavens...of old,” and “the world that then was [the world existing at the time of ‘the heavens...of old’ (in Gen. 1:1, *NOT* during the days of Noah)]” [II Peter 3:5, 6]).

2) At a time following *the restoration of the heavens and the earth* (“the heavens and the earth which are now,” existing since the restoration in Gen. 1:2b-25 [II Peter 3:7]).

The destruction of the former is seen in Gen. 1:2a (“But the earth had become without form, and void; and darkness [the sun had ceased to give its light] was upon the face of the deep [‘the raging waters’]”).

And the destruction of the latter — a destruction by fire — is seen in succeeding verses in II Peter (3:10ff).

Peter then draws the entire matter to a climax by stating:

“But, beloved, be not ignorant [*lit.*, ‘stop being ignorant’] of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8).

Understood contextually (vv. 3-7), the verse is self-explanatory.

“The heavens and the earth, which are now” (v. 7) *MUST cover the entire septenary period from chapter one* (vv. 16-18), else II Peter 3:8 would be meaningless. And each day in this period is revealed to be *one thousand years in length — six millenniums of work, followed by one millennium of rest, based on the opening verses of Genesis.*

(Note one thing about the restoration in Gen. 1:2b-25 which should be understood. This restoration *could ONLY have been a COMPLETE restoration.* No trace of “the world that then was” [the world preceding the ruin seen in Gen. 1:2a], or the subsequent ruined earth [in Gen. 1:2a], could be seen “in the heavens and the earth, which are now.”

A COMPLETE restoration would have removed ALL traces of anything having to do with “the world that then was,” with that world during that time when it lay in a ruined state. That is to say, geology today CANNOT show evidence of any type pre-existing creation or a ruin of that pre-existing creation, for a COMPLETE restoration — the ONLY type restoration possible through the Divine work seen in Genesis chapter one — would have removed ALL traces of a pre-existing creation and ruin.

Had a COMPLETE restoration NOT occurred, man, created from the ground, would have been created from that corrupted by sin.

In this respect, *ALL* that exists in the present secular world of history and science — *e.g.*, the complete fossil record, the dinosaurs, topographical formations such as the Grand

Canyon, etc. — would *ALL* have to be placed this side of the restoration seen in Gen. 1:2b-25, within time covered by “the heavens and the earth, which are now.”

That which occurred during and resulted from the Noachian Flood, 1,656 years following the restoration of the earth [Gen. 6-8], along with later topographical changes on the earth during the days of Peleg [born 100 years after the Flood (Gen. 10:25)], *MUST* be looked to for an explanation of numerous things of the preceding nature, *NOT* to a world lying in ruins in Gen. 1:2a, or to a world existing prior to that time.)

Concluding Remarks:

Viewing the whole of Scripture, the correct interpretation of the opening verses of Genesis can be clearly and unquestionably presented and understood through:

1) The manner in which the Hebrew words from Gen. 1:2a, *tohu wavohu*, are used elsewhere in Scripture, (interpreting Scripture in the light of Scripture [Isa. 34:11; 45:18; Jer. 4:23]).

2) And the typical nature of Old Testament history (I Cor. 10:6, 11), which has been set forth in a very evident, Divinely established septenary arrangement.

And these opening verses, providing the Divinely established basis for that which follows, *MUST* be understood accordingly.

The Bible is a book of redemption; and ONLY a correct view of the opening verses of Genesis can reflect positively, at the very outset, on God's redemptive message as a whole — the restoration of a ruined creation, performed in its entirety through Divine intervention, for a revealed purpose.

An incorrect view can, on the other hand, *ONLY* have negative ramifications.

Creation ALONE, apart from a ruin and restoration of the creation, *fails to convey the complete message at the outset of the Word*; and *Restoration ALONE* (viewing the opening verse as other than an absolute beginning), apart from a record of the preceding creation and ruin, *likewise fails to convey the complete message at this opening point in Scripture*.

Accordingly, the opening verses of Genesis *CANNOT deal solely with Creation; NOR can these verses deal solely with Restoration*. Either view would be out of line with the whole of Scripture, beginning with the central theme of Scripture, *the message of redemption*.

The *ONLY* interpretative view which will fit — *at ALL points* — within the Divinely established septenary arrangement of Scripture (which has its basis in these opening verses) is:

Creation (an absolute beginning, and a perfect creation
[v. 1]).

A Ruin of the Creation (v. 2a).

A Restoration of the Ruined Creation (vv. 2b-25).

THEN, Rest (2:1-3).

In the type there are six twenty-four-hour days of restorative work, followed by a twenty-four-hour day of rest.

In the antitype there are six 1,000-year days of restorative work, followed by a 1,000-year day of rest (1:2b-2:3).

And *EXACTLY* the same septenary structure is found beginning John's gospel, taking one to the *SAME* 1,000-year day of rest, introduced at the beginning by Moses and realized in John's closing book in Scripture

Again, in the words of II Peter 3:8 (corrected translation):

"But, Beloved, *STOP being ignorant of this one thing* [summing up the previous septenary structure of the epistle], that one day with the Lord is as a thousand years, and a thousand years are as one day."

3

The Thousand Years in the O.T. (I)

Moses, the Psalms, the Prophets
Cain and Abel, Israel and Christ
God Offering His Son on Mount Moriah

(This is the first of five chapters dealing with the foundational aspects of the one thousand years in Revelation chapter twenty, drawn from Moses, the Psalms, and the Prophets.

This material, reflecting on the six references to a future 1,000-year period in Rev. 20:2-7, will show essentially three things:

- 1) *HOW ALL Scripture subsequent to Gen. 1:1-2:3 is in line with and rests upon its base.*
- 2) *HOW any part of Scripture is completely in line with any other part of Scripture.*
- 3) *HOW ALL Scripture moves toward ONE GOAL, having to do with a seventh day, a seventh 1,000-year period, associated with the present heavens and earth.*

The first of these five chapters will deal with Cain and Abel in Gen. 4 and the overall type in Gen. 21-25, showing that *BOTH*, in their typical structure, *deal with different facets of the SAME thing.*

BOTH provide commentary — provide sinews, flesh, and skin [cf. Ezek. 37:1ff] — to begin clothing the skeletal framework set forth at the beginning in Gen. 1:1-2:3. *BOTH* rest upon this provided base, and *BOTH* are seen moving toward *the SAME GOAL seen in the base [the GOAL seen realized in Rev. 20:4-6].*)

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (Heb. 11:4).

The account of Cain and Abel in Genesis chapter four forms a type of Israel and Christ in the gospels, along with the position which Israel has occupied throughout the present dispensation.

And not only does this account form a type, but it forms *the first* of a number of corresponding types seen in the Old Testament (e.g., Joseph and his brethren, or Moses and His brethren, forming types of Christ and Israel).

In this respect, Genesis chapter four forms a *prototype*.

And, being set forth FIRST, UNCHANGEABLE principles relating to Israel and Christ are established at this point in Scripture.

All subsequent types *MUST* be in complete keeping with this original type, providing additional details and shedding light upon the things previously set forth in the original type. And all — the original type, along with all subsequent types — point to the antitype *and set forth the ENTIRE story BEFORE Christ ever appeared on earth the first time.*

Christ’s appearance to Israel and that which occurred following His appearance, all the way down to modern times almost 2,000 years later, was foretold in intricate detail by Moses and the Prophets long before these things ever happened.

And events pertaining to Christ’s return at the end of the present dispensation have all been foretold after the same fashion as well (Luke 24:13-32).

Christ *WASN’T* relating new revelation to the Jewish religious leaders when he gave the parable of the Householder and His vineyard shortly before His crucifixion (Matt. 21:33-39; cf. Isa. 5:1-7, 13).

Rather, He was relating that which Moses and the Prophets had previously set forth centuries earlier, centuries preceding the events seen in the Book of Matthew (throughout the period extending from about 1,400 B.C. to about 400 B.C.). Christ was relating something which particularly the Jewish religious leaders should have known.

They should have known, from their own Scriptures, EXACTLY what had happened, was happening, and was about to happen.

In the Type — Cain, Abel

It is evident from the account in Genesis chapter four that God had laid down certain requirements relative to offerings at specified times, such as those later seen in the Mosaic Economy. And, it is also evident from the offering which each brother brought — from “the fruit of the ground” and “from the firstlings of his flock” — that these offerings had to do *with the first fruits*.

Both brothers could only have known, from previous instructions which the Lord had given to either them or their parents, *EXACTLY* what the Lord required of each at a set time — “at the end of the days” (v. 3; literal rendering from the Hebrew text).

Note how the account of Cain’s and Abel’s offerings reads:

“...Abel was a keeper of the sheep, but Cain was a tiller of the ground.

And in the process of time [‘at the end of the days’] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell” (Gen. 4:2b-5).

Cain brought his offering first, then Abel. Abel's offering was regarded with favor, but not so with Cain's offering.

The difference in the two offerings is seen in the first three words beginning Heb. 11:4 — "By faith Abel..."

Abel acted *by faith*. Abel believed God and acted accordingly.

But this is *NOT* said of Cain's actions at all. Cain *could ONLY* have acted *apart from faith*, otherwise the Lord would have looked with favor upon his offering as well.

Abel, acting *by faith*, brought that which God required. Cain, on the other hand, acting *apart from faith*, did *NOT* bring that which God required.

And, *apart from faith*, "it is impossible" to please God (Heb. 11:6).

Thus, God *could NOT* have looked favorably upon Cain's offering, presented *before the Lord*, *apart from faith* (apart from believing that which God had previously revealed concerning the offering of the first fruits, and acting accordingly).

The offering which each brother brought (Abel, from the flock; Cain, from the field) *was the correct type offering for each*.

Abel was "a keeper of the sheep," and Cain was "a tiller of the ground" (Gen. 4:2).

Thus, in an offering of the first fruits (*cf.* Deut. 26:1ff), each would be expected to bring forth from the increase which the Lord had provided.

The difference in the two offerings lay in the fact that Abel brought that which God required from the first fruits ("the firstlings") of his flock, but Cain failed to bring that which God required from the first fruits of his crops.

The thought of Abel's offering being associated with *shed blood* (bringing "of the fat" would show that the animals had been slain) and Cain's offering not being associated with *shed blood* has *NOTHING* to do with the matter within the framework of the primary interpretation.

The word used in the Hebrew text for offering (vv. 3-5) is *minchah* (having to do with an offering *where blood is NOT the issue*), as opposed to the Hebrew word *zabach* (having to do with an offering *where blood is the issue* [e.g., Gen. 31:54; 46:1]).

Each brother was to bring of the increase from the means of his livelihood. These *could ONLY* have been offerings of the first fruits, and shed blood (for salvation, or for the forgiveness of sins) *was NOT in view*.

(The Hebrew word *minchah* is used nine other times in the Book of Genesis and is translated “present” each time [KJV; e.g., 32:13, 18, 20, 21].)

The word though is found numerous times elsewhere in the O.T., particularly in connection with the “meat [‘meal’] offering,” and is translated “offering” in almost all occurrences outside of Genesis [e.g., Lev. 6:14, 15, 20, 21, 23].)

The Lord viewing one offering favorably and the other unfavorably set the stage for that which occurred next.

Cain, seeing that the Lord had looked unfavorably upon his offering, “was very wroth, and his countenance fell [i.e., he ‘burned with anger, and looked down’]” (Gen. 4:5b).

But even when acting after this fashion, *the Lord left the door open for Cain to repent and bring the required offering* (vv. 6, 7), *something which Cain did NOT do* (vv. 8ff).

In the Antitype — Israel, Christ

“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous” (I John 3:12).

Comparing John’s statement relative to the actions of Cain in I John chapter three with Christ’s statement relative to the actions of the Jews in John chapter eight, *a marked parallel can be seen between the actions of Cain and the actions of Israel almost 4,000 years later*.

And eternal verities (eternal salvation, damnation) are NO MORE the contextual issue in the latter than they are in the former.

Note John 8:37a, 41a, 44a in this respect:

“I know that ye are Abraham’s seed; but ye seek to kill me...

Ye do the deeds of your father...

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning...”

Christ, in John chapter eight, was not speaking to unregenerate Jews. And the subject at hand had to do with the proffered kingdom.

Belief or unbelief had to do with the message being proclaimed — an offer of the kingdom of the heavens, *NOT* with eternal salvation

Christ, in John chapter eight, *was NOT ONLY* speaking to “Jews which believed on him” (v. 31) *BUT* Jews from a nation which continued to slay the paschal lamb year after year in accord with the instructions previously given through Moses (*cf.* Mark 14:12), reflecting back on Christ, “slain from the foundation of the world” (Rev. 13:8).

And it was *to these Jews* that Christ said, “Ye are of your father the devil...” (v. 44a).

Christ *had NOT* appeared to Israel and presented Himself to the Jewish people *as the Paschal Lamb*.

Rather, Christ had appeared to Israel and presented Himself to the Jewish people *as their promised Deliverer, in relation to the proffered kingdom*. And Christ *could NOT have done this apart from the Jewish people having ALREADY been saved*.

The message pertaining to the kingdom — the central message seen in Christ’s ministry — *is SOLELY for the saved, NEVER for the unsaved* (*ref.* the author’s book, *Message in the Gospels, Acts, Epistles*).

The deliverance which could have resulted from *belief* seen in John 8:31 is the same deliverance resulting from *belief* seen in Acts 2:40. In both instances, *this was a deliverance from an unbelieving, perverse generation of Jews, with the KINGDOM in view.*

The Jewish people rejected and crucified Christ as KING, NOT as the Paschal Lamb, though, in the process, they did crucify the Lamb.

The Jewish people in John 8:31-44 were believing children of Abraham who, even at this point in Christ's ministry, were among those who wanted to slay Christ (vv. 37, 40).

They, in this respect, were doing the works of Satan rather than those of Abraham (vv. 39-41). And, it was in relation to works emanating from Satan (rather than works having to do with Abraham, Israel's calling, etc.) that these Jews were associated with Satan rather than with Abraham.

EXACTLY the same thing is seen relative to Peter's actions when Christ first began to reveal impending events surrounding Calvary to His disciples. Denying that which Christ had revealed, Peter found himself associated directly with Satan (Matt. 16:21-23).

And *EXACTLY* the same thing is seen relative to Cain in I John 3:12.

In both John 8:44 and I John 3:12 the Greek preposition *ek* ("out of") is used in conjunction with the relationship each occupied with Satan. In John 8:44, the Jews whom Jesus addressed were said *to be out of their father, the Devil;* and Cain, in I John 3:12 was said *to be out of the evil one.*

The works manifested by Cain in Genesis chapter four were performed apart from faith. *They had NOT been performed in accordance with God's previous instructions* (inferred from the passage).

And, resultingly, they were said *to emanate out of Satan.*

And the works manifested by Israel followed the same pattern. *They had NOT been done in accordance with God's previous instructions* (seen in the O.T., which, in its entirety, is about the person and work of God's Son [Luke 24:27], the One in their midst).

And, resultingly, their works, in like manner, were said to emanate out of Satan.

(In reality, only two realms exist — *by faith*, and *by sight*; *out of God*, and *out of Satan*; *brought forth from above*, and *brought forth from below* [in connection with this world, presently under Satan's control and sway].

There is *NO middle ground*. It is *EITHER one OR the other* [cf. Matt. 12:30; Luke 11:23; Rom. 14:23; I John 5:4].)

Ultimate Action — Cain, Israel

The Lord offered Cain another opportunity to do that which was required of him. *BUT*, Cain refused, he subsequently slew his brother, and the Lord then drove him out on the face of the earth.

The Lord also offered Israel another opportunity to do that which was required of the nation, with Messiah Himself present in the nation's midst. *BUT Israel, during the time when the window of opportunity remained open, slew the nation's Brother*.

And the Jewish people, *following rejection during EVEN a subsequent opportunity* (the re-offer of the kingdom, seen throughout the Book of Acts), were uprooted from their land and driven to the ends of the earth.

Cain, in the type, did bring an offering to the Lord. But it was *NOT* the offering which God required.

Rather than acting *by faith*, Cain acted *out of the evil one*. Consequently, Cain's offering was rejected.

Israel, in the antitype, did bring something to offer unto the Lord.

Israel brought forth the same thing in which Adam and Eve had sought to clothe themselves following the fall — *fig leaves*.

And, in reality, this was all Israel could have brought forth.

Adam and Eve, through disobedience, forfeited their covering of Glory. And Israel, through disobedience, had also previously forfeited the Glory (Ezek. 10:4, 18; 11:22, 23).

Now, Israel, as Cain, *could ONLY act out of the evil one*.

Adam and Eve had tried to cover their nakedness with fig-leaf aprons (Gen. 3:7; *cf.* Ps. 104:2), which God completely rejected.

And Israel, at Christ's first coming, can be seen in a similar fashion. There was no fruit — that which God required.

There were *leaves ONLY, NO fruit, on the fig tree* which Christ cursed, representing Israel in this condition (Matt. 21:18, 19; *cf.* Joel 1:7).

The picture of *the fruitless fig tree, having leaves ONLY*, in Matthew chapter twenty-one is a parallel picture to that seen in Genesis chapter three when fig leaves are first seen in Scripture.

The scene depicts the Jewish people attempting to do *EXACTLY* the same thing which Adam and Eve had sought to do — *cover their nakedness with fig leaves (in this case, cover the nation's fruitless condition, with the Glory no longer present in the camp of Israel)*.

And, as with Adam and Eve, or with Cain, the Lord then took action *in complete accord with that which He had found*.

Death and Shed Blood BUT, Separate from Cain's or Abel's Offering

Abel, though having died millenniums ago, has continued to speak down through the years by means of the

sacrifice which he offered to the Lord near the beginning of the human race.

This was the sacrifice which God required, and God Himself has borne witness to this fact through the things which He has revealed in His Word concerning Abel.

Abel acted "by faith." *He acted in accordance with that which God had commanded. Or, to state the matter a different way, he acted in accordance with the revealed Word of God.*

God, through Moses, recorded *His approval* of Abel's faith and resulting action, with the writer of Hebrews subsequently being moved to draw from this account. And throughout the past 3,500 years of recorded Biblical history, *God's approval* pertaining to Abel's faith and action has stood as a testimony for all to see.

There though are two aspects to the account of Abel's offering seen in Genesis chapter four. And both aspects are dealt with in the Book of Hebrews.

The first is dealt with in chapter eleven, and the second is dealt with in chapter twelve.

Abel, in chapter eleven, brought an offering unto the Lord. Abel brought lambs from his flock; and these lambs had been slain (Gen. 4:4), allowing death and shed blood to be introduced into the type.

But, as previously seen, *death and shed blood are NOT central features in the primary interpretation of this part of the type* (though within secondary applications they could be).

Rather, the primary interpretation revolves around *obedience to God's command concerning an offering of what was evidently the first fruits*. Abel's offering, in this respect, would be *the first fruits* ("the firstlings") *from his flock*, and Cain's offering would be *the first fruits from the field*.

Then, in chapter twelve, *the other aspect of Abel's offering is that which is associated directly with death and shed blood* rather than with an offering of the first fruits.

This part of the type though *DOESN'T* have to do with the lambs which Abel slew and presented to the Lord. Rather, this part of the type has to do *with Cain slaying Abel*. This part of the type has to do *with Abel himself as the offering* (cf. Gen. 4:8-10; Heb. 12:24).

Death and shed blood are seen in both parts of the type, *BUT ONLY* in the latter part are these things associated with how many erroneously view the primary interpretation in the first part.

ONLY in the latter part *are Christ's death and shed blood* seen apart from secondary applications.

Rejection, Anger

Cain failed to bring that which God had required. As a consequence, his offering was rejected. This, in turn, resulted in *Cain becoming exceedingly angry and looking down*.

Cain burned with anger (literal thought from the Hebrew text), and rather than looking toward the only One Who could help, Cain looked away. "His countenance fell" (*i.e.*, he turned his face down; he looked down, away from the Lord [Gen. 4:5]).

The Lord then confronted Cain, asking about *his intense anger and downward look*. And the Lord confronted Cain after this fashion in order to not only offer Cain an opportunity to rectify the existing situation but to make the consequences known to Cain should he choose to continue in disobedience.

The Lord told Cain:

"If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and ['but'] thou shalt rule over him" (Gen. 4:7).

The Lord's statement to Cain left the way open for Cain to repent (change his mind) and do that which was required of him.

But the Lord's statement, as well, related that which would befall Cain in the event he chose to continue in the same direction which he found himself taking at this time, refusing to do that which the Lord had previously commanded.

If Cain would do that which the Lord had previously commanded, he would be "accepted." But if Cain refused, continuing in the same direction which he had taken, *ONLY one thing awaited him — the results of sin, the results of disobedience.*

"Sin" lay at the door!

That is, the results of his sin and refusal to repent *awaited him*. Sin, like a wild beast, *was crouching in the way in which he would go*. Cain would be *completely overcome by sin*, though in the end he would *ultimately triumph* (portending Cain's ultimate repentance).

That's what Gen. 4:7 has to do with. This verse has to do with Cain's actions and the results of his actions, typifying Israel's actions and the results of the nation's actions.

And this verse carries matters *ALL the way to the END*, referring to Cain's ultimate restoration, typifying Israel's ultimate restoration.

Cain, because of disobedience, *would suffer dire consequences*.

But the Lord moved *ALL the way to the end* and revealed that Cain *would ultimately experience restoration*, necessitating his ultimate repentance.

And *Israel*, in the antitype, *would suffer dire consequences* as well because of disobedience.

But, as in the type, *Israel would ultimately experience restoration*, necessitating the nation's ultimate repentance.

In the preceding respect, Gen. 4:7 provides a summary statement having to do with the entire history of *Cain* (*FROM disobedience TO restoration*) in the type, and the entire history of *Israel* (*FROM disobedience TO restoration*) in the antitype.

In relation to *Cain*, the remainder of Genesis chapter four forms a commentary on this verse (*though Cain's referenced restoration, typifying Israel's restoration, is not seen in the commentary which follows; but subsequent types deal with this matter*).

In reality, in the antitype, a large part of the whole of subsequent Scripture forms a commentary on this verse.

If individuals had understood that which Scripture reveals about Israel, beginning with Genesis chapter four, *there would be far less confusion today concerning things pertaining to Israel's past history, Israel's present status among the nations, and that which lies ahead for the Jewish people*.

This would alleviate much of the prevalent false teaching pertaining to Israel, particularly relative to the existing nation in the Middle East, *that which is about to befall the Jewish people (centering around the present nation of Israel), and the ultimate end of the matter*.

(Relative to the preceding, refer to the author's book, *Never Again! or Yes, Again!*)

The Same Sequence of Events Seen in Genesis 21-25

Genesis chapters twenty-one through twenty-five record the same sequence of events regarding Israel as previously seen in Genesis chapter four, though something not seen in this chapter is added.

Both accounts begin with a type-antitype account of the Jewish people preceding Calvary, then end with the Jewish people in the Messianic Era.

The account in Genesis chapter four *centers around and provides details pertaining to the Jewish people following Calvary*.

The account in Genesis chapters twenty-one through twenty-five *also deals with the Jewish people following Calvary but only sparingly*.

Rather, the emphasis in these five chapters is on something else which followed Calvary, seen in chapter twenty-four.

Genesis chapter twenty-four provides a detailed account of the Spirit's work throughout the present dispensation, searching for and the eventual removal of a bride for God's Son.

And, following this, the overall account seen in Genesis chapters twenty-one through twenty-five ends at the same place seen back in Genesis chapter four — a repentant, converted, and restored Israel in the Messianic Era.

Thus, both accounts end at the same place seen in the foundational base, in Rev. 2:1-3, or in Rev. 20:4-6 which (as in Gen. 4, 21-25) rests upon this base.

Overall Scope of Genesis 21-25

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

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

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

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

God provided a Substitute in this place TWO different times.

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

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

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

BUT, God ALWAYS rejects man’s efforts.

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

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

Israel later appeared in *the SAME barren condition* (Matt. 21:18, 19). And God did something quite similar on the other end of the spectrum in the antitype. He took a Jewish maiden — a woman who had not known a man and would, thus, through natural means, be incapable of childbirth — and performed a supernatural work in her life, resulting in the birth of the One Whom Isaac typified.

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

Thus, in chapter twenty-one, the supernatural birth of Isaac typifies the supernatural birth of Christ. In chapter twenty-two, the offering of Isaac typifies the offering of Christ. Then, the next event in the dispensational scheme of matters as presented in these chapters is seen through *the death of Sarah* in chapter twenty-three.

Sarah, the wife of Abraham, *died following the offering of Isaac*. And this is *EXACTLY* what is seen in the antitype.

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

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

But in both the type and the sign, Jonah (also seen as a "sign") and Lazarus were raised from the dead, as Israel will one day be raised out of the place of death. And Jonah and Lazarus *were both raised on the same day — the third day* (Jonah 1:17-2:10 [*cf.* Matt. 12:39, 40; 16:21]; John 11:6, 7, 43, 44) — pointing to Israel *being raised on the third day as well*.

The third day is seen in Gen. 22:4. Events on the mount occurred *on the third day*, which would involve Abraham receiving his son "in a figure [Gk., *parabole*, 'parable']" (Heb. 11:19).

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

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

A *type*, on the other hand, points to Biblical truth in a reverse sense to that of a parable. A type appears first and points to a corresponding antitype out ahead (rather than, as a parable, appearing last and pointing to corresponding, previously revealed truth). But both types and parables are given for the same basic purpose — to shed light upon and help explain that to which they relate.)

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

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

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

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

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

God will restore Israel, one of His firstborn Sons, *on the third day.*

And this is dealt with through events in Genesis chapter twenty-five, where Abraham marries Keturah following the death of Sarah (ch. 23) and following the bride being procured for Isaac (ch. 24).

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

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

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

And this points to Israel's barrenness in the past and fruitfulness in that coming day, following the nation's restoration.

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

And events in this chapter *can ONLY point to events of the present dispensation*, which occur between two points in time — *between Israel being set aside (ch. 23) and Israel being restored (ch. 25)*.

Events in this chapter, in the antitype, occur during that time when Israel lies in the place of death (for two days, for 2,000 years), typified by Jonah and Lazarus.

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

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

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

So, let's look at it!

Search for and Procurement of the Bride

“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way” Gen. 24:58-61).

Abraham had sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac.

The servant had been given specific instructions that the bride was to come FROM Abraham’s family. And, in order to properly carry out his mission, ALL of Abraham’s goods had been placed in his possession (Gen. 24:1-10).

Abraham’s servant, prior to his departure, took TEN of his master’s camels, and the clear inference from the text is that the servant was to use these camels to carry his master’s goods into Mesopotamia.

In the text (v. 10), *The NUMBER of camels is specifically connected with the AMOUNT of Abraham’s goods in the servant’s possession.*

“Ten” is a complete number; it shows ordinal completion. And the servant, singling out “ten camels,” showed, in a numerical respect, that *ALL the GOODS of his master were in his possession.*

Then, once in Mesopotamia, the servant found the prospective bride *by a well of water.* And through a series of events, which revealed to the servant that *Rebekah was indeed the one whom he sought, he began to take things from his master’s goods and give them to her.*

Through this means, *the servant began to open up and reveal things to Rebekah surrounding that belonging to the father, which would one day belong to his son.*

And it was *ONLY AFTER* this had occurred that the prospective bride was confronted with the question:

“Wilt thou go with this man?” (v. 58a).

ONE Thing, ONE Means, ONE Goal

That which had been revealed to Rebekah had to do with *ONE THING ALONE.*

It had to do with *THE PURPOSE* for the servant’s mission into Mesopotamia and *THAT* which lay in the future *ONCE* this purpose had been realized.

And, in order to bring about the fulfillment of this purpose, the servant, after finding the prospective bride, used *ONE MEANS ALONE.*

The servant, then making known *the purpose* for his journey, *began to take certain things from the goods belonging to his master and give them to Rebekah.*

The servant *did NOT* speak of himself. Rather, *he spoke of his master and his master’s son.* And, *through taking certain things from the goods belonging to his master, he began to progressively reveal to Rebekah that which would one day belong to and be controlled by the son.*

And the son’s wife, completing the son, would inherit with him. *The son and his wife together, as ONE COMPLETE PERSON, would exercise control over ALL these goods at that future time.*

Set within the type, the work of Abraham’s servant occurred among those from Abraham’s family (vv. 3, 4, 9, 15), following the offering of Abraham’s son (ch. 22), following the death of Abraham’s wife (ch. 23), but preceding Abraham’s remarriage (ch. 25).

The things which occurred in chapter twenty-two — death, with the son being received from the place of the dead on the third day (vv. 4, 5; cf. Heb. 11:17-19), along with the seed of Abraham being multiplied (as the stars of the heaven and the sand which is on the seashore), *possessing the gate of the enemy, and being the channel through which BOTH heavenly and earthly blessings would flow* (vv. 17, 18) — *made ALL of the things which occurred in chapters 23-25 possible.*

THEN, the events occurring throughout the subsequent three chapters, dealing with “wives,” occurred in a manner which brought the entire matter TO the desired GOAL.

The DEATH of the father’s wife, FOLLOWING the things pertaining to the offering of the son, ALLOWED attention to be turned to matters pertaining to a wife for the son (chs. 22, 23).

And THAT is what is seen in chapter twenty-four.

THEN, the WHOLE of that which is in view is brought to a climax through the son’s marriage at the end of the chapter and the father’s remarriage at the beginning of chapter twenty-five.

EVERYTHING moves toward that seen at the end of chapter twenty-four and the beginning of chapter twenty-five — the son possessing a wife who would inherit with him; and the father again possessing a wife, who, unlike his former wife, would be very fruitful.

In this respect, the servant’s search for the bride in Genesis chapter twenty-four has to do with the continuation of a sequence of events from previous chapters, *which would be brought to a climactic GOAL at the end of chapter twenty-four and the beginning of chapter twenty-five.*

Accordingly, that end was *NOT* something which could be brought to pass while the servant was in Mesopotamia seeking the bride for his master’s son.

The servant was to remain in Mesopotamia *ONLY UNTIL he had procured the bride.*

Once this had been accomplished, *he was TO LEAVE with the bride* in order to present the bride to the son, bringing about a *FULL COMPLETION to his mission*.

This, in turn, would allow matters seen at the beginning of chapter twenty-five to occur, bringing a FULL END to the WHOLE of that which was in view.

Everything which the servant revealed while in Mesopotamia had to do *with the GOAL out ahead*. Rebekah's family understood these things; and Rebekah, as well, understood these things.

And the reason why they understood these things is very simple:

The servant HAD REVEALED these things to them, and they believed the TESTIMONY of the servant.

THAT is the type, and EXACTLY the same thing MUST be seen in the antitype.

That seen in the antitype of Genesis chapter twenty-two — the death and resurrection of the Son (vv. 11-14) and the subsequent promise (vv. 15-18) — *makes it ALL possible.*

Wives in Three Chapters

Toward the end of chapter twenty-two, following that revealed about the death and resurrection of the Son, reference is made of the heavenly and earthly seed of Abraham possessing the gate of the enemy.

THEN, following a few verses about Abraham's return to Beersheba and Abraham's brother's family (vv. 19-24), *WIVES* occupy the prominent place in the next three chapters:

Abraham's WIFE dies (ch. 23).

A WIFE is procured for the son (ch. 24).

Abraham again takes A WIFE (ch. 25).

What is *THIS* about?

It's very simple:

The *WHOLE* of the type is dealing with man *ONE DAY* occupying the *POSITION* for which he was created in the beginning (Gen. 1:26-28; cf. Dan. 7:13, 14; Matt. 4:1-11; Rom. 8:14-19; Rev. 11:15).

Salvation has been provided for *THIS PURPOSE* (ch. 22a).

Possessing the gate of the enemy (ch. 22b) has to do with *THIS PURPOSE*.

THEN the remainder of the overall type (chs. 23-25a) has to do with bringing *THIS PURPOSE* to pass.

("The gate" of a city was the place where legal matters were transacted on behalf of those in the city [e.g., Ruth 4:1ff]; and possessing the gate would be an Eastern way of stating that the person exercised control over that particular city, which, in relation to the ultimate destiny of the seed of Abraham — both heavenly and earthly — would be governmental control over the earth from both heavenly and earthly spheres.

Note that *THIS SAME EXPRESSION* was used by members of Rebekah's family relative to Rebekah's seed when they sent her away in Gen. 24:60, carrying the same thought from ch. 22 [vv. 17, 18] into the relationship in which Rebekah was about to enter.)

But why such an emphasis on *WIVES* in chapters twenty-three through twenty-five, following that revealed in chapter twenty-two?

There is an emphasis of this nature at this point in the overall type simply because of that which previously had been revealed surrounding the first man, the first Adam, who had been created to rule in Genesis chapters one and two.

Man *CANNOT* rule *ALONE*. He *MUST* have a wife to rule with him — he as *KING*, and she as consort *QUEEN*.

(Note that revelation in Scripture is progressive in this respect. One *does NOT* begin a study of Scripture in Gen. 22-25 apart from understanding things revealed prior to these chapters.

Otherwise, he will be unable to properly understand that being revealed in these subsequent chapters.

And this SAME principle would hold true at ANY point in Scripture.

LATER revelation is built on PRIOR revelation.

IF an individual would properly understand the N.T., he MUST FIRST possess an understanding of that revealed prior to N.T. revelation, that revealed in the O.T.

THIS is WHY, when studying the N.T., a person continually finds himself going back to Moses and the Prophets. He is studying commentary in the N.T., and he NEEDS to understand that to which the commentary pertains if he is to properly understand the commentary.)

For man to rule, he MUST rule as a COMPLETE being; and ONLY through a union with a woman — a husband-wife relationship — is the man seen as COMPLETE in this respect.

The picture is derived from Eve being formed from a part of Adam's body, then presented back to Adam as a helpmate. *Eve, a part of Adam's very being — bone of his bones, and flesh of his flesh — completed Adam. The woman, being presented back to the man, made him one complete person (Gen. 2:21-24).*

And God said of the man and woman together, "...let them have dominion" (Gen. 1:26-28). *The man could rule ONLY as a complete being, which necessitated the woman ruling as consort queen with him.*

This whole matter set forth in these opening two chapters **CANNOT CHANGE** at a later point in Scripture. *The exercise of regality in the human realm MUST OCCUR through a husband-wife relationship.*

NEITHER the man NOR the woman can rule alone. They MUST rule together as one complete person, with the man occupying the headship.

This is why *WIVES* occupy the forefront in three chapters following that which is stated in chapter twenty-two.

The MEANS of salvation is seen in the first part of chapter twenty-two.

The PURPOSE for salvation is seen in the latter part of the same chapter.

And this PURPOSE is then realized at the conclusion of that which follows, i.e., at the conclusion of that which is stated about WIVES in these three subsequent chapters.

(THIS is the reason WHY God, in the O.T. theocracy, could NOT rule ALONE in “the kingdom of men.” He HAD TO HAVE a wife to rule with Him.

IF He HADN'T had a wife, He would have violated that which He Himself had established when He created man.

And the SAME MUST hold true for God's Son. He CAN-NOT rule alone. He MUST have a wife to rule with Him for EXACTLY the same reasons as seen in the husband-wife relationship between God and Israel in the O.T. theocracy, which goes back to the principle set forth in Genesis chapters one and two.

All of this is seen in the marriage relationship today, which is the basis for *NOT ONLY* properly understanding Eph. 5:22-32 *BUT* the entire marriage relationship [note that this section in Eph. 5 *CANNOT* be properly understood apart from that revealed in Gen. 1, 2].

The wife completes the husband. They rule in the house together, as ONE complete person — he as king, and she as consort queen.

He exercises the headship, but she rules as co-heir with him. That which belongs to him belongs to her.

The husband and wife rule the house together after this fashion, looking out ahead to the same relationship which they can one day exercise with Christ, ruling as co-heirs with Him over His house.

And, as seen in Isa. 2:1-4, this has to do with rulership over the entire earth.)

Matters surrounding ALL of this will be realized through that foreshadowed by events at the end of chapter twenty-four and the beginning of chapter twenty-five — the Son taking a wife, and God restoring His wife to her rightful place.

Apart from THIS, there can be NO future theocracy.

Events at the end of chapter twenty-four and the beginning of chapter twenty-five foreshadow events which will exist during the Messianic Era, when Abraham's seed — both heavenly and earthly — possess the gate of the enemy.

THIS is the CLIMACTIC POINT to which ALL events beginning in chapter twenty-one (the birth of Isaac) lead.

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

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

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

4

The Thousand Years in the O.T. (II)

Moses, the Psalms, the Prophets

Two Worldwide Floods

As Seen in the Opening Chapters of Genesis

(Genesis chapters five through twelve present *EXACTLY the SAME* sequence of events seen in Revelation chapters one through twenty. The sequence of events seen in Revelation chapters one through twenty provides commentary for that seen in Genesis chapters five through twelve, *and both rest on the SAME base seen in the opening two chapters of Genesis.*

NEITHER the sequence of events in Genesis NOR the SAME sequence in Revelation moves beyond this base [i.e., beyond the seventh day in the present heavens and earth].

They CAN'T! The base upon which they rest does NOT extend beyond this point, and they MUST rest on this base!

In both accounts, the rapture is dealt with sparingly compared to the Tribulation and that which occurs following the Tribulation, leading into the Messianic Era.

In Genesis, the rapture is dealt with in chapter five [vv. 21-24; *cf.* Heb. 11:5] and the Tribulation in chapters six through eight.

THEN, events following the Tribulation, leading into the Messianic Era, are dealt with in chapters nine through twelve.

In Revelation, the rapture is dealt with in chapters one and four [1:10; 4:1, 2] and the Tribulation in chapters six and seven.

THEN, events following the Tribulation, leading into the Messianic Era, are dealt with in chapters eight through ten.

THEN, chapters eleven through nineteen provide commentary for that seen in chapters six through nine [the seven-year tribulation and the seventy-five days following (Dan. 9:24-27; 12:11:13)].

And chapter twenty provides commentary for chapter ten, taking matters into the Messianic Era.

This fourth chapter in Vol. IV will deal *with both the pre-Adamic Flood in Gen. 1:2a and the post-Adamic Flood in Gen. 6-8.*

Attention though will be given mainly to the latter not the former, allowing material in this chapter to properly show Israel's place in the Messianic Era, following the Tribulation.)

The Flood during Noah's day is *NOT* the first worldwide Flood seen in Scripture.

Rather, the opening verses of Genesis provide an account of the first worldwide Flood and God's restoration of the material creation following this Flood.

The Flood in these opening verses of Genesis, in chapter one, occurred during days preceding man's time on earth, with the restoration occurring immediately preceding man's creation.

Then, Genesis chapters seven and eight, having to do with events occurring over sixteen centuries following this restoration, recount the second worldwide Flood seen in Scripture, the Flood during Noah's day.

There is a NEW beginning following the Flood in Genesis chapter one, and *there is another NEW beginning* following the Flood during Noah's day in Genesis chapter eight.

And God's subsequent restoration of the ruined material creation in chapter eight *occurred in the SAME manner that He had previously used to bring about a restoration of the ruined material creation in chapter one.*

The latter *HAD* to follow the former in this manner, for a *SET, UNCHANGEABLE* pattern concerning how God restores a ruined creation was established at the beginning, as seen in the first chapter.

And when God establishes a pattern, or anything else seen in Scripture, He establishes it PERFECT at the beginning.

NO change can EVER occur!

(The preceding is WHY studying and understanding matters at the beginning, in Genesis, is so important.

EVERYTHING—particularly in the numerous types—has been UNCHANGEABLY SET in a PERFECT manner at the outset, with the remainder of Scripture resting on previously laid foundations.

BEGIN correctly in Moses, and you WON'T go wrong in John. BUT, fail to BEGIN correctly in Moses, and...)

In Gen. 1:2, *God used raging waters* (the thought conveyed by the Hebrew word *tehom*, translated “deep”) to destroy the pre-Adamic earth following Satan’s attempt *to elevate his throne* to a position above his God-appointed position.

And in Gen. 7:11ff, *God used EXACTLY the same means* to destroy those upon the earth following Satan’s attempt to corrupt the human race through the cohabitation of “the sons of God [angels within Satan’s kingdom]” with “the daughters of men [female offspring from the lineage of Adam]” (Gen. 6:1-4).

(For additional information on the cohabitation of “the sons of God” with “the daughters of men,” refer to Chapter V, “In Those Days...Also After That” in the author’s book, *Jude*.)

Particulars surrounding *HOW* God brought about the pre-Adamic Flood and resulting destruction are not given in Scripture.

The simple statement is made concerning existing conditions at the time of the Flood — *raging waters covering a darkened earth* — and aside from commentary such as II Peter 3:5, 6 (which provides little more in the way of particulars), God has seen fit to leave the matter unrevealed.

However, God did provide revelation concerning *HOW* He went about restoring the ruined heavens and earth for man, prior to man’s creation. He devoted almost an entire chapter to details surrounding this restoration, for an evident reason (Gen. 1:2b-25).

But revelation surrounding the Noachian Flood is quite different. God saw fit to provide numerous particulars concerning both the way in which He brought this Flood about and the way in which He effected restoration following the Flood.

Part of chapter seven is devoted to the former (vv. 11-24), and part of chapter eight, along with Ps. 104:5-9, is devoted to the latter (vv. 1-14).

(The destruction produced by water during Noah's day, the same as seen in chapter one, will be dealt with first; then, the restoration seen during Noah's day, set alongside and/or compared with the restoration in chapter one, will then be dealt with.)

Destruction by the Flood During Noah's Day

The waters which flooded the earth during Noah's day came from two sources — *from above the atmosphere and from below the earth's surface* (Gen. 7:11).

During the restoration of the earth following the previous Flood in Gen. 1:2, God, on the second day of His restorative work, had placed the waters which *He later used to flood the earth once again* in two locations — *above the atmosphere and below the atmosphere* (Gen. 1:6-8), with the waters below the atmosphere placed both upon and below the earth's surface.

(The waters above the atmosphere evidently existed in the form of a vapor canopy surrounding the earth. Significant amounts of water in a liquid form would have affected light coming from the sun [ref. Appendix V in this volume of the book].

And the amount of water content which God placed above the atmosphere could only have been a tremendous amount [evident by the amount of rainfall at the time of the Flood].)

When God flooded the earth a second time, during Noah's day, He broke open "the fountains of the great deep" and opened "the windows of heaven [i.e., 'the floodgates of heaven']" (7:11).

Subterranean waters began to gush up, and *torrential rain* (the central meaning of the Hebrew word translated "rain" in Gen. 7:12 [*geshem*], as distinguished from a different word for rain used back in v. 4 [*matar*]) began to fall through the atmosphere from the opened floodgates above the atmosphere (which could only have resulted from the vapor canopy condensing).

From the account given in Genesis, this continued unchanged for forty days and nights. And at the end of this time, the highest mountain peak on earth was covered to a depth of "fifteen cubits [about twenty-five feet]" (7:12-20).

And, except for the eight individuals and the animals in the ark:

"...all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils was the breath of life, of all that was in the dry land, died" (7:21, 22).

The subterranean waters though didn't cease gushing up at the end of forty days; nor did the torrential rain cease coming down from above at this time. Rather, *both continued, with NO revealed change, for another one hundred and ten days* (7:24-8:2).

It was ONLY after a full one hundred and fifty days that the subterranean waters ceased gushing up and the torrential rain ceased coming down (the SAME word for "rain" is used in the Hebrew text for rainfall during both the first forty days [7:12] and the additional one hundred and ten days [8:2], which, as previously noted, refers more particularly to torrential rain).

In this respect, *what could ONLY have been vast quantities of water* continuing to come up from below and down from above for an additional one hundred and ten days *could ONLY* have significantly added to the depth of the water that had already accumulated and completely covered the earth at the end of the first forty days.

And, from the time involved, possibly almost three times as much water accumulated on the earth's surface during the additional one hundred ten days as had initially accumulated during the first forty days.

Thus, *at the end of the FULL one hundred and fifty days, the water level could ONLY have been FAR above that seen at the end of forty days*, when the highest mountain peak on earth was covered to a depth of about twenty-five feet.

The water depth one hundred ten days later would undoubtedly have been at least hundreds, possibly thousands, of feet above the highest point on earth.

We're not told!

(Note that the topography of the antediluvian earth was quite different than that which exists today.

Mountain peaks in the antediluvian world *could ONLY* have been considerably lower, for reasons which become evident when one views Scripture dealing with how God restored the earth following the Flood.

God's restoration following both the Flood preceding man's creation in Genesis chapter one and the Flood during Noah's day in chapter eight *involved the movement of water from one place to another, allowing dry land to appear* [cf. Gen. 1:9, 10; 8:5-14], with the water moved to different places in each instance.

Restoration following the Flood which preceded man's creation in chapter one occurred through God placing part of the water above the atmosphere and part below the atmosphere, both on and below the surface of the earth [1:2, 6, 7].

Restoration following the Flood during Noah's day in chapter eight occurred through God raising portions of the land beneath the water [ultimately forming mountainous or high terrain] and lowering other portions of the land [forming mainly ocean basins], with water moving from the land being raised to the land being lowered, as seen in Ps 104:5-9:

“He established the earth upon its foundation,
So that it will not totter [‘move out of its place’]
forever and ever.

Thou didst cover it with the deep as with a garment;
The waters were standing above the mountains.

At Thy rebuke they fled;

At the sound of Thy thunder they turned away.

The mountains rose; the valleys sank down

To the place which Thou didst establish for them.

Thou didst set a boundary that they may not pass
over;

That they may not return to cover the earth” (NASB).

Part of the water flooding the earth had come from subterranean sources.

It appears evident though that this subterranean supply of water was left on the surface of the earth at the time of the restoration following the Flood, for only about three percent of the earth's total water supply lies in subterranean sources today.

The remainder, about ninety-seven percent, lies on the surface of the earth, mainly in the oceans.

And it is evident that none of this water was placed back in the heavens above the atmosphere, for it *is not* there today.

[These figures — three percent, leaving ninety-seven percent — are derived from The U.S. Geological Survey's records from past years. The accuracy could be somewhat open to question; though, with today's technology, the figures are probably fairly accurate].

Then, concerning the antediluvian mountains, how high would they have been for water to have covered all of them at the end of the first forty days of the Flood?

We can KNOW that vast changes in the earth's topography began to occur at the end of the full one hundred fifty days, immediately following the time that God closed the floodgates of heaven and stopped the subterranean waters from coming up.

BUT, the elevation of antediluvian mountains is another matter. NO ONE knows anything about antediluvian topography; NOR can they know, for there is NO data to work with.)

Thus, as previously seen, *at the END of the FIRST forty days of the Flood*, the ark rested, floated, on a shoreless ocean, with the water level about twenty-five feet above the highest point on earth. And the ark continued floating on a shoreless ocean, with subterranean waters continuing to gush up from below the earth's surface and torrential rain continuing to fall from the supply of water above the atmosphere *for ANOTHER one hundred and ten days, which could ONLY have progressively raised the water level higher and higher.*

ONLY at the end of the FULL one hundred and fifty days did God step in and close both the floodgates of heaven and the fountains of the deep (8:2).

Evidently, ALL of the water above the atmosphere had fallen (for, again, NONE remains there today), though that would not appear to be the case with the water below the earth's surface (for, as previously noted, about three percent of the earth's total water supply can be found below the earth's surface today).

God apparently waited UNTIL the entire supply of water above the atmosphere had been depleted, which required one hundred and fifty days of torrential rainfall.

THEN, He closed BOTH the floodgates of heaven and the sources of the subterranean waters.

Restoration Following the Flood

On the one hundred fiftieth day of the Flood, when God stepped in and put a stop to matters (cf. 7:11; 8:1-4), Scripture locates the ark in relation to a place on the land beneath the water by stating:

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” (8:4).

OR, is the preceding REALLY what Scripture states?

This is the way that all of the widely-used English translations read, which have seemingly followed one another in the translation of this verse, along with traditional thought.

But HOW could this be correct IF the water level continued to rise for a total of one hundred and fifty days in the manner previously seen, which, from a Scriptural standpoint, is really the ONLY possible way to view the matter (which will be shown)?

This fact should have caught the attention of at least some of the translators, for the Hebrew word translated “upon” (*al*) in this verse *can also be understood and translated as “over” or “above.”*

For example, it is translated “over” in the opening verse of this same chapter (“pass over the earth”), or it is translated “above” back in chapter one (“fly above the earth” [v. 20]).

This Hebrew word has to be understood *contextually*. And in Gen. 8:4, as is evident from the context introducing this verse (and even more evident from the verses following), *the translation should be “above” or “over,” NOT “upon.”*

That is, at the end of one hundred and fifty days, when the supply of water above the atmosphere had evidently been depleted and God stepped in and closed both the floodgates of heaven and the sources of the subterranean waters, *Gen. 8:4 locates the ark in relation to a point on the earth beneath the waters, below the ark.*

This verse locates the ark in relation to the Ararat mountain range (a range which stretches from modern-day Turkey eastward into Armenia).

And that this is the correct way to view Gen. 8:4 is a simple matter to illustrate, *NOT ONLY from Scripture preceding the verse (as has already been shown) BUT from Scripture following the verse as well.*

Genesis 8:1, 3, 5 clearly reveals that God *NOT ONLY* closed the floodgates of heaven and the sources of the subterranean waters at the end of one hundred and fifty days *BUT* that He also began a restorative work at this same time.

Immediately following the Flood waters reaching their highest level on the one hundred and fiftieth day, these waters began to recede.

And it took about five and one-half months for the level to drop completely, though almost two more months were required after that for the face of the earth to become dry (cf. 8:1-4, 13, 14).

IF the ark had come to rest on a mountain peak in the Ararat range on the day that God closed both sources of the Flood waters and began His restorative work, resulting in the waters continually receding, *it could NOT have been too many days before dry land appeared around the ark.*

But this *DIDN'T* happen. It *WASN'T* until almost two and one-half months had passed *that the tops of the mountains began to appear above the waters* (8:5).

THEN, after another forty days had elapsed, Noah sent forth a dove, *which found "NO rest for the sole of her foot"* (8:6-9).

Almost four months after the waters had begun to recede, *there was NO dry land around the ark, though seven days later, when Noah sent the dove forth again, the dove did find dry land within flying distance of the ark* (8:10, 11).

Where did the ark finally come to rest following the Flood?
We're NOT told!

From the way that the text reads though — Noah having to wait for about two months after the waters had completely subsided for the face of the earth to become dry — the ark apparently came to rest somewhere in the lowlands.

(Note that the numerous animals coming out of the ark at this time, migrating, over time, to different parts of the earth, would seemingly necessitate that the ark settle in the lowlands, perhaps in a valley, NOT on a mountain in the Ararat range.)

Also, it could possibly be stated that the ark's resting place would be west of where the city of Babylon was built two generations following the end of the Flood, for, to arrive at this location, those who built Babylon migrated *eastward* to a plain in the land of Shinar (Gen. 10:5-10; 11:1ff [the direction of migration in Gen. 11:2 should be translated "eastward" rather than "from the east," as in the KJV; ref. NASB, NIV]).

This would *only be a possibility* though, for there could have been a migration of people to locations away from the vicinity of where the ark came to rest during time covering two generations.

What difference though does all of this make, and why spend this time showing an incorrect translation and understanding of Gen. 8:4?

Actually, it makes a great deal of difference, for, if an individual follows the incorrect translation and understanding of Gen. 8:4, the door will be closed to tremendous Biblical truths which can be seen in verses one through four ONLY by viewing verse four correctly.

1) Paralleling Two New Beginnings

As previously seen, Gen. 1:2 and Gen. 8:1 have to do with *introductory information concerning new beginnings following two different Floods, one pre-Adamic, and the other post-Adamic.*

This parallel though is usually missed through following the English translation of Gen. 8:1 *and NOT understanding that the latter MUST follow that previously established in the former.*

The Hebrew word *Ruach* appears in both verses.

In Gen. 1:2, this word is translated “Spirit”; but in Gen. 8:1, this word has been translated “wind” and *separated from the same parallel thought seen in HOW God begins His restorative work in this respect, as established back in Gen. 1:2.*

(“Wind” or “breath” can be correct translations of *Ruach*, if the context permits [as “wind” or “breath” can also be seen at times as correct translations of *Pneuma*, the corresponding word in the Greek N.T., usually translated “Spirit”]. But there is *NOTHING* in the context of Gen. 8:1 which would suggest understanding *Ruach* as “wind.”

The word *Ruach* is only used five times between Gen. 1:2 and 8:1 [3:8; 6:3, 17; 7:15, 22]. The last three usages have been translated and should be understood as “breath.” And the other two should probably be understood and translated in a similar manner as well [note, the numerous times *Ruach* is translated and understood as “breath” in Ezek. 37:5-10].)

The movement of God’s *Ruach* over the face of the waters in both Gen. 1:2 and Gen. 8:1 *MUST be understood the SAME way in BOTH instances, for the pattern concerning how God begins His restorative work involving a ruined creation was REVEALED and SET in an UNCHANGEABLE manner in Gen. 1:2.*

Thus, *the beginning of God’s subsequent restorative work in Gen. 8:1 MUST be viewed EXACTLY the SAME way.*

The Spirit of God or the Breath of God (which produces life [cf. Gen. 2:7]) MUST be seen moving upon or across the face of the waters in BOTH instances.

(In relation to God's breath providing life, as introduced in Gen. 2:7 [establishing a first-mention principle, which *can NEVER change*], note ruined man today — another ruined creation, ruined following the restoration of the ruined material creation in Gen. 1:2ff.

How does God go about restoring ruined man, who is “dead in trespasses and sins” [Eph. 2:1]? The answer is seen in these two passages in Genesis [1:2; 8:1]; and *the MEANS which God uses to restore ruined man, as seen in these two passages of Scripture, can NEVER change.*

The Spirit of God moves upon the ruined creation. The Spirit breathes life into the one having no life, and man passes “from death unto life” [John 5:24].

EVERYTHING is accomplished entirely through Divine intervention.

Ruined man today is JUST as powerless to bring himself out of his ruined state as was the ruined material creation in both Genesis chapters one and eight.

Had God NOT acted in Genesis chapters one and eight, the earth would still be covered by water today and would forever remain covered by water, apart from Divine intervention at some future time.

Had God NOT acted at Calvary, in the person of His Son, ruined man would forever be left in his present condition — “dead in trespasses and sins.”

And should the Spirit of God NOT act today, on the basis of Christ's finished work at Calvary — breathing life into the one who has no life — man could NEVER pass “from death unto life.”

Man could NEVER move out of his ruined state simply because *there is ONLY ONE REVEALED WAY that God restores a ruined creation, and it is EITHER accomplished through God's REVEALED WAY OR there is NO restoration [Acts 4:12].)*

Scripture *MUST* be understood and interpreted in the light of Scripture.

And, understanding Gen. 8:1 in the light of and in the same respect as previously seen in Gen. 1:2 becomes *vitaly necessary* to properly understand that which is in view in verse four, where another corrected translation is necessary.

2) Above the Mountains of Ararat

At the end of the Flood, after the utter destruction which had affected “all in whose nostrils was the breath of life,” save those on the ark, Noah and his family found themselves at a location ABOVE “the mountains of Ararat.”

THEN, on this SAME day, the Spirit of God set about to effect restoration, EXACTLY as previously seen in Genesis chapter one.

And also, EXACTLY as previously seen in chapter one, this restoration was for purposes surrounding REGALITY.

REGALITY in Genesis chapter one is shown through a direct statement regarding the reason for man’s creation: “...let them have dominion [or, ‘...let them rule’]” (vv. 26, 28).

The Hebrew word translated “dominion” in these two verses is *radah*, the same word translated “rule” in Ps. 110:2, where Christ will RULE as the great King-Priest after the order of Melchizedek during the coming day of His power (v. 4; cf. Gen. 14:18ff; Heb. 5-7).

REGALITY in Genesis chapter eight though is shown through a different fashion than in chapter one.

“A mountain” in Scripture signifies a *kingdom*. And at the end of the Flood (foreshadowing the end of the coming Tribulation), those in the ark (foreshadowing the nation of Israel in that day) found themselves resting in a place of safety ABOVE the mountains of Ararat (foreshadowing the nation of Israel in that coming day, resting in a place of safety ABOVE ALL the kingdoms of the world, NO LONGER the tail, BUT elevated to the head).

(This is the REGALITY seen awaiting Israel in Rev. 12:1, with the same thing repeated in Rev. 17:18b.)

The name “Ararat” itself, a transliterated Hebrew word, comes from a root word which means *holy ground*.

And THIS is EXACTLY where Israel will find herself once the nation has been restored to the land in that coming day.

(The word “holy” is used numerous times throughout Scripture in relation to God. And the same word is used numerous times as well in relation to different things as they pertain to the Jewish people — the people themselves, Jerusalem, the Temple, and the land as a whole [cf. Ex. 19:6; Deut. 7:6; Ps. 2:6; 11:4; 65:4; 78:41; Zeph. 3:11; Zech. 2:12].

The word “holy” carries the thought of *being set apart [unto the Lord]*. This is the only way in which the word can be used relative to inanimate objects; and this same meaning would still apply when used relative to the people of Israel, though it could extend beyond this into the thought of *purity* [which is actually an extension of the thought of being set apart].)

The entire earth is referred to in Scripture as “the holy mountain of God [i.e., ‘the set apart kingdom of God’]” (Ezek. 28:14).

HOWEVER, Satan, the ruler over this kingdom, because of his aspirations to extend his rule beyond that which God had appointed him to occupy, introduced corruption, resulting in his kingdom being reduced to a ruined state.

LATER, after the kingdom had been restored and man had been created to rule the kingdom in the stead of Satan, man’s fall resulted in the same thing.

Corruption was reintroduced into the kingdom, and this corruption affected both man and the material creation.

THEN, later yet, the nation of Israel was brought into existence and called forth, as a set apart people, to rule in a set apart land, within a theocracy.

BUT, the Lord’s name, the people, the Temple, and the land were all later polluted, defiled, profaned through a continued disobedience of God’s people (cf. Num. 35:33, 34; Ps. 79:1; Ezek. 14:11; 20:43; 23:38; 36:20; Hosea 5:3; 6:10).

And Israel, the wife of Jehovah, climaxed the nation's disobedience *by taking up unholy alliances with the surrounding Gentile nations* — something which God had forbidden in no uncertain terms (cf. Num. 23:9; Deut. 7:1-6).

And these alliances were viewed in Scripture as harlotry on Israel's part (cf. Jer. 3:1-4; Ezek. 16:2, 28, 29).

The day came though when Israel's cup of iniquity became full (cf. Gen. 15:16), and *God drove His adulterous wife out among her Gentile lovers to effect repentance through persecution at the hands of her lovers, which is EXACTLY where Israel is seen in the world today.*

Israel today is seen as *"the great whore," residing among her Gentile lovers.* And because of this, Israel is presently seen associated *with BOTH Babylon and Jerusalem, but ONLY with Jerusalem in the respect that Jerusalem, during this time, is seen associated with Sodom and Egypt* (Rev. 11:8; 17:1-7, 18).

The day is coming though when all of this will change. Israel's repentance will be effected through the judgments of the Tribulation.

And this will be followed *by the harlot being cleansed and restored to her rightful place in a cleansed land, within a theocracy.*

THEN, that foreshadowed by Gen. 8:4 — Noah and his family resting ABOVE the mountains of Ararat — will be realized.

Gentile world power *will have been destroyed* (typified by the *destruction* occurring during the Flood). And Israel, in that coming day, will find herself *at rest, placed ABOVE ALL the kingdoms of the world, in a holy place* (cf. Zech. 14:9, 20, 21).

This is also what is seen in Rev. 12:1, and again in Rev. 17:18.

A woman is seen in chapter twelve as the one possessing "a crown of twelve stars," with the number "twelve" signifying *governmental perfection.*

THEN, allowing Scripture to continue interpreting itself, a harlot is seen in chapter seventeen as “the one having kingly authority over the kings of the earth” (literal translation from the Greek text in v. 18b).

THAT seen in both Rev. 12:1b and 17:18b points to *THAT* which awaits Israel following her cleansing (Rev. 17:16, 17; 19:3).

That is to say, *Israel, also seen as God's firstborn son (Ex. 4:22, 23), holds this REGAL position today but CANNOT exercise this position UNTIL AFTER the nation has been cleansed.*

And the fact that Israel WILL one day be cleansed and ultimately exercise this position WAS ALL foretold back in Gen. 8:4.

3) Shem, Ham, Japheth

Genesis chapter nine then adds to a developing Old Testament word picture.

Among Noah's three sons following the Flood, *ONLY one — Shem — was blessed and said to have a God* (v. 26). And from Shem descended Abraham, Isaac, Jacob, his twelve sons, and the nation of Israel.

Since Shem is *the ONLY one stated to have been blessed and to have a God*, in order for the other two sons to have received spiritual blessings, they would have had to go to Shem — something stated in the text in relation to Japheth through his having to dwell in the tents of Shem (v. 27).

THIS is the SAME position which Shem's descendant, Abraham, held in relation to the nations

And THIS is the SAME position which the descendants of Abraham through Isaac and Jacob have held, continue to hold today, and will always hold relative to the nations.

IF the nations are to be blessed, it MUST be accomplished through the MEANS which God has decreed. It MUST be accomplished through Abraham and his seed, through Isaac and Jacob (Gen. 12:1-3).

THAT'S the importance seen in *THE Noachian Flood* and *THAT* which occurred following the Flood. And *THAT'S* the importance seen in the vast amount of space which God has provided in His Word surrounding *THAT* which the Flood foreshadows.

Israel's repentance *MUST* be brought to pass. *ONLY THEN* can *THAT* foreshadowed in Gen. 8:4; 9:26, 27 be realized, with blessings flowing from a restored people, in a restored city and land, out to the nations of the earth.

(For meteorological and hydrological aspects of the Noachian Flood, refer to Appendix V in this fourth volume of the book.

Also, for material concerning Noah's three sons, refer to Vol. III, Appendix III, in this book.)

5

The Thousand Years in the O.T. (III)

Moses, the Psalms, the Prophets
After the Order of Melchizedek
Foreshadowing Christ As the Great King-Priest

“And Melchizedek king of Salem brought forth bread and wine; and he was priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth” (Gen. 14:18, 19).

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

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

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

The Lord hath sworn, and will not repent, Thou art a priest forever [‘with respect to the age,’ the Messianic Era] after the order of Melchizedek” (Ps. 110:1-4; cf. Heb. 5:6, 10; 7:17, 21).

The type in Genesis, beginning with Abraham, foreshadows that coming day when Abraham and his seed (the dead raised, along with those living at that time) will be removed from the nations of the earth and brought back into the land covenanted to Abraham, Isaac, and Jacob (Gen. 11b, 12a).

Gentile world power will *THEN* be destroyed (Gen. 14a), and the Seed of Abraham, the greater Son of David, *WILL*, following this destruction, exercise the Melchizedek priesthood (Gen. 14b).

And this, in turn, provides additional information, commentary, on that previously seen in Genesis 6-12b — material having to do with the Flood during Noah's day, God's subsequent dealings with the Gentile nations centered in Babylon, and God ultimately calling Abraham out of Ur to realize an inheritance in another land, which Abraham would be shown.

And continued revelation, adding more detail, is seen in that leading into and stated about Melchizedek (chs, 12b-14).

Much of Genesis, in this respect, provides a great deal of information on events yet future, events which center around Israel, seen *NOT ONLY* in connection with God's dealings with Israel during the end times *BUT* God's inseparably related dealings with the Church and the nations during this time as well.

Following those events which foreshadow the restoration of Israel and the destruction of Gentile world power (Gen. 11b-14a), *Melchizedek* is introduced. And he is introduced *in a Messianic setting*.

In fact, *there is NO such thing in Scripture as Melchizedek seen outside of a Messianic setting*.

Melchizedek is introduced in Scripture as *a king-priest in Jerusalem*, and he forms a type of Christ as *King-Priest in Jerusalem during the coming day of His power, during the coming Messianic Era*.

And this is clearly seen through both of the Old Testament references to Melchizedek (Gen. 14:18, 19; Ps. 110:4) and the place which Melchizedek occupies in Hebrews chapters five through seven.

BOTH Old Testament references are Messianic in their scope of fulfillment, as are the references in the Book of Hebrews.

In this respect, Christ is *NOT* presently exercising a priestly ministry after the order of Melchizedek, *for Melchizedek was ALSO "a king" in Jerusalem as well.*

Rather, Christ, is presently exercising a priestly ministry *after the order of Aaron*, who ministered in the sanctuary on the basis of shed blood, on behalf of a redeemed people.

Christ is presently ministering in the sanctuary (the heavenly), on the basis of shed blood (His Own), for a redeemed people (for Christians).

Christ is presently a Priest after the order of Melchizedek in the same manner that He is presently King (He was born King [Matt. 2:3]).

Christ though *has yet to exercise either office*; and Scripture presents *His exercise of BOTH offices as occurring in conjunction with one another, at the SAME time, during the coming age*.

In keeping with the manner in which Scripture has been structured, *Melchizedek appears in Genesis chapter fourteen in a particular setting at a particular time*.

And, within this *setting and time*, God previously established *great fundamental truths* from which He could later draw spiritual lessons in order to teach His people *deep spiritual truths concerning the various things having to do with His Son's coming reign over the earth*.

These foundational truths were established during Abraham's day through the record of that which occurred in Genesis chapter fourteen.

Then the writer of the one hundred tenth Psalm, as "moved ['borne along'] by the Holy Spirit" (II Peter 1:21b), drew from this account, as did the writer of Hebrews chapters five through seven.

Thus, in all three sections of Scripture, the three different writers dealt with issues pertaining to Christ in relation to *the Messianic Era, NOT in relation to the present age*. And these sections of Scripture *MUST* be looked upon and interpreted accordingly.

From Aaron to Melchizedek

Aaron was a minister in the sanctuary during that period when the children of Israel, under Moses, traversed the wilderness on their pilgrim journey from Egypt to Canaan.

These Israelites constituted a nation which had experienced *DEATH* (via a substitute) in Egypt, *BURIAL* as they moved down into the divide between the waters of the Red Sea from the Sea's western banks in Egypt, and *RESURRECTION* as they moved up out of this divide between the waters on the Sea's eastern banks in the wilderness.

The FIRST had been set aside and the SECOND had been established (Heb. 10:9); and this nation, under Moses, passed through these experiences *for ONE central purpose*.

This nation was to be established in a theocracy in the land of Canaan as God's firstborn son; and, occupying this position, the Gentile nations of the earth *were to be BOTH subject to and blessed through Israel*.

God had previously made certain promises to Abraham, and He had established a covenant with Abraham concerning the land wherein these promises were to be realized.

BEFORE Abraham had ever left Ur of the Chaldees, *God revealed His plans and purposes in relation to Abraham, his progeny, and the Gentile nations of the earth*.

THEN, once Abraham had left Ur and entered into the land of Canaan, *God established a covenant with him concerning the land itself* (Gen. 12:1-3; 13:14-17; 15:18-21; 17:7, 8).

Within God's plans and purposes, a nation, separate and distinct from the Gentile nations, was to be brought into existence through Abraham. The descendants of Abraham through Isaac and Jacob (Gen. 17:18, 19; 21:12; 27:29), comprising this separate and distinct nation, *would come under God's direct blessing*.

BUT, such *would NOT* be the case with any Gentile nation. The Gentile nations of the earth were to be blessed *ONLY through* the nation emanating from the loins of Abraham, the nation of Israel.

And these blessings were to be realized *by and through Israel ONLY as this nation dwelled in a particular land* — the land of Canaan, to which Abraham had been called when he left Ur.

God, through an unconditional and everlasting covenant, gave this land to Abraham and his seed (Gen. 13:14-17; 15:18-21; 17:7, 8; 26:3, 4; 28:13, 14); and the seed of Abraham through Isaac and Jacob *HOLDS* (and *will ALWAYS HOLD*) the title deed to this land *for ONE central purpose, recorded in Gen. 12:1-3*.

Then, in keeping with Deut. 28:1-14, the Gentile nations being blessed through Israel were also to be subject to Israel.

Israel was to be placed in this land at the head of the nations (*cf.* Gen. 22:17, 18; Ex. 19:5; Deut. 7:6), within a theocracy. God Himself was to dwell in the midst of His people (*cf.* Ex. 40:34-38; Lev. 26:11, 12; Joel 2:27-32), blessings were to be poured out on the people of Israel (Deut. 28:2-14), and these blessings were to flow through Israel to the nations of the earth (Gen. 12:3).

That is, the nations of the earth *were to be subject to Israel* — God's firstborn son, a kingdom of priests — *and, in this manner, be blessed through Israel*.

THIS is how it was to have been under the old covenant during the days of Moses, and later Joshua, among others; and *THIS* is how it will one day be when God makes a new covenant with the house of Israel during the days of the Son of Man.

THEN, in THAT coming day, God, in the person of His Son, will dwell among the Jewish people, within a theocracy (cf. Joel 2:27-32).

1) *Aaron, Christ*

During Moses' day, Aaron was a minister in the sanctuary on behalf of a people who had been redeemed from Egypt for the purpose at hand.

This was *an earthly sanctuary*, and the purpose at hand *was earthly*. The Israelites had been redeemed and called out from one part of the earth to occupy a particular position in another part of the earth, within a theocracy.

In the antitype, Christ is presently ministering in a *heavenly sanctuary* (after which the earthly was patterned), and He is ministering on behalf of a people (*NOT* the Jewish people, *BUT* Christians) who have been redeemed from the present world for a particular purpose.

Christians are presently being called out from this world to one day occupy positions *in heavenly places* (paralleling Israel's earthly calling in a type-antitype framework [called to be "kings and priests," "a royal ('kingly') priesthood, an holy nation, a peculiar people"]), within a theocracy (I Peter 2:9; Rev. 5:10; cf. Ex. 19:5, 6).

And Christ, ministering in the heavenly sanctuary to-day, is ministering *after the order of Aaron*. He is ministering on the basis of shed blood on behalf of a redeemed people removed from this world for a purpose, foreshadowed by Israel's removal from Egypt for a purpose.

(Note that Christ can presently minister in the sanctuary in this manner, though not of the Levitical line, because He is not ministering as High Priest for individuals under the Mosaic Economy. Rather, He is ministering on behalf of those who form *the one new man* "in Christ.")

BUT, in *THAT* coming day when Israel is brought back into the picture, Christ's priesthood, of necessity, *will have to change*. In *THAT* day Christ will be the great King-Priest after the order of Melchizedek, a priesthood of an entirely different order.)

2) Melchizedek, Christ

The Melchizedek priesthood though, which Christ will one day exercise, is an entirely different matter. Melchizedek was a king-priest in Jerusalem, *NOT* a minister in the sanctuary, as Aaron in the past or as Christ during the present time.

There's *NOTHING* recorded in Scripture about Melchizedek in connection with a sanctuary and shed blood. This was the type ministry Aaron occupied, *NOT* Melchizedek.

And this is *EXACTLY* the same type ministry Christ presently exercises. For this reason alone (though other reasons exist), it is incorrect to associate Christ's present high priestly ministry with the Melchizedek priesthood.

As previously seen though, Christ *IS presently* a Priest "after the order of Melchizedek," *BUT ONLY* in the same sense that He was also *born* "King of the Jews" (cf. Matt. 2:2; Heb. 6:19, 20).

Christ has yet to enter into either position; and both will be realized in that coming day when Christ comes forth as "King" *in the day of His power*.

Or, to state matters another way, both will be realized in that coming day when Christ comes forth as *the great King-Priest after the order of Melchizedek*.

The latter part of Hebrews chapter four deals with Christ's present ministry in the sanctuary (patterned after the order of Aaron).

But Hebrews chapter five is transitional. Chapter five moves the reader from Christ's present ministry in the sanctuary to that future time when He comes forth from the sanctuary and assumes a different type ministry.

This chapter moves one from the antitype of Aaron (present) to the antitype of Melchizedek (future), something seen in the antitype of Numbers chapter thirty-five.

The Death of the High Priest

Numbers chapter thirty-five relates the account of God instructing the children of Israel to set aside six cities to be “cities for refuge.” And within this account one will find central truths pertaining to that future time — which is seen in Hebrews chapter five — when the present high priestly ministry of Christ, *after the order of Aaron*, is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek*.

Three of the cities of refuge were to be on the east side of Jordan and the three remaining on the west side of Jordan (Num. 35:14).

The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan (Deut. 4:41-43); and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land (Joshua 20:1-7).

These cities were set aside to provide *a sanctuary for any man who killed another man through an unpremeditated act*.

The Divine decree given to Noah and his sons following the Flood required the death of the slayer at the hands of man:

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6).

And God’s injunction concerning capital punishment for a capital crime was later reiterated to Moses and is part of the Mosaic Economy as well (Ex. 20:13; 21:12ff).

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses.

Consequently, man not being under the Mosaic Economy today has *NOTHING* to do with the validity or nonvalidity of capital punishment for a capital crime, for, *NOT ONLY* does the Biblical origin of this injunction *precede* the giving of the Law through Moses, *BUT* the command given to Noah and his sons (approx. 2,300 B.C.) *has NEVER been repealed*.

Although capital punishment for a capital offense *has NEVER been repealed*, provision was later made for a man who killed another man unintentionally.

This was the Divinely established purpose for setting aside the six cities of refuge (*cf.* Ex. 21:12, 13). These cities were to be located at places where at least one city would be easily accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell the lot of the near kinsman to fulfill God's injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, slay him. God's requirement in the matter *was blood for blood* (Num. 35:16-21; *cf.* Deut. 19:21).

God's previous instructions to Noah and his sons remained *unchanged* within the framework of God's instructions to Moses.

Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated murder.

And once the Israelite guilty of such an act had taken advantage of that provision — once the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, *couldn't touch him*.

Any individual though who fled to one of the cities of refuge *MUST*, at a later time, be returned to the area where the slaying occurred and appear before a judicial court.

And, for the finding of this court to be negative — *i.e.*, show that the man had committed the act in a wilful manner — at least two witnesses were required to testify against the man.

If the slayer was found to be *guilty of wilful murder*, he *could NO longer* be granted sanctuary in a city of refuge. Rather, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, *would NOT* be guilty of blood himself.

BUT, if the slayer, on the other hand, was found *guilty ONLY of involuntary manslaughter*, he would be returned to the safety of the city of refuge to which he had previously fled (Num. 35:22-28).

Then there was the matter of *a ransom*. This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter.

NO ransom though was provided for the life of a person found guilty of wilful manslaughter. Rather, he was to forfeit his own life (*blood for blood*), *apart from a ransom*.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation:

The ransom could NOT be used until the death of the high priest (Num. 35:28, 32).

ONCE the high priest in the camp of Israel had died and the ransom had been paid, the individual who had previously been found guilty *ONLY* of involuntary manslaughter was *THEN free to leave the particular city of refuge where he had been provided a sanctuary and return to the land of his possession*.

And ONCE this had occurred, the near kinsman NO longer had any claim on that individual.

1) *Israel, the Slayer*

In the Old Testament (in the type) *it was individual Israelites* who found themselves guilty of manslaughter (wilful or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge.

Today (in the antitype) *it is the entire nation of Israel* which finds itself guilty of manslaughter and in a position to either be slain or be granted protection.

The nation of Israel is *guilty of BLOOD. The nation is guilty of the death of their Messiah, the Lord Jesus Christ.*

The paschal lamb was given to Israel, *and ONLY Israel could slay this lamb* (Ex. 12:1ff).

“Jesus” was *the Paschal Lamb* (I Cor. 5:7), to Whom all the sacrificial lambs in the Old Testament pointed; *and ONLY Israel could have slain Jesus, which is EXACTLY what, according to Scripture, occurred* (Acts 2:23, 36; 3:12-15).

And Israel, because of the preceding, is presently *unclean* through contact with the dead body of God’s Son, with cleansing, *IF* it is to be provided, awaiting events of *the seventh day* — the seventh 1,000-year period, the Messianic Era (Num. 19:11, 12).

In this respect, *HOW is Israel’s act, as the slayer, to be reckoned?*

Was it a premeditated act?

OR, was it an unpremeditated act?

If it was a premeditated act, the nation would have to be cut off.

NO ransom could be provided (it would have to be *blood for blood*; the nation would have to pay with its own life).

NOR, IF a premeditated act, could the nation EVER be allowed to return to the land of her possession (which would mean, in the final analysis, that God’s promises to Abraham, beginning with Gen. 12:1-3, *could NEVER be realized*).

However, if Jesus was delivered into Israel's hands after a manner which would allow the nation's act of crucifying her Messiah to be looked upon *as unpremeditated murder* — *i.e.*, allow the nation's act to be looked upon *as having been done through ignorance* — *THEN, Israel could be granted protection and a ransom could be provided.*

And beyond that, the Jewish people could one day avail themselves of this ransom, at which time they would be free to return to the land of their possession (allowing God's promises to Abraham, beginning with Gen. 12:1-3, to be fulfilled).

The Biblical testimony concerning the manner in which the nation's act *MUST* be viewed was given by Jesus Himself at Golgotha; and the same testimony was later provided by Peter, following the death, burial, resurrection, and ascension of Christ.

Note the words of Jesus:

“...Father, forgive them; for *they know not what they do*”
(Luke 23:34a).

Then note the words of Peter:

“Ye men of Israel...

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses...

And now, brethren, I wot that *through ignorance ye did it, as did also your rulers*” (Acts 3:12a, 14, 15, 17).

Thus, the Biblical testimony is quite clear that Jesus was delivered into the hands of Israel (*cf.* Ex. 21:13; Acts 2:23) *after a manner which NOT ONLY allowed the Jewish people to act after the described fashion BUT also prevented them from acting after any other fashion as well.*

Consequently, Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession, *though ONLY after the antitype of the death of the high priest.*

And, at this time, *ALL of God's promises to Abraham through Isaac, Jacob, and Jacob's twelve sons, beginning with Gen. 12:1-3, will be fulfilled.*

2) *The High Priest and the Ransom*

In the camp of Israel there was only one high priest at any one time. At the time of the high priest's death, he was succeeded by another from the Aaronic line; and the high priestly ministry in the Aaronic line continued in this manner.

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people.

Jesus, on the other hand, is presently ministering in the heavenly sanctuary, with blood, on behalf of the people — a ministry patterned after the order of Aaron. And, as evident from Hebrews chapter five, along with other related Scripture, Christ's present ministry after the order of Aaron *will NOT continue indefinitely.*

There is coming a day when Christ's present ministry in the heavenly sanctuary will end. And the termination of this ministry, along with certain events which will occur relative to Israel in that day, was typified by the death of the high priest in the camp of Israel and events which occurred relative to the slayer after the high priest had died.

And these events, as they pertain to the slayer, have to do with two things in the antitype:

- 1) *Israel's cleansing from defilement through contact with the dead body of the nation's Messiah.*
- 2) *A restoration of the Jewish people to the land of their possession.*

The word *ransom* (Num. 35:31, 32 [translated “satisfaction,” KJV]) is from a cognate form of the word for “atonement” in the Hebrew text. The underlying thought behind “atonement” is *to cover*; and that is the same thought expressed by the “ransom” in this chapter.

This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (an unpremeditated act). And once the slayer had availed himself of the ransom, *which could ONLY be after the death of the high priest*, the whole matter was *put away*.

The person was *THEN free* to return to the land of his possession; and the near kinsman of the one slain *could NO longer* have any claim on him whatsoever, for the matter had been *put away and could NEVER be brought up again*.

(In the type, this ransom was connected with some aspect of the person and work of the high priest, or of other priests.

For example, the slayer could not avail himself of this ransom *UNTIL the high priest had died*. Then, this ransom had to do *with a covering* [with atonement] from defilement wrought through contact with a dead body. And such a work in Numbers chapter nineteen, where cleansing from this type defilement is dealt with, was performed by *a priest*.

The high priestly ministry of Aaron and his successors in the camp of Israel, whether in this or in other areas of defilement, was a work on behalf of *the saved, NOT the unsaved*. Their work was for those who had already appropriated the blood of slain paschal lambs, pointing to Christ and His shed blood at Calvary [the slain Paschal Lamb].

This succession of high priests ministered in this manner, on the basis of shed blood, typifying Christ’s present ministry in the sanctuary after this same fashion [a ministry for the saved, on the basis of shed blood].

Thus, that being dealt with in Numbers chapter thirty-five — portending a priestly work — has to do with *the*

cleansing of saved individuals from defilement [defilement wrought through contact with a dead body], not with issues pertaining to the death of the firstborn [issues pertaining to eternal salvation].

And the Jewish people, for two reasons, find themselves in a position today where *they CANNOT presently avail themselves of this cleansing* [cleansing from contact with the dead body of their Messiah]:

1) The Jewish people today *are in an unsaved state.*

2) The Jewish people, even if they were in a saved state today, *could NOT presently avail themselves of the ransom* [cleansing] because of *the nature of Christ's present priestly ministry.*

Cleansing from all defilement for the saved [Christians] during the present dispensation is brought to pass through *ONLY one means* — through Christ's present ministry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat.

Though Christ is not of the Levitical line, His present ministry is patterned after the order of Aaron's ministry; and, because Christ is not of the Levitical line, *IF* God were dealing with Israel on a national basis today, He *could NOT* deal with the Jewish people in relation to His Son's present ministry in the sanctuary [else He would violate that which He Himself established].

The Jewish people, if they were being dealt with in relation to the priesthood today, would have to be dealt with in relation to that set forth concerning the priesthood in the Mosaic Economy [as will be seen through the covenant Antichrist will make with Israel during the coming Tribulation, when God completes His national dealings with Israel during Man's Day].

The priest, within the Mosaic Economy, had to be of *the Levitical line.* And Christ is *NOT* of this line. Christ is from the tribe of Judah.

Thus, dealing with the Jewish people in relation to Christ's high priestly ministry today would be *completely out of the question*. They *could NOT* go to Christ and receive cleansing, for the Mosaic Economy does not recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite].

And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-*efficacious*.

However, as previously seen, note that Christ [though from the tribe of Judah] *CAN conduct* a ministry patterned after the order of Aaron for Christians during the present dispensation, *for Christians are NOT under the Mosaic Economy*. Christians form part of *the one new man*, which is neither Jew nor Gentile [*cf.* Gal. 3:26-29; Eph. 2:12-15].

Thus, for Christians, Christ's lineage *has NOTHING to do with the matter one way or the other*.

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in Numbers chapter thirty-five, Christ *MUST FIRST* terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek.

And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [Jer. 31:31-34].

In the preceding respect, from the vantage point of the antitype, it is an easy matter to see why the high priest in the camp of Israel had to die before the slayer could avail himself of the ransom and return to the land of his possession. God had simply established and brought matters to pass after this fashion in the history of Israel in order to form a type, with a view to the antitype.

Christ's high priestly ministry in the sanctuary *HAS TO terminate first. ONLY THEN* can the slayer [Israel] avail herself of the ransom and return to the land of her possession.)

Thus, the ransom for Israel's capital offense has already been paid. Jesus paid this ransom at Calvary, shedding His Own blood — blood which is presently on the mercy seat in the heavenly sanctuary.

However, although the ransom (providing atonement) for Israel's sin has already been paid, *the nation CANNOT avail herself of this ransom or return to the land of her possession UNTIL the antitype of the death of the high priest.*

Israel though *MUST FIRST* experience her national Passover in fulfillment of Ex. 12:7 and Lev. 23:5 — through applying the blood which was shed 2,000 years ago. And this can occur *ONLY* at the termination of Israel's present blindness (Rom. 11:25).

Israel, as the two disciples on the road to Emmaus in Luke 24:13ff, *MUST continue in a blinded condition UNTIL the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people's understanding in this respect (cf. vv. 16, 25-27, 31).*

In THAT day, Israel's eyes will be opened; and a nation will be "born at once" (Isa. 66:8).

The entire nation will experience *the birth from above at the SAME time* [when the Jewish people look upon the One Whom "they have pierced" (Zech. 12:10)].

And this will occur *ONLY AFTER* Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek.

THEN, cleansing CAN occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.

It will be *in THAT day — NOT before —* that Israel will experience her national Passover, be able to avail herself of the ransom, and be free to return to the land of her possession.

As long as Christ occupies His present position in the heavenly sanctuary, Israel *CANNOT* avail herself of the paid ransom and return to this land. Israel *MUST* remain

in her present condition — blinded — throughout the present dispensation; and, according to related Scripture, Israel *will NOT* be removed from this condition until a few years beyond the present dispensation, at the end of Man's Day, at the end of the Tribulation.

(Insofar as Christians are concerned, Christ's present ministry in the heavenly sanctuary will terminate when the Church is removed from the earth into the heavens, at the end of the present dispensation.

However, Christ's ministry in the sanctuary will apparently continue for others throughout the Tribulation, else the saved among the earth-dwellers would have no High Priest.

Christ though will NOT come forth as the great King-Priest after the order of Melchizedek, appearing to Israel after this fashion, UNTIL the end of Man's Day, the end of the Tribulation. And it will ONLY be at this time that events pertaining to the antitype of the death of the high priest in Numbers chapter thirty-five can occur.)

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would correspond with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in Leviticus chapter twenty-three — *the feast of unleavened bread* (which immediately followed the Passover), and *the day of atonement*.

"Leaven" points to that which *is vile, corrupt* (cf. Matt. 13:33; 16:1-12; I Cor. 5:6-8); and the fulfillment of this festival in the type had to do *with a cleansing of the house, a removing of all leaven from the house immediately following the Passover* (cf. Ex. 12:8-20; Lev. 23:6-8).

And in the antitype, it is the same.

The fulfillment of this festival will immediately follow the fulfillment of the Passover.

It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time.

And because Israel had previously shed this blood, the entire house of Israel will be found *in an unclean condition in that day, an uncleanness which will have to be dealt with.*

Israel, *in THAT day*, will be found in this *unclean* condition through the nation's prior contact with the dead body of their Messiah.

The house, resultingly, will be found *completely leavened. And the leaven will have to be removed; it will have to be put out, done away with.*

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of unleavened bread), *cleansing CANNOT occur UNTIL* events surrounding the fulfillment of the sixth festival (the day of atonement).

ONLY THEN will the Jewish people be able to avail themselves of the ransom, be cleansed of defilement through contact with the dead body of their Messiah, and be free to return to the land of their possession.

ONLY THEN can the seventh and last festival be realized — the feast of tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in Numbers chapter thirty-five, following the death of the high priest, is seen being fulfilled in the antitype (along with the fulfillment of that seen in Numbers chapter nineteen, pertaining to cleansing from defilement wrought through contact with a dead body, their Messiah).

Israel in THAT day will be cleansed of this defilement, and the house will NO longer be leavened.

Accordingly, *ONLY in that coming day, ONLY following cleansing* from Israel's present defilement wrought through prior contact with the dead body of the nation's Messiah, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob.

And *ONLY THEN* can the Jewish people realize their calling in this land, with God's promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion which God intended when He called this nation into existence.

(A knowledge of the preceding facts will reveal *NOT ONLY* truths pertaining to Christ's present and future ministries *BUT* also truths pertaining to Israel's present and future status as a nation in the Middle East.

Christ is STILL ministering in the heavenly sanctuary, with the antitype of the death of the high priest yet to occur; and Israel STILL remains in unbelief.

Consequently, Israel — being *UNABLE* to presently avail herself of the paid ransom — *will NOT ONLY continue in unbelief, BUT the nation, as well, CANNOT return to the land of her possession during the present day and time.*

To equate the present restoration of a remnant of the descendants of Abraham through Isaac and Jacob to the land of Israel with the fulfillment of any of the Old Testament prophecies dealing with Israel's restoration to this land [such as the vision of the valley of dry bones in Ezek. 37] is to ignore the fact that Israel is the slayer. *And THIS is an established, Biblical fact which CANNOT be ignored.*

The present restoration of a remnant to the land can have *NOTHING whatsoever* to do with the fulfillment of any of the numerous Old Testament prophecies pertaining to Israel's restoration. The fulfillment [after any fashion] of such promises today, *from a Biblical standpoint, is IMPOSSIBLE, for Christ is STILL ministering after the order of Aaron in the heavenly sanctuary.*

Thus, the ransom which Christ paid to effect Israel's cleansing *CANNOT presently be used; NOR can Israel return to the land of her possession today. These things are reserved for the seventh day, the Lord's Day, which lies just ahead.*

However, a remnant *MUST* be present in the land immediately preceding the end of Man's Day for certain prophecies to be fulfilled pertaining to Israel and the nations, though the existence of this remnant *has NOTHING* to do with the fulfillment of Old Testament prophecies pertaining to Israel's restoration.

Thus, the existence of the nation of Israel in the land today [above 6,000,000 Jews] is *NEITHER* the beginning of *NOR* a partial fulfillment of any Old Testament prophecy pertaining to Israel's restoration to the land.

Rather, this remnant in the land is the result of a Zionistic work among the Jews during about the past century, and this remnant constitutes the existence of an end-time Israeli nation which must be present in the land in order to bring about the fulfillment of numerous Old Testament prophecies pertaining to Israel and the nations immediately preceding Christ's return.

In this respect, the remnant in the land today constitutes the nation which will shortly make a seven-year covenant with Antichrist. And this remnant will, in turn, later be uprooted from the land [something which will *NEVER* occur after the Jewish people have been regathered to the land in fulfillment of Old Testament prophecy (*cf.* Isa. 2:1-4; Jer. 32:37-44; Ezek. 37:19-28; 39:25-29; Joel 2:27-32; Amos 9:11-15; Micah 4:1-7)].

In the middle of the Tribulation, when Antichrist breaks his covenant with Israel, the nation of Israel, as we know it today, will be uprooted from their land; and the Jews dwelling in the land at that time, who do not escape to places of safety out among the nations [Matt. 24:16-20; Rev. 12:6, 14], will either "fall by the edge of the sword" (be slain) or "be led away captive into all nations" (be sold as slaves throughout the Gentile world [*cf.* Joel 3:6; Luke 21:20-24; Rev. 11:2]).

During the last half of the Tribulation *there will be NO Jewish nation in the Middle East*. Rather, Jerusalem, the capital of Jewry, will be “trodden down of the Gentiles” *UNTIL* the full end of Daniel’s Seventy-Week prophecy, which marks *the end* of “the times of the Gentiles” [cf. Dan. 9:24-27; Luke 21:24; Rev. 11:2].

During this time, the entire world — particularly the center of Antichrist’s kingdom in the Middle East [including the land of Israel as we know it today] — will become like Nazi Germany during the final six years of the Third Reich [1939-1945], *actually FAR, FAR worse*.

And when the Holocaust of that coming day reaches its darkest hour, Messiah will return, and He Himself will effect the prophesied regathering of the nation [Matt. 24:15-31; Luke 21:20-27].

Christ MUST FIRST complete His present ministry in the sanctuary and return to earth as the great King-Priest after the order of Melchizedek.

ONLY THEN can Israel avail herself of the ransom, be cleansed from contact with the dead body of their Messiah, and return to the land of her possession.)

My Son, A Priest

There are two quotations from the Old Testament in Heb. 5:5, 6, and both are Messianic in their scope of fulfillment.

There is first the quotation from Ps. 2:7:

“Thou art my son, today have I begotten thee” (v. 5).

And then there is the quotation from Ps. 110:4:

“Thou art a priest forever [‘with respect to the age,’ the Messianic Era] after the order of Melchizedek” (v. 6).

These two quotations are used together, *referring to one and the same time*.

They refer to that time in the second Psalm when God states:

“Yet have I set my King upon my holy hill of Zion” (v. 6).

And they refer to that time in the one hundred tenth Psalm when God states,

“The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies” (v. 2).

Both quotations in Hebrews are from Messianic passages in the Old Testament, leaving no room to question the time of their fulfillment.

“Zion” is Jerusalem (Ps. 76:2; 126:1; Isa. 1:26, 27), and the Old Testament quotations in Heb. 5:5, 6 simply refer to that future day when Christ will exercise His King-Priest office in this city.

1) Psalm 2:7

Psalm 2:7 is quoted three places in the New Testament. The verse is quoted by Luke in Acts 13:33, and it is quoted twice by the writer of Hebrews (1:5; 5:5).

The words, “Thou art my Son,” form an allusion to II Sam. 7:14 in the Davidic covenant: “I will be his father, and he shall be my son...”

And to view the second Psalm from the perspective of the Davidic covenant, this Psalm reveals the fulfillment of God’s threefold promise to David in II Sam. 7:12, 13:

- 1) David was to have a Son (v. 12).
- 2) David’s Son was to sit on his throne (vv. 12, 13).
- 3) The kingdom, under this Son’s reign, was to be established forever (v. 13).

Accordingly, God’s promise to David, rather than be-

ing fulfilled through his son, Solomon, finds its fulfillment through his greater Son, the Lord Jesus Christ (Luke 1:31-33):

1) He is the One to Whom God will give “*the throne* of his father David.”

2) He is the One Who will “*reign* over the house of Jacob forever.”

3) He is the One Who will possess *a kingdom* of which “there shall be no end.”

This is *EXACTLY* what is in view in Acts 13:33, where Ps. 2:7 is quoted for the first time in the New Testament. Acts 13:34 goes on to state, “And as concerning that he raised him from the dead...”

That is, concerning Jesus one day occupying the throne of David and reigning over the house of Jacob, fulfilling God’s promises in the Davidic covenant, God raised Him from the dead.

And the same verse concludes with the statement, “I will give you the sure mercies of David [*lit.*, ‘I will give you the holy things of David’ (which, contextually, *can ONLY be a reference to things surrounding the Davidic covenant*)].”

Psalm 2:7 *MUST* likewise be looked upon as Messianic in its two usages in the Book of Hebrews.

In the first chapter the verse comprises one of seven Messianic quotations which make up most of the chapter, and it is used here in connection with the parallel quotation from the Davidic covenant in II Sam. 7:14 (v. 5).

And in the fifth chapter of Hebrews the verse is used in connection with that future time when Christ will come forth from the sanctuary and exercise the Melchizedek priesthood (vv. 5, 6).

2) Psalm 110:4

Melchizedek is mentioned eleven times in Scripture — two

times in the Old Testament (Gen. 14:18; Ps. 110:4) and nine times in the Book of Hebrews (chs. 5-7). And the manner in which Melchizedek is presented in the Old Testament *will govern the manner in which he MUST be viewed in the Book of Hebrews.*

Melchizedek first appears in Scripture when Abraham was returning from the battle of the kings (Gen. 14:18, 19). Melchizedek was “king of Salem [‘king of Jerusalem’ (Ps. 76:2)]” and “priest of the most high God” (v. 18). Thus, he was a king-priest in Jerusalem.

Meeting Abraham, following the battle of the kings, he brought forth bread and wine and blessed Abraham, saying:

“Blessed be Abram of the most high God, possessor of heaven and earth” (vv. 18, 19).

It is evident that Melchizedek’s actions in the type during the days of Abraham were Messianic in their scope of fulfillment in the antitype.

Immediately prior to Christ’s death at Calvary, He partook of the Passover with His disciples (Matt. 26:19ff).

And at the end of the Passover — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both (vv. 26-28) — Jesus said:

“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (v. 29).

This could only be an allusion to *ONE thing* — that future day when Christ will come forth in the antitype of Melchizedek as he is presented in Gen. 14:18, 19, with bread and wine to bless Abraham and his descendants, *BOTH heavenly and earthly* (cf. Gen. 22:17, 18).

And this is an event which will occur following the battle of the kings (cf. Rev. 19:17-21).

The one hundred tenth Psalm, where Melchizedek is referred to *the only other time* in the entire Old Testament, as previously seen, is also Messianic in its scope of fulfillment. *It MUST be*, for this is the way Melchizedek is presented in Genesis, and there can be *NO change* when one comes to the Book of Psalms.

The Son is told to sit on the Father's right hand *UNTIL* such a time as His enemies are made His "footstool" (v. 1).

THEN, after His enemies have been made His footstool, He is going to *rule* "in the midst" of His enemies (v. 2). He is going to "strike through kings" and "judge among the heathen [Gentiles]" in that coming day of His "power" (vv. 3, 5, 6), a day when He will be revealed as the great King-Priest in Jerusalem, "after the order of Melchizedek" (v. 4).

Genesis 14 and Ps. 110 *MUST* be understood in the light of one another (actually, Ps. 110 draws from Gen. 14), and Heb. 5-7, *MUST* be understood in the light of both Old Testament references.

Thus, all eleven references to Melchizedek in Scripture *can ONLY be looked upon after one fashion* — as *MESSIANIC in their scope of fulfillment*.

(Concerning the absence of the mention of a *sanctuary and shed blood* in connection with Melchizedek, this would not be the case as matters are seen in the antitype, in that future day, when Christ comes forth as the great King-Priest after the order of Melchizedek and a new covenant is made with the House of Israel.

Covenants are, at times, associated with *death and shed blood* in Scripture, as is the new covenant [cf. Gen. 15:9-21; Jer. 34:18; Matt. 26:28].

There is an allusion to this in Heb. 7:21, 22:

"The Lord sware and will not repent, Thou are a priest forever ['with respect to the age,' the Messianic Era] after the order of Melchizedek.

By so much was Jesus made a surety of a better testament ['covenant'].”

Then, when Christ deals with Israel in relation to sin at the time of His return [fulfilling that foreshadowed by events on the Day of Atonement], of necessity, *death and shed blood and a sanctuary, will have to be in view*. And also, of necessity, Jesus will have to be exercising *the Melchizedek priesthood* at this time.

Thus, in the preceding respect, one could find death and shed blood, along with a sanctuary, associated with the Melchizedek priesthood. But that is strictly future, it involves *Israel ALONE*, and it *has NOTHING* to do with Christ's present priestly ministry on behalf of Christians.)

6

The Thousand Years in the O.T. (IV)

Moses, the Psalms, the Prophets

Blessings Awaiting Israel and the Nations

As Seen through the Death of Uzziah in Isaiah 6

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth [land] is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Isa. 6:1-8).

Uzziah, the tenth king over Judah, ruled during the eighth century B.C. He was faithful during most of his reign and never deserted the worship of the one true God.

That seen in Isa. 6:1-8 forms an overall type having to do with the complete history of Israel, with the emphasis on Israel's future; and the type begins with and draws from something not dealt with in the text per se, though it is alluded to through *cleansing* seen in the account.

During King Uzziah's reign, the day came when he took it upon himself to do that reserved for the priests alone, those from the tribe of Levi. Though not of the priestly tribe, he sought to burn incense upon the altar in the Holy Place of the Temple.

He was opposed by Azariah the priest, along with eighty other priests. And because he had transgressed against the Lord, he was struck with *leprosy*; and *he remained a leper, "cut off from the house of the Lord," UNTIL the day of his death* (II Chron. 26:1-21; cf. Lev. 13:46).

Isaiah chapter six, drawing from this incident and experience in Uzziah's life, has to do with "Uzziah" as a type of Israel.

As seen beginning the Book of Isaiah, *Israel's sickness, paralleling Uzziah's leprosy*, is brought to the forefront in the opening verses:

"Ah sinful nation, a people laden with iniquity...

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores...

Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence..." (1:4a, 6a, 7a).

Then, later in this opening chapter, extending into the next chapter, matters are presented where Israel is *to one*

day be cleansed of her iniquity (1:25-31), with the “mountain of the Lord’s house” subsequently being established “in the top of the mountains...” (2:1-4).

This is *EXACTLY* the same story told through the experiences and death of King Uzziah in chapter six.

In the year that King Uzziah died — *the DEATH of a leper (who had been cut off from the Lord’s house), typifying the END of Israel’s sickness (the end of Israel being cut off from those things which the Lord has reserved for the nation) — the same thing is seen that was seen toward the end of Isaiah chapter one and the beginning of chapter two.*

Following Israel’s cleansing, the Glory will be restored to the nation (Ezek. 43:2-5); and Israel will then realize *ALL* that will be involved through the restoration of this Glory.

“The Whole Earth [‘Land’] Is Full of His Glory” (v. 3)

Isaiah chapter six deals, first and foremost, *with Israel and the land of Israel.* The remainder of the earth has to do with the Gentile nations and the lands where they reside.

And these nations during both Man’s Day and the future Lord’s Day (the Messianic Era) are seen, from a Scriptural standpoint, *coming into view because of Israel and then being dealt with through Israel.*

Israel is “the apple [*lit.*, ‘pupil’]” of God’s eye (Zech. 2:8; *cf.* Deut. 32:10). And, accordingly, *God views and then deals with the nations through Israel.* This is the way God established matters through Abraham and the Abrahamic Covenant in Genesis (Gen. 12:1-3; 15:5-21; 22:17, 18), and *this is the way matters MUST remain.*

Even today, with Israel in a disobedient, spiritually dead state, *God STILL views and then deals with the nations through Israel.*

God CANNOT violate that which He has established.

Blessings which God has reserved for the nations through Israel though, for the most part, are today being withheld.

But, even during the present time, *because of the manner in which God sees and then deals with the nations, blessings simply CANNOT be completely removed* (e.g., note the numerous advancements in science, particularly in medicine, wrought through the Jews).

And with the present as no more than a foretaste of things to come, *think how it will be when God sees and then deals with the nations through a repentant, cleansed, and obedient Jewish nation, restored to the land, with the Glory restored to Israel.*

That is the time seen in the latter part of Isa. 6:3 — “... the whole earth is full of his glory.”

The word “earth” in this verse is a translation of the Hebrew word, *eretz*. And this word can be understood and translated as either “earth” or “land” (e.g., “earth” in Gen. 1:1 or “land” in the text, *Eretz Yisrael* [“land of Israel”]).

Again, bear in mind that Isaiah chapter six is about *Israel and the land of Israel*. The thought in verse three concerning the fulness of God’s Glory during the coming Messianic Era has to do *with the land of Israel, NOT the earth at large*.

In fact, to think of the matter in the latter respect, as the verse reads in almost any English version, can easily be shown to be incorrect.

For example, Egypt will lie desolate the first forty years of this time (Ezek. 29:6-15); and different nations will be rebellious throughout much, if not all, of this time (*cf.* Zech. 14:16-19; Rev. 20:7-9), *separating themselves from anything associated with God’s Glory*.

The fulness of God’s Glory will be seen in a restored land indwelt by a restored people through whom God will view and then deal with the nations. And any type association with this Glory outside the land of Israel *can ONLY be seen in that day through the Jewish people as they traverse the earth as*

God's *evangels* or *move about in some other type capacity* (e.g., a governmental capacity, for Israel will hold the sceptre in that day). Romans 9:4 would make this very clear.

(Since parts of the preceding are based on a corrected contextual translation and understanding of *eretz* in verse three, note a similar and related mistake which the translators have made with this word in Jeremiah chapter four, resulting in the same type confusion.

In verses 20-28, where the heart of that under discussion is dealt with, the word *eretz* appears in verses 20, 23, 27, 28. In almost any English translation the word is rendered "land" twice [vv. 20, 27] and "earth" twice [vv. 23, 28].

But the whole of the chapter is dealing with *Israel and the land of Israel*. The subject has to do with *Israeli disobedience and that resultingly befalling both the people and the land* [e.g., vv. 6, 7, 14]. The "earth" per se is *NOT* in view.

In verse twenty, through the use of two Hebrew words seen back in Gen. 1:2 — *tohu wavohu* ["without form and void"] — that which had happened to the land of Israel is likened to that which had previously happened to the entire earth. One had resulted from Israel's sin [Jer. 4:20], the other from Satan's sin [Gen. 1:2].

The *EARTH* had become "without form and void," *with a view to eventual restoration and regality*.

The *LAND* of Israel had become "without form and void," *with a view to eventual restoration and regality*.

Then there is the matter of *the land of Israel* being seen at times as synonymous with *the people of Israel* [Ezek. 14:11-13; Hos. 1:2]. *One cannot be dealt with apart from the other*.

When the people were dispersed among the Gentiles, *the land had to become desolate*; when the people are one day restored [removed from the nations], *the land will have to be restored as well* [note the fertility seen in parts of this desolate land even today, evidently because of the presence of above 6,000,000 Jews in the land, even though there in unbelief].

[In short, anytime you find the words “earth” or “land” in English texts of the O.T., it would pay to check the context, for the word *eretz* can be understood and translated either way.

The same would be true of the word *ge* in the Greek N.T. This word, as *eretz* in the Hebrew text, is also used for both “earth” and “land”].

For example, on *ge*, note the second Beast in Rev. 13:11, who comes “up out of the earth [‘out of the *ge*].” Again, this is the way almost any English translation will read.

But are the translations correct?

As seen from *eretz* in Jer. 4:23, it can be easily shown from the context that the word *ge* should be translated and understood as “land” in Rev. 13:11, not “earth.” Note that the first Beast comes up out of the “sea” [v. 1]. The “sea,” in Scripture, is used in a dual metaphorical respect as a reference to the *lands of the Gentile nations* and to the *place of death* [cf. Ex. 14:21-31; Dan. 7:3; Jonah 1:12-2:10; Rev. 13:1; 17:1, 15; 21:1, 4].

In Rev. 13:1, the usage has to do with the nations, which could be any or all of the earth’s lands, *EXCEPT for one part, the land of Israel, the land which God covenanted to Abraham, Isaac, and Jacob*. That land is *NEVER* spoken of, in this respect, in connection with the “sea”; nor does the usage of “sea,” in this respect, ever encompass that land.

Thus, when the first Beast arises from the “sea” [which could encompass any of the lands occupied by the Gentile nations, though other Scripture narrows it down to the land of one nation (land covered by the ancient Assyrian kingdom; Dan. 8:8, 9)], and the second Beast arises from another part of the earth, another land, one is left without an option. This second beast *can ONLY arise from the land of Israel*, and the translators should have recognized this and translated the word *ge* accordingly.

In the same respect, note that the word *ge* has also been translated “earth” in the next two verses, when *Israel and the land* are centrally in view, very evident in vv. 13ff.)

“Thine Iniquity Is Taken Away, and Thy Sin Purged” (v. 7)

In Isa. 6:5-8, exactly the same scene is depicted as set forth in the opening two chapters of the book — *Israel seen in all her iniquity (cf. 1:2-24; 6:5), cleansing for the nation occurs (cf. 1:25-31; 6:6, 7), then the nation is seen in the Messianic Era (cf. 2:1-4; 6:8). This is the story presented over and over in Moses, the Psalms, and the Prophets.*

This is the story presented in the Book of Exodus, beginning with the Jewish people being persecuted while dwelling in a Gentile land.

And the complete story is subsequently told in Exodus, the remaining three books of Moses, and Joshua — *an account which takes the reader from the people of God being persecuted in a Gentile land to their dwelling in their own land within a theocracy.*

It is the same story depicted time after time in repeated occurrences throughout the Book of Judges. Time after time the same scene is repeated in this book. Israel is presented in a disobedient state, with Gentile nations subsequently being allowed to come in and subjugate the people. And this subjugation, with persecution following, occurred for a Divine purpose.

This was God’s designed means to bring His people to repentance in order that He might send a deliverer and subsequently deal with them in relation to their calling and position as His firstborn son.

Then, a continuance through the Old Testament Scriptures (as in Isaiah chapters one, two, and six) *would show EXACTLY this same thing throughout.* And, accordingly, *this is the way that it is ALL brought to a conclusion at the end of the Old Testament, in the closing two chapters of Malachi.*

In that respect, *HOW would one expect the New Testament to open, continue, and close?*

It could ONLY be the SAME way, for the New is simply an opening up, providing a further explanation, of that already seen in the Old.

The New Testament begins very near the end of the 2,000-year period which God has allotted to deal with Israel during Man's Day. And the New Testament, in complete keeping with the subject matter seen in the Old, opens with *a call for Israel's repentance by John, then the Deliverer Himself, with cleansing from sin and the kingdom in view. THIS is what the gospels are about, something seen throughout all four accounts.*

The events of Calvary though — climaxing Israel's rejection of the Deliverer and the proffered kingdom — wrought a change.

God, at this point, so to speak, stopped the clock marking off time in the Jewish dispensation. He stopped it seven years short of the complete 2,000 years allotted for the dispensation, or seven years short of the complete 490 years of Daniel's Seventy-Week prophecy, the closing 490 years of the complete 2,000 years (Dan. 9:24-27).

Seven years yet remain in which God will deal with Israel *relative to repentance, with cleansing and the kingdom in view.*

But during the time in which the clock remains stopped, with God having set Israel aside, He has brought into existence a completely separate 2,000-year dispensation in which He has sent His Holy Spirit into the world to call out a bride for His Son (the antitype of that seen in Gen. 24).

The Church, *the new creation* "in Christ," from which the bride for God's Son is being taken, was brought into existence in Acts chapter two. But the Book of Acts relates *centrally* an account other than God dealing with the Church, forming, in a respect, a fifth gospel. Throughout this book, the offer of the kingdom is left open to Israel, conditioned, as previously seen in the four gospels, on *the nation's repentance* (e.g., Acts 2:37, 38; 7:51-60; 28:23-29).

The Church is seen throughout the Book of Acts as the vessel which God used to continue the offer of the kingdom to Israel.

It is not Acts though but the epistles which have to do with the Church (some were written during the Acts period). And though the things having to do with Israel — as previously seen throughout the Old Testament and the opening five books of the New Testament — are seen only sparingly in the epistles (e.g., Rom. 1:16; 2:9, 10; I Cor. 1:22), the Jewish nation, as seen in the Book of Revelation, will appear back in the picture in all the nation's fulness once God has completed His purpose for the present dispensation.

The opening four chapters of the Book of Revelation deal centrally with events immediately following the present dispensation — the removal of the Church (chs. 1a, 4a), the appearance of Christians before Christ's judgment seat (chs. 1b-3 [chs. 2, 3 also present a history of the Church during the present dispensation]), and subsequent events having to do with findings and determinations made at the judgment seat (ch. 4b).

Chapter five has to do with the search for One worthy to break the seals of the seven-sealed scroll introduced in the chapter. This scroll contains *the redemptive terms (judgments) for the forfeited inheritance (the heavens and the earth, occupied and controlled by Satan, to be occupied and controlled by God's three firstborn Sons).*

Then chapters six through nineteen deal with Israel and the nations, picking up where the Old Testament and/or the four Gospels and the Book of Acts in the New Testament leave off.

These chapters deal with the last seven years of the Jewish dispensation, during which time God will bring about Israel's repentance.

As seen in the four volumes of this book, beginning with chapter six, that is what the Book of Revelation is about. God, through the severity of Gentile persecution existing in that day, will bring His people to the place where they will be left without a choice, other than to turn to the God of their fathers (*cf.* Matt. 24:15ff; Luke 21:20ff).

And, since that is what these chapters are about, *it would indeed appear strange if Israel was NOT seen occupying a significant place in this respect throughout these chapters.* In fact, such would be *COMPLETELY out of line with ANY and ALL previous Scripture* (even the epistles, *for Israel has NOT been permanently set aside; the nation has been set aside, UNTIL...* [*cf.* Acts 15:14-18; Rom. 11:25, 26]).

Israel occupying center-stage and brought to the place of repentance through Gentile persecution/judgments though is *EXACTLY* what is seen in these chapters in the Book of Revelation.

Chapters six through nine present *ALL the judgments of the seven-sealed scroll*, taking matters throughout time covering not only Daniel's seventieth week but the seventy-five days ending the book (Dan.9:24-27;12:11, 12).

In this respect, the scene in Rev. 10:1ff occurs at "the end of the days," referenced in the closing verse of Daniel (12:13).

Then, chapters eleven through nineteen simply presents commentary for that previously seen in chapters six through nine, with the climax to the entire matter — the Messianic Era — seen in chapter twenty, paralleling chapter ten.

Note the prominence of Israel throughout:

It is *Israel* in chapter eleven to whom the two witnesses minister.

It is *Israel* in chapter twelve who is about to reign.

It is *Israel* in chapter thirteen who is confronted by the Beast and his false prophet.

It is *Israel* in chapters seven and fourteen seen bringing forth 144,000 evangels.

It is *Israel*, seen as the harlot woman in chapters seventeen through the opening part of nineteen, who is brought to the place of repentance and cleansed.

And it is *Israel* who will reign in chapter twenty following the destruction of Gentile world power at the end of chapter nineteen.

(For a more detailed exposition of the preceding, refer to the author's books, *Middle East Peace — How, When?*

On the harlot woman in Rev. 17-19a, *proper exposition is not difficult at all if one compares Scripture with Scripture and recognizes that metaphors and symbolic language are used extensively, not only in these three chapters but throughout the book as a whole (note stated WAY that the book was transmitted to John in 1:1).*

Though the latter has been generally recognized by expositors over the years, most have failed to compare Scripture with Scripture. And the results of attempts to identify the harlot have, understandably, been quite varied — usually seen as a *false religious system* of some type [often the Roman Catholic Church], but sometimes seen as a *governmental system*.

And interpretation of the preceding nature is, in itself, *tragic*. Loose dealings of this type with Rev. 17-19a *completely destroy the ending which God built into the last seven years of the Jewish dispensation as it is presented in the Book of Revelation, an ending seen throughout the O.T. and a number of places in the N.T. outside the Book of Revelation.*

To illustrate the point, note *how simple the interpretation is regarding the harlot woman if one remains solely with Scripture, allowing Scripture to interpret itself.*

In Rev. 17:18, the woman is *clearly identified in so many words*: “The ‘woman’ which thou sawest is that great city...” [again, ref. Rev. 1:1].

The expression, “that great city [‘that’ or ‘the’; the same word appears in the Greek text]” is used nine times in chapters eleven through eighteen.

In the first usage in chapter eleven [v. 8], “the great city” is clearly a reference to *Jerusalem* [“...where also our Lord was crucified”].

Then, in chapters fourteen [v. 8] and sixteen [v. 19] “that great city” is identified as *Babylon*, the same as the harlot woman in chapter seventeen [“...mystery, Babylon the great, the mother of harlots and abominations of the earth” (v. 5)].

And one can know *for certain* that “Babylon,” with all its corruption, is being used as a metaphor for *Jerusalem* (cf. I Peter 5:13), for Babylon in all three verses is seen to be *separate from the Gentile nations, something true ONLY of the Jewish people*.

Thus, the reference in all three verses *can ONLY be to Jerusalem*, which, in turn, is a reference to *the Jewish people* [often seen in an inseparable respect to both *their capital city* and *their land* (Lam. 1:5-8; Ezek. 14:11, 13)]. In this respect, interpreting the metaphor being used, the opening part of Rev. 17:18 could read, “The woman which thou sawest is Israel...”

And *the destruction of this harlot woman* (17:16, 17; 19:1-3) has to do with *the end of Israel’s harlotry, which has to do with cleansing following repentance, paving the way for the Messianic Era to be ushered in*.

Again, *note the simplicity of Biblical interpretation if Scripture is allowed to interpret itself*. And the preceding is only one of several ways that the harlot is *clearly identified* in these three chapters.

The preceding has been given here for both review and tying thoughts together.

The matter is covered more fully in Vol. III, Chs. VIII-XV of this book.)

“Here Am I; Send Me” (v. 8)

A central reason God called Israel into existence was to be His witness to the nations. The Jewish people were to be *the evangelists*, going forth to the nations with the message concerning the one true and living God (Isa. 43:1-11).

A *first-fruit of the nation* will be saved and go forth during the Tribulation, resulting in “a great multitude [converts among the nations], which no man could number” (Rev. 7:9ff; cf. Rev. 7:1-8; 14:1-5).

Then during the Millennium, with the conversion of the entire nation, *the main harvest will follow*.

The entire nation will go forth bearing witness to the Gentile nations, relating the message of their Deliverer, the Great King-Priest Who will be seated on David’s throne in their midst.

They will go forth in the antitype of Jonah who was delivered from the sea *after two days, on the third day* (cf. Jonah 1:17; Matt. 12:39, 40; Luke 24:7, 21, 46). They, as well, will be delivered from that typified by the sea (the nations, and the place of death) *after two days, on the third day* (after 2,000 years, on the third 1,000-year period [Hos. 6:2]).

As Jonah, following his deliverance, went to the Gentiles with God’s message, resulting *in the conversion of an entire city* to which he had been sent, Israel, following the nation’s deliverance, will go to the Gentiles worldwide, resulting *in the conversion of untold multitudes throughout the earth*.

With the ministry of 144,000 Jews over three and one-half years resulting in “a great multitude, which no man could number,” *think what an entire nation going forth for 1,000 years will be able to accomplish!*

And this is EXACTLY what will occur in the coming day when a repentant and converted Jewish nation states, “Here am I; send me.”

7

The Thousand Years in the O.T. (V)

Part I

Moses, the Psalms, the Prophets
Blessings Awaiting Israel and the Nations

BUT, First...

As Seen in the Prophecy of Jonah

“Now the word of the Lord came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

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

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the ship; and he lay, and was fast asleep” (Jonah 1:1-5).

Would you like to know *WHY* unsettled, turbulent conditions currently exist in the Middle East, with seemingly *NO END to the matter?*

The answer to that question was foretold centuries before these conditions ever existed, over 2,800 years ago, in the opening five verses of the Book of Jonah.

Would you like to know *the ONLY solution* to the existing problem in the Middle East?

The answer to that question was foretold centuries before these conditions ever existed as well, again, over 2,800 years ago, in the continuing verses of the Book of Jonah (1:6-2:10).

In this respect, it would appear that man today might want to consult the centuries-old guide Book on the matter.

But, NOT so! This Book has seemingly been relegated to the last place which man would turn for information on about anything these days.

Man's outlook or actions on anything regarding Middle East conditions though *changes NOTHING*. *The Prophets have spoken (Jonah, among numerous other Prophets), and THAT'S the END of the matter.*

So, let's look at "*the WHY*" of the problem in the opening five verses of Jonah. Then we'll look at "*the ONLY solution*" to the problem in the continuing verses of this book.

The WHY of the Problem

Jonah, *in direct disobedience to the Lord*, booked passage on board a ship, paid the fare, went down into the ship's hold, and set sail — *fleeing from the Lord's presence*, traveling west toward Tarshish rather than east toward Nineveh, where he had been told to go.

Because Jonah had done this, the Lord sent "a great wind" and "a mighty tempest" out on the sea (the Mediterranean) of such intensity *that the ship was about to be destroyed* (vv. 3, 4; cf. vv. 7, 12b).

And though the crew of the ship was *fearful* of that which seemingly was about to occur, Jonah, during all this time, was *asleep* down in the hold of the ship (v. 5).

The story of Jonah, a true account of past events pertaining to one of the Lord's Prophets (Matt. 12:38-40), has to do

with events which occurred under the sovereign direction and control of the Lord in order that He, at a later time, might have these events to draw upon to teach His people the deep things of God.

In this respect, Jonah forms a *type*; and it is evident from this account that his actions foreshadow those of God's two firstborn Sons, *Christ* and *Israel*.

The overall story throughout all four chapters has to do more specifically with *Israel*, and the time that Jonah was in the belly of the great fish in the latter part of chapter one and in chapter two ("three days and three nights") has to do with both *Christ* and *Israel*.

(For information relative to the expression, "three days and three nights," seen in Jonah 1:17 [having to do with the length of time that Jonah was in the belly of the fish] and referenced by Christ in Matt. 12:38-40 [having to do with the length of time that He would be in the heart of the earth], refer to Chapter VI, "Three Days and Three Nights," in the author's book, *O Sleeper! Arise, Call...!*)

God called Israel into existence for three main, inseparable reasons, connected with the nation exercising the rights of the firstborn in a particular land (Gen. 12:1-3; 15:5-21; Ex. 4:22, 23; 19:5, 6):

- 1) *To give mankind the Word of God.*
- 2) *To give mankind the Saviour.*
- 3) *To be God's witness to the nations, proclaiming a Jewish Saviour from a Jewish Book, with the nations being blessed.*

Israel gave mankind *the Word of God* and *the Saviour* (Ps. 147:19, 20; Isa. 9:6, 7), but Israel failed miserably as *God's witness to the nations, with blessings being withheld* (Isa. 43:1-11).

And the place where Israel failed in her calling is what the opening part of Jonah is about, *in a type-antitype structure.*

Israel, as Jonah, refused to go to the Gentiles with God's message; Israel, as Jonah, went in an opposite direction — a path which Israel persists in continuing to travel down to the present day and time; and, as in the account of Jonah, God has acted accordingly.

"The sea," throughout Scripture, is used as a metaphor for *the Gentile nations*, also for *the place of death* (Rev. 13:1; 21:1), with both usages of the word seen in the opening two chapters of Jonah.

And Jonah on board the ship, removed from the sea, *could ONLY picture ONE thing.*

There is ONLY ONE place on earth which can be seen as a place removed from the nations, and that place is the land of Israel.

And the sea raging after a manner which was about to destroy the ship and its crew *could ONLY have to do with ONE thing as well — with unrest of a similar nature among the Gentile nations surrounding Israel.*

Thus, Jonah on board the ship, *asleep in a place where he WASN'T even supposed to be, typifies Israel in the land, asleep in a place where they are NOT even supposed to be.*

And the sea raging typifies *unrest of a similar nature among the nations surrounding Israel.*

The Lord sent the great storm in the type because of *Jonah*, and the Lord has sent the great storm in the antitype because of *Israel* (unrest among the nations [with *the FULL unrest*, as will be shown, yet to occur]).

Jonah was a disobedient Prophet, *asleep in a place where he WASN'T supposed to be* (on board a ship headed west rather than headed east toward Nineveh).

And *Israel* is a disobedient nation, *asleep in a place where the nation ISN'T supposed to be at this time* (in the land rather than scattered among the nations).

Israel, because of disobedience (seen in Jonah's disobedience), was driven out among the nations to effect correction.

BUT, a part of the nation has returned to the land (under a Zionist movement) *while STILL in their disobedient state, BEFORE repentance, ASLEEP to their calling.*

And this is *EXACTLY* what has been foreshadowed in Jonah through the disobedient Prophet being on board the ship (out of the sea), *in an unrepentant state, asleep in the hold of the ship, asleep to his calling.*

And, *EXACTLY AS in the type* (the Lord, because of that which Jonah had done, caused the sea to rage with such intensity that the ship was about to be destroyed), *SO in the antitype* (the Lord, because of that which Israel has done, has brought about unrest among the nations to the same extent as seen in the type [the present unrest among the nations will culminate in one just as intense]).

The type has been set and CANNOT be changed!

Thus, the trouble among the Gentile nations in the Middle East today can be traced to *ONE thing*. It can be traced to actions which the Lord, in His sovereign direction and control of all things, has brought to pass because of *the PRESENCE of a DISOBEDIENT and UNREPENTANT Jewish nation in the land.*

EVERYTHING revolves around Israel! It ALWAYS has, and it ALWAYS will!

(It is widely taught in Christian circles today that a Jewish nation presently existing in the land of Israel [since May 14, 1948] has to do with God progressively fulfilling either part or all of His numerous O.T. promises to restore His people to their land [e.g., fulfilling parts of Ezek. 37].

From a Biblical standpoint though, *such is NOT at all possible*. A present restoration of the Jewish people [*BEFORE the time*], particularly under existing conditions [*a DISOBEDIENT and UNREPENTANT people*], would have *God acting contrary to His Word in numerous realms — an impossibility!*

To grasp an overall understanding of that which Scripture has to say in this respect, again refer to the author's book, *O Sleeper! Arise, Call...!*)

The ONLY Solution to the Problem

The ONLY solution to the existing problem in the Middle East (to bring an end to that which God, *BECAUSE of Israel*, has caused to occur among the nations) is seen in the continuing account in the Book of Jonah.

Jonah told those on the ship *EXACTLY what MUST be done. He MUST be cast into the sea (where God would then deal with him relative to repentance).*

And, after Jonah had been cast into the sea, the sea ceased raging.

Bringing that over into the antitype, to put a stop to the unrest among the nations, *Israel MUST be removed from her land and driven back out among the nations* (where God had previously driven His people and where He had decreed that He would deal with them relative to repentance).

And after this has been done, in complete keeping with the type — *AFTER Israel is in the place where God can deal with His people relative to repentance — unrest among the nations (for the reason that it had existed) WILL cease.*

The preceding may sound strange, *BUT, NOT so at all!*

Unrest among the nations exists BECAUSE of Israel's presence in the land.

THIS is what God has brought to pass BECAUSE of Israel's present location (in a place where the disobedient nation is NOT supposed to be during the present time).

And God can bring about a change *ONLY when Israel has been removed from this place (Jonah from the boat, Israel from the land).*

God, in His sovereign direction and control of *ALL things*, has allowed the preceding perfect parallel to develop.

According to Scripture, Israel will remain in the land, out of place, *UNTIL* the middle of the coming Tribulation (Matt. 24:15ff; Luke 21:20ff).

And, *at THAT time*, those forming the disobedient and unrepentant nation will be driven back out among the Gentile nations (as Jonah was cast out into the sea).

THEN, EXACTLY as in the type, God will bring about a change in conditions. The existing unrest among the nations will cease, for the reason why this unrest had occurred will no longer exist (as the sea ceased raging after Jonah had been cast overboard in the type, for the reason why it had raged no longer existed).

BUT, according to Jonah chapter two and related Biblical prophecy, another unrest among the nations at this time will replace the previous unrest, *becoming FAR, FAR more tumultuous. This though will be for an entirely different reason, but still having to do with Israel.*

Once *Israel* has been removed from her land, the previously existing catalyst for unrest among the nations will have been removed.

BUT, because of *anti-Semitism on an unprecedented scale which will have begun to occur in connection with Israel's removal from her land*, a new catalyst will come into play, having to do with a *FAR, FAR greater unrest among the nations* than will have ever existed before this time.

And, in the end, the nations, brought to the brink of complete destruction, resulting from this unrest, will be prevented from destroying themselves *ONLY because of the continuing presence of the nation of Israel*

In little more than three additional years, the nations will be brought to the place seen in Matt. 24:21, 22:

“...except those days should be shortened, there should no flesh be saved; but for the elect's sake [*for Israel's sake*] those days shall be shortened.”

Thus, as seen in the preceding verse, or the Book of Jonah, or anywhere else in Scripture, Israel occupies a place at center-stage on every hand, at every turn, in complete keeping with the reason that God called this nation into existence.

Part II
Moses, the Psalms, the Prophets
Blessings Awaiting Israel and the Nations
BUT, First...
As Seen in the Prophecy of Jonah

“So the shipmaster came to him [to Jonah, asleep in the hold of the ship], and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said everyone to his fellow, Come, and let us cast lots that we may know for whose cause this evil [the raging sea, about to destroy the ship and crew] is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? And whence comest thou? What is thy country? And of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee that the sea may be calm unto us? For the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so the sea shall be calm unto you; for I know that for my sake this great tempest is upon you...

So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging” (Jonah 1:6-12, 15).

As seen in Part I of this chapter, the small four-chapter Book of Jonah, written by a Jewish Prophet over 2,800 years ago, outlines *in EXACT detail NOT ONLY* the reason for the current unrest among the nations in the Middle East, extending out into the world at large, *BUT* also the solution to the existing problem.

In the type, there is a disobedient Jewish Prophet on board a ship headed west toward Tarshish when he should have been back on the land headed east toward Nineveh.

Since Jonah is seen on the ship rather than in the sea, he is seen, from a typical standpoint, as being in *the land of Israel* (“the sea” is used in Scripture as a metaphor for *the nations*, along with *the place of death* [Rev. 13:1; 17:1, 15]).

The land of Israel is the ONLY place which could possibly be in view and still see Jonah’s location on the ship as separate from the nations (*i.e.*, *he was OUT of the sea, ON the ship, NOT IN the sea*).

Then, viewing the matter from the standpoint of the antitype, Israel is *ON board the ship, OUT of the sea* (*i.e.*, a segment of the Jewish people, over time, has returned to the land of Israel [under a Zionist movement]; those comprising this segment *have removed themselves from the sea* rather than remaining where God had previously placed them — out among the nations).

And those presently comprising the nation of Israel (above 6,000,000) are in the land, *in EXACTLY the condition and state seen in the account of Jonah on board the ship*.

The Jewish people are in the land in a disobedient and unrepentant state, with their actions seen to be the same as Jonah’s — asleep to their calling, seeking to flee from the Lord’s presence.

(Any type action on Jonah's part in the type or Israel's part in the antitype, seeking to flee from the Lord's presence, was/is futile. Regardless of circumstances, the Lord is always seen *residing in Israel's midst*, dating back to the inception of the nation during Moses' day.

“Whither shall I go from thy Spirit? Or whether shall I flee from thy presence?

If I ascend into heaven, thou art there; if I make my bed in Hell [*Sheol*], behold, thou art there” (Ps. 139:7, 8).

For additional information in this respect, refer to the author's article, “The Pupil of God's Eye.”)

And *EXACTLY* the same thing as seen in the type has occurred relative to Israel and the nations.

It HAD to, for the antitype MUST follow the type in EXACT detail.

God has sent a great storm out on the sea; God has caused great turmoil to exist among the Gentile nations. *And it is ALL because of Israel's presence in the land (present in the land BEFORE the time) and their condition in the land (a disobedient and unrepentant people).*

Israel, as Jonah, is *ASLEEP* to the true nature of what is happening; and the nations, alienated from God and His Word, *have NO means* to ascertain or understand what is happening.

And the whole of the matter will continue, unchecked, *ONLY becoming worse and worse with time, UNTIL...*

The unrest among the nations, particularly in the Middle East, *can ONLY continue UNTIL* the Jewish people have been removed from their land and driven back out among the nations, *EXACTLY as seen in the type* (Jonah cast from the ship into the sea).

ONLY THEN will God allow the present unrest among the nations, for the reason that it presently exists, to cease.

(God had previously uprooted His people from their land and driven them out among the nations to effect correction through continuous mistreatment at the hands of the nations.

THIS is NOT ONLY WHERE BUT HOW God had previously decreed that He would deal with His people in this respect, *which is the primary reason WHY the 6,000,000 Jews presently in the land MUST be uprooted and driven back out among the nations.*

And the time when this will occur CANNOT be far removed.

An interesting thing about the present unrest among the numerous nations fighting in the Middle East is that the center of activity *is IN the EXACT place* from whence the first Beast out of Rev. 13, the Antichrist, will arise. This man will arise from someplace in parts of northern Iraq, Syria, Iran, or Turkey [Dan. 8:8, 9].

And the whole of that occurring, under God's sovereign direction and control — *because of Israel's presence in the land* — may very well be setting the stage for this man to emerge on the scene.

THIS is the man whom God will use in the middle of the coming Tribulation, in the middle of Daniel's Seventieth Week, *to uproot His people from their land and drive them back out among the nations.*

THEN, He will further use the actions of this man *to bring about Israel's repentance.*

Note how God has used and will continue to use men and nations in this respect.

God used the past Assyrian and his armed forces ruling Egypt during Moses' day in this respect.

And He will use the future Assyrian and his armed forces ruling the world in this same respect [typified by the past Assyrian in Egypt]:

“...for this cause have I raised thee up [the Assyrian Pharaoh ruling Egypt during Moses' day], for to shew in thee my power; and that my name may be declared throughout the earth” [Ex. 9:16b].

“And the ten horns which thou sawest upon the beast [the future Assyrian’s ten-kingdom confederacy, ruling with him], these shall hate the whore [Israel], and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire [setting forth in figurative language (note “signified” in Rev. 1:1) an end to Israel’s harlotry, wrought by the Beast].

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” [Rev. 17:16.]

In the Sea, THEN...

One part of the complete story concerning Israel and the nations is seen at this point in the Book of Jonah.

Once Jonah had been cast into the sea, the sea ceased raging; and once Israel has been removed from the land and driven back out among the nations in the middle of the coming Tribulation — *in EXACT accord with the type* — unrest among the nations, relative to the reason that it exists, will cease (*this unrest will cease because the catalyst for the unrest will have been removed*).

Divine power, controlling the matter, was seen in the type; and *EXACTLY* the same Divine power and circumstances *MUST* be seen in the antitype.

BUT, as previously shown in Part I, when Israel is driven back out among the nations, things not dealt with in the first chapter of Jonah but dealt with in the second chapter (*e.g.*, vv. 2, 3), along with other Prophets, will then come into play.

Though unrest among the nations will cease *BECAUSE Israel will NO longer be present in the land, unrest among the nations will THEN begin on an unprecedented scale BECAUSE of something else — anti-Semitism on a scale NEVER before seen in the 3,500-year history of the nation.*

The Beast, empowered by Satan and seated on his throne (Rev. 13:2), will seek to destroy Israel from off the face of the earth.

God though, as previously stated, will use this man's actions to effect His Own revealed purposes — bringing Israel to the place of repentance after 2,600 years of Gentile dominance and persecution.

And Scripture reveals that it will take the type persecution which will be manifested under the future Assyrian, the Beast, to bring about Israel's repentance.

The Third Reich under Hitler, Eichmann et al., slaying some 6,000,000 Jews during the WWII years, *COULDN'T* bring about repentance. *BUT* the true Beast, about to appear, will either slay or otherwise cause the death of some 9,000,000 Jews in half the time. And, through his actions, as God uses this man's actions, Israel *WILL* be brought to the place where *they WILL have NO recourse other than to call upon the God of their fathers.*

In this respect, God will use this latter-day Assyrian EXACTLY as He used his Assyrian predecessor during Moses' day (Ex. 2:23ff).

Repentance, THEN...

Once Jonah had been cast into the sea at the end of chapter one (Jonah 1:15), the events of chapter two relate the account of Jonah brought to the place of repentance.

And this, of course, foreshadows Israel brought to the place of repentance once the Jewish people have been driven back out among the nations.

Jonah was brought to this place through circumstances which God had brought to pass.

THEN, once this had occurred and Jonah finally acknowledged, "Salvation is of the Lord," the Lord commanded the fish to spit him out on dry land (the land of Israel).

Jonah was driven to the place of repentance while in the sea, he acknowledged *the ONLY place* from which salvation exists while *STILL* in the sea, and he was *THEN* restored to the land (Jonah 1:15-2:10).

In complete accord with the Book of Jonah, the fulfillment of any of the other types, the Jewish festivals of Leviticus chapter twenty three, or the Prophets, Israel's restoration to the land *will occur at a particular time yet future*.

Israel's restoration will occur *FOLLOWING* the nation's repentance, *FOLLOWING* Messiah's return at the end of the Tribulation, *FOLLOWING* the nation's national conversion when they look upon the One Whom they pierced, and *FOLLOWING* the resurrection of Old Testament saints.

The dead will be resurrected and restored with the living, *EXACTLY as seen in the type in Exodus during Moses' day* (Moses took the bones of Joseph with him when he led the Israelites out of Egypt, *EXACTLY as Joseph had requested before he died* [Gen. 50:24-26]).

(Again, for information on the preceding, refer to the author's book, *O Sleeper! Arise, Call...!*)

Also, see "Anti-Semitism," Appendixes I, II, in the author's book, *Prophecy on Mount Olivet*.)

Jonah, in the type, continuing in chapter three, *THEN* did that which the Lord had commanded him to do in the first place.

He THEN went to Nineveh with God's message, resulting in the repentance of the entire city (Jonah 3:1ff).

And Israel, following their repentance, national conversion, and restoration to the land, will *THEN* do that which God had commanded them to do in the first place.

EXACTLY as seen in the type, they will THEN go to the Gentiles with God's message.

8

The Thousand Years in the N.T. (I)

The Gospels, Acts, Epistles

Central Message in the Gospels

The Message of John, Jesus, the Twelve, the Seventy

(This is the first of three continuing chapters showing the same thing from the N.T. that the previous five chapters have shown from the O.T. — showing, whether O.T. or N.T., *the GOAL toward which ALL Scripture moves is the 1,000-year reign of Christ, referenced six times in Rev. 20:2-7.*

As seen in the previous five chapters, the six references to the thousand years in Rev. 20 pervades ALL previous Scripture.)

“In those days came John the Baptist, preaching in the wilderness of Judaea,

And saying, Repent ye: for the kingdom of the heavens is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Matt. 3:1-3).

“Now when Jesus had heard that John was cast into prison, he departed into Galilee...

From that time Jesus began to preach, and to say, Repent: for the kingdom of the heavens is at hand” (Matt. 4:12, 17).

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these...

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The kingdom of the heavens is at hand" (Matt. 10:1, 2a, 5-7).

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come...

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:1, 9).

The central message in the four gospels is plain and simple enough to understand and deal with, and the same is true concerning the epistles (Pauline, Hebrews, and the general epistles).

But, the Book of Acts, forming somewhat of a bridge between the gospels and the epistles, is where matters can become complex, though that need not be the case.

And the approach that so many Christians seem to take — seeing the message of salvation by grace through faith, with eternal verities, as the central message throughout — certainly hasn't helped matters. In fact, this type approach to the New Testament, beginning with the gospels (usually centering on John's gospel, seen as the one gospel written to tell an unsaved person how to be saved), *has caused insurmountable problems in correct Biblical interpretation.*

Following this type approach will, for all practical purposes, close the door to any overall, correct interpretation throughout the New Testament, which reflects back upon and negatively impacts correctly understanding the Old Testament in the same manner.

One simply CAN'T approach Scripture from a wrong standpoint and, in the end, come out right.

"Error" does not work that way! It never has, and it never will!

As well, it matters little what man may think about something — what is or is not important, what this or that means, etc. When it comes to Biblical interpretation, expressions such as, "I think...", "I believe...", should be stricken from one's vocabulary.

That which a person thinks or believes, when it comes to Biblical interpretation, is of NO MOMENT WHATSOEVER!

THE ONLY THING of ANY MOMENT is what God has to say about the matter, expressing His thoughts and/or ways on the subject, recorded in His Word, which are invariably quite different than man's thoughts and/or ways:

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

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

When a person seeks understanding concerning things in Scripture, *understanding MUST ALWAYS be derived from ONE SOURCE ALONE! And it MUST ALWAYS be derived ONE WAY ALONE!*

Scripture has been designed to explain itself. That is the way God, through His Spirit, structured His Word. *Scripture MUST be compared with Scripture to derive and understand God's thoughts and/or ways, NEVER through any method involving man's thoughts and/or ways.*

With the preceding in mind, *WHAT* does Scripture itself have to say about the central subject seen throughout the New Testament, which can only have its base in and be an outworking of that previously seen in the Old Testament?

And that can be shown by simply taking the God-Breathed Word — which contains things quite different than have been “seen,” “heard,” or “have entered into the heart of man” — and allowing the Spirit to reveal “the deep things of God” through “comparing spiritual things with spiritual” (I Cor. 2:9-13).

The only alternate to the preceding is seen in the next verse (v. 14), *through “natural” means.*

And this verse, kept within context, could only refer to a saved individual resorting to the natural rather than to the spiritual in Biblical interpretation.

Salvation, a Revealed Goal

ONE CENTRAL MESSAGE, with its base in and carried over from the Old Testament, pervades the gospels. This message has to do with “salvation,” which can be traced back to a beginning point in the opening verses of Genesis.

Salvation, deliverance, is the central message pervading ALL Scripture.

But, WHAT salvation is being dealt with? WHAT deliverance is in view?

Salvation, deliverance, has more than one aspect in Scripture, though *the ultimate goal* is always seen to be *the same.*

Note in this respect the basic, overall type beginning in Exodus chapter twelve.

The Israelites under Moses, through the death of paschal lambs, were delivered from the death of the firstborn while still in Egypt.

Then, the Israelites were subsequently delivered at the Red Sea through God opening the waters for them to cross and then closing the waters upon Pharaoh and his armed forces after they were safe on the other side.

And they could have been delivered from the nations inhabiting the land at Kadesh-Barnea had they not disbelieved God and rebelled against His chosen leader, Moses.

In this same respect, when reading and dealing with things in the gospels, *WHY do so many Christians fix their attention on a singular subject with respect to salvation, deliverance?*

Invariably, individuals doing this see salvation by grace through faith as the central message throughout Scripture, attempting to align practically everything in the gospels with this message, which is the message seen in that dealt with in the death of the paschal lambs in the preceding overall type.

WHY do individuals do this, particularly since this is NOT at all the plainly revealed, central subject matter seen throughout the gospels, much less all Scripture?

And it is also quite clear that John's gospel is *NO different* than the other three in this respect, dealing with the *SAME subject matter*.

It is simply *NOT possible* to read and study through the gospels, seeing three of the gospels (the Synoptics) dealing with and centering around one subject and John's gospel dealing with and centering around another.

From a Scriptural standpoint, it is simply *NOT possible* to read the message of salvation by grace through faith into the purpose statement for "signs" in John's gospel (John 20:30, 31), *though many do, completely ignoring the contextual setting of this gospel and the purpose for signs* (ref. the section titled, "John's Gospel," pp. 158-161 in this chapter).

The central message throughout ALL FOUR gospels is plainly seen to be THE SAME, though from different perspectives. All four can clearly be seen to deal with different facets of EXACTLY the SAME central message, and salvation by grace through faith is NOT that message.

In fact, there is *NO such thing* as any book in Scripture — Old Testament or New Testament — dealing centrally with salvation by grace. Though this message can be seen throughout Scripture, beginning in the opening verses of Genesis, *salvation by grace is simply NOT the central subject matter at hand anywhere in Scripture.*

Rather, salvation by grace is ALWAYS seen as the beginning point of the central subject, the central message (e.g., Ex. 12ff; Eph. 2:8-10).

Jude sought to write an epistle dealing with salvation by grace, but the Spirit stopped him and moved Jude to write on another subject, on apostasy. And this subject is specifically stated to be associated with “earnestly striving with respect to the faith” (vv. 3ff).

And, as previously noted, any of the other epistles is the same, as is Acts, as are the four gospels, as are all Old Testament books.

And the preceding is not to minimize the importance of the message surrounding salvation by grace through faith, *for this is where one MUST begin.*

But a person is NOT to remain there. He is to GO ON. And THAT is EXACTLY what ALL Scripture does.

The Israelites under Moses *DIDN'T remain in Egypt, continuing to deal with death and shed blood in relation to the death of the firstborn.*

NO, they left Egypt under Moses, en route to a land set before them, to which they had been called.

Nor are Christians under Christ *to continue dealing with death and shed blood in relation to the death of the firstborn.*

NO, they, under Christ, are to MOVE ON to things pertaining to the land set before them, to which they have been called. And THAT is the way Scripture is structured.

Scripture BEGINS with death and shed blood in relation to the death of the firstborn.

BUT, Scripture DOESN'T stay there. Scripture MOVES ON toward a goal, which the beginning makes possible, a goal in another land to which the one having appropriated the blood of a dead paschal lamb in the type, the blood of the slain Paschal Lamb in the antitype, has been called.

The Kingdom Proclaimed Throughout

Salvation by grace through faith is *NOT* seen as the central message throughout any one of the four gospels, the epistles or any place elsewhere in Scripture, *for a revealed reason.*

And that is quite easy to show, if done the Biblical way — *simply allow Scripture to address the issue.*

Man, in the beginning, was created for *REGAL purposes* (Gen. 1:26-28), his fall had to do with *these purposes* (Gen. 3:1ff), and *God's purpose* for restoring fallen man — revealed at the beginning in Genesis and dealt with throughout the Old Testament — was *REGAL. This purpose was to ultimately undo all things surrounding the fall and place man back in the REGAL position seen at the time of his creation* (Gen. 3:15, 21; Rom. 11:29).

To work out His plans and purposes, God, 2,000 years beyond man's creation and fall, called one man out of the human race — Abraham.

And *ALL THINGS* involved in Abraham's call (Gen. 12:1-3), a separate and distinct creation formed in his grandson, Jacob (Isa. 43:1), and the bringing into existence of the nation of Israel from the loins of Abraham through Isaac and Jacob — a nation through which God would work out His plans and purposes — *had to do with God ultimately placing man in the position for which he had been created in the beginning.*

Jesus, having been sent through the nation emanating from the loins of Abraham, was born "King" (Matt. 2:2).

He appeared on this earth and presented Himself to the Jewish people in this respect (Matt. 4:12ff; 21:1-5; John 1:11; *cf.* Zech. 9:9), and salvation, deliverance for Israel in connection with His message, had to do with *His kingship and kingdom* (Matt. 21:6-9).

As seen throughout the gospels — begun by John the Baptist (Matt. 3:1ff), continued by Jesus (Matt. 4:12ff), the Twelve (Matt. 10:1ff), and the Seventy (Luke 10:1ff) — *the message was directed to Israel pertaining to deliverance, with respect to the kingdom.*

The message throughout was *for Israel ALONE*, and it had *NOTHING* to do with the message of salvation by grace through faith. Rather, it had to do with an offer of *the kingdom of the heavens* (an expression used thirty-two times in Matthew's gospel), *based on national repentance* (e.g., as seen in Daniel's repentant prayer on behalf of himself and the nation in Dan. 9:3-19).

(The expression, "the kingdom of heaven" [KJV, *et al.*], should be translated, "the kingdom of the heavens" in all occurrences. Both nouns are *articular*, and "heaven" is always *plural* in the Greek text [*he basileia ton ouranon*].

This expression is peculiar to Matthew's gospel, except possibly John 3:5. A number of Greek manuscripts have "the kingdom of the heavens" instead of "the kingdom of God" in this verse.

However, the matter of how John 3:5 should read in this respect is immaterial. All four gospels are about *the offer of the kingdom of the heavens to Israel, based on national repentance.*

And the expression, "the kingdom of God," as it is used throughout all four gospels *would have to be understood in this same respect [limited to the heavenly sphere of the kingdom, seen in the subject matter at hand and articulated as such in Matthew's gospel].*

Note for example in Matt. 19:23, 24, both expressions appear and are used *in a synonymous respect* [cf. Matt. 10:7; Luke 10:9].

And this same usage of “the kingdom of God,” as will become evident in later chapters in this book, carries over into the Book of Acts and the epistles.)

The offer of the kingdom to Israel, beginning with John, had to do *with the heavenly aspect of the kingdom* (the realm from whence Satan and his angels then ruled and continue to rule today), not the earthly, the kingdom covenanted to David, centered in Jerusalem on earth.

This heavenly aspect of the kingdom was introduced in Genesis in connection with Abraham and Melchizedek (Gen. 14:18-20 [also, in a respect, introduced prior to that in Gen. 1:26-28]) and is seen referenced and/or dealt with numerous times throughout both Testaments (cf. Gen. 22:15-18; 26:3, 4; 28:3, 4, 12-15; Dan. 7:18-27; Heb. 11:8-12).

Thus, this facet of the kingdom, far from something new, was proclaimed and offered to Israel on the basis of national repentance.

There is NOTHING in THIS central message pervading the gospels that is even remotely connected with salvation by grace.

From the type in Exodus, alluded to earlier, salvation by grace is seen in things *having to do with the death of the paschal lambs while still in Egypt.*

That being proclaimed throughout the gospel accounts *has to do with things BEYOND the death of the paschal lambs* (foreshadowing Christ’s death at Calvary, as the Paschal Lamb), *with a deliverance relating to the land of their inheritance, though seen as heavenly, not earthly.*

And *THIS ALONE* would tell a person something about those in Israel to whom this message was being proclaimed and the offer extended.

Those being dealt with throughout the gospels — dealt with relative to that which lay beyond the death of the paschal lambs — *could ONLY have been a saved people, NOT unsaved, in need of applying the blood of the paschal lambs back in Egypt.*

And all of this should be easy enough for anyone to see and understand, for the Jewish people to whom Christ came were still sacrificing the paschal lambs year after year. And, on that basis, they *could ONLY* have been just as saved as the generation which left Egypt under Moses, with God seeing efficacy in death and shed blood both times, along with all of the times between where death and shed blood were seen.

Solely from a Biblical standpoint, *it would be IMPOSSIBLE to see efficacy during Moses' day but not see THE SAME THING 1,500 years later, with the same people and the same set of circumstances.*

As well, had Christ come to an unsaved nation 2,000 years ago, it would have been *EQUALLY IMPOSSIBLE* to see John, Jesus, the Twelve, and the Seventy dealing with a message concerning the land set before them — which is what they were doing, *a heavenly land* in this case — without first dealing with a message concerning the application of the blood of dead paschal lambs, or the shed blood of the Paschal Lamb about to die.

Had the nation been comprised of unsaved Jews at this time, and had John, Jesus, the Twelve, and later the Seventy, not begun with a message concerning the death and shed blood of paschal lambs, they would have been ignoring that foreshadowed by things seen on day one in Gen. 1 and beginning with that foreshadowed by things seen in days two through six.

Scripture is simply NOT structured in such a manner, not at the beginning or any place beyond that.

And, if a person wants to see a basis for God recognizing efficacy in the shed blood of paschal lambs either during Moses' day or 1,500 years later when Christ was upon earth the first time, note the statement in 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.*”

(Also note something about that seen in the preceding several paragraphs in connection with the importance of Biblical typology, one of the many different ways that God has structured His Word [Heb. 1:1, 2].

The saved status of the nation when Christ came the first time *CAN EASILY BE SEEN FROM THE TYPES*, as *previously outlined*. And, in this respect, a main reason why a high percentage of Christians make the mistake of trying to see a message of salvation by grace throughout the gospels, with the message directed to individuals comprising an unsaved nation, *can ONLY be the neglect of and often disdain for the types*.

And because of this, they, in reality, are neglecting/rejecting a large portion of the revealed Word. And this part of the Word is something which, as previously seen, would open other parts of the Word to their understanding, preventing them from making mistakes of this nature in Biblical interpretation.

And this particular mistake is far from something minor in Biblical interpretation. *THIS is something MAJOR, VERY MAJOR.*

Refer to the author's article, “Salvation in the O.T., N.T.”

[As an added note to illustrate *the importance of types*, numerous Christians, attempting to show the importance of the study of prophecy, often say that between twenty-five and thirty percent of the Old Testament is prophetic in nature.

But, saying this, they have ignored something about Scripture, for *the percentage is MUCH, MUCH higher. They have ignored God's built-in typical aspect of Scripture.*

Including the types would probably *more than double the percentage figures that many present (e.g., referencing the types, try to find something in the Pentateuch alone that, from a typical standpoint, was not prophetic 3,500 years ago or even remains prophetic today).*

Most of Genesis remains prophetic today, all of Exodus does...].)

John's Gospel

And if anyone wants to see the Gospel of John as somehow different than the other three gospels in the preceding respect, note *the eight signs* around which the gospel is built and what is not only dealt with in the signs but that which signs have to do with.

That dealt with in these eight signs has to do with *Israel*, with these signs carrying matters out into *the future, into a future kingdom, showing the nation, at that time, what they could have if they would but heed the proclaimed message and repent. And this gospel today shows what they one day will have when repentance is forthcoming.*

Signs in Scripture, as illustrated in the preceding paragraph, have to do with two inseparable things — *ISRAEL* and *the KINGDOM*.

If BOTH are NOT present, signs, in the true Biblical sense, CANNOT EXIST.

Signs have NOTHING to do with the Church or with the gospel of grace. Instead, as previously stated, they have to do with ISRAEL, and they have to do with this nation in relation to the KINGDOM.

(For additional information on the preceding, refer to the author's article, "Signs, Wonders, Miracles.")

"Signs" are seen throughout all four gospels and the Book of Acts. They are seen throughout both the offer [in the gospels] and the re-offer [in Acts] of the kingdom to Israel.

Beyond that, they ceased being manifested, as stated in I Cor. 13:8-10 [ref. the previously mentioned article, "Signs, Wonders, Miracles."].

And the eight signs around which John's gospel is built all have to do with and point to *EXACTLY the same thing [Israel, the kingdom, and conditions during a seventh 1,000-year period when the kingdom will be realized]*.

And this is EXACTLY what is seen in NOT ONLY the other three gospels BUT the Book of Acts as well.

Thus, attempts to single John's gospel out as being different than the other three in this respect, as being the one gospel written to relate the message of salvation by grace, *can easily be shown to NOT ONLY be false BUT very misleading as well [casting a completely wrong light upon the purpose for John's gospel] by simply allowing Scripture to speak for and interpret itself.*)

The Gospel of John, written sometime between about 40 to 60 AD (a window in time accepted by many who study these things), records eight signs performed by Christ during His earthly ministry (the eighth sign has to do with events surrounding Calvary and the empty tomb).

"Signs" were directed to Israel during the offer of the kingdom (by Jesus, the Twelve, and the Seventy) and redirected to Israel during the re-offer of the kingdom (starting with the one hundred twenty in Acts 2 [v. 43], later through the signs in John's gospel [which show that this gospel had to be written before the close of the re-offer, before about 62 AD, *else the stated purpose for this gospel, incorporating these signs, could NOT be realized*]).

And the stated purpose for these signs being manifested in the offer (during time seen in the four gospels), with eight of these original signs singled out in John's gospel (written during the Acts period) is given toward the end of John's gospel:

“And many other signs [having to do with Israel in relation to the proffered kingdom] truly did Jesus in the presence of his disciples, which are not written in this book:

But these are written [‘these have been recorded’], that ye [a plural pronoun, the entire Jewish nation] might believe that Jesus is the Christ, the Son of God; and that believing ye might have life [‘life’ in relation to that being offered, ‘life’ in *the Messianic kingdom*] through his name” (John 20:30, 31).

And attempts by well-meaning Christians to take these two verses and associate them with the gospel of grace, showing a completely wrong purpose for John's gospel, has probably done more to pervert or destroy any correct understanding of the message seen throughout the gospels than possibly any other one thing.

(Also note that something similar to that done with John's gospel has been done with John's first epistle as well — erroneously seeing this epistle, as John's gospel, dealing centrally with eternal salvation.

Both books begin in a similar manner [“In the beginning...”; “That which was from the beginning...”], both are written to saved people [John's gospel, to the Jewish people during the re-offer of the kingdom; John's first epistle, to Christians], and both have similar, declared purpose statements toward the end of each book.

Note the counterpart to John 20:30, 31 in I John:

“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 [i.e., ‘life for the age,’ which is the central subject of the epistle, *NOT* eternal life], and that ye may believe on the name of the Son of God” (5:13).

The Gospel of John deals with signs and the Jews in relation to the proffered kingdom, and I John deals with Christians, apart from signs, *in relation to the SAME proffered kingdom.*

The Gospel of John deals *with being brought forth from above* [1:12, 13; 3:3-10] in relation to Jews and the proffered kingdom, and I John deals with the same overall subject in relation to Christians [2:29; 3:9; 4:7; 5:1, 4, 18]. That is, *both books deal with saved people being brought forth from above rather than from below in relation to the proffered kingdom.*

For related information on the preceding, refer to the author's book, *From the Beginning.*

Also see Appendix III in this fourth volume of the book, *Subject, Place of John's Gospel.*)

Rejection of the Offer, Crucifixion of Israel's King

To further illustrate the nature of the message seen throughout the gospels, carrying matters into Acts, then into the epistles, note that which Israel's religious leaders brought to pass through their opposition to the Messenger and His message.

Israel's religious leaders — particularly the Pharisees, who, by their very numbers, governed and controlled the religious life of the people — *followed Christ about the country, seeking, at every opportunity to cast reproach upon Christ, His disciples, and their ministry to Israel.*

Through this means, the Pharisees, along with the Scribes (the teachers and keepers of the Law, the fundamental legalists in Israel), were the ones primarily responsible (the Sadducees to a lesser extent) for a national rejection of the Messenger and His message, leading to and ending with the events surrounding Calvary.

In days immediately preceding the Cross, because of what the Scribes, Pharisees, and Sadducees had caused, Christ cursed a fig tree which He came across en route to Jerusalem:

“Now in the morning as he returned into the city, he hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever [*lit.*, ‘henceforward with respect to the age’]. And presently the fig tree withered away” (Matt. 21:18, 19).

(On the preceding translation of “forever” as “with respect to the age” — Greek, *eis ton aiona* — refer to Appendix I in this fourth volume of the book, “Aion, Aionios.”)

“The fig tree” is used in Scripture to symbolize *Israel* (Hosea 9:10; Joel 1:6-12). And Christ used this particular fig tree to not only make a statement concerning the nation’s barren condition but also where this condition was about to take the nation.

There was NO FRUIT on the tree, nothing but leaves. And because of this, because of what had happened over the course of the past three to three and one-half years — *Christ seeking fruit from the nation, but finding ONLY a barren tree* — cursed the fruitless fig tree, cursed fruitless Israel, saying, “Let no fruit grow on thee henceforward with respect to the age.”

The reference to fruitlessness had to do with THE KINGDOM which had been offered, and the time in view relative to fruitlessness would be THE COMING AGE, THE MESSIANIC ERA.

Fruit will appear on the tree during the coming age. This is quite clear from the Prophets. But, NO FRUIT will appear on the tree relative to the heavenly sphere of the kingdom. That, as well, is quite clear.

And exactly why this would be the case, aside from the nation having borne no fruit, is seen farther down in the chapter, following the parable of the Householder and His vineyard (vv. 33-39).

Note Christ's question to the chief priests and Pharisees concerning this parable (v. 40), their response (v. 41), Christ's response in return (vv. 42-44), and the chief priests and Pharisees' thoughts expressed among themselves (v. 45):

"When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them" (Matt. 21:40-45).

Note verse forty-three in the preceding.

Because of that which had been done, resulting in rejection on the fruitless nation's part, Christ announced in the presence of those primarily responsible (Israel's religious leaders) that "the kingdom of God" (that facet of the kingdom which had been offered to and rejected by Israel, the kingdom of the heavens, the heavenly sphere of the kingdom *would be taken from Israel* and "given to a nation bringing forth the fruits thereof."

On the day of Pentecost, about two months later, this "nation," a completely new entity, was brought into existence — *the one new man* "in Christ" (cf. II Cor. 5:17; Eph. 2:11-16; I Peter 2:9-11).

And God used this new entity *to NOT ONLY be the recipient of BUT to NOW be the one allowed to bring forth fruit for this sphere of the kingdom and to re-offer this kingdom to Israel.*

This began in Acts chapter two and is seen being continued for almost the next three decades throughout this book, ending with Paul being rejected by the Jewish religious leaders in Rome.

And for the third and final time, following two previous climactic rejections, Paul announced to these Jewish religious leaders in Rome that this message would now be carried to the Gentiles (Acts 28:16-31; cf. Acts 13:14-46; 18:1-6).

And that is where Acts ends and the epistles continue, with *Israel completely set aside for the remainder of the dispensation and the Church ALONE seen as the ONE NOT ONLY NOW in possession of the heavenly aspect of the kingdom but the ONLY ONE NOW in a position to bring forth fruit for this part of the kingdom.*

9

The Thousand Years in the N.T. (II)

The Gospels, Acts, Epistles
Continuing from the Gospels into Acts
Proclaiming the Same Message

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

The newly formed Church — *the one new man* “in Christ” — was now the repository of the kingdom (Matt. 21:43; I Peter 2:9, 10) and was the entity which God used to re-offer the kingdom to Israel (with other saved Jews later helping those comprising *the one new man* to reach the nation with the message).

The original offer was made during about a three and one-half-year period, covered by the four gospels.

And the re-offer was made during about twenty-nine succeeding years, covered by the Book of Acts.

Properly understanding the re-offer of the kingdom in Acts is dependent on properly understanding the previous offer in the gospels. And properly understanding the previous offer in the gospels is dependent on properly understanding the place which the kingdom occupies throughout the Old Testament, beginning with Moses in the opening chapters of Genesis (*ref.* Chs. III through VII in this fourth volume of the book).

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

And this is the primary reason individuals erroneously attempt to teach salvation by grace from numerous New Testament passages which have *NOTHING* to do with this message (e.g., being brought forth from above in the account of Nicodemus in John 3 [ref. Appendix III, “Subject, Place of John’s Gospel,” in this fourth volume of the book], parables in the gospels, signs in the gospels and Acts, Peter’s message to the Jews in Jerusalem on the day of Pentecost in Acts 2...).

Scripture *MUST ALWAYS* be understood and interpreted in the light of the *EXACT* wording of the text, within its contextual setting, *NEVER* through any type secondary means which either ignores or does away with the *EXACT* wording of the text and/or separates the text from its contextual setting.

Understanding the Proclaimed Message

The Old Testament is replete with information concerning *BOTH heavenly and earthly promises and blessings associated with two spheres of the kingdom, the present status of the kingdom, etc.* And any type misunderstanding about the proffered kingdom by the Jewish people throughout the gospels and Acts *could ONLY have been the result of failure on the part of their religious leaders, over time.*

(Throughout both the offer and the re-offer of the kingdom, during the time covered by the gospels and Acts, the Pharisees, with the Pharisaical Scribes — the largest of the religious sects in Israel — because of their very numbers, held sway over the religious life of the people.

And this would account for the *WHY* of Jesus’ words in Matt. 23, at the end of three and one-half years, at the end of the offer of the kingdom to Israel, as seen in the gospel accounts.

Note in this chapter where these Jewish religious leaders’ opposition to and antagonism toward both the Messenger and His message *had taken NOT ONLY them BUT the nation as a whole:*

“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of the heavens against men [‘in front of men,’ *i.e.*, in their presence, in the presence of the people]: for ye neither go in yourselves, neither suffer ye them that are entering to go in...

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

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

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

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

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” [vv. 13, 34-39].)

And to fully understand the harshness of Christ’s condemnation of these religious leaders, matters *MUST* be taken back to times preceding the three and one-half-year ministry of Jesus and His disciples, to times extending back to at least Abraham’s day, covering 2,000 years of Jewish history.

Numerous saints in the Old Testament, looking beyond the earthly kingdom — in days both before the theocracy and during the theocracy — manifested an interest in things having to do with the heavenly aspect of the kingdom. *They took their eyes off the present, and looked out into the future, believing that God would ultimately bring to pass, that which He had promised.*

Note, in this respect, Abraham's walk *by faith* in Heb. 11:8-16.

Two things stand out above everything else:

- 1) *The promise of an earthly inheritance.*
- 2) *The promise of a better inheritance, "that is, an heavenly."*

It is clear from verses 10-16 that *NOT ONLY* did Abraham, Isaac, and Jacob desire the heavenly inheritance above the earthly, *BUT* so did many other saints during Old Testament times (vv. 9, 32-40).

And it is also clear from passages such as Matt. 8:11 and Luke 13:28 that these saints in the Old Testament who passed through their pilgrim walk, *by faith*, looking beyond the earthly inheritance to the heavenly, *WILL one day realize this heavenly inheritance.*

Where did these individuals during Old Testament times learn these things?

Many of these individuals lived centuries before the Spirit of God moved Moses to begin recording things about a heavenly inheritance and promises (Abraham, five centuries preceding Moses' day).

Yet, they knew about these things and governed their lives accordingly.

Again, where did these Old Testament saints preceding Moses' day learn these things?

There, of course, is *ONLY ONE answer. God could ONLY have made these things known to them in an audible manner.*

Then there are the Jewish people during the 1,500 years extending from Moses to Christ, a people in possession of Moses' writings, progressively coming into possession of more and more revelation over the next 1,000 years.

And for the next 500 to 400 years, though in the diaspora, *they were in possession of the complete Old Testament canon.*

And, as seen in the latter part of Heb. 11, many of these individuals looked out ahead to the same thing that many others during days preceding Moses had looked, beyond the earthly to heavenly promises and blessings.

Thus, over the past 1,500 years of time, God had made known to the Jewish nation, through Moses, the Psalms, and the Prophets, numerous things about the kingdom which the nation should have known at the time John the Baptist appeared on the scene, and subsequently Jesus, the Twelve, and the Seventy.

The message, beginning with John, then Jesus, the Twelve, and the Seventy — apart from mainly some of the parables — *was essentially delivered APART from ANY explanation pertaining to the kingdom itself.*

The miraculous signs provided an inseparable and inherent connection between Israel and the proffered kingdom.

And the signs, as the message itself, *were performed in an unexplained manner as well.*

The message was, “Repent ye: for the kingdom of the heavens is at hand.” And this message was accompanied by supernatural signs (*e.g.*, Matt. 4:17, 23, 24; 8:1ff; 9:1ff; 10:1ff).

And when Peter began the re-offer of the kingdom to the Jews in Jerusalem on the day of Pentecost in Acts 2, or the manner in which the re-offer of the kingdom continued throughout the next twenty-nine years of the Acts period, *EXACTLY the same situation existed concerning the message.*

(Peter, on the day of Pentecost, and others following, didn't even have to mention *the KINGDOM, per se.* *The Jewish religious leaders ALREADY knew what the message was ABOUT, which provides the central REASON for the continued opposition and persecution.*

And this had all been done, and was continuing to be done, by individuals who had known/knew Christ's true identity [Matt. 21:37, 38a], *which was WHY they had crucified Him* (vv. 38b, 39).

There was ONLY ONE message — whether in the four gospels or in Acts — and it needed NO explanation.

For information on the “signs” seen throughout the gospels and Acts, refer to the author's article, “Signs, Wonders, Miracles.”)

Then, in the re-offer of the kingdom in Acts, certain things about the kingdom formed a part of the message (e.g., calling attention to Joel's prophecy in relation to that which was occurring [2:16-21], or calling attention to that future day when all will be restored [3:19-26]).

And in the re-offer of the kingdom, particularly up to the time of Stephen's death in chapter seven, there is a heavy emphasis on the fact that Israel had previously *NOT ONLY* rejected the message *BUT* had crucified the Messenger. Israel had rejected the offer of the kingdom and had crucified their King (cf. Acts 2:23, 36; 3:14, 15; 7:51, 52).

But the absence of an accompanying clarification or an explanation concerning the proffered kingdom itself (the kingdom of the heavens), along with the accompanying signs, *continued in Acts as it had throughout the gospels — unchanged.*

And there is a simple explanation concerning *WHY the message needed NO clarification or explanation, whether in the gospels or in Acts.*

As previously seen, numerous Old Testament saints possessed a knowledge of the kingdom proclaimed to Israel throughout the gospels and Acts, aspiring to one day have a part in heavenly promises and blessings, governing their lives accordingly.

By the same token, the Jewish people at the time of Christ's first coming should have possessed the same knowledge about this kingdom. They should have immediately understood the subject being dealt with and exhibited the same attitude as numerous Jews preceding them had exhibited relative to these promises and blessings, going all the way back to Abraham.

NO explanation should have been needed, particularly for the Jewish people at Christ's first coming. *ALL of the data surrounding the subject of the message had already been given.*

The data had been given through some thirty or more different men during a period of about 1,000 years (from Genesis to Malachi). And the Jewish religious leaders possessed copies of that complete record, allowing them to study and make this revelation known to the people.

In short, WHY spend time explaining something that had already been explained, particularly since the complete explanation required volumes of data?

This would be similar to Christ's return and ensuing events in the Book of Revelation dealt with in a rather succinct manner.

WHY is this?

The whole of Scripture, covering 6,000 years of Man's Day, has been building toward this event, but it is dealt with in the final book of Scripture in a succinct manner.

Again, WHY?

The answer *is the SAME* as the reason for the lack of explanation about the kingdom in the camp of Israel 2,000 years ago.

ALL of the data pertaining to Christ's return, *EXACTLY* as *ALL* of the data pertaining to the inseparably related kingdom, *had ALREADY been given. It had been given different places in the same volumes covering the kingdom, extending into the New Testament.*

Thus, anything other than a succinct statement, *apart from explanation, would be ENTIRELY UNNECESSARY in the Book of Revelation.*

And at the time of Christ's first coming, when John the Baptist appeared on the scene, followed by Jesus, the Twelve, and the Seventy, anything other than a succinct statement — "Repent Ye: for the kingdom of the heavens is at hand," apart from explanation — *could ONLY have been considered COMPLETELY UNNECESSARY.*

And, when moving on into Acts and the re-offer of the kingdom to Israel, even a mention of the "kingdom" itself, as seen throughout the gospels, *was DEEMED UNNECESSARY* (the first appearance of the word "kingdom" is in Acts 8:12).

The Jewish religious leaders *KNEW full-well* what the message involved. They *had known* this during the original offer; they *had known* what they were rejecting and Who they were rejecting and crucifying; and *this SAME mindset* is carried over into the re-offer of the kingdom in Acts.

BUT, despite their religious leaders' continued opposition to what was occurring, thousands of Jews believed the message, particularly during about the first year or two of the re-offer (e.g., Acts 2:41, 47; 4:4; 5:14; 6:1, 7).

This though *was NOT* to continue. The thousands who had believed the message during this time, or those who believed during succeeding years, represented only a small fraction of the complete nation.

The re-offer of the kingdom was to end the same way that the previous offer had ended.

The re-offer was to end *by REJECTION once again* (e.g., note the climactic rejection by Israel's religious leaders in Rome at the termination of the re-offer in Acts 28:17-29 [cf. Matt. 21:33-45]), *leaving the desolate house where it remains today and will continue to remain UNTIL that seen in the closing verse of Matthew chapter twenty-three comes to pass:*

“Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (vv. 38, 39).

(Note that *THIS*, of necessity, leaves *ALL Jews in ALL subsequent generations occupying EXACTLY the same position as Jews at the time of Christ’s first coming*. The passage of generations means *NOTHING* in this respect [cf. Zech. 12:10, “whom *THEY* [The nation future, at the time of Christ’s return] have pierced”).

Also note where *THIS* leaves *ALL Christians today*, where it leaves the present recipients of the message pertaining to the heavenly sphere of the kingdom.

Individuals during O.T. days, even apart from Moses’ writings, knew things that so many Christians today *DON’T* seem to have any understanding of at all, though *Christians today are NOT ONLY in possession of Moses’ writings, BUT the Psalms, the Prophets and the N.T. as well, providing even MORE explanatory data*.

Nonetheless, *ALL* — Jews past, Christians present — *have been/are left WITHOUT excuse. ALL were/are in possession of God’s Word, detailing the entire matter.*)

“Repent Ye,” “Repent, and Be Baptized”

The message proclaimed to Israel, beginning with John in the offer of the kingdom in the gospels, along with the results, was:

“Repent ye [a plural pronoun, the entire nation]: for the kingdom of the heavens is at hand...

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins” (Matt. 3:2, 5, 6).

This is the same message that was continued by Jesus, the Twelve, and the Seventy, with the results — because of Israel's religious leaders — *increasingly moving more toward the Cross than toward the Crown, toward the proffered Kingdom* (Matt. 4:17ff; 10:1ff; Luke 10:1ff).

Then, the continuing message in the re-offer of the kingdom is seen beginning in Acts chapter two.

The message was the same as before, with similar attendant results:

“Repent, and be baptized every one of you [the entire nation] in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit...

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (vv. 38, 41).

However, particularly during the first year or two of the re-offer of the kingdom, prior to the call for repentance and baptism, the message usually dealt heavily on how the previous offer in the gospel accounts had ended.

The Jewish people had previously rejected *NOT ONLY* the message *BUT* the Messenger as well.

And, rejecting the Messenger, they had cried out for His crucifixion, ascribing allegiance to a pagan Gentile king in the process. They had rejected “the Prince of life” (Acts 3:15), choosing, in His place, what could only be the opposite, *a prince associated with death* (cf. Acts 5:43).

Thus, in the re-offer of the kingdom, preceding the call for repentance and baptism, the Jewish people's attention was usually directed toward that which the nation had done, along with the fact that God had raised the One Whom Israel had crucified from the dead, inviting Him to sit at His right hand, *UNTIL...* (e.g., Acts 2:14-36; 3:12-21; 4:8-22; 5:29-33; 6:8-14; 7:51-54).

In this respect, the subsequent message in Acts, though dealt with in a different manner, was *THE SAME*.

The SAME kingdom was in view, the SAME offer was being continued, and the SAME message was being proclaimed — national repentance, followed by baptism.

There was absolutely NO difference, there COULDN'T have been.

1) Repentance

National repentance was required because of centuries of covenantal disobedience, dating, in one respect, all the way back to the inception of the nation during Moses' day, over fourteen centuries earlier.

(Covenantal disobedience had to do with a failure to keep the terms of the covenant given through Moses at Sinai.

This covenant [a conditional covenant], dependent on the previous Abrahamic covenant [an unconditional covenant], had to do with *the rules and regulations governing the Jewish people within the theocracy.*

Note Lev. 26 and Deut. 28 with respect to God's promises and warnings concerning what He would do, on the one hand, *IF* Israel kept the covenant, *OR* what He would do, on the other hand, *IF* Israel failed to keep the covenant [Lev. 26:1ff, 14ff; Deut. 28:1ff, 15ff].)

And, because of continued disobedience, not keeping the covenant — which God, in His long-suffering, allowed to continue for centuries — God eventually uprooted His people from their land (a land unconditionally given to the descendants of Abraham, Isaac, and Jacob in the previous Abrahamic covenant).

And, uprooting His people from their land, God drove them out among the nations, *to effect repentance through Gentile persecution* (the Assyrian and Babylonian captivities, about 722 and 605 B.C. respectively).

But, though a remnant was back in the land when Christ came the first time, national repentance was far from forthcoming. And this is the “why” of the call for repentance both during the offer of the kingdom seen in the gospels and the re-offer seen in Acts.

(The Greek word for “repent” is *metanoia*, or the verb form, *metanoeo*. These are compound words — *meta* prefixed to *noia* and *noeo*.)

The primary meaning of *meta* is “with.” But prefixed to *noia* [meaning “mind,” equivalent to “nous” (transliterated from the Greek word *nous*)], or *noeo* [meaning “to think”], *meta* [in *metanoia*] — doing something “with” the mind — takes on the thought of “changing” one’s mind.

Thus, *metanoia* and *metanoeo* mean, “to change one’s mind, one’s thinking.” Other things [turning from sin, etc.] are subsequent to and emanate from repentance, or things such as “godly sorrow” can effect repentance [II Cor. 7:10; cf. Jonah 3:9, 10; Matt. 12:41].)

1) *Baptism*

To understand how *baptism*, preceded by *repentance*, fits into the matter, note the typology involved at the beginning of the account of Jesus’ response to Nicodemus in John 3:1ff.

The subject at hand in Christ’s dealings with Nicodemus had to do with *signs in relation to the message being proclaimed, which was the proffered kingdom, NOT eternal life.*

Christ’s two opening statements to Nicodemus *could ONLY* have drawn from a large section of Israeli history, extending from the Red Sea passage in Exodus chapter fourteen to the entrance of the Israelites into the land in the Book of Joshua.

This is something which Nicodemus could only have been quite familiar with, though he wasn’t able to properly relate Christ’s statements to this part of Israeli history.

And this would account for Christ's sharp rebuke of Nicodemus later in the conversation, when this became quite apparent:

“Art thou a master in Israel [*lit.*, ‘the teacher of Israel’ (not just any teacher, but a *particular teacher*)], and knowest not these things?” (v. 10b).

In this respect, note Jesus' statement back in verse five, explaining that which He had previously opened with in verse three.

And an understanding of this will explain *WHY* the message of the kingdom to Israel was accompanied by baptism, or *WHY* Christians are to be baptized today.

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit [Gk., ‘Except a man be born (brought forth) out of water and Spirit’], he cannot enter into the kingdom of God.”

(The construction of the Greek text of John 3:5 requires that both “water” and “Spirit” be understood *the SAME way* — either both in a literal sense or both in a figurative sense. “Water” *CANNOT* be understood one way and “Spirit” another [this mistake is often made, erroneously translating, “water, even spirit”].)

Then, the “type,” beginning in Exodus chapter fourteen, opens John 3:3, 5 to one's understanding.

a) *Out of Water*

There is really *NO way that Nicodemus could have associated Christ's statements in John 3:3, 5 with the events back in Exodus chapter twelve* — the Passover (which would have related Christ's statement to that foreshadowed by events on day one in Gen. 1 [vv. 2b-5]).

The Passover, the first of seven Jewish festivals given to the Israelites under Moses (*cf.* Lev. 23:1ff), had to do with events which Nicodemus would have known that the nation had kept, which Israel had been observing year after year, over centuries of time. And, being among Israel's religious leaders, he *could ONLY* have been among those participating in these events.

The conversation between Christ and Nicodemus in John 3:1ff *could ONLY have been* a conversation between Christ and a person who had already experienced the death of the firstborn, as seen in Ex. 12:1ff.

And, beyond this, according to the things clearly seen and stated in both the text and context, the subject matter *had to do with the Jewish people and the kingdom (a people who could ONLY be viewed as already saved, having availed themselves of the blood of slain paschal lambs, with the firstborn having died vicariously).*

The opening part of this conversation *could NOT possibly have had anything to do with eternal salvation, which, of necessity, would have related to the events of Exodus chapter twelve.*

That to which Jesus referred *could ONLY be seen* in the type as having to do with events beyond the Passover in Ex. 12:1ff.

It *could ONLY have been* understood as having to do with *a continued Divine work* beyond that foreshadowed by the events of day one in Genesis chapter one.

It *could ONLY have been* understood as having to do with that seen throughout days two through six — *a continued bringing forth from above, with a goal in view.*

In the original type in Gen. 1:1-2:3, *this goal is seen as a seventh day rest.*

In the type beginning in Exodus chapter twelve, *this goal is seen as realizing an inheritance in another land, within a theocracy.*

And both types point to different facets of *EXACTLY the same thing occurring during EXACTLY the same time* — events during the 1,000-year Messianic Era, which will be the seventh millennium following six millenniums of Divine restorative work.

Born out of water from John 3:5, in the type beginning in Exodus chapter twelve, *can ONLY* have to do with the symbolism seen in the Red Sea passage following the Passover.

The Israelites (who had experienced the death of the firstborn) were then taken down into the Sea, symbolizing *burial following death* (taken down into the place of death) and raised up out of the Sea, symbolizing *resurrection* (raised up out of the place of death) and placed on the eastern banks of the Sea (Ex. 12-15).

They stood on the eastern banks of the Sea through *supernatural means, wherein resurrection power was exhibited*. And they stood in this position *with a view to an inheritance in another land, within a theocracy*.

The Israelites, passing through the Sea, had gone down *into the place of death. ONLY the dead are to be buried, and the death of the firstborn had just occurred*.

Thus, *a burial MUST also occur*. But beyond burial, with a vicarious death of the firstborn, *there MUST also be a resurrection*.

The Israelites, following the death of the firstborn, possessed spiritual life. Thus, *they had to be raised* from the place of death *to walk* “in newness of life” — something having to do *with the spiritual man ALONE*, for this resurrection *has NOTHING* to do with the man of flesh. He is to be left in the place of death, beneath the waters.

This is pictured during the present dispensation through the act of baptism. A person (a Christian) having experienced the death of the firstborn vicariously (through the blood of the Paschal Lamb Who died in his stead) is placed down in

the waters. He then, within the symbolism involved, *finds himself in the place of death, beneath the waters.*

But, because the One providing the vicarious death conquered death, the Christian *can be removed from the waters and find himself in the position of having been raised with Christ* (Col. 2:12; 3:1ff).

And in this position — wrought through *supernatural, resurrection power* — the Christian is *to walk* “in newness of life” (Rom. 6:4), with a view to *an inheritance in another land, within a theocracy.*

It is going down into the place of death because of the death of the firstborn, and it is rising from this place, as Christ was raised, because the person possesses spiritual life. And this rising has to do with *the spiritual man ALONE*, for, again, *this resurrection has NOTHING to do with the man of flesh. He is to be left in the place of death, beneath the waters.*

b) *Out of Spirit*

In John 3:5, Christ *NOT ONLY* referred to a birth (*a bringing forth*) *out of water* in the preceding respect, *BUT* He also referred to a birth (*a bringing forth*) *out of Spirit* as well.

Note the order: “Out of Water,” *THEN*, “Out of Spirit,” which would be *completely out of line with ANY thought that eternal salvation is the subject in these opening verses of John 3.*

(In eternal salvation, a work of the Spirit *MUST* precede an individual’s passage through the waters, *MUST PRECEDE* his passage through the place of death, *NOT FOLLOW*, as in John 3:5. The Spirit *MUST FIRST* move [Gen. 1:2b], performing a regenerating work in the individual, a passage “from death unto life” [John 5:24].)

Or, another way of stating the matter, in eternal salvation, the death of the firstborn *MUST* precede that foreshadowed by the Red Sea passage [Ex. 12-14].)

In the type, this bringing forth out of Spirit is seen through the Israelites, on the eastern banks of the Sea — beyond their passage through the waters of the sea, typifying baptism — being led by a pillar of cloud by day and a pillar of fire by night, as they moved toward *an inheritance in another land, within a theocracy.*

And the antitype is evident. A Christian, *raised from the waters* to walk “in newness of life,” has the indwelling Spirit to lead him into all truth, as he moves toward *an inheritance in another land, within a theocracy.*

There MUST be a resurrection in view. Then, the one raised from the place of death *MUST follow the man of spirit, allowing the Spirit to fill and lead him throughout his pilgrim journey (cf. Eph. 5:18, 19; Col. 3:16).*

And the entire matter rests upon that initially seen and set forth in an unchangeable fashion in Gen. 1:2b-25 — the ruined creation removed from its watery grave and completely restored over six days time by means of a work of the Spirit throughout.

There MUST be an initial bringing forth from above (a passing “from death unto life” [Gen. 1:2b-5; cf. John 5:24; Eph. 2:1, 5]).

THEN, there MUST be a continued bringing forth from above (Gen. 1:6-25).

And John 3:3-5 deals with the two aspects of the latter, *NOT* with the one aspect of the former, which is *EXACTLY* what is seen in the message to Israel throughout the gospels and Acts.

Concluding Thoughts:

Any way that the matter of John 3:3-5 is viewed, *SOLELY* from a Scriptural standpoint, textually and contextually, *ONLY saved individuals can possibly be in view, many notwithstanding.*

The passage takes one back 1,500 years, from John's day to Moses' day. And, referencing Moses' day, the passage has to do with events *FOLLOWING* the death of the firstborn in Ex. 12, *NOT* with events beginning with the death of the firstborn.

And, whether Jews at the time of and for a number of years following Christ's first coming (with the proffered kingdom in view) or *the one new man* "in Christ" since that time (*with the SAME proffered kingdom in view*), *ONLY saved individuals can possibly be in view.*

It was saved Jews being offered the kingdom throughout time covered by the gospels and Acts, and it was/is Christians being offered the kingdom throughout the latter part of Acts and the epistles, extending into the present day and time.

10

The Thousand Years in the N.T. (III)

The Gospels, Acts, Epistles

Continuing from Acts into the Epistles

The Message, NOW, to the One New Man, ALONE

The events depicted in Acts 28:17-29 — Paul proclaiming the message to and being rejected by the Jewish religious leaders in Rome — *bring to a close the complete offer of the kingdom of the heavens to Israel* (offered in the gospels, re-offered in Acts, together covering over three decades).

Beyond this point, relative to the heavenly facet of the kingdom, attention turns *to the one new man “in Christ” ALONE.*

With Israel’s climactic rejection of the proffered kingdom, the message was *NO longer* “to the Jew first, and also to the Gentile.”

And, in a respect, *the message FOLLOWING the Acts period was NEITHER to the Jew NOR to the Gentile.*

A statement distinguishing between saved Jews and saved Gentiles — using this type terminology, particularly in relation to the kingdom — *would have been completely out of place following this time.*

(The use of the words “Jew” and “Gentile” together, as they appear in Rom. 1:16; 2:9, 10 [referring to both saved Jews and saved Gentiles], was something reserved for the twenty-nine-year period when the kingdom was re-offered to Israel. Saved Gentiles were referred to in this manner, during this time, to distinguish them from saved Jews.

After the Acts period, such a use of terms would have been out of place, for a distinction of this nature, used in this manner, *NO longer existed.*

After the Acts period, saved Jews and saved Gentiles, together, became part of *the one new man* "in Christ," where a distinction between Jew and Gentile *did NOT* exist [II Cor. 5:17; Gal. 3:26-29].

And the use of "Jew" and "Gentile" beyond this period would refer to individuals *outside the scope of the one new man, to unsaved individuals*. And it was to those comprising *this new man ALONE that heavenly promises and blessings were NOW being extended*.

Note though that the preceding *would NOT have immediately become the status quo among ALL Jews at the time that the re-offer of the kingdom to Israel ended*. At least a segment of the saved generation of Jews to whom both the offer and the re-offer of the kingdom had previously been made still remained.

ONLY AFTER this complete generation had passed off the scene could *ALL* Jews be dealt with in the same manner in relation to *salvation and the one new man*, a manner which would be *EXACTLY the same for Gentiles* [both Jew and Gentile unsaved] and would exist in this manner for the remainder of the dispensation.)

During about the last two and one-half decades of the Acts period, Paul's missionary journeys had resulted in the establishment of numerous Churches throughout the Gentile world. And a number of the epistles, addressed to some of these Churches, were written during this time.

During the Acts period, these Churches would have been comprised entirely of Gentiles (except late in the period; see next para.), though believing Jews (a believing part of the nation) and believing Gentiles (part of *the one new man*), in many instances, undoubtedly met together during this time, with very little being understood by either about any differences between the two, something which would probably have continued for a time after the Acts period.

Then, there is the matter of a new generation of Jews coming on the scene during the twenty-nine-year Acts period, Jews born mainly following Calvary.

And these Jews —not part of a saved Jewish nation — would be the same as Gentiles relative to salvation and the offer of the kingdom. They, unlike the prior generation, at the time of salvation, would become part of *the one new man*.

The Acts period, with its transitional changes, is not an easy period to understand and explain. But, with Paul continuing to proclaim that which had been revealed to him years earlier — the mystery — matters *could ONLY* have progressively changed over time.

Offer of the Kingdom Following the Acts Period

Following the Acts period, the entity that had been the repository of the kingdom since being brought into existence in Acts chapter two — twenty-nine years earlier — *was NOW the LONE recipient of the message*.

The offer of the kingdom (in the gospels), then the re-offer (in Acts), had been made to Israel, with “rejection” seen time after time in the actions of the nation’s religious leaders *throughout this complete period*.

And, as a consequence, in relation to the kingdom of the heavens, following the climactic rejection by the Jewish religious leaders in Rome, *Israel had been completely set aside*.

Israel, as a nation, *was NOW FOREVER estranged from heavenly promises and blessings* (cf. Matt. 12:31, 32; 21:33-43). *EVERYTHING for Israel was NOW earthly ALONE (the kingdom covenanted to David)*.

To recap:

In the gospels, the message had been *to the Jew ALONE* (Matt. 10:1-8; 15:22-28).

In Acts, the message had been “to the Jew first,” *BUT*, unlike in the gospels, it had been “also to the Gentile” (Rom. 1:16; 2:9, 10).

THEN, the matter of the message being “to the Jew first” ended twenty-nine years later when Paul, for the third and last time (insofar as the record relates), announced to the rejecting Jewish religious leaders in Rome that the message would now be taken to the Gentiles, who would hear the message (Acts 28:17-29).

Then, beyond Acts, *the new creation* “in Christ” is left as *the LONE entity to whom the kingdom was being offered*, which is the central message seen throughout the twenty-eight epistles, *though this message is almost completely unknown and not dealt with by Christians today*.

And the latter itself is rather amazing. The whole of Christendom has a book which, from one end to the other, deals with a kingdom. But practically the whole of Christendom doesn't seem to know this. They don't seem to know what they have in their hands, what they are reading.

They deal with practically everything but what they should be dealing with, an existing situation foretold by Christ before the Church was even brought into existence (note the first four parables in Matt. 13, within context).

And, with that in mind, the remainder of this chapter will be taken up with data from different epistles (Pauline, Hebrews, General, Rev. 2, 3), showing a uniform content relative to the proffered kingdom.

The Twenty-Eight Epistles

Moving through the epistles, Romans will be dealt with first, showing an introductory, established subject matter in the first chapter.

Then, moving beyond the opening chapter, this introductory subject matter will be shown developed different places in the book.

And Hebrews will follow Romans, for both are often thought of as companion epistles and, consequently, studied together.

Both epistles begin with a lengthy dissertation (the first chapter in each) relating what each epistle is about. And, as will be shown, *the two epistles are about the SAME thing, though dealt with in different manners.*

Then, as will subsequently be shown following Hebrews, this type structure is not something peculiar to these two epistles. The same thing can be seen in a number of the other epistles, with *ALL of the epistles dealing with different facets of the SAME thing.*

Thus, following comments on Romans and Hebrews, in line with the preceding, the same thing will be shown from a select number of the other epistles.

1) Romans

Romans chapter one has to do with *two types of saved individuals* in relation to *the gospel* (good news) mentioned different places (in vv. 1-16), and to *faith* (vv. 16, 17), associated with this good news.

The division of the chapter into two parts, with respect to these two types of individuals, is seen at the end of verse seventeen, with verse eighteen beginning the second part of the chapter.

Before this division there is a reiteration of the subject matter and the description of one type individual (vv. 16, 17 *cf.* vv. 1-17).

After this division, with a view to the subject matter already laid out in the opening part of the chapter, there is a description of the other type individual (vv. 18-32).

a) *A Type of Saved Individuals Presented in vv. 1-17*

The individuals described in the opening part of the chapter are, as Paul described himself, “not ashamed of the gospel of Christ”; or, using an explanation of that being referenced in the words “gospel” and “Christ” in the verse, it could be said that individuals of this nature are “not ashamed of the good news of the One Who will rule and reign.”

There is really *NOTHING* about salvation by grace through faith in these first seventeen verses.

These verses, among related issues, have to do with “the seed of David” (v. 3), declared to be “the Son of God with power [‘sonship’ has to do with *rulership*]” (v. 4), with “obedience to the faith” (v. 5), with the faith of Christians in Rome being “spoken of throughout the whole world” (v. 8), and with Paul’s expressed desire to go to and proclaim this good news to the Christians in Rome, for a stated purpose — “that I might have some fruit among you also, even as among other Gentiles” (vv. 10, 13; cf. vv. 15, 16).

b) *A Type of Saved Individuals Presented in vv. 18-32*

Then, with verse seventeen as a closing statement for the opening part of the chapter, the other type individuals are presented. And the type individuals presented in this section, rather than exercising faith, with a view to experiencing the salvation in view in verse sixteen, *do NOT exercise faith*; and, instead of one day experiencing this salvation, they will suffer “the wrath of God.”

EXACTLY the opposite of that seen in the previous section is seen in this section. And that becomes increasingly evident as one continues studying this section.

First of all, *note the subject matter at hand*. As previously stated, the gospel of grace (having to do with the unsaved and one’s eternal salvation) *is NOT* the message Paul called attention to various ways in the opening seventeen verses.

Then, to further illustrate that *saved individuals ALONE* can be in view throughout chapter one, note the words “knowledge” and “knowing” in verses twenty-eight and thirty-two.

Both of these words are translations of the Greek word *epignosis* (the verb form of this word is used in v. 32 [*epignosko*], meaning the same as the noun form in v. 28).

In the Greek text there is the regular word for knowledge (*gnosis*); and there is an intensified form of *gnosis*, formed through the preposition *epi* (meaning, “upon”) being prefixed to the word (*epi-gnosis*, which has to do with a knowledge of something beyond a regular knowledge, *i.e.*, some facet of a mature knowledge concerning the matter at hand).

And, according to I Cor. 2:14, the natural man (which is all that the unsaved person possesses) *CAN'T* even come into possession of a *gnosis* type knowledge regarding spiritual values (the Greek word used in this verse). The reason, of course, *is because he is spiritually dead. He simply CANNOT understand spiritual values.*

But the individuals in view in the latter part of Romans chapter one had come into possession of *NOT ONLY* a *gnosis* *BUT* an *epignosis* type knowledge of that in view (which, textually [vv. 19, 21, 28], *could ONLY have had to do with spiritual values*).

HOW did they do this if unsaved?

They DIDN'T; they COULDN'T have done so!

And, aside from the preceding, it *WOULDN'T* make any sense at all to see the first seventeen verses correctly (a message [vv. 15, 16] *having to do with faith* [vv. 8, 16, 17], *in relation to fruit-bearing* [v. 13]), and then try to see the continuing latter part of the chapter (vv. 18-32) *dealing with a completely different subject, i.e., dealing with the unsaved.*

Scripture is simply NOT structured in such a manner!

(Note that many unfaithful Christians *would NOT* fit into the category of those committing the sins mentioned in vv. 18-32, though some would [an ever-increasing number in the world today].

The division between these two types of saved individuals *is on the basis of an exercise of faith. One exercises faith, the other does not.*

And, there is *NO middle ground in this realm.* Individuals *EITHER* find themselves among those described in the first part of the chapter *OR* those described in the latter part of the chapter, regardless of whether or not they are guilty of the sins named in the chapter.

God, in this passage, appears to simply align the sin of turning away from a mature knowledge of the subject at hand — the good news regarding Christians having a part in Christ's coming reign — with the grossest of the sins of the flesh; and this would show *NOT ONLY what God thinks about the importance of this message BUT what He also thinks about anyone who would come into a mature knowledge of this message and THEN turn from it, shown in passages such as Heb. 6:1-9; 10:26-39.*)

“He that is not with me is against me; and he that gathereth not with me scattereth abroad” (Matt. 12:30; cf. Luke 11:23).

Romans 2:1-5, continuing from ch. 1, deals with the latter of the two types of individuals seen in the previous chapter. Then matters change in verse six — “Who will render to every man according to his deeds” — continuing for a number of verses, dealing with both types of individuals seen in ch. 1 (e.g., compare vv. 7 and 8; vv. 9 and 10).

Then, summing matters up, Paul states in verse sixteen:

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

Paul's gospel has to do with the mystery, that which had been revealed to him at the outset of his ministry, by the Lord Himself. And that encompassed within Paul's reference to the message which had previously been entrusted to him *could ONLY* encompass *ALL* which has previously been stated in the book, along with that which would follow. *ALL* had to do with this gospel entrusted to him.

Note that the Law is mentioned throughout parts of chapters two through seven, which would be understandable, for the message was still "to the Jew first." And, with respect to the message, *the Law had to do with Israel and the theocracy* (rules and regulations governing the Jewish people within the theocracy).

And though the theocracy had long since ceased to exist, the shadow of regality still remained (Matt. 21:13; 23:2). Thus, it was only a natural thing to bring the law into matters under discussion, though it is clearly stated that the Law *had to do with Jewish believers ONLY, NOT Gentile believers* (Rom. 2:11-15).

Throughout chapters one through seven, in connection with two types of saved individuals, faith and works, Spirit and flesh are dealt with in a central respect throughout.

Everything builds into chapter eight, which forms an apex similar to that seen at the end of chapter ten and throughout chapter eleven in the Book of Hebrews.

Romans chapter eight, continuing from chapter seven, opens with that awaiting the two types of Christians introduced back in chapter one and dealt with in chapters two through seven.

An inheritance awaits one; and a disinheritance awaits the other.

For one, it is awaiting the manifestation of a new order of sons; and for the other, it is not having a part in this new order of sons.

2) Hebrews

Continuing in Hebrews, the awaiting inheritance and new order of sons are seen dealt with the same way as in Romans.

The writer of Hebrews, after calling attention to certain things about Christ — His appointed position as “heir of all things,” His finished work on Calvary, and His present position at God’s right hand (1:2-4) — then does the same thing often seen throughout Scripture. The writer *moves FROM past sufferings and present conditions TO future glory.*

Using the Old Testament Scriptures, the writer of Hebrews, after calling attention to things past and present about Christ, then moves on to *the GOAL toward which everything moves, Christ’s coming glory.*

And to accomplish this purpose, he quotes from seven Old Testament Messianic passages (1:5-13).

(In Luke’s account of Christ revealing Himself to His disciples [Luke 24:27, 44, 45], we’re not told which Old Testament Scriptures He called to their attention. We’re only told that He began at “Moses and all the prophets” and “expounded unto them in all the Scriptures the things concerning himself.”

These Scriptures though, of necessity, *could ONLY have included BOTH Christ’s past sufferings and His future glory* [vv. 25, 26]:

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

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

Even though Christ, the One destined to rule and reign, had previously taught His disciples things concerning His rejection and sufferings [Matt. 16:21; 17:22, 23; 20:17-19; 26:1, 2], they still failed to grasp the overall picture and see both the sufferings and the glory in their proper perspective.

Thus, Christ's revelation of Himself to His disciples through the Old Testament Scriptures would have had to include passages concerning both His past sufferings and future glory. And He could have drawn such dual teachings from Old Testament Scriptures such as those surrounding the life of Joseph in Genesis or those surrounding the life of Moses in Exodus, along with numerous other passages.)

Though the writer of Hebrews approaches the matter after a similar fashion seen in the preceding, there is a marked difference. The writer of this epistle begins by referring to Christ as *the appointed "heir of all things"* (v. 2) prior to recording anything about *His past sufferings or His present position at God's right hand* (v. 3).

And he then reflects back upon *Christ's heirship* which he had mentioned *FIRST* by focusing his readers' attention *ONLY* upon Old Testament Scriptures which have to do with *THAT day when Christ will come into possession of this inheritance* (vv. 2, 5-13).

Thus, though there is a reference to Christ's past sufferings in the first chapter of Hebrews, *this is NOT what is mentioned first, and this is NOT what the chapter is about.*

And, accordingly, with the opening chapter introducing the book (as previously seen in Romans), this is NOT what the book is about either.

This chapter begins with and centers upon teachings surrounding the coming glory of Christ, and this is accomplished mainly through reference to the Old Testament Scriptures.

Introducing the subject matter in Hebrews through different quotations from the Old Testament is strictly by Divine design.

There are "seven quotations" having to do with *Christ in His coming glory.*

"Seven" is a number which refers *to the completion of that which is in view;* and these seven quotations present a com-

plete, composite, Messianic portrait of Christ, setting the stage for that which follows, covering the remainder of the book.

Hebrews is built around five major warnings; and to properly understand these warnings and related passages, *a person MUST understand the opening verses of the book in their correct perspective, for these verses CAN ONLY be looked upon as forming an introductory key to the remainder of the book* (much like the previously discussed opening two chapters of Romans).

The last of the seven quotations (1:13) leads directly into the introductory verse (1:14) for the first of the five major warnings (2:1-5).

The introductory verse to the first warning has to do with an inheritance awaiting Christians, which would be realized with *the Heir of all things, during the Messianic Era*. And the first warning refers to this inheritance as “so great salvation,” which has to do with Christ and His co-heirs replacing the incumbent rulers — Satan and his angels (2:3-5).

Thus, one can immediately see that, contextually, it would *NOT* be sound exegesis at all for one to attempt to understand this first warning apart from the Old Testament quotations which precede the warning.

NOR, in a larger context, would it be sound exegesis for one to attempt to understand the remaining four warnings and other related subject matter in the book apart from these introductory verses and this first warning.

Thus, it becomes a simple matter to see that Hebrews, in a different manner, deals with the same subject matter seen in Romans. And, as in Romans, *one might say that Hebrews deals with Paul’s gospel, even though Paul didn’t write Hebrews.*

(Note that Paul had seen and heard Jesus, on more than one occasion; but the unknown writer of Hebrews, from his statement in connection with “so great salvation,” evidently hadn’t heard the Lord [2:3].)

3) Galatians

The “gospel” seen in the opening verses of chapter one (vv. 6-9), identified in the latter part of the chapter (vv. 11, 12, 16), with additional comments in chapter two (2:1ff), sets the stage for the subject matter of the epistle.

Galatians, like Romans, was one of the epistles which Paul wrote during the Acts period. And the “gospel” alluded to at the beginning of the book — through those in this Church having been deceived by someone *proclaiming another gospel* — is clearly revealed to be Paul’s gospel in the latter part of the chapter, *NOT* the gospel of grace.

This was the message which Paul had previously received from the Lord, the message that he proclaimed to Christians throughout the Gentile world.

Paul had previously proclaimed this message to those in the Galatian Church, but someone had come in with “another gospel,” something which greatly troubled Paul, for he well knew the importance of this message.

Note Paul’s words to those in this Church concerning the matter:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (v. 8).

Galatians is an easy book to understand, *UNLESS* you go wrong on the identity of the gospel in view throughout parts of the first two chapters.

If this gospel is seen and understood as the gospel of grace, as so many do, Galatians simply *CANNOT* be properly understood, for the introductory foundational material upon which the remainder of the book rests *will have been destroyed*.

Galatians, as *ALL* of the epistles — *NOT* just the thirteen Pauline epistles *BUT ALL* the others as well, *ALL*

twenty-eight — *deal centrally with different facets of that seen in Paul's gospel, NOT that seen in the gospel of grace.*

The gospel of grace is seen different places in these epistles, but, compared to Paul's gospel, it is seen very sparingly.

Galatians has to do with the inheritance awaiting the new order of sons (*cf.* Rom. 8), an inheritance separate from the Law (God gave it to Abraham, by promise, preceding the Law [3:16-18]).

The epistle has to do with Christians being "Abraham's seed, and heirs according to the promise" (3:26-29 [through their positional standing "in Christ," who is Abraham's Seed]).

And the book deals with the coming adoption of sons (having to do with a firstborn status in connection with the awaiting inheritance [4:1-7]), seen in Romans as well, in connection with the new order of sons (8:14-19).

Then, note the warning concerning following the works of the flesh rather than the spirit in 5:16-21, a very similar statement to that in Eph. 5:1-5. *And in both Galatians and Ephesians, an inheritance in the kingdom of God is in view, NOT eternal life.*

4) Ephesians

Ephesians begins with a reference to Christians having been blessed "with all spiritual blessings in heavenly places in Christ" (v. 3; *cf.* 2:6). Reference is then made to the adoption (v. 5) in association with an awaiting inheritance, which, as set forth at the beginning of the chapter, *is in heavenly places.*

And in relation to this awaiting heavenly inheritance, the incumbent rulers occupying the realm where this inheritance lies are dealt with three different places in the book (chs. 1, 3, 6).

The new order of sons (redeemed man), destined to take the realm which the present order of sons (angels) occupies, awaits the adoption and the manifestation of the sons of God, at which time the inheritance will be realized.

That is to say, *at THAT time, the government of the earth will change hands.*

In Eph. 1:18-23, the inheritance from verse eleven is referenced, though now seen as Christ's "inheritance in the saints."

And, in relation to this inheritance, Christ has been raised from the dead, placed at God's right hand, positioned "far above all principality, and power, and might, and dominion," a reference to the incumbent rulers presently occupying the territory where the inheritance lies (vv. 19-21).

And God has told His Son to sit on His right hand *UNTIL* "I make thine enemies thy footstool" (Ps. 110:1), which, in relation to Eph. 1:18-23, would include these incumbent powers.

Another depiction of the same thing is seen again in Eph. 3:9-11. Opening the chapter, Paul began revealing things about the mystery which had been revealed to him, and his dealing with the mystery continues into verses nine through eleven.

In fact, once he had moved into these three verses, he was at the heart of the matter. These verses, as previously seen in chapter one, *have to do with the coming change in the government of the earth, wherein the inheritance is to be realized.*

Note these three verses:

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly places might be known by ['through'] the church the manifold wisdom of God,

According to the eternal purpose which he purposed in Christ Jesus our Lord."

These “principalities and powers” (Satan and his angels), above whom God has placed His Son, presently occupy the heavenly places (in which Christians have already been blessed [1:3]), the places which Christ and His co-heirs are destined to occupy.

And this is being made known to these incumbent rulers through the very presence of the Church in the world — *presently in the kingdom (under Satan) but NOT presently occupying their proper place in the kingdom (under Christ).*

The very presence of the Church in the world is *a declaration that a change in the government of the earth is in the offing.*

And the Book of Ephesians, in the closing chapter, sums the entire matter up by exhorting Christians to properly clothe themselves for the spiritual warfare at hand — a warfare against, *NOT* flesh and blood (individuals here on earth), *BUT* the “principalities and powers” presently occupying these heavenly places.

These incumbent powers are about to be replaced, *they know this through the very presence of the Church in the kingdom which they rule, and they are doing and will do everything in their power to prevent this from happening.*

Thus, the spiritual warfare rages, whether Christians know it or not (most don’t). And to the victor *ALONE* belongs the spoils — whether man or angels.

Christians engaging the enemy in the proper manner *can ONLY* expect victory, for the Lord will go out ahead of them and fight the battle. *BUT*, Christians *NOT* engaging the enemy in the proper fashion, will experience just the opposite. Attempting to fight the enemy themselves *can ONLY result in defeat.*

The former will overcome in the battle, subsequently realizing an awaiting inheritance in that heavenly land; the latter though will be overcome in the battle, failing to realize an inheritance in that heavenly land.

5) *Colossians*

The entire first chapter of Colossians is a dissertation on Paul's continuing prayer for those in this Church relative to the things in the gospel which he had previously proclaimed among them, which had to do with "the hope of glory," "fruit [fruit bearing]," and an awaiting "inheritance" (vv. 5, 6, 12).

Colossians is a companion epistle to Ephesians. Both begin the same way, dealing with things in the gospel which Paul had proclaimed among them. Then, after dealing with a number of these things, this gospel is mentioned (*cf.* Eph. 1:9; 3:1ff; Col. 1:25-29; 2:2).

Different things relative to this gospel are seen in each epistle. Ephesians deals quite a bit with the incumbent powers in the heavens (1:20-22; 3:1-11; 6:10-18). Colossians though only deals with these powers by way of passing (1:13, 16).

Both Ephesians and Colossians deals with Paul's desire that those in these Churches come into a mature knowledge (Gk. *epignosis*) of the things having to do with the subject at hand, things surrounding the gospel which had been proclaimed among them (Eph. 1:17; 4:13; Col. 1:9, 10; 2:2; 3:10).

And, exactly as in Ephesians, so in Colossians (or, as previously seen in Romans, Hebrews, and Galatians). That seen in the opening chapter sets the tone for the remainder of the book. Though reference is made in both books to salvation by grace (Eph. 2:1, 5, 8, 9; Col. 2:13, 14), the subject matter throughout both books is *Paul's gospel, NOT salvation by grace*.

Note how Paul, in the opening chapter of Colossians, handles the present kingdom of Satan, the coming kingdom of Christ, and the relationship of Christians to both:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins" (vv. 13, 14).

Verse thirteen, as it has been translated, would lead an individual to believe that Christians have been delivered from Satan's kingdom and placed in Christ's kingdom.

That could be true in a futuristic respect, though *NOT* in a present respect, *for there is NO present kingdom of Christ into which Christians can be placed.*

The verse could be better understood in the sense of *Christians being caused to change sides with respect to two kingdoms* — the present kingdom of Satan, and the coming kingdom of Christ.

Then, the next verse deals with "redemption" and "the forgiveness of sins."

The verse, contextually, has to do with Christians, through a payment, being released from one kingdom, with a view to another kingdom. And the payment is clearly stated to be Christ's "blood."

This is *NOT* a reference back to the time those in Colossae were saved *BUT* a reference to Christ's present ministry as High Priest in the heavenly sanctuary, on the basis of His blood [presently on the mercy seat].

And, comparing Ephesians and Colossians at this point will provide a better understanding of matters in both books.

The word translated "redemption" in Col. 1:14 (Gk., *apolutrosis*, "to release, effected by payment") is the same word translated "redemption" in Eph. 1:7, 14; 4:30. In each instance, *things in Paul's gospel are in view, NOT eternal salvation.*

Thus far, looking at different epistles, the same subject matter — Paul's gospel — is clearly seen to be dealt with throughout, though different ways in each epistle.

In this respect, understanding more and more about Paul's gospel can be derived *ONLY one way* — through comparing Scripture with Scripture, in this case, through comparing epistle with epistle.

6) I, II Thessalonians

I Thessalonians could be summarized as a *dissertation* to those in “the church of the Thessalonians” relative to the contents of Paul’s gospel, with the word “gospel” (Gk., *euaggelion*), as it is used throughout the epistle (used seven times), referring to this particular facet of the overall gospel message (1:5; 2:2, 3, 8, 9; 3:2, 6).

This aspect of the good news is introduced in I Thess. 1:5 as “our gospel,” setting the stage for the use of the word *gospel* throughout both epistles. And, as Paul referenced this aspect of the good news different ways in Romans chapter one (“gospel of God,” “gospel of his Son,” “gospel of Christ” [vv. 1, 9, 15, 16; cf. Rom. 2:16; 16:25]), he does the same thing in I Thessalonians (“gospel of God,” “gospel of Christ,” “good tidings [‘gospel’] of your faith” [2:2, 8, 9, 3:2, 6]).

Note II Thess. 2:14 *pertaining to the content of Paul’s gospel:*

“Whereunto he called you by *our gospel*, to the obtaining of the glory of our Lord Jesus Christ.”

Then note the crux of the message, emanating from a proclamation of this good news which Paul was writing about to those in this Church, as seen in I Thess. 2:11, 12:

“As ye know *how we exhorted and comforted and charged every one of you*, as a father doth his children.

That ye walk worthy of God, who hath called you unto [‘with respect to’] his kingdom and glory” (cf. I Peter 5:6-10).

This then merges into a section on the rapture and that which lies beyond the rapture relative to the Son’s coming kingdom, seen in the latter part of chapter four and the first part of chapter five (4:13-5:10).

Then, the remainder of the book has to do with Paul’s closing remarks.

Then, the second epistle to the Thessalonians simply continues where the first left off, beginning with *two types of Christians at Christ's coming*, at the end of the Tribulation.

I Thessalonians left off with matters surrounding the rapture and subsequent accounting of Christians, preceding the Tribulation (4:13-5:10), wherein these two types of Christians had been seen — *the faithful, who had heeded Paul's exhortations; the unfaithful, who had failed to heed these exhortations*.

For one (the faithful), removed from Man's Day into the Lord's Day, "salvation" awaited; for the other (the unfaithful), removed from Man's Day into the Lord's Day, "wrath" awaited (5:1-9).

Then II Thessalonians chapter one begins with events occurring at a time at least seven years later, following the Tribulation, following Christ's return.

And again, *two types of Christians are seen*.

The faithful are seen realizing an inheritance, realizing the "salvation" of I Thess. 5:9, in "his kingdom and glory" (II Thess. 1:5, 10-2:1).

And *the unfaithful* are seen being denied an inheritance in His kingdom, realizing the "wrath" of I Thess. 5:9 (II Thess. 1:6-9).

7) General Epistles

The general epistles will be dealt with mainly through two of the seven epistles — II Peter and Jude. Both James and I John were dealt with to some extent in previous parts of this book.

John's epistles have to do centrally with Christians being brought forth from above or from below, overcoming or being overcome.

And this same thing can be seen in John's seven letters to seven Churches, which will subsequently be dealt with.

Peter began his first epistle by dealing with the saving of the soul, the life (1:1-25); and he began his second epistle by dealing with the importance of Christian maturity, an abundant entrance into Christ's kingdom, and that which had occurred when he, James, and John were on the Mount with Christ in Matt. 17:1ff, which has to do with Christ coming in His kingdom (1:1-21).

Parts of Peter's second epistle, reflecting back on his first epistle, and a verse from Jude will be dealt with in this section, beginning with the verse in Jude.

Note Jude 3:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The words "earnestly contend" in Jude 3 are a translation of the Greek word *epagonizomai*. This is an intensified form of the word *agonizomai*, from which we derive our English word "agonize."

The word *agonizomai* is found in such passages as I Cor. 9:25 ("striveth"), I Tim. 6:12 ("fight"), and II Tim. 4:7 ("fought"). This word refers particularly to "a struggle in a contest."

In I Cor. 9:24-27, Paul pictured himself as a *contestant in a race*, with a victor's crown to be won through a successful completion of the race. And he pictured himself running the race in *the most intense manner possible*, using the word *agonizomai* to describe his actions as he ran.

Paul *strained every muscle of his being* as he sought to finish the race in a satisfactory manner and be awarded the proffered crown.

And Paul sought to encourage others to run after the same fashion, keeping the same goal in view.

I Timothy 6:12 states:

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called...”

This verse could be better translated:

“Strive [Gk., imperative of *agonizomai*; again, the word from which the English word ‘agonize’ is derived] in the good contest [*agon*] of the faith; lay hold on life for the age, whereunto thou art also called...”

Agon, translated “contest,” is the noun form of the verb *agonizomai*, translated “strive.” A contest/race is in view (same as I Cor. 9:24-27), and it is a “contest [race] of the faith.” It is “striving” *relative to the faith*.

The same thing is similarly stated in II Tim. 4:7a:

“I have fought a good fight [i.e., ‘I have striven (*agonizomai*) in the good contest (*agon*)]...”

The “contest” here, as in I Tim. 6:12 and as seen in the latter part of this verse, has to do with *the faith*. And the goal set forth in both sections of Scripture is the same:

“...I have finished my course [the contest/race], I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day...” (II Tim. 4:7b, 8; cf. I Tim. 6:12, 15, 18).

The contest or race here is *the same race set forth in I Cor. 9:24-27, with one or more crowns in view at the end of the race*.

And successful completion of the race will result *in the runner being crowned, anticipating the coming rule from the heavens over the earth as a joint-heir with Christ* (called “life for the age” in I Tim. 6:12).

With these things in mind concerning the use of the word *agonizomai* in connection with “the faith” (an expression peculiarly related to the Word of the Kingdom), note the expression “earnestly contend for the faith” in Jude 3.

In keeping with the other translations, the exact thought brought out by the word *epagonizomai* in Jude (an intensified form of *agonizomai*, the word used in I Tim. 6:12; II Tim. 4:7), could be better understood by using the translation “earnestly strive.”

Once again, a contest/race is in view; and *earnestly striving* “for the faith” — contextually, and in the light of the preceding related Scriptures where *agon* and *agonizomai* are used — could be better understood in the English text by translating, *earnestly striving* “with respect to the faith,” *for that can ONLY be EXACTLY what is being stated.*

Earnestly striving “with respect to the faith” in Jude carries the identical thought of *striving* “in the good contest of the faith” in I Timothy.

The intensified form of *agonizomai* (used only this one place in the New Testament) undoubtedly appears in Jude because of the subject of the epistle (apostasy) and the immediate danger of the recipients of this message being caught up in the apostasy at hand.

Understanding *EXACTLY* what is involved in *earnestly striving* “with respect to the faith” in Jude is possibly best brought out in II Peter.

II Peter is the companion epistle to Jude. Both epistles deal with the same subject matter throughout — “faith,” and “apostasy.”

“Faith” appears first in both epistles (Jude 3; II Peter 1), followed by “apostasy” *from the faith* (Jude 4ff; II Peter 2, 3).

II Peter also occupies the same unique relationship to I Peter that Jude occupies relative to all the preceding epistles — Pauline and General.

II Peter chapter one is Scripture's own commentary on Jude 3. And this commentary is perfectly in line with that which is stated about "the faith" at any other point in Scripture.

I Peter deals specifically with "faith" in relation to the saving of the soul (1:1-11), and II Peter deals with "faith" (ch. 1) and "apostasy" (chs. 2, 3) in relation to this salvation.

The same order is set forth in Jude and the epistles which precede.

The epistles preceding Jude — Pauline, Hebrews, and General — also deal specifically with the salvation of the soul. Jude then forms a capstone for the entire subject, presenting, as II Peter, "faith" in relation to the salvation of the soul first (v. 3), and then "apostasy" in relation to the salvation of the soul (vv. 4ff).

Parallels in the sections on *apostasy from the faith* in both epistles (II Peter 2:1ff; Jude 4ff) clearly illustrate the oneness of Peter's and Jude's messages. Numerous identical subjects, events, and places are recorded in the same order (*cf.* II Peter 2:1-3 and Jude 4; II Peter 2:4-9 and Jude 6, 7; II Peter 2:10-14 and Jude 8-10; II Peter 2:15, 16 and Jude 11; II Peter 2:17, 18 and Jude 12, 13, 16; II Peter 3:1-13 and Jude 17-19).

"Apostasy" in both instances is *from the same* "faith"; and since Scripture is to be interpreted in the light of Scripture, a proper study on either "faith" or "apostasy" in one epistle would necessitate a study of the same subject matter in the other epistle.

The best available commentary on Jude is II Peter, along with other related Scripture; and the best available commentary on II Peter is Jude, along with other related Scripture.

Our main interest at hand is the parallel sections on "faith" in the two epistles. Where Jude devotes one verse to *earnestly striving "with respect to the faith"* (v. 3), Peter devotes the greater part of an entire chapter to *maturity in the faith* (ch. 1).

And this chapter, in the light of Jude and other related Scripture, is actually a dissertation on *earnestly striving* “with respect to the faith,” which will result in the one engaged in this “contest of the faith” (if he runs according to the rules) “receiving the end [‘goal’]” of his *faith, even the salvation of his soul* (I Peter 1:9).

Then, note the way Peter ends his second epistle, *referencing Paul*:

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen” (II Peter 3:15-18).

8) Revelation 2, 3

The seven epistles to the seven Churches in Revelation chapters two and three are all identical in their basic structure.

The opening verse of each epistle contains descriptive terminology, taken either word-for-word from the description of Christ given in chapter one or from material directly related to this description, *which has to do with JUDGMENT*.

Following this, each epistle begins with the statement, “I know thy works...” Then, certain things are stated concerning each Church relative to past works, and each epistle concludes with an overcomer’s promise.

Contextually, the “descriptive” aspects of Christ in chapters two and three can *ONLY* continue the thought of judgment from chapter one. The seven epistles to the seven Churches in chapters two and three provide additional information, forming commentary, *with JUDGMENT continuing as the central issue at hand.*

“Works” are then brought into the picture in each epistle, for it is works which will be reviewed when Christians are judged.

“Overcoming” and promised “blessings” then terminate each epistle, clearly revealing that only the overcomers — those possessing works comparable to “gold, silver, precious stones” — will be allowed to enter into the promised blessings.

There are seven different overcomer’s promises in chapters two and three, *and each promise is millennial in its scope of fulfillment.*

That is, these promises will be realized *during the 1,000-year reign of Christ* after Christians have had their works tried “by [‘in’] fire” at the judgment seat.

Christ is seen as Judge in the midst of the seven Churches in chapter one, and chapters two and three provide information concerning why and on what basis these seven Churches — representing Christianity as a whole — are to come under judgment.

The word “overcome” is a translation of the Greek word *nikao*, which means “to conquer” or “to gain a victory over.” The thought inherent in the word *nikao* (or *nike*, the noun form of the word) always means to be victorious in a contest or conflict.

The “overcomers” are the conquerors, the victors; they are the ones who will have successfully run the race of the faith; they are the ones who will have conquered the numerous encountered obstacles along the way.

Christians have been saved with a view to their being overcomers and bringing forth fruit. And this matter comprises the very heart of the message which is to be proclaimed to Christians throughout the dispensation.

Israel has been set aside during this time, and God is calling another people — a separate and distinct people — “for his name,” taken mainly from among the Gentiles (Acts 15:14).

Those presently being called comprise an entirely new creation, which is neither Jew nor Gentile, forming one new man “in Christ.” And God is extending to individual members of this one new man the privilege of overcoming and bringing forth fruit, with a view to their occupying positions as joint-heirs with Christ in the heavenly sphere of the coming kingdom.

The present dispensation is the time which God has set aside to accord redeemed man the privilege of overcoming and bringing forth fruit, and judgment at the end of this dispensation will reveal man’s response to this privilege.

Some Christians will be shown to have overcome, possessing works comparable to “gold, silver, precious stones”; but other Christians will be shown to have been overcome, possessing works comparable to “wood, hay, stubble.”

The overcomers will, at that time, inherit the promised blessings of Revelation chapters two and three; but those shown to have been overcome will be denied these blessings.

THIS is the central subject matter dealt with in the opening three chapters of the Book of Revelation.

And, as well, as has been shown, THIS is the central subject matter in all twenty-one of the previous epistles, which is the central subject matter seen in Paul’s gospel.

11

Following the Millennium

Gog in the Land of Magog, Again
The Millennial Age, Followed by the Eternal Ages

“And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever” (Rev. 20:7-10).

Certain parallels exist between the seven-year Tribulation and the one-thousand-year Millennium which follows. And these parallels have to do *with events during and following both*.

The Tribulation will be a time when God’s righteous judgment falls upon those residing on the earth. During this time of judgment, a first fruit of the Jewish nation (144,000 Jewish evangelists) will go worldwide to the Gentiles with God’s message.

Then, following the Tribulation, the nations of the earth — under Satan, as he heads matters up through the Beast — *will be gathered together against Christ and the Jewish people, with Jerusalem the focal point.*

(For the reason *WHY* this bloody, climactic battle *MUST* occur in the land of Israel, with Jerusalem center-stage, refer to Ch. V in this fourth volume of the book.)

The Beast and False Prophet will then be taken and cast into the lake of fire, followed by the destruction of the nations formerly under the command of the Beast (*cf.* Isa. 34:2, 11).

Satan will then be chained, cast into the abyss, and the abyss will be sealed over, allowing the Millennium to ensue.

The Millennium will be a time when those dwelling on the earth will experience God's righteous judgment through His firstborn Son, as the Son, with His co-heirs (firstborn sons), rules the earth from the new Jerusalem in the heavens and God's firstborn son, Israel, rules the earth from Jerusalem here on earth.

The Millennium, in this respect, will be 1,000 years of judging (Ps. 2:6-12; 110:1-7). And during this time, the entire Jewish nation (as the 144,000 previously) will go worldwide to the Gentiles with God's message, as seen in Isaiah chapter fifty-three.

Then, events occurring following this 1,000-year period (the Lord's Day) will end *EXACTLY* like events occurring following the previous seven-year Tribulation (the last seven years of Man's Day).

Following the Millennium, the nations of the earth — under Satan, who will have been loosed from the abyss — *will be gathered for EXACTLY the same reason and to EXACTLY the same place seen 1,000 years earlier.* They will be gathered to the land of Israel, with *Jerusalem*, once again, the focal point for those coming against Christ and the Jewish people.

And the end of the matter will be *the SAME as before the Millennium.* The leader — Satan — will be taken and cast into the lake of fire, where the Beast and False Prophet will still reside (the leadership under Satan during the coun-

terpart to this battle before the Millennium). Then the Satanic-led nations, *as before*, will be destroyed.

(In Rev. 20:10, note that the word “are” is in italics [“where the beast and the false prophet *are*,” KJV], indicating that the word has been supplied by the translators. The fact that the Beast and False Prophet are still there though is seen in the words “shall be tormented.”

These three words [KJV] are a translation of one word in the Greek text, and this word is in the third person plural: *lit.*, “they shall be tormented,” referring to more than Satan alone, which, textually, *can ONLY* include the Beast and the False Prophet. Thus, after 1,000 years the Beast and False Prophet will still be there when Satan is cast into this place.

And, following Satan being cast into the lake of fire, an expression is used *pointing to continuous, unbroken time extending throughout the endless ages which are to follow*, providing the duration that Satan, the Beast, and the False Prophet will remain in the lake of fire — “day and night forever and ever [‘day and night with respect to the ages of the ages’],” *i.e., continuous, unbroken time throughout the endless ages of eternity.*)

The armies from the nations of the earth, gathered to the land of Israel following the Tribulation, are referred to as “Gog, the land of Magog” (Ezek. 38:2).

And the matter is expressed this same way and explained in Rev. 20:8, showing that “Gog and Magog” have to do with *the nations of the earth gathered to the land of Israel once again, immediately following the Millennium* (worded, “Gog and Magog,” followed by an explanation [through parallelism] of what is meant by the use of “Gog and Magog” — “nations [‘Gog’] which are in the four quarters of the earth [‘Magog’],” necessitating that “Gog, the land of Magog” be understood *the SAME way* in Ezek. 38:2 [comparing Scripture with Scripture]).

The *reason* for the gathering of these nations into the Middle East both times *will be the SAME*, and this reason is echoed in verses from Psalms chapters two and eighty-three (verses having to do with the first gathering, but the reason for the nations being gathered *is the SAME both times*):

“Why do the heathen [Gentiles] rage, and the people imagine a vain thing.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us [the restraining and authoritative power of the Father and Son].

He that sitteth in the heavens shall laugh [a contemptible laughter]: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion” (2:1-6).

“For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head [they carry their head high, exalt themselves].

They have taken crafty counsel against thy people, and consulted against thy hidden ones [the latter is a parallel part of the verse, referring to the Jewish people previously mentioned, those protected by God; cf. Ps. 27:5].

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

For they have consulted together with one consent: they are confederate against thee” (83:2-5).

BOTH before and after the Millennium, the reason for such an endeavor by the nations under Satan *will be the SAME*; *and the end result will, as well, be the SAME*.

The nations of the earth, under Satan, will march into the Middle East against Christ and Israel. *THEN*, the leadership will be taken and dealt with, and those under their command will be destroyed.

The first destruction of the nations coming against Christ and Israel (preceding the Millennium) will occur through a *treading of the winepress*

And this destruction will be followed *by the great supper of God and by Satan subsequently being bound and cast into the abyss*, which will then be sealed over, for 1,000 years.

The second destruction of the nations coming against Christ and Israel (following the Millennium) *follows Satan being loosed and deceiving the nations.*

And this destruction will occur *through fire coming down from God out of heaven* (note that *fire from heaven* is also associated with the first destruction as well [Ezek. 38:22; 39:6; cf. II Peter 3:10]).

Comparing the manner in which the reference to “Gog and Magog” is used in both Ezek. 38:2 and Rev. 20:8, understanding *EXACTLY* what is meant by these two names used together is a simple matter (cf. Gen. 10:2; I Chron. 1:5; 5:4).

As previously seen, in Ezek. 38:2, “Gog” refers to a *people* (other than Israel — *the Gentiles*, with the leadership of the nations particularly in view); and “Magog,” as seen in the text, refers to a *land* (Heb. *erets*, understood as one or more “lands” or the whole “earth,” depending on the context).

In Rev. 20:8, that referred to by both words is the same as seen in Ezekiel — “the nations [referenced by ‘Gog’] in the four quarters of the earth [referenced by ‘Magog’].”

It is evident that “Magog” in Ezek. 38:2 should be thought of in the same sense seen in Rev. 20:8 — *more than just the land of one or more named countries; rather, contextually, the reference is to the lands of countries worldwide, the entire earth.*

Contextually, the battle seen in Ezekiel chapters thirty-eight and thirty-nine occurs *AFTER Israel has been restored to the land, following Messiah's return at the end of the Tribulation.*

Thus, these two chapters simply form another description of the same battle seen in Rev. 14:14-20; 19:17-21, the *Battle of Armageddon.*

(For additional information on how “Gog and Magog” are used in Ezek. 38:2, along with an overall view of Ezekiel chapters 37-39, refer to Appendix III, “Ezekiel Thirty-Seven — Thirty-Nine,” in the second volume of this book.)

Israel in God's Economy

Down through the centuries, extending over millenniums of time, Satan has sought to destroy the nation of Israel.

He can be seen behind the scenes in this respect in what could be referred to *as Pogroms* throughout — *when the Assyrian Pharaoh* during Moses' day sought to destroy the Jewish people (Ex. 1:8ff; *cf.* Ex. 3:2), or centuries later *when the Babylonians* sought to burn them or feed them to the lions (Dan. 3:19-27; 6:4-24), or during the same era *when Haman* tried his hand at doing away with the Jewish people (Esther 3:1ff), or centuries later during the Inquisitions *when the Catholic Church* tried their hand at the matter, or centuries later *when the Third Reich under Hitler* sought to produce a Jew-free Europe, or continuing today *when the leaders of nations*, particularly in the Middle East, have called for and continue to call for the utter destruction of Israel.

(Outward acts such as the preceding are *NOT the ONLY* forms of anti-Semitism of a nature which has sought to do away with the nation of Israel.

Attention should be called to *one other form of anti-Semitism* — *a very subtle form* — existing on a large scale today, but often unrecognized. And this is seen within Christendom,

with a large segment of Christendom today, as the Catholic Church during the Inquisitions, finding itself involved.

But before even discussing the matter, something should be noted, *and it should be noted well*. Satan, through Christendom today, *will be no more successful* in endeavors to do away with Israel than he has been *through ALL other means* down through the centuries and millenniums, dating back to his endeavors through the Assyrian Pharaoh in Egypt during Moses' day, over 3,500 years ago [cf. Jer. 31:35-37].

Christianity today, throughout all its major denominations, is involving itself in an ever-increasing fashion in what is often referred to as "Replacement Theology," which is not theology at all. Rather, it is man's ideology relative to the place which both Israel and the Church occupy in God's economy.

And this ideology is a growing teaching in the Churches today. In fact, several denominational groups have become so completely permeated with the leaven of this false teaching that little else can be seen as the base for that being taught from the pulpits of the Churches forming these denominations [cf. Matt. 13:33].

The word "replacement" is used because this ideology teaches that *the Church has replaced Israel in God's plans and purposes*. In short, according to that being taught, *God is through with Israel; "the Church" is the new Israel; the new covenant has been made with the Church; God will never again deal with Israel in any special way, in a national respect*.

And this is the way that those promoting this false ideology *see matters continuing indefinitely*.

[Note, since the call of Abraham, covenants are made *with Israel ALONE, NOT with the Church or the nations*.

The old covenant was made with Israel at Sinai; and the new covenant, as well, will be made with Israel, replacing the old covenant. And this new covenant, as the old covenant, could also be made with Israel at Sinai as well (cf. Jer. 31:31-33; Ezek. 20:34-37).]

Within the scope of the erroneous things taught relative to Israel throughout the dispensation, during the past 2,000 years, *it would be difficult to find a more heinous form of anti-Semitism than replacement ideology.* In short, those teaching or ascribing to this ideology have taken Israel's promises and blessings, Israel's new covenant, and have left Israel with the old covenant and all the curses for the nation's disobedience.

The damage that this has done relative to sound Biblical doctrine being taught and/or understood in the Churches today is incalculable.

And the reasoning behind that is very simple.

If the Jewish people are NOT seen occupying their God-ordained place in Scripture, it would be IMPOSSIBLE to properly teach or understand the overall scope of the Word of God, leaving Christians in a general state of ignorance relative to that actually taught in the Word, particularly as it relates to the truth about both Israel and the Church.)

And all of these millenniums-old, Satanic-led attacks against Israel, in all their various forms, *can ONLY* be setting the stage for that which is about to occur.

During the Tribulation, Satanic-led attacks against Israel will only continue and intensify. And Satan's attack against Israel during this time will reach such epic proportions that no parallel will exist in human history — an attack which will be enacted through the man to whom Satan will give "his power, and his seat ['throne'], and great authority" (Rev. 13:2b).

In the middle of the Tribulation, when this man breaks his covenant with Israel, he will set about to destroy the Jewish people from off the face of the earth. The Jewish people, *at THAT time*, will be uprooted from their land, the city of Jerusalem will be destroyed, and those who do not escape to a place of safety will either be killed or sold as slaves throughout the Gentile world (Dan. 9:26, 27; 11:28ff; Joel 3:2-8; Matt. 24:15-21; Luke 21:20-24; Rev. 11:1, 2).

Note Christ's words in Matt. 24:22 pertaining to the severity of the Tribulation, along with a promise to the Jewish people:

“And except those days should be shortened, there should no flesh be saved: but for the elect's sake [Israel's sake] those days shall be shortened.”

After Christ returns at the end of the Tribulation, He will deal with the Jewish people relative to that seen in the first six festivals in Lev. 23:4-44 — festivals outlining an order and foreshadowing a series of events which will occur relative to Israel between Christ's return and the beginning of the Messianic Kingdom, seen in the seventh and last festival.

THEN, once Christ has dealt with Israel relative to that foreshadowed by these festivals, the man seated on Satan's throne will lead the armies of the earth against Christ and a repentant, converted, and regathered Jewish nation (Ezek. 38:14-16; 39:2-8; Joel 3:1-16; Zech. 14:1-9; Rev. 14:14-20; 19:17-21).

After this battle is over, Satan will be bound and imprisoned in the abyss.

The abyss will be sealed over, and he will be left there for 1,000 years, while Christ and His co-heirs reign over the earth (Rom. 8:14-19; Rev. 20:1-6).

And during this time, Israel will occupy her God-ordained place *at the head of the nations, with the nations being reached by and blessed through Israel* (Gen. 9:26, 27; 12:1-3; Ex. 4:22, 23; 19:5, 6; Zech. 8:20-23).

Then, after the thousand years Satan will be loosed, and he will go out to deceive the nations worldwide.

And this deception *will be for one central purpose* — to lead these nations into the Middle East against Christ and the

Jewish people once again, with Satan, through the nations, seeking, a final time, to do away with the Jewish people and their Messiah (Rev. 20:7-10).

Why is Satan so determined to do away with this one nation, along with their Messiah?

The answer can be found ONLY ONE PLACE.

God, Who brought the nation into existence, has provided the answer *in His WORD*. This is what the Old Testament is about, which governs the subject matter of the New Testament.

And the information supplying the answer BEGINS in Genesis.

Through Abraham and His Seed

Man was created in the beginning to replace the incumbent ruler, Satan. The one whom God had originally given the sceptre and placed over the earth *had disqualified himself to continue holding the sceptre, with man created to replace him.*

Satan, apart from God, had sought to acquire a higher regal position than the one in which he had been placed (Isa. 14:13, 14; Ezek. 28:14-16). And though Satan continued to occupy the throne, God reduced his kingdom, *the heavens and the earth, to a ruin* (Gen. 1:2a).

THEN, at a later time, God restored the heavens and the earth (Gen. 1:2b-25). *And man was created to replace the incumbent ruler* (Gen. 1:26-31).

But Satan, through deception, resulting in man's fall, brought about man's *disqualification* to ascend the throne.

And this necessitated *redemption* if man were to, again, find himself in a position to realize the reason for his creation in the beginning.

And during the interim, Satan continues to hold the sceptre.

(God is the One Who places and/or removes rulers in His kingdom, whether in the angelic world or in the human realm [Ezek. 28:14; Dan. 4:17, 25; 5:18, 21]. And a principle of Biblical government necessitates that an incumbent ruler, such as Satan, who is to be replaced, continue holding his position on the throne, *UNTIL his replacement is NOT ONLY on the scene BUT ready to ascend the throne.*

This is seen in the typology of Saul and David, with Saul, though disqualified, remaining on the throne until David was not only present but ready to ascend the throne. And this account reflects on the matter at hand, for the antitype of the account of Saul and David has to do with Satan and Christ, the second Man, the last Adam.

Refer to Vol. III, Ch. XII, pp. 191, 192 in this book for a discussion of the preceding type and antitype.)

God though doesn't get in a hurry to bring His plans and purposes to pass, as man often does. Rather, relative to beginning a work which would ultimately result in man being elevated back into the position from which he had fallen, *God waited two millenniums.*

Then, as in the beginning when God created man, *He again turned to one man* — to Abraham — through whom the reason for the first man's (Adam's) creation *would ultimately be realized* (which had been foreshadowed by God singling out Shem nine generations earlier [Gen. 9:26, 27]).

Almost 4,000 years ago, slightly over 2,000 years beyond Adam's creation, God called Abraham out of Ur of the Chaldees *to realize an inheritance in another land for particular, revealed purposes which would have far-reaching ramifications* (Gen. 12:1-3).

Through Abraham and his Seed, God *would ultimately bring the entirety of His plans and purposes surrounding man to pass.* Through this one man and his lineage — *through Abraham, Isaac, Jacob, and Jacob's twelve sons* — *ALL spiritual*

blessings which God had in store for mankind would ultimately be realized.

Through the nation emanating from Abraham's seed — *i.e.*, through Israel — *God would give man His word.*

Through Israel, *God would give man the Saviour, Jesus the Christ.*

Through Israel and Israel's Saviour, *the nations of the earth would be blessed*

And through Israel's Saviour, God would bring a *new creation into existence — the one new man "in Christ," the Church.*

The Church exists *ONLY* because Jesus the Christ came into the world, through Israel (followed by ensuing events, centrally relative to Israel's rejection of the proffered kingdom 2,000 years ago).

The whole of the matter can be traced back to Abraham and his lineage through Isaac, Jacob, and Jacob's twelve sons — the nation of Israel, *whose existence would ultimately result in the incumbent ruler being replaced and the nations of the earth being reached and blessed with God's message.*

Christians, through being "in Christ," are seen as "Abraham's seed, and heirs according to the promise" (Gal. 3:29), which, in this case, would have to do with the heavenly inheritance taken from Israel at Christ's first coming (Matt. 21:43).

And, to realize this position "in Christ," Christians are seen *as branches from a wild olive tree which have been grafted into a good olive tree, a Jewish trunk with Jewish roots* (Rom. 11:17-24).

And *IF* Israel is removed from the equation, with the Church replacing Israel, note what this does to the Biblical picture.

The whole of the matter would be destroyed at the foundation. There would be NO Jewish trunk with Jewish roots.

It is *through Israel* that God has brought, is bringing, and will bring matters to pass which will allow man to one day realize the purpose for his creation in the beginning.

And THAT purpose is REGAL.

“Israel” is *God’s firstborn son* (Ex 4:22, 23), and *ONLY sons can rule in God’s kingdom* (all “angels,” present rulers in God’s kingdom, are *sons of God* because of their individual creation; in the human realm though, *ONLY firstborn sons can rule*).

“Israel,” through creation and adoption, is presently *God’s firstborn son*; and “Christ,” Whom Israel brought forth, is *God’s firstborn Son* by birth (Jesus has *always* been God’s Son, but not His firstborn Son [cf. John 3:16; Heb. 1:6]).

And because Israel brought Christ forth, God could then bring into existence *a third firstborn son* — “the Church,” *a new creation* “in Christ,” which will become *God’s firstborn son* through the future adoption (cf. Rom. 8:14-23; II Cor. 5:17; Eph. 2:10-15; Heb. 12:23).

And these Sons are *the Ones Who will rule the earth yet future, in the stead of the incumbent rulers, in the stead of Satan and his angels*. The “world to come [lit., ‘inhabited world to come’]” *will be governed by man [by God’s three firstborn Sons], NOT by angels* (Heb. 2:5).

Israel *can NO more* be removed from her God-ordained place than can the One Whom Israel brought forth, Jesus the Christ (cf. Jer. 31:35-37; Luke 1:31-33).

NOR can the Church be removed from her God-ordained place (cf. Eph. 2:5-7; 3:9-11, 21).

It will be through *these three firstborn Sons* that man will come into a realization of the reason for his existence. *THIS is the unchangeable manner in which God has ordained that matters will occur.*

Thus:

Is it any wonder that Satan's attack since time immemorial has been directed against Israel?

Is it any wonder that during the coming Tribulation his attack will be centered on Israel?

Is it any wonder that after Christ returns and regathers Israel, restoring the Jewish people to the land, that Satan will lead the armies of the nations of the earth into the Middle East against both Christ and Israel?

And, is it any wonder that when Satan is loosed at the end of the Millennium that he will go out to deceive the nations, with ONE purpose in mind — to once again lead an armada from these nations into the Middle East against Christ and Israel in a final effort to undo and destroy that which God has done.

And, at that time, the One Whose right it is to rule will hold the sceptre and wear the crown which Satan had previously held and worn.

That which was to be exercised through the first man, the first Adam will be realized through the second Man, the last Adam, along with His co-heirs and the nation of Israel.

And God working through Israel over millenniums of time will have brought the whole of the matter to pass.

(For additional information on the preceding, refer to the author's book, *God's Firstborn Sons*.)

12

From Time to Eternity

The End of Seven Days, the Eighth Day

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell [Hades] delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell [Hades] were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done..." (Rev. 20:11-21:6a).

The closing verses of chapter twenty form a *CLIMAX* for events during the whole of Man's Day and the succeeding Lord's Day; and the events beginning chapter twenty-one form a *NEW beginning*, moving matters into the endless ages which follow — which Scripture calls, "the day of God" (II Peter 3:12). And though there are *sharp contrasts* between the two, both sections of Scripture need to be studied together.

Events at the end of chapter twenty make way for and allow events at the beginning of chapter twenty-one to occur. And there are certain things in each which cannot be properly understood unless viewed in the light of one another.

Thus, the chapter break is being ignored, and these two series of events are being placed together in this chapter of the book.

Moving into the Eternal Ages

Satan's rule, with his angels, is from the heavens over the present earth.

Satan and those ruling with him were placed in this position by God in the beginning, though later disqualifying themselves to continue ruling the earth (Ezek. 28:14-16).

And this resulted in the earth, Satan's kingdom, *being reduced to a ruin* (Gen. 1:2a).

But God later restored the kingdom during six days of restorative work (Gen. 1:2b-25).

And God restored the kingdom with a view *to man*, whom He created on the sixth day after He had restored the ruined creation, *ruling the kingdom in the stead of Satan and his angels* (Gen. 1:26-31).

THEN God rested on the seventh day (Gen. 2:1-3).

Satan though, knowing the reason for man's creation, through subtlety and deception, brought about *his fall and disqualification to rule* (Gen. 3:1ff). And if man were to ever hold the sceptre in accordance with God's original intent, his fall would require *restoration — a restoration which could be accomplished ONLY through a Divine redemptive work*.

And THIS is EXACTLY what occurred, with a redemptive work continuing to occur today.

God set about to restore the subsequent ruined creation, *ruined man* (Gen. 3:15, 21ff), who would be restored *in EXACT accordance with the manner in which the ruined material creation had previously been restored*.

God would perform a redemptive work lasting six days, 6,000 years; and *THEN* God would rest the seventh day, for 1,000 years, completing the septenary arrangement of time set at the beginning.

At the end of six days, at the end of 6,000 years, man, *through a Divine redemptive work*, would find himself in a position to rule the earth in the stead of Satan and his angels.

And Man's rule over the earth at this time would be accomplished through *the second Man, the last Adam, Who, with His co-heirs, would replace Satan and his angels and rule the earth during the seventh day, for 1,000 years during the coming Sabbath of rest awaiting the people of God* (Heb. 4:1-9).

(As previously seen in the second and third volumes of this book, the earth itself [with its associated heavens] will, as well, once again require redemption/restoration.

And this, as seen, will be accomplished by the judgments which will ensue through the breaking of the seals of the seven-sealed scroll in Rev. 5, 10.

And, as seen as well, this redemption will result in a redeemed inheritance *for BOTH Christ and His co-heirs* [ruling from the heavens] *and Christ and Israel* [ruling on the earth] to fulfill the mandate given to Adam 6,000 years earlier in Gen. 1:26-28.

Refer to Vol. I, Appendix V, in this book for information pertaining to this mandate.)

Man today finds himself *very near* the end of six days of redemptive work. And the 1,000-year rule of Christ and His co-heirs lies *just ahead*.

THIS 1,000-year period, fulfilling the seventh day foreshadowed in Gen. 2:1-3, *will complete the septenary arrangement of time in relation to man and the earth, set at the beginning of Scripture.*

THEN, following this seventh day, this final 1,000-year period, matters can turn to God's final dealings with Satan, his angels, and unbelieving man in relation to this earth during the whole of the septenary arrangement of time, during the complete 7,000 years.

And *ONCE* God has dealt with Satan, his angels, and unbelieving man in this respect, *ALL matters in relation to the present heavens and earth will be PAST* (the heavens associated with this earth, or with this one solar system; *NOT* the heavens comprising the whole galaxy, or the universe at large).

THEN God will destroy the present heavens and earth and create a new heavens and earth in which righteousness will dwell.

The present heavens and earth *will remain in existence UNTIL* God's final dealings with Satan and his angels, along with the unbelieving Gentiles whom Satan will mislead after he has been loosed following the Millennium (Rev. 20:7-10).

And the present heavens and earth will evidently *pass out of existence* in conjunction with the judgment of the unsaved dead at the Great White Throne Judgment (Rev. 20:11-15).

This is something seen both at the end of chapter twenty (in connection with the Great White Throne Judgment) and at the beginning of chapter twenty-one (in connection with the new heavens and the new earth being brought into existence).

The Great White Throne Judgment

As previously seen, man was created in the beginning to rule the earth in the stead of the incumbent ruler, Satan, who had disqualified himself to continue holding the sceptre. And this will be realized yet future when Satan and his angels have been put down and Christ and His co-heirs ascend the throne, holding the sceptre of the earth.

But the rule of Christ and His co-heirs over the domain which Satan and his angels will have previously ruled is for *ONE age ONLY* — *the Messianic Era, lasting 1,000 years.*

In a larger respect though, man was created *to rule NOT just the earth BUT to rule out in the universe.* And the latter will be realized during the ages following the Millennium.

(Man's rule during the ages following the Millennium will be developed more fully in the closing chapter of this book, Chapter XIII in this fourth volume.

Note also closing remarks in the present chapter.)

The preceding has been dealt with briefly at this point in the book for a purpose.

Understanding the reason for man's creation in the beginning (*REGAL*) and the fact that this remains uppermost in God's mind — *NOT ONLY* during *time* (during 6,000 years of redemptive work and a subsequent 1,000 years of rest) *BUT* also during the endless ages beyond the Millennium — is necessary if one is to properly understand judgments occurring both before and after the Millennium.

ALL judgments, premillennial or postmillennial, have to do *with the purpose for man's creation, which, as well, is the purpose for God's redemptive work following man's fall.*

ALL judgments occurring before the Millennium (the judgment of Christians [Rev. 1:10-3:21], Israel [Ezek. 20:34-44], saved Gentiles surviving the Tribulation [Matt. 25:31-46], and Tribulation martyrs [Rev. 20:4-6]) *have to do with the place which each individual being judged will occupy in relation to Christ's rule during the Millennium.*

Many of those being judged will be found worthy to occupy regal positions of varying degrees in the kingdom, depending on their faithfulness, which will have resulted in works,

But many others, because of unfaithfulness, resulting in the lack of works, will be found unworthy and will be denied such positions.

There will be *NO judgment per se* at this time for the unsaved who survive the Tribulation and subsequently enter into the Millennium. The Millennium itself will serve as their judgment, for the Millennium will be 1,000 years of judging as Christ and His co-heirs rule the earth with a rod of iron.

Other than the Millennium itself, the *ONLY* judgment of the unsaved is seen following the Millennium, preceding the eternal ages. A judgment of the unsaved simply *DOES NOT, it CANNOT,* precede the Millennium, for all judgments

preceding the Millennium have to do *SOLELY with the saved in relation to the Millennium.*

Millennial issues *could have NOTHING to do with a judgment of the unsaved.* Thus, their judgment *does NOT occur UNTIL after the Millennium, after the destruction of the present heavens and earth, as seen in Rev. 20:11-21:6.*

And this judgment of the unsaved following the Millennium *will have to be ALL-inclusive since it does NOT occur UNTIL this point in time.*

Thus, this judgment will have to include *ALL of the unsaved dead throughout the entire preceding 7,000 years, extending all the way back to man's creation, along with those whom Satan will have led astray after the 1,000 years, following his release from confinement in the abyss.*

And this judgment will evidently *have to do with man ALONE, NOT with both man and angels.*

It seems clear, from comparing Scripture with Scripture, that *where Satan goes, his angels go.* Sometimes Satan, in relation to his present rule, is spoken of alone; but other times the angels ruling with him are seen as well (*cf. Isa. 14:12-17; Matt. 25:41; Luke 4:6; 10:18; Rev. 12:3-9*).

And the counterpart to this would be that sometimes Christ, in relation to His coming rule, is spoken of alone; but other times those ruling with Him are seen as well — His co-heirs, Israel, saved Gentiles coming out of the Tribulation, and Tribulation martyrs (*cf. Joel 2:27-32; Matt. 25:34, 46; Luke 1:31-33; Rom. 8:17-19; Heb. 1:9; 3:14; Rev. 11:15; 20:4-6*).

In short, when Satan is cast into the abyss before the Millennium, his angels will evidently be cast in with him; when he is loosed following the Millennium, his angels will evidently be loosed with him; and when he is subsequently cast into the lake of fire, his angels will evidently be cast in with him.

And the preceding, at least in the final analysis, could only also include the angels seen loosed when the sixth trumpet is sounded and the corresponding sixth vial is poured out in Rev. 9:13-21; 16:12-16 (cf. I Peter 3:18-20; Jude 6).

Attention is called to this fact because some individuals attempt to teach that angels will be judged along with man at the Great White Throne Judgment.

The thought of angels also being judged at this time is derived mainly from the statement, "the sea gave up the dead which were in it," in Rev. 20:13a. And a basis for seeing Satan's angels in connection with *the sea* would be Job. 26:5, where *Rephaim* tremble beneath the waters (*Rephaim* is another name for the *Nephilim* in Gen. 6:4; Num. 13:33 [ref. NASB, with *Rephaim* translated "spirits" in Job 26:5; both *Nephilim* and *Rephaim* are transliterated Hebrew words]).

To further support the thought of angels being judged at this time, attention is called to the fact that all of the dead in the human realm would be taken care of by the expression which immediately follows a mention of the sea giving up the dead — "and death and hell ['Hades,' the place of the dead] delivered up the dead which were in them" (Rev. 20:13b).

And the question is asked, Why single out *the sea* separate from *death and Hades* unless individuals from outside the human realm are being referenced?

But, if Satan's angels had previously been cast into the lake of fire with him (which would evidently have occurred), there could be no basis for the thought that they would be present and would be judged, along with man, at the Great White Throne Judgment.

And that would be substantiated by noting how the word "sea" is used in this passage. The word "sea" is not only used in Rev. 20:13 but also in Rev. 21:1, at the time that the new heavens and the new earth are brought into existence.

And, contextually, it appears evident that the word is used the same way in both verses — *NOT* in a literal sense, having to do with a place of angelic confinement, *BUT* in a *metaphorical* sense, depicting something *other than a literal sea*, which would be very much in keeping with the extensive use of metaphors throughout this book (*ref.* “signified” in Rev. 1:1 and comments on this word in Vol.I, Ch. I, in this book).

“The sea,” when used in a metaphorical sense refers to either *the Gentiles* or *the place of death* (e.g., Jonah 1:11-2:10; I Cor. 10:2; Col. 2:12; Rev. 13:1).

In both Rev. 20:13 and 21:1, contextually, *death* would be in view. In both places, “the sea” appears in a parallel respect to *death* (*cf.* Rev. 20:13, 14; 21:1, 4). A reference to “the sea” giving up *the dead* (20:13a) is simply another way of saying the same thing as the text goes on to relate — to “death and hell [‘Hades’]” giving up *the dead* (20:13b, 14).

The two references form parallel statements, saying the same thing two different ways, providing *an emphasis on the finality of the matter* — *an emphasis having to do with the END of death*.

(Parallels of the nature seen here are very common in the Hebrew text of the Old Testament.

And, though less common in the Greek text of the New Testament, contextually, it is quite evident that a parallel of this nature exists both places in this section of the Book of Revelation.)

The Great White Throne Judgment depicts *a final judgment of ALL the unsaved dead*.

Those present in that day will have rejected God’s redemptive work and, as a result, *can have NO part in God’s regal statements regarding man at the time of his creation*.

Now they *can ONLY* be consigned to the same place prepared for the Devil and his angels — a place prepared for those who, *NOT ONLY* in the beginning but throughout Man's Day and at the termination of the Lord's Day, had rejected God's supreme power and authority.

In the beginning, Satan had sought to occupy a higher position than the one in which he found himself, the position in which God had placed him; and one-third of the angels ruling with him went along with his God-dishonoring aspirations.

During Man's Day, Satan and his angels have worked continuously to subvert *NOT ONLY* God's redemptive work *BUT* the purpose for this work.

And following the Millennium, Satan and his angels will attempt a final work in this respect immediately before they are cast into the lake of fire, where they will reside throughout the endless ages of eternity.

And man, rejecting God's redemptive work, will, in the final analysis, find himself *in this SAME place, for the SAME duration, for the SAME reason* — residing in the lake of fire throughout the same endless ages of eternity, *for he will have rejected God's redemptive work and the reason for this work.*

The Great White Throne Judgment will bring about *an end to sin and death in relation to man*, whom God had created to rule in His kingdom. In the preceding respect, this judgment has to do with *removing from God's kingdom ALL remaining vestiges of sin and death in the human realm prior to the new heavens and new earth being brought into existence.*

This judgment occurs at a time *following* the destruction of the present heavens and earth but *preceding* the existence of the new heavens and earth.

In Rev. 20:11, the earth and the heavens are seen to *flee away* from the face of the One seated on the throne — “from

whose face the earth and the heaven fled away” (cf. Rev. 21:1). The Greek word *pheugo*, translated “flee away” in this passage, could be understood in the sense of “disappear,” or “vanish.”

This judgment appears to occur out in space, with the present earth and heavens having passed out of existence at this time, *leaving NO place for those appearing before the throne to go.*

Regardless, they will be left at the mercy of the One seated on the throne, *though there will be NO exercise of mercy, ONLY justice.*

Following their judgment on the basis of works (v. 12), for that is *the ONLY basis* upon which they could be judged (they will have already been judged on the basis of nonbelief surrounding God’s Son [John 3:16-18]), they will be cast into the lake of fire, joining the Beast, the False Prophet, and Satan and his angels.

And, when this has been accomplished, *sin and death* will have been done away with, allowing the new heavens and the new earth to be brought into existence.

The New Heavens and Earth

With the introduction of the new heavens and the new earth in Rev. 21:1, *two parallel sections of Scripture follow*, taking one to the end of the book.

The first section is rather brief, beginning with the new Jerusalem “coming down from God out of heaven,” followed by *conditions* which will exist during the eternal ages (21:2-6a).

And this section ends with an overcomer’s promise and corresponding warnings, which would relate back to conditions during the previous Messianic Era, *NOT* to conditions during the eternal ages (21:6b-8).

The second section begins the same way as the first, with the new Jerusalem “descending out of heaven from God.” And this second section provides *numerous descriptive details concerning the new Jerusalem* which are not provided in the first. In fact, descriptive details concerning the new Jerusalem comprise almost all of the first part of this second section (21:9-22:5).

Then, as in the previous section, this part about the new Jerusalem is followed by a section having to do with overcoming, rewards, and blessings, with the converse of the preceding dealt with as well.

And this section, having to do with conditions in the previous Messianic Era, takes one to the end of the book (22:6-21).

(That the two parallel sections forming these closing two chapters of the book are to be divided in the previous manner is *obvious*.)

Conditions depicted in the latter part of each section *CANNOT possibly exist* during the eternal ages. And the converse of that concerning the opening parts of these two sections is *EQUALLY true*.)

The FIRST thing mentioned relative to the eternal ages is God bringing into existence a new heavens and a new earth to replace a previously destroyed heavens and earth.

THEN, relative to the new heavens and the new earth, Scripture states, “there was no more sea” (21:1).

The “sea” would have to do with the whole of the new creation, both *the new heavens and the new earth*. And used in the same metaphorical sense seen in the previous chapter (20:13) — as a reference *to death*, paralleling a subsequent statement concerning *death* (21:4) — *the one thing brought to the forefront relative to the new heavens and the new earth is the absence of death, and accordingly the absence of sin*.

The previous heavens and earth — the heavens and the earth which exist now — *had/has sin in both realms, with a corresponding death in the earthly realm.*

Sin invaded *BOTH the heavenly and earthly realms of the kingdom* in an age preceding the creation of man, when Satan sought to occupy a higher regal position than the one in which he had been placed.

And this is what was restored preceding man's creation, then defiled once again at the time of man's fall.

Then, preceding the Messianic Era, because of sin in the heavenly realm, *the heavens will have to be cleansed* before Christ and His co-heirs can rule from the heavens over the earth (Job 15:15).

And, as well, *there will have to be a restoration of the ruined earth* once again (cf. Gen. 3:17-19; Isa. 35:1ff; Acts 3:21; Rom. 8:19-22; Col. 1:20).

But the destruction of the present heavens and earth at the end of the Millennium and a new heavens and a new earth being brought into existence will result in an end to numerous things which had existed in the past heavens and earth.

This termination of things *will begin with sin and death*, as seen in Rev. 21:1. And, as seen in verse four, *this will include tears, sorrow, crying, and pain.*

NONE of these things will exist in the new heavens and the new earth.

During the Messianic Era, the new Jerusalem will apparently be a satellite city of the present earth. In this respect, *there will be a Jerusalem above and a Jerusalem below.*

Christ and His co-heirs — his wife — along with certain others, *will dwell in the Jerusalem above the earth*, which will probably be viewed as the capital of the earth; and the Jerusalem on the earth, *in which Christ will dwell as well*, will form the capital city of restored Israel in the nation's own land.

After the destruction of the present heavens and earth and the bringing into existence of a new heavens and a new earth, the new Jerusalem *is seen coming down to rest upon the new earth* (21:2, 10, 23-27; 22:1, 2). The “great and high mountain” upon which John stood as he witnessed this scene is apparently a metaphorical reference *to the greatness of the kingdom* as it will exist in that day (note the millennial scene in this same respect in Isa. 2:1-4 and Dan. 2:35, 44, 45).

The thought of the new Jerusalem standing on the new earth, as *NOT ONLY the apparent capital city of the new earth BUT, as will be shown, the center of universal government*, sets forth another thought.

The size of the new Jerusalem — about 1,500 hundred miles square, and about 1,500 miles high — would dwarf the present earth. Thus, the new earth will apparently *be much larger* than the present earth, with the land area in the Abrahamic covenant being extensively increased in size, for this land will accommodate the new Jerusalem.

Regardless, as seen in the next chapter, the closing chapter in this book, this city will house *the center of government for the entire universe*.

God Himself will dwell in this city, seated with His Son on “the throne of God and of the Lamb” (Rev. 22:1, 3).

And God, along with His Son, will *administer the government of the universe from this place through the whole of mankind, and through angels*.

13

The Endless Ages

Beyond the Millennium, Endless Cycles of Time

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And he that sat upon the throne said, Behold, I make all things new...

And he said unto me, It is done...

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever” (Rev. 21:1, 2, 5a, 6a; 22:1-5).

Revelation chapter twenty-one moves beyond the Millennium into the eternal ages. And the first six verses provide the complete story concerning conditions at the beginning of these ages, conditions which will be brought into existence at that time and continue to exist throughout the endless ages of eternity. This is seen in the text itself, along with the manner in which the passage closes in the first part of verse six.

Note the words, “It is done [*lit.*, ‘It has been done, completed, brought to pass’]” (v. 6a). These three words are the translation of one word in the Greek text, a verb in the perfect tense, indicating that the matter *has been brought to completion in past time and exists during present time in a finished state*.

This, for example, is the same verb tense used of Christ’s finished work at Calvary in John 19:30 (“It is finished [*lit.*, ‘It has been finished’]”), or of the Divinely finished work in man’s eternal salvation in Eph. 2:8 (“For by grace *are ye saved* through faith [*lit.*, ‘For by grace *you have been saved* through faith’].”

In the perfect tense usage in the preceding respect, NOTHING can either be added or taken away from that which exists in a finished state.

The consummation of the whole of the matter throughout Man’s Day and the Lord’s Day — throughout 7,000 years — *will have been brought to pass*. God’s redemptive work throughout man’s 6,000-year day will be *past*; the Son’s 1,000-year reign will be *past*; and *the Son will have delivered the kingdom up to His Father*, that God might be “all in all [*lit.*, ‘all things in all of these things’]” I Cor. 15:24-28).

And the manner in which conditions will exist in that day, seen in Rev. 21:1-5 immediately before the announcement is made that it has all been brought to pass (v. 6a), *is the way in which these conditions will exist throughout the endless ages to follow*.

THEN, Rev. 21:9-22:5 — a parallel section of Scripture — presents the same scene from another perspective, providing commentary, *with numerous details added*. And, rather than ending with the statement, “It is done [‘It has been brought to pass’],” as seen at the end of the first of these two parallel sections (21:6a), this second section ends with the statement, “and they shall reign forever and ever [*lit.*, ‘and they shall reign with respect to the ages of the ages’]” (22:5b).

Viewing these two parallel sections together, *redeemed man will reign throughout the endless ages of eternity, in the conditions which God will have brought to pass*, as seen at the end of the first of these two parallel sections (21:1-6a).

The new Jerusalem is extensively described in this second section (21:9-22:5). Within this description, “the tree of life” is brought to the forefront, and *the leaves of the tree* are said to be for “the healing of the nations” (22:2).

And information concerning the tree of life and the healing of the nations (the Gentile nations) is placed between two statements concerning “the throne of God and of the Lamb” (vv. 1, 3). *REGALITY is seen throughout*.

(Note that sections of Scripture on both sides of Rev. 21:6b-8 have been referenced in the preceding paragraphs.

For comments on these three verses, refer to Appendix II, “The Second Death,” in this fourth volume of the book.)

The Tree of Life

“The tree of life” is mentioned nine times in Scripture, in three different books — three times in Genesis (2:9; 3:22, 24), four times in Proverbs (3:18; 11:30; 13:12; 15:4), and twice in the Book of Revelation (2:7; 22:2).

But what was *the original purpose* for the tree of life (seen in Genesis), which will be realized yet future (seen in the Book of Revelation)?

The tree of life was one of the numerous trees in the garden in Eden. And Adam, with Eve, was commanded to eat of all these trees, with the exception of one.

They were commanded *NOT to eat of "the tree of the knowledge of good and evil"* (Gen. 2:9, 16, 17).

Adam, the first man, had been created for the specific purpose of assuming *rulership over the earth*, and the fruit of the tree of life was singled out *as a specific provision for man as he exercised this rule*.

An evident connection between man's rule and his partaking of the tree of life can be seen by noting *the appearance of this tree* in the beginning when man was in a position to rule, *the absence of this tree* during the entire period when man is not in a position to rule (aside from the tree being referenced in Proverbs), and *the reappearance of this tree* in the Book of Revelation when man will be brought back into a position to rule (*cf.* Gen. 1:26-28; Rev. 2:26,27).

The period during which man has been barred from eating of the tree of life *BEGAN* following Adam's fall, resulting in his disqualification to rule.

And this period *will END* following the issues of the judgment seat, *at which time man will once again find himself in a position to eat of this tree, for man will THEN find himself in the same position which Adam occupied before the fall*.

Adam, following the fall, was driven from the garden to prevent his partaking of the tree of life. Adam could not be permitted to eat of this tree in a fallen condition, for had such occurred, Adam, in a fallen state, would have realized that which fruit from this tree was meant to provide.

Thus, *NOT ONLY* did God remove Adam from the garden, *BUT* "Cherubim, and a flaming sword which turned every way," were placed at "the east of the garden...*to keep the way of the tree of life* [to prevent fallen man from reentering the garden and partaking of this tree]" (Gen. 3:22-24).

Studying Gen. 3:22-24 apart from the context and related Scripture could lead one to believe that the purpose for the tree of life in the beginning, in Genesis, was to provide perpetuity of life for Adam in his unfallen state.

However, such *could NOT have been* the case at all. “Death” *did not* enter into the picture until *after* Adam’s sin (Gen. 2:15-17; 3:6ff; cf. Rom. 6:23), at which time he was barred from the tree of life.

Adam had lived *in an undying state* prior to his sin, as he continued to live *in an antithetical dying state* following his sin; and to say that the tree of life was given to Adam in his unfallen state to provide perpetuity of life, preventing death, *CANNOT possibly be correct. NOR could it possibly be correct to say that the tree of life would have had anything to do with providing physical life (keeping Adam alive physically) following the fall.*

A tree can produce *only* “after his kind” (Gen. 1:11, 12). In this respect, *fruit* from the tree of life simply *could NOT have produced one result before man’s fall and another following man’s fall.*

In Rev. 2:7, partaking of the tree of life has been promised to the overcomers from among *those already possessing eternal life*. Consequently, in this passage, the tree of life *can have NOTHING* whatsoever to do with perpetuity of life; and it is the same in the Genesis account when man was first brought upon the scene to rule and reign.

The tree of life in both Genesis chapters two and three and Revelation chapter two appears in a different setting entirely.

The tree of life reserved for Christians in Rev. 2:7 is associated peculiarly *with a provision for those who will rule and reign as co-heirs with Christ*. And viewing Adam’s position in the Genesis account — *created to rule and reign*, in possession of an unending life, with the fruit of the tree of life at his

disposal — the same thought concerning *regality in connection with the tree of life* would have to hold true.

Thus, Adam in a fallen state, *NO longer in a position to rule and reign, could NOT be allowed to eat of the tree of life, for fruit from this tree would provide “life” in relation to REGALITY.*

This whole overall thought concerning the tree of life in Scripture *would have to hold true*, for that seen relative to this tree in *Revelation chapter two* is drawn from that which was *first* seen relative to this tree in *Genesis chapters two and three.*

The fruit of the tree of life *was in the past* (seen in the Book of Genesis) and *will be in the future* (seen in the Book of Revelation) *a provision for the rulers in the kingdom.*

This is an evident fact which MUST be recognized.

And, in that coming day following the Millennium, the tree of life will be for “the healing of the nations” (Rev. 22:2).

The Greek word translated “healing” is *therapeia*, from which the English word “therapy” is derived. This is a medical term which has to do with *restorative healing.*

In that day, God will *restore ALL of saved mankind to the original place which man occupied at the time of his creation.* And, consequently, *the whole of saved mankind, with regality in view, will have access to the tree of life.*

During the preceding Messianic Era, the tree of life will have been made available to overcoming Christians (Rev. 2:7), those ruling and reigning as co-heirs with Christ.

And this tree will probably be made available to certain others at this time as well, others occupying regal positions with Christ in His reign from the heavens over the earth (*e.g.*, certain O.T. saints, believing Jews during the gospel and Acts periods, Tribulation martyrs [Matt. 8:11, 12; Rev. 20:4-6]).

But following the Messianic Era, in the eternal ages, this tree is seen being made available *to the nations of the earth*, something which would have been completely out of place during the Millennium.

And this will be an apparent end result of Israel's evangelistic endeavors during the Millennium, along with Christ's rule with a rod of iron during this time.

Man was created in the beginning *to rule and reign*. And though only a part of saved mankind will have been brought back into a position to occupy the throne at the beginning of the Millennium (with the tree of life made available to them at this time), at the end of the Millennium the whole of saved mankind will be brought back into this position (with the tree of life made available to them at this time as well).

(For additional information on *the tree of life* in the preceding respect, refer to Vol. I, Ch. VIII, in this book.)

Duration of Power and Authority

Scripture clearly teaches that the exercise of governmental power and authority by Christ and His co-heirs *will NOT end when the 1,000-year millennial day has run its course*. Rather, the exercise of such power and authority will extend into and last throughout the eternal ages beyond the Millennium.

But Scripture does NOT teach that this rule will continue unchanged into these eternal ages. To the contrary, Scripture teaches just the opposite. The rule by Christ and His co-heirs during the ages beyond the Millennium will be *quite different* than their rule during the Millennium.

1) *Christ's Throne*

Christ's throne *is eternal*, but not as a separate entity from the Father's throne. Conditions of this nature *are millennial ONLY* (Heb. 1:8; Rev. 3:21; 22:1, 3).

Christ, with His co-heirs, will reign from His Own throne *UNTIL* He has "put down all rule and all authority and power."

THEN, when “all things” have been subjected unto Christ (all regal powers, death rendered powerless), the kingdom will be delivered up “to God, even the Father,” in order that “God may be all in all [that ‘God may be all things in all of these things’]” (I Cor. 15:24-28).

After Christ has delivered the kingdom up to His Father, after the new heavens and the new earth have been brought into existence, and after the new Jerusalem has come down “from God out of heaven,” Christ will assume a position on a central throne with His Father, called “the throne of God and of the Lamb” (Rev. 22:1, 3).

2) *Location of Christ's Throne*

During the Millennium, Christ’s throne will be in the new Jerusalem positioned in the heavens above the present earth.

During the eternal ages, “the throne of God and of the Lamb” will, likewise, be in the new Jerusalem; *BUT* the location of the new Jerusalem will be quite different. The present heavens and earth will be destroyed following the Millennium, and a new heavens and a new earth will be brought into existence.

During the eternal ages, the new Jerusalem will rest upon the new earth, and God Himself will reside therein, sitting on a throne, with His Son alongside.

A rule from the heavens over the earth (millennial) will be a thing of the past, and “the throne of God and of the Lamb” will become the central point in the heavens of an eternal rule extending throughout the universe (*cf.* II Peter 3:10-13; Rev. 21:1ff).

3) *Manner of Christ's Rule*

During the Millennium, Christ and His co-heirs will rule the nations with “a rod of iron”; but a rule after this fashion would be out of place during the eternal ages.

During the Millennium, absolute force will be used to bring and keep the nations under subjection; but such will be unnecessary during the eternal ages.

Conditions on the new earth *will be QUITE different* than millennial conditions on the present earth.

There will be *NO more* sin, death, etc. (Rev. 21:1, 3, 4); and this will allow for numerous changes in the manner of the administration of governmental affairs.

During the Millennium, Satan will be bound in the abyss. But, at the conclusion of the Millennium he will be loosed for “a little season [‘short time’].”

The rebellion evident among nations during the Millennium, necessitating the rule with “a rod of iron,” will be brought *to* a head at this time.

The rebel nations will ally with Satan and under his banner march against Christ and the Jewish people in one final, vain, climactic thrust.

The entire matter though will be speedily brought to an end through *fire* “from God out of heaven” (Rev. 20:7-9; cf. Ezek. 28:18b, 19).

Satan will then be cast into the lake of fire; the judgment of the unsaved dead from throughout Man’s Day will occur, and they, as well, will be cast into the lake of fire.

And the time for major changes will then be at hand (Rev. 20:10-15).

At *THIS* time, the kingdom will be delivered up to the Father, the present heavens and earth will pass out of existence, the new heavens and new earth will come into existence, the new Jerusalem will descend from heaven to rest upon the new earth, and the throne of God and the throne of Christ will become *one throne* — “the throne of God and of the Lamb.”

The nations will *THEN* dwell upon the new earth, with God Himself dwelling in their midst.

(God presently rules from a place in the heavens over the entire universe.

Provinces throughout the universe are governed by appointed rulers [angels] who apparently exercise their delegated power and authority from places in the heavens in relation to the provinces being ruled [*e.g.*, Satan (an appointed provincial ruler) and his angels presently rule from a place in the heavens in relation to the earth (*cf.* Dan. 10:13-20; Eph. 2:2; 3:10; 6:11, 12)], and this structured rule would evidently be the same relative to provinces ruled by angels elsewhere in the universe [*i.e.*, ruled from places in the heavens in relation to the different provinces].

THIS is the manner that “the heavens do rule” [beginning with God, the supreme Ruler over all].

During the Messianic Era, Christ and His co-heirs will exercise delegated power and authority over the earth from the same sphere in which Satan and His angels presently rule [seen in the typology of Saul and David, foreshadowing Satan and Christ [*ref.* Vol. III, Ch. XII, pp. 190-192, in this book].

Then, during the eternal ages, the new earth [evidently much larger than the present earth, easily accommodating a city the size of the new Jerusalem] will be *the place in the heavens from whence universal rule will emanate* [*the new earth will be located in a heavenly place in relation to the entire universe, as God’s present dwelling place is located in a heavenly place in relation to the entire universe.*.)

Crowns, Rewards — Millennial or Eternal

Promises to Christians concerning crowns, rewards, etc. are to be realized during the millennial age rather than during the eternal ages.

Many conditions surrounding proffered positions with Christ *will NOT exist during the eternal ages*, as noted in previous comments concerning differences in Christ’s reign during the Millennium and during the ages beyond.

(Note, for example, the overcomer's promises in Revelation chapters two and three. That these promises are *millennial ONLY* in nature is made plain by several of the promises.

In the overcomer's promise to the Church in Smyrna, it is evident that death will exist during the Millennium, as today [Rev. 2:11; cf. Rom. 8:13]; but this *will NOT* be the case beyond the Millennium, during the eternal ages [Rev. 21:1, 4].

In the overcomer's promise to the Church in Thyatira, ruling with "a rod of iron" is in view [2:26, 27]. And *NO such scene* as this exists during the present dispensation; *NOR will* such a scene exist during the eternal ages.

Then, in the overcomer's promise to the Church in Laodicea, Christ's throne is in view. Christ is *NOT* seated on His Own throne today; *NOR* will this throne exist separate from the Father's throne beyond the Millennium [cf. Heb. 1:13; Rev. 3:21; 22:1, 3].

Thus, it is plain that the things seen in the overcomer's promises in Revelation chapters two and three can be realized during *the Messianic Era ALONE*. *They can have NOTHING to do with the eternal ages beyond the Millennium.*)

This, however, *does NOT at all* teach that the reign of Christ and Christians will end at the conclusion of the Millennium. This only shows that their reign during the eternal ages will be *outside the scope* of these overcomer's promises and *quite different* than their reign during the preceding Millennium.

God's revelation to man concerns itself with "time" — *7,000 years of time* — from the creation of Adam to the end of the Messianic Kingdom. Very little is revealed about that which occurred before the creation of Adam, and very little is revealed about that which will occur beyond the Millennium.

Scripture clearly reveals that the reign of Christ and Christians will continue, and the length of this continuing reign is specifically stated to be "forever and ever [Gk., *eis tous aionas ton aionon*, 'with respect to the ages of the ages,' i.e., 'throughout the endless ages']" (Rev. 11:15; 22:3-5).

BUT, Scripture makes a sharp distinction between the reign of Christ and Christians during the Millennium and their continuing reign during the unending ages which follow.

The former lies within the scope of and rests upon the foundation beginning both Testaments — the first thirty-four verses of Genesis and the first sixty-two verses of John's gospel.

And this foundation has to do with two things. It has to do with 7,000 years of time and the present heavens and earth.

To teach that rewards and or loss extends beyond the Millennium into the eternal ages is to build apart from Scripture's provided foundation at a time beyond the time associated with the foundation.

In short, it is to commit mayhem concerning any correct teaching pertaining *to the TIME when rewards and/or loss will be realized.*

Though dealt with apart from any continuing rewards and/or loss from Christ's millennial reign, the activity of Christ and Christians in this continuing reign is not revealed in so many words, but Scripture does present enough information that several observations can be made:

1) *Extent of Christ's Rule*

The rule of Christ itself during the eternal ages will no longer be limited to the earth. Rather, it will extend beyond the earth (the new earth), *out into the universe.*

Christ will be seated upon a throne from which there will be an administration of power and authority *throughout the universe* — “the throne of God and of the Lamb” (Rev. 22:1, 3).

And the Christians' continuing rule “with Christ” (Rev. 22:5) would have to be of like nature, for the power *will NO longer emanate from Christ's throne, BUT from the throne of God and of the Lamb.*

In this respect, the rule by Christ and His co-heirs *over the earth* during the Millennium *can ONLY* be extended to a rule *over worlds throughout the universe* following the Millennium.

2) Millennial and Eternal Blessings

The wiping away of all tears at the conclusion of the Millennium and the fact that the overcomer's promises are millennial only in nature *would clearly indicate that distinctions which existed during the millennial age between overcoming and nonovercoming Christians will NOT exist during the eternal ages beyond the Millennium.*

Scripture simply does not deal with the matter.

And the position which man (all of saved mankind) will occupy in this universal rule *is unrevealed*, though, as previously seen, it appears clear that man's rule in that day *will be universal* since power will emanate from "the throne of God and of the Lamb."

Possibly this rule will have to do with, or include, positions under God over provincial rulers (angels) in the multiplied billions of provinces scattered throughout the multiplied billions of galaxies comprising the physical universe.

But, again, *we're NOT told. THIS is something yet to be revealed.*

All Things New

The Millennium *will NOT*, as many envision, be a time of *perfection*. Such a state awaits the first of the endless ages beyond the Millennium.

The restoration of all things will occur before the Millennium, at the end of 6,000 years of time; but *ALL things being made new* awaits the completion of the Millennium, at the end of 7,000 years of time (*cf.* Acts 3:21; Rev. 21:5).

ONLY THEN will a perfect order exist in ALL of God's creation.

As the present age (Man's Day) has a purpose, so will the millennial age (the Lord's Day); *and the ultimate goal of ALL things within God's plans and purposes will be realized in the ages beyond.*

The rulers for the millennial age are being acquired during the present age; and during the millennial age these rulers will, as co-heirs with Christ, participate in the age-long work of bringing all things under subjection to Christ.

Such a work, brought to pass through a rule with "a rod of iron," anticipates the ages beyond the Millennium, in which a rule with "a rod of iron" *will NO longer be necessary*; and the reason for man's creation will then be realized *in its fullest sense.*

Man will *NOT ONLY* realize the reason for his creation during the Millennium *BUT* also during the eternal ages beyond the Millennium.

Dominion will be restricted to this earth during the Millennium, *but NOT* so during the eternal ages after the new heavens and new earth have been brought into existence.

Man's rule in that day *can ONLY* extend into places throughout the multiplied billions of galaxies comprising the universe itself, and man will, in this manner, have access to the universe (something which *will NOT* be the case at all during the Millennium).

THIS is the clear teaching derived from Scriptures touching upon the subject.

THIS is where the whole of Scripture, beginning with Gen. 1:1, ultimately takes man.

Appendix I

“Aion, Aionios”

The Two Main Greek Words Translated “Eternal” in English 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, the adjective form of the noun, 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].

As set forth at the outset, in the first thirty-four verses of Genesis, or the first sixty-two verses of John's gospel beginning the N.T. Scripture, *deals with TIME*, 7,000 years of time, from the creation of Adam to the end of the Messianic Kingdom. And within these 7,000 years, two ages are dealt with [Man's Day, lasting 6,000 years; and the Lord's Day, lasting 1,000 subsequent years].

Scripture has very little to say about time existing both before and after the 7,000 years. And, accordingly, Scripture deals *CENTRALLY with TIME* comprising two ages, *NOT* with eternity, reflecting on the Spirit's use of *Olam* in the O.T. and *aion* and *aionios* in the N.T [words referencing "time," *NOT* eternity].)

The Noun, Aion

Aion, transliterated "aeon," is a *period of time, 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 aeon," 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 aionios*), 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."

Appendix II

“The Second Death”

Can Christians Be Hurt of “the Second Death”?

EXACTLY what does it mean in Rev. 2:11 for individuals to “be hurt of” *the second death*?

“He that overcometh shall not be hurt of the second death.”

Revelation 2:11 is dealing with Christians, relative to overcoming or being overcome. And in the light of Rev. 20:4-6; 21:7, 8, which also deals with overcoming/being overcome and the second death, Rev. 2:11 can mean *ONLY ONE thing*:

Overcoming Christians, as stated in the verse, *are NOT* going to be “hurt of the second death.”

BUT, the converse of that *HAS to be* equally true as well, for the promise carries a *clearly implied warning*. Nonovercoming Christians *are* going to be “hurt of the second death,” defined in Scripture as having “their part in the lake which burneth with fire and brimstone” (Rev. 21:8b).

“Fire” in Scripture is associated *with the judgment of the saved as well as the judgment of the unsaved*. And though the Christians’ works will be tried “by [‘in’] fire” at the judgment seat, *this is NOT synonymous* with Christians having a part in “the lake which burneth with fire and brimstone.”

Rather, at this judgment, *Christians will be shown to have EITHER overcome OR to have been overcome, with the carrying out of decisions and determinations made at the judgment seat occurring at a time following these events*.

And it will be at this time, following judgment, that non-overcoming Christians will be “hurt of the second death,” which is associated *with the lake of fire*.

(Note in the judgment of the unsaved in Rev. 20:11-15 that “the second death” and “the lake of fire” enter into the matter *ONLY following judgment*. The second death and the lake of fire come into view *ONLY following decisions and determinations surrounding the judgment of the unsaved*.)

And it will be *the SAME* for the saved preceding this time.

They will *FIRST* be judged. *ONLY THEN, ONLY following the decisions and determinations surrounding their judgment*, do “the second death” and “the lake of fire” come into view.)

The Overcomer's Promises

The word “overcome” is a translation of the Greek word *nikao*, which means “to conquer” or “to gain a victory over.” The thought inherent *in the word nikao* (*ornike, the noun form of the word*) *ALWAYS means “to be victorious in a contest or conflict.”*

The “overcomers” are the conquerors, the victors; they are the ones who will have successfully run the race of the faith; they are the ones who will have conquered the numerous encountered obstacles along the way.

There are seven different overcomer promises in Revelation chapters two and three, and each promise *is millennial* in its scope of fulfillment. That is, these promises will be realized during the 1,000-year reign of Christ after Christians have had their works tried “by [‘in’] fire” at the judgment seat.

(There can be NO such thing as Christians being hurt of the second death beyond the Millennium, for Rev. 21:4 plainly declares that there will be NO more death during this time. Former things of this nature will have passed away.

NOR can the Son invite Christians to sit on “my throne” [the seventh and last overcomer’s promise; Rev. 3:21] beyond the Millennium, for He will not be seated on this throne at that time. Instead He will be seated with His Father on “the throne of God and of the Lamb” [Rev. 22:1, 3].

During the Millennium, regal power over the earth will emanate from *the Son's throne ABOVE the present earth.*

BUT, during the ages beyond, regal power over the universe will emanate from *the throne of God and of the Lamb ON the new earth.*)

Christians have been saved with a view to being overcomers and bringing forth fruit.

This matter comprises the very heart of the message which is to be proclaimed to Christians throughout the dispensation. Israel has been set aside during this time, and God is calling out another people — a separate and distinct people — “for his name,” taken mainly from among the Gentiles (Acts 15:14).

Those whom God is presently dealing with comprise an entirely new creation, which is neither Jew nor Gentile, forming *one new man* “in Christ.” And God is extending to individual members of this one new man, to Christians, *the privilege of overcoming and bringing forth fruit, with a view to their occupying positions as joint-heirs with His Son in the heavenly sphere of the coming kingdom.*

God has set aside an entire dispensation for this purpose, and judgment at the end of this dispensation will reveal man's response to this privilege.

Some Christians will be shown to have overcome, possessing works comparable to “gold, silver, precious stones”; but other Christians will be shown to have been overcome, possessing works comparable to “wood, hay, stubble.”

The overcomers will, at that time, inherit the promised blessings of Revelation chapters two and three; *BUT*, those shown to have been overcome will be denied these blessings.

Following introductory remarks concerning Christ (Rev. 1:1-8), this is the subject matter dealt with throughout the remainder of the opening three chapters of this book.

Being Hurt of the Second Death

That which is in view concerning a nonovercoming Christian one day being hurt of the second death following decisions and determinations at the judgment seat, as previously seen, is explained later in this same book.

The second death for the nonovercomer is having a "part in the lake which burneth with fire and brimstone" (Rev. 21:8); and having a part in the lake of fire is explained through God's dealings with the unsaved in the previous chapter as being "cast into the lake of fire" (20:15).

And seeing individuals cast into "a furnace of fire" in Matt. 13:42, 50 is simply another way of expressing the same thing.

(The parables in Matthew chapter thirteen deal with the Kingdom of the Heavens and fruit bearing, NOT with eternal salvation. THUS, the subject matter has to do with the saved, NOT with the unsaved.

Further, In Matt. 13:1, Christ going out of "the house" [a reference to *Israel*] and down by "the seaside" [a reference to *the Gentiles*], *the one new man* "in Christ" [about to be brought into existence at the time these parables were given] is seen throughout the first four parables.

In this respect, those gathered out of Christ's kingdom, which "offend" and "do iniquity," who are cast into a furnace of fire, *can ONLY be identified as Christians.*

Also, the casting into a furnace of fire in Matt. 13:42, 50 occurs *BEFORE* the Millennium. The unsaved cast into the lake of fire in Rev. 20:15 occurs *FOLLOWING* the Millennium.

They are NOT the same!

BUT, is the second death, being cast into the lake of fire, something which will be carried out in a literal sense?

OR, is Scripture dealing with metaphors at this point?

And, if the latter, what about the unsaved being cast into the lake of fire at the end of the Millennium, in Rev. 20:11-15?

If one is literal, would not the other have to be literal as well?

Or, if one is metaphorical, would not the other have to be metaphorical as well?

Allowing Scripture to Interpret Scripture

In John 15:6 and Heb. 6:8, saved individuals are spoken of in a metaphorical sense, where *a burning with fire* is referenced. And the context both places has to do with *EITHER bearing fruit OR not bearing fruit, which is EXACTLY the same thing seen in the Matthew thirteen parables.*

Or, as the matter is expressed in Revelation chapters two and three, *EITHER overcoming OR being overcome.*

And the negative side of the matter is expressed at least two other ways in Scripture — being cast *into Gehenna* (a reference to the place of refuse outside the city walls of Jerusalem at this time [Matt. 5:22, 29, 30; 23:15, 33]) or being cast *into outer darkness* (Matt. 8:12; 22:13; 25:30).

Overcoming or not overcoming and being unhurt or being hurt of the second death in Rev. 2:11 is expressed a slightly different way in Rom. 8:13:

“For if ye [a reference to ‘brethren’ in v. 12] live after the flesh, ye shall die: but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live.”

Whether *Gehenna* or *outer darkness* in Matthew, *a burning with fire* in John and Hebrews, *being cast into a furnace or lake of fire* in Matthew and Revelation, or *suffering death or being hurt of the second death* in Romans and Revelation, *different facets of EXACTLY the SAME thing are in view.*

ALL of these are used in contexts showing that *they have to do with SAVED people in relation to FRUIT BEARING and the KINGDOM.*

Through comparing Scripture with Scripture, *it is plain that these are simply different ways of expressing the SAME thing.*

And since a literal casting into outer darkness, Gehenna, or a furnace or lake of fire *could NOT possibly be in view (for these different places could NOT possibly be looked upon as referring to the same place in a literal sense), it is evident that metaphors are being used throughout.*

But relative to the unsaved and the lake of fire, this is simply *NOT* expressed other ways in Scripture as it is with the saved, *leaving NO room for any thought other than understanding the matter as literal, NOT metaphorical.*

Aside from the preceding, it is clear that all Christians, faithful and unfaithful alike, will be present in the kingdom.

This is seen in type in Genesis chapters eighteen and nineteen. Both Abraham and Lot, in the final analysis, are seen on the mount (a "mountain" in Scripture signifies a *kingdom*).

BUT, note the stark difference in the place which each occupied.

Abraham stood before the Lord, where he had ALWAYS stood (18:22; 19:27).

Lot though found himself in a place separate from the Lord, in a place where he had ALSO ALWAYS stood (19:1, 30).

Appendix III

Subject, Place of John's Gospel

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

(There are three synoptic gospels [Matthew, Mark, and Luke] and one gospel structured in a quite different manner [John], with John's gospel Divinely designed to introduce the three synoptics. This has been dealt with at times in other material which the author has written, and this third appendix article will provide additional material.

[For "other material which the author has written" on this subject, note particularly the book, *From the Beginning*, a book dealing mainly with John's gospel and his first epistle.]

The importance of seeing John's gospel introducing the three synoptics and the N.T. as a whole *CANNOT* be over emphasized, as has been and will be clearly demonstrated.

And the practice of placing John following the synoptics is probably responsible, *in NO small part*, for the soteriological way that many view John today. John is seen as a book separate from the synoptics, written to the unsaved, telling them how to be saved [something held after some fashion in an almost universal respect in Christendom]. And the latter has possibly done *as much as ANY other one thing to detract from correct N.T. interpretation, beginning in the gospels.*

Actually though, to place John preceding the synoptics, beginning the N.T., would be of *LITTLE* value *UNLESS* the subject matter in John is seen, understood, and correctly dealt with in relation *to BOTH* that which precedes [Moses, the Psalms, and the Prophets] and that which follows [the Synoptics, Acts, the Epistles, and Revelation].

ANYTHING short of this...)

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 will 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 at 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 heavens and earth is in view.

And, from that seen 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 [*‘had NO understanding of it at all’*].”

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; cf. John 3:19-21; 8:12).

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 (cf. Heb. 9:22; Rev. 5:1-10).

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 (cf. Acts. 4:12):

“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 shine forth 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 on Gen. 1:1 in the first three verses, John's gospel, following the light shining out of darkness, as well, provides commentary on 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 THIS 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 beginning is FIRST seen in the septenary structure opening 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, to perhaps best show what has previously been stated, we'll deal extensively with introductory parts of John, chapters one and three.

These two chapters form two corresponding base/beginning parts of the book, governing *HOW* parts of the remainder of the book are to be understood and interpreted.

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 "The Mandate Given to Adam," Vol. I, Appendix V. in this book.)

In John 1:10, the word *kosmos*, translated "world," appears three times.

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 Chapter III 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 this verse. In the Greek text, both words *are plural*; the first *is neuter* and the second *masculine*.

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, from the heavens, 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 Who was 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, again, had to do with "His Own things" — 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 the preceding 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 with 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 chapter three, later in this article.

(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, verses 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 (1:1-2:11).

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. "Salvation Is of the Jews," Appendix IV in this fourth volume of the 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 heavens and 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, the heavens, 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.

Christ's work surrounding Calvary, relative to the unsaved, *MUST occur on the FIRST day, NOT the second or third days.*

John's reference to "the Lamb of God," taking "away the sin of the world," *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 *ONLY* refer to His work at Calvary where His blood was shed, making possible His work as High Priest following His resurrection.

The Lamb of God," through His death and shed blood, would "take up" and "bear" sin in His Own body on the Cross (I Peter 2:24).

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.

The preceding though had to do *with Israel ALONE, NOT the nations to whom Israel was to carry the salvation message.* The Jewish people *had ALREADY* availed themselves of the efficacy of the death and shed blood of Paschal lambs, reflecting back on that seen in Rev. 13:8; those in the nations *had NOT, and they MUST begin at this point.*

Note how that stated in John 1:29 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,” 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* (e.g., ref. John 3:16; 16:7, 8; 18:20).

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, with harlotry particularly singled out; 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 their 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 taking care of the sin problem as seen in Exodus chapter twelve; *THEN*, a taking care of the sin problem as seen in Leviticus chapter sixteen.

(Note how a doing away with sin through both Christ’s finished work at Calvary and His continuing work as High Priest are set forth through Christ washing His disciples’ feet in John 13:8-10.

Christ, through the use of two Greek words (*louo* and *nipto*) referenced a complete washing of the body, *NEVER* to be repeated, followed by subsequent, repeated washings of parts of the body. *Louo* is used referring to a one-time complete washing of the body, and *nipto* is used referring to continued washings of parts of the body.

Note John 13:10 in this respect:

“He that is washed [*louw*] needeth not save to wash [*nipto*] his feet...”

The same thing is seen in the O.T. priesthood, upon their entrance into the priesthood and then following when performing their duties as a priest, availing themselves of the laver in the courtyard of the Tabernacle/Temple.

And the Septuagint [Greek version of the O.T.] uses *louw* and *nipto* for these two washings as well, exactly the same as in John 13:10 [Ex. 30:18-21; 40:12, 30, 31].)

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 deal with salvation by grace. 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 (*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" 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 article 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*, in complete keeping with the way signs are introduced in the O.T. foundational material, showing the Jewish people the different things that they could have in the proffered kingdom (healing, provisions supplied, etc.). And the supernatural nature of the signs, designed to effect belief, showed 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 prof-fered 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 appendix article.

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 Lamb of God,” 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 7:56; 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 Scriptures 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, combined with Stephen’s charge against them, was evidently their central reason for stoning him, slaying 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” in this verse.

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 and unsaved status of Israel and the nations — Israel, saved; the nations, unsaved.

In this respect, the word “world” in this verse refers *to Israel ALONE, 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 (Isa. 43:1-11).

(Christ came to Israel ALONE, NOT to the world.

The message which He proclaimed had to do with Israel ALONE, and the signs accompanying the message [which Nicodemus inquired about] had to do with Israel ALONE.

Even the Samaritans were excluded, much less the Gentile nations [Matt. 10:5-8].

And the way John 3:16 begins — “God so loved the world” — *MUST* be understood with respect to *HOW* God deals with the nations [through Israel], *HOW* Scripture often uses the word “world” in a limited respect [e.g., John 16:8; 18:20; Col. 1:5, 6, 23; I John 2:1, 2], and *HOW* This verse *MUST* be understood contextually [a continuation from the first part of the discourse].)

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 salvation for a people already saved].

2. This Son was His “only begotten.”

That is to say, relative to the provided salvation for the wayward nation, this Son came through Israel, providing His qualification/ability to save.

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 has to do with “time,” *NOT* with “eternity.” Further the word 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 FINAL 1,000 years, an AGE. It has to do with the FINAL 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 (ref. Appendix I in this fourth volume).

And to translate this part of John 3:16 correctly, *aionios*, 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 New Testament:

“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).

John 3:16 is a mainstay for individuals dealing with the unsaved, though through using the English rendering and the way that this rendering, with few exceptions, is seen and understood.

BUT, this verse (or the whole of Jesus’ conversation with Nicodemus [vv. 1-21]), as previously seen, 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).

Note John 3:16 in an interpretative rendering:

“For God so loved His only adopted son [Israel] that He gave His only begotten Son [Jesus], that whosoever [anyone in Israel] believeth on Him should not perish [referring to experiencing the opposite of what the verse goes on to say] but have age-lasting life [life in the proffered kingdom, to be realized during the coming age, the 1,000-year Messianic Era].”

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 of 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 parts of this appendix article 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 related parts in the remainder of John’s gospel as well*.)

By way of summation and to help clarify previously presented interpretation on different parts of Jesus’ conversation with Nicodemus, note again a few things about the parallel parts of John chapters one and three.

In John chapter one, Jesus, “born King of the Jews” [Matt. 2:2], “came unto his own things” [John 1:11a]. And, contextually, “his own things,” would have had to be *REGAL* in nature.

Then, His message to “his own people” [John 1:11b], continuing the thought of *REGALITY*, had to do with *the KINGDOM*, attended by signs [Matt. 3:1, 2; 4:17-25].

And “his own people,” who “received him *NOT*” (John 1:11b) acted this way relative to His birth [“born King of the Jews”], the “things” to which He had come [regal things], and the “message” which He proclaimed [the kingdom].

There is NOTHING about salvation by grace in ANY of this!

There COULDN’T possibly be! A message of salvation by grace would have been completely out of place, for Christ had come to a people who were already saved.

But Some did receive Him and His message. And “as many as received him, to them gave He power to become the children of God” [John 1:12a], which had to do with child-training as “sons,” with a view to occupying positions in the proffered kingdom.

[“Sons of God,” KJV, is incorrect. The word translated “sons” is *tekna* in the Gk. text, meaning “children.” “Sons” in the Greek text is *huioi*.

ONLY “children” are child-trained as “sons.”

“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of the heavens” [Matt. 18:3; cf. Heb. 12:5-8].

And those receiving him “were born, *NOT* of blood, *NOR* of the will of the flesh, *NOR* of the will of man, *BUT* of God.” They had been brought forth from above [“of God” rather than from below [“of blood...the will of the flesh...the will of man”] as the remaining part of the unbelieving nation.

And the preceding can ONLY be understood as an experience of SAVED individuals either believing or NOT believing relative to the message being proclaimed — the proffered kingdom, again, NOT salvation by grace.

And Jesus’ conversation with Nicodemus in chapter three *MUST be looked upon EXACTLY the same way.* Nicodemus could *ONLY* have been part of the saved Jewish nation, and the “signs” which Nicodemus came to Jesus inquiring about *had to do with “the kingdom” being proclaimed.*

“Signs” are set forth this way in the foundational material in the O.T., and they continue this way in the outworking of the matter in the N.T., building on the foundation.

And this is *NOT ONLY true* in the first part of this discourse [vv. 3-8] *BUT* in the latter part as well [vv. 14-18]. Verses throughout these two sections are *simply NOT about the unsaved, with eternal salvation in view. Rather, they are directed to believers, with salvation in relation to the millennial kingdom in view.*

BUT, note two things about the matter relative to that being done throughout Christendom today:

- 1) *These verses are being used in an exclusive manner relative to the unsaved.*
- 2) *And the presence of ONLY the incorrect usage completely does away with, destroys, the correct usage.*

And these two things will adequately address *WHY* all of what has been said about interpretation in John 1, 3 may sound strange to Christians in the Church as it exists today.)

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 New Testament *BUT* properly introducing the three synoptic gospels, Acts, and the New Testament 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 heavens and earth, and man (created in Genesis, redeemed in John) ruling that restored heavens and 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 Old Testament, the other beginning and introducing the New Testament.

Thus, an individual *WOULD* 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.

Appendix IV

“Salvation Is of the Jews”

PART I

The Complete Panorama of Salvation Effected through the Jews

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

God’s complete plan of salvation/deliverance for fallen man, whether past, present, or future, is effected *through ONE nation and ONE person from that nation*, which can trace its/ His origin/existence on earth to *ONE man and his progeny*. “Salvation” is effected *through Abraham and his seed, through Isaac, Jacob, and Jacob’s twelve sons, from whom sprang the nation of Israel, from which Christ came*.

BUT, salvation, in this respect, *does NOT have its origin with the birth of Abraham, or his seed, extending to the birth of Christ 2,000 years later*.

RATHER, salvation, inseparably associated with the Jewish people, has its origin in God’s activities preceding man’s creation and fall, at the time of the restoration of the earth beginning in Gen. 1:2b ff (I Peter 1:18-20; Rev. 13:8), with a continuing Divine, restorative work seen from that point in time forward.

Thus, even during the 2,000-year period extending from Adam to Abraham, *Abraham and his progeny STILL occupied center-stage in this respect*. Preceding Abraham, *matters regarding salvation were seen in the LOINS of Abraham*; following Abraham, *matters regarding salvation were seen in the SEED of Abraham*.

(Refer to Part II of this fourth appendix article for material on “the LOINS of Abraham.”)

The birth of Abraham 2,000 years beyond man's creation and fall, the subsequent bringing into existence of the nation of Israel 500 years later, and the crucifixion of Israel's Messiah at the end of an additional 1,500 years, *ALL happened at appointed times in man's history.*

But the existence of the nation of Israel and the death of Christ, in another frame of reference, *NOT ONLY* predate Abraham *BUT* predate man's creation and fall:

“...the Lamb slain from the foundation of the world”
(Rev. 13:8b).

An impossibility? “In man's finite wisdom and ways, yes”; *BUT*, “*NOT* in God's infinite wisdom and ways” (Isa. 28:21; 55:8, 9).

Note, for example, *IF* “salvation is of the Jews,” which it is plainly declared to be, *HOW* could man have been saved during the 2,500-year period between man's fall and the bringing into existence, during Moses' day, *the NATION through which SALVATION was to be effected?*

Or, *IF* salvation can be found *ONLY* in Jesus the Christ, which Scripture plainly declares — a Jew from the nation through which salvation was to be effected, through the events of Calvary and His shed blood; or a continuing aspect of salvation through Christ's current ministry in the heavenly sanctuary on the basis of His shed blood on the mercy seat — *HOW could man have realized either or both aspects of salvation during the 4,000-year period preceding Calvary?*

And, *IF*, as previously seen, Christ was “slain from the foundation of the world,” which He plainly was (Rev. 13:8, referencing God's activity at the time of Gen. 1:2b ff; cf. I Peter 1:18-20), *WHERE was the ONLY nation which could slay Christ at THIS time* — a nation which, of necessity, *HAD to be present BUT would NOT exist in history for another 2,500 years?*

The “paschal lamb” was given to *Israel*, “Christ” was *the paschal Lamb*, and *ONLY Israel could slay THIS Lamb* (Ex. 12:1ff).

Again, *HOW could Israel be present when the paschal Lamb was slain prior to man’s creation and fall, at the time seen in Rev. 13:8?*

The simple fact of the matter is that *ISRAEL HAD TO BE PRESENT!* *Apart from Israel, there could have been NO such thing as the existence of ANY part of that seen in the whole panorama of salvation at ANY point in man’s 6,000-year history, or even during time before this when God began restoring the ruined creation.*

And, to continue from that point, in like manner, *APART FROM ISRAEL — seen at the center of EVERYTHING during present time, or any time in all of man’s future history — there can be NO such thing as ANY part of the overall salvation process ever entering into the picture.*

Salvation, Past — Israel in the Old Testament —

Beginning with the inception of the nation of Israel under Moses, the complete panorama of salvation in the Old Testament, dating back to the time of God’s beginning work in the restoration of the material creation (Gen. 1:2b ff), can easily be shown.

God’s requirement to rectify the sin problem, brought into existence through man’s fall, *was set forth in the opening chapters of Genesis, preceding, at the time of, and following man’s fall.*

Preceding man’s fall, *Israel slays Christ* (Gen. 1; cf. I Peter 1:18-20; Rev. 13:8).

At the time of man’s fall, *God slays one or more innocent animals* (Gen. 3).

Then, following man's fall, *Cain slays Abel, typifying Israel slaying Christ* (Gen. 4).

In each instance, *death and shed blood are seen*; and, as set forth in both the restoration of the material creation in Genesis chapter one and the provision for Adam and Eve in Genesis chapter three, *a Divine work, SOLELY of the Lord, is seen*.

Thus, salvation is "*of the Jews,*" the nation descending from Abraham (John 4); salvation is "*of the Lord,*" solely a Divine work (Gen. 1:2b ff; Jonah 2:9); and salvation is via "*death and shed blood,*" that which God requires (Gen. 1, 3, 4).

Now, note how this is handled in Ex. 12:1ff at the time of the inception of the nation, 2,500 years later during Moses' day. Again, the matter is handled *via death and shed blood at ALL points*.

A passing from death unto life (John 5:24), *a past aspect of salvation*, had to be *the FIRST thing* to occur — in complete keeping with that initially seen in God's restorative work on day one in Gen. 1:2b-5. And this occurred through *the death of paschall lambs and the proper application of the blood* (Ex. 12:1-13).

Then, the subsequent institution of a priesthood and a priestly ministry in the camp of Israel continued the thought of salvation in a present respect, in complete keeping with that initially typified in God's restorative work on days two through six in Gen. 1:6-25, preceding man's creation (vv. 26-28). And this present act of salvation through a priestly ministry occurred *through the death and shed blood of animal sacrifices* (Ex. 40:12-16; Lev. 1:1-17:16).

And, with the tabernacle as the place of sacrifice — with its brazen altar, mercy seat, and God dwelling above the mercy seat between the cherubim, dwelling in the people's midst, forming a theocracy — the goal, made known at Sinai, was for *a cleansed people to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy*.

And within this theocracy, *Israel was to dwell at the head of the nations, with the nations evangelized by and blessed through Israel* (Ex. 19:5, 6; Isa. 53:1ff).

But, in the light of Heb. 10:4, the efficacy of Old Testament animal sacrifices, necessary to effect the preceding, is often questioned:

“For it is not possible that the blood of bulls and of goats should take away sins” (cf. v. 11).

However, if efficacy *CANNOT* be seen in the sacrifices, *WHY did God instruct that they be offered?*

Then, beyond that, *it is CLEAR that God recognized efficacy through these sacrifices.*

The seeming problem though *can be EASILY resolved.* Note the very next verse, Heb. 10:5, in the light of Rev. 13:8 (Christ “slain from the foundation of the world”):

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body thou hast prepared me.”

Christ was slain “from the foundation of the world,” *BUT yet to be slain in a human body* (in “time” as we know and understand it [cf. Eccl. 3:14, 15]), for this preceded man’s creation and Christ’s incarnation. And God evidently recognized the efficacy of animal sacrifices for the first 4,000 years of human history *ON the BASIS of that having previously occurred, referenced in Rev. 13:8.*

Salvation — Present — Christians in the New Testament —

Once God had taken on human form in the person of His Son, had died and shed His blood at Calvary (Acts 20:28),

matters with regard to animal sacrifices and the Son “slain from the foundation of the world,” of necessity, changed (Heb. 9:11-28; 10:10-20).

Animal sacrifices were *NO longer necessary or efficacious*, for the One “slain from the foundation of the world” *had NOW died, as a Man for man, shedding His blood for fallen man.*

He had NOW died as the paschal Lamb in Ex. 12:1ff, NOW it was the blood of this latter slaying of the paschal Lamb which was to be applied, and this was to be accomplished simply “by faith,” “by believing” (Acts 16:30, 31; Eph. 2:8, 9).

THEN, as in the Old Testament priestly ministry in connection with the tabernacle and shed blood, Christ subsequently began/is presently ministering on behalf of Christians, on the basis of His shed blood on the mercy seat in the heavenly tabernacle (Heb. 4:14-16; 9:11-28; I John 1:5-2:2).

And, where Scripture takes matters in this present aspect of salvation is *EXACTLY as matters were seen occurring in the camp of Israel under Moses in the Old Testament type.*

This MUST be the case, for the antitype MUST follow the type in EXACT detail. BOTH originate from the same Divine mind, necessitating the same Divine, corresponding perfection.

A theocracy, with a rule over the nations from an earthly land, awaited the seed of Abraham in the Old Testament

And a theocracy, with a rule over the nations from a heavenly land, awaits the seed of Abraham today (Christians, Abraham’s seed through being “in Christ” [Gal 3:29]).

Salvation, Future, During the Messianic Era — Israel and the Nations —

During the coming Messianic Era, a repentant, cleansed, and restored Israel — restored as the wife of Jehovah — will dwell in a restored land ruling over the nations.

And occupying this position, the Jewish people will be God's evangelists to the nations, carrying the message of the one true and living God throughout the earth, with the nations being reached by and blessed through Israel (Isa. 2:2-4; 43:7-10).

And Israel's Messiah, God in the person of His Son, will dwell in their midst, seated on David's throne, forming a theocracy on earth once again (Ezek. 37:21-28).

During this same 1,000-year era, Christians, forming Christ's bride, will dwell in the same heavenly land presently occupied by Satan and his angels (the incumbent rulers over the nations, ruling from this heavenly sphere).

And Christ, with His bride, will be seated on His Own throne in this heavenly sphere, ruling the nations with "a rod of iron" (Rom. 8:18-23; Heb. 3:1; Rev. 2:26-28; 3:21).

Christ, in this respect, will have a dual reign — seated on David's throne in the midst of His people, Israel, on earth; and seated on His Own throne, with His bride, in the heavens.

With Everything Revolving Around Israel

As seen, Scripture places ISRAEL in a position at the center of ANYTHING and EVERYTHING having to do with man's salvation, whether PAST, PRESENT, or FUTURE.

Israel brought forth and slew the Saviour, allowing for a PAST aspect of salvation.

This Jewish Saviour is presently performing a work as High Priest, allowing for a PRESENT aspect of salvation.

And this Jewish Saviour will one day occupy the position of a King-Priest in Jerusalem — after the order of Melchizedek — allowing for a FUTURE aspect of salvation.

Then it was Israel that gave us God's Word, a Jewish book, relating ALL that God would have man know about the matter, a living Word which is able to build one up and give him an inheritance in Christ's coming kingdom (Acts 20:32).

*ALL in the complete panorama of events — PAST, PRESENT,
and FUTURE — has its roots in the JEWISH NATION!*

Remove the Jew, and you have NOTHING!

Keep the Jew in his proper place, and you have EVERYTHING!

PART II
In the Loins of Abraham
God's Two Firstborn Sons in the Old Testament

“And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

For he was yet in the loins of his father, when Melchizedek met him” (Heb. 7:9, 10; *cf.* Gen. 14:17-15:4).

The introduction of the nation of Israel in Scripture, along with the supply of a continuing wealth of information pertaining to this nation, *is seen at a time MUCH earlier than a person might think or imagine.*

For example, in Ex. 12:40, 41, *Israel, God's firstborn son* (Ex. 4:22, 23), *is seen sojourning in a land throughout the four hundred thirty years leading up to the beginning of the nation's existence* — a sojourn which began at the time Abraham left Ur of the Chaldees, thirty years prior to the birth of Isaac (*cf.* Gen. 12:1-3; Gal. 3:15-18).

Or, as seen in the text, in Heb. 7:9, 10, Levi is seen *having paid tithes in the loins of Abraham* (his great grandfather), at the time Abraham met Melchizedek in Genesis chapter fourteen (vv. 17-24), again, prior to the birth of Isaac.

Thus, a nation which *would NOT exist UNTIL* four hundred thirty years had passed is seen in the loins of Abraham at the time he left Ur at the age of seventy. And matters regarding Israel in this respect *can be taken back even farther than the preceding, MUCH farther* (e.g., Shem, nine generations preceding Abraham).

Information regarding the nation of Israel begins in Genesis much earlier than Abraham's birth in chapter eleven, or actually even the account of that stated about Shem in chapter nine.

Information regarding Israel in Scripture actually begins at a time *BEFORE* the Spirit of God moved upon the ruined creation in Gen. 1:2b and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel (Gen. 1:2b-11:26).

References to or events pertaining to the nation, *centuries and millenniums prior to the existence of the nation, can EASILY be seen* in passages such as Gen. 3:15 (the Seed of the woman [Christ, coming through Israel]), or in Gen. 4:1ff (the typology of Cain and Abel), or in Gen. 6:1-8:22 (the typology of Noah passing through the Flood), or in Gen. 9:25-27 (that stated about Shem, Ham and Japheth).

BUT, HOW can things pertaining to Israel be seen beginning at a time preceding the earth's restoration and continuing into man's creation in the opening verses of chapter one?

Note six verses of Scripture in four New Testament books:

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

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist ['all things have been established,' 'all things hold together']" (Col. 1:16, 17).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ['brought into existence (arranged) the ages']" (Heb. 1:1, 2).

“And all that dwell upon the earth shall worship him [the Beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev. 13:8).

In the first of the preceding references (John 4:22), “salvation” is clearly stated to be “of the Jews.” This is the nation which brought forth the Saviour, Who, in the fourth and last of the references, was “slain from the foundation of the world” (which takes one back to the time of Gen. 1:2b ff [cf. I Peter 1:18-20]).

(How can *one son* [Israel] be present at a time prior to that son’s existence? That has already been addressed after one fashion, but it can also be addressed by asking, How could *the other Son* [Christ] have been slain at a time prior to His incarnation and the events of Calvary?

Then, *WHO* slew Christ at the time seen in Rev. 13:8 — “from the foundation of the world” [i.e., from the time of events in Gen. 1:2b ff]?

ONLY one person could possibly be seen as the slayer; ONLY the other son could have committed this act, as seen in the typology of Cain slaying his brother, Abel, in Gen. 4.

Christ was the Paschal Lamb, the paschal lamb was given to Israel [Ex. 12:1ff], and ONLY Israel could slay the paschal lamb. It matters not whether the event occurred immediately preceding the restoration of the ruined material creation or 4,000 years later at Calvary. The SAME two individuals — the SAME two Sons — had to be involved. There is simply NO other way for the event to occur at ANY time in history.

Suffice it to say that “with God *ALL things* are possible” [Matt. 19:26].)

Then note two of the other previously quoted references, the second and third references (Col. 1:16, 17; Heb. 1:1, 2), which have to do *with God’s actions in relation to the whole of the matter, with NOTHING occurring apart from His Son.*

Any time God's work is seen in Scripture (*e.g.*, His restorative work occurring over six days time in Gen. 1:2b ff), *His Son*, "slain from the foundation of the world," has to be seen as well, *for NOTHING has ever occurred or ever will occur apart from the Son.*

And this is the One Whom the nation of Israel would bring forth and slay, though the Son both existed and was slain prior to this time.

"Salvation" is *NOT ONLY* "of the Jews," *BUT* "Neither is there salvation in any other [a reference to the One Whom Israel brought forth]" (John 4:22; Acts 4:12) — *inseparable references to BOTH of God's two firstborn Sons.*

To separate God's two firstborn Sons in Biblical studies (Ex. 4:22, 23; Heb. 1:6) — dealing with one apart from the other — *is simply NOT possible.*

This is one reason that the same Scriptures are, at times, used of both (*e.g.*, Hos. 11:1; Jonah 1:17 [*cf.* Matt. 2:15; 12:38-40]); and to see one Son (Christ) apart from the other son (Israel) in the restoration account, beginning in Gen. 1:2b, *can ONLY be a completely improper way to view the matter.*

Beginning revelation pertaining to Israel has to be seen at least as early as Gen. 1:2b ff, for the work was done completely in connection with and through the One in Whom salvation (restoration) lies; and this Son (Christ) *CANNOT* be separated from the other son (Israel), in whom salvation (restoration) lies as well.

BUT, there is still more to the matter, *necessitating that the Lamb in Rev. 13:8 HAD to be slain at a time PRECEDING God's restorative work detailed in Gen. 1:2b ff.*

Note how this can be known:

As previously seen in this appendix article, it can easily be shown, beginning with Gen. 3, *that death and*

shed blood MUST be present for ANY aspect of salvation to exist or be efficacious. And that, of course, would include NOT ONLY the past aspect of salvation BUT the present aspect as well, with a VIEW to the future aspect.

THEN, something invariably overlooked is the fact that this has to do with MORE than just fallen man; this, as well, has to do with the material creation, presently under a curse because of man's fall.

The preceding can easily be seen in Rev. 5, where Christ — NOT as “the Lion of the tribe of Judah” (v. 5) BUT “a Lamb as it had been slain” (v. 6) — acts in *THIS* capacity, *for the seven-sealed scroll which the Son took from His Father's right hand contained the redemptive terms of the earth* (vv. 1, 7; cf. Rom. 8:19-22).

And God's Son, taking this scroll, subsequently breaks the seals (Rev. 6:1ff) *while exercising the office of the slain Lamb, NOT a Lion (though in view because of the judgmental nature of that about to occur).*

REDEMPTION is in view, which requires, NOT just a lamb, BUT a PARTICULAR Lamb (vv. 2-6).

And, beyond that, THIS Lamb HAD to be slain. There HAD to be death and shed blood.

Death and shed blood are required for the future redemption of the heavens and the earth. In this respect, APART from death and shed blood, the heavens and the earth could NEVER be redeemed.

Thus, *APART* from Christ's finished work at Calvary, it is *NOT* just man that would find himself separated from redemption *BUT* the heavens and the earth as well.

Then, if the preceding is true, and it is, *HOW* could God have previously performed a redemptive work in relation to the heavens and the earth, allowing Him to restore the material creation over six days time in Gen. 1:2b ff?

After all, Christ's finished work at Calvary lay 4,000 years in the future.

WHERE was the death and shed blood, by *ONE PARTICULAR LAMB*, when God restored the heavens and the earth 6,000 years prior to the time when He will do it again, as seen in Rev. 5 (*cf.* vv. 2-6)?

After all, *IF* God required death and shed blood the second time, *would He NOT* have required it the first time as well?

The latter CANNOT deviate from and MUST rest on the former, on the foundation.

THEN, beyond the preceding, note that the first restoration of the material creation foreshadows man's restoration, following the fall in Gen. 3. This is the original type, establishing a foundation *which NOT ONLY NEVER changes BUT a foundation upon which ALL subsequent material dealing with man's salvation MUST rest as well.*

And, since death and shed blood MUST be present when redemption is in view — whether man or the material creation — again, WHERE was the death and shed blood in the restoration account in Gen. 1?

Are we to think that death and shed blood were *ABSENT* in Gen. 1 — relative to the earth's redemption, foreshadowing man's redemption — *NOT being seen until Gen. 3?*

HARDLY!

The necessity of *death and shed blood* being present in the redemption of the material creation *in BOTH* Gen. 1 and Rev. 5, along with Gen. 1 forming the original foundational type foreshadowing man's redemption (both past and present, with a view to the future), is *WHY* Christ is seen in Rev. 13:8 as "the Lamb slain from the foundation of the world."

And this statement appears in a book dealing specifically with the creation's future redemption, reflecting back on a past redemption/restoration of the creation, foreshadowing man's redemption/restoration as it would, of necessity, have to occur throughout Man's Day.

THUS, apart from God working things out in this manner there could have been *NO* restoration of the heavens and the earth in Gen. 1, there could have been *NO* complete original type of man's salvation (*complete with death and shed blood*), and there evidently could have been *NO* efficacy in animal sacrifices for the first 4,000 years of human history (reflecting back on *the Lamb slain prior to that time*).

THUS, *Man's Day begins in Genesis with redemption, inseparably associated with death and shed blood, having to do with BOTH the material creation and man.*

THEN, *redemption in connection with death and shed blood is seen throughout Man's 6,000-year Day, redeeming man to ultimately rule this material creation.*

AND, *Man's Day is brought to a close in Revelation with redemption and shed blood, redeeming once again the material creation for man to rule.*

Then, note Genesis chapter two where details pertaining to man's creation in chapter one are given. And these details have to do with the bride being removed from the body.

In the historical account, in the type, Adam was put to sleep, his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve.

Then God presented the woman back to the man as a helpmate; and, through this act, *the woman, formed from a part of the man, completed the man.*

And the antitype is easy to see.

The second Man, the last Adam, was put to sleep on the Cross, His side was opened, and out of His opened side flowed the two elements which God is presently using to form the bride — blood and water — pointing to the present high priestly work of the Son (a cleansing, on the basis of His shed blood on the mercy seat in the heavenly sanctuary).

Then, once the bride has been removed from the body (the Spirit's work during the present dispensation), and the bride subsequently revealed (through decisions and determinations resulting from the judgment seat), the bride, formed from a part of the Son's body, will be presented back to the Son as a co-heir, a helpmate, helping the Son in His millennial rule.

And, through this act, in line with both the type and Heb. 2:10, *the bride will complete the Son.*

Now, note something about the preceding. *NONE of this can exist apart from Israel.*

According to Romans chapter eleven, Gentiles, *who do NOT have a God* (Eph. 2:11-13), *have been grafted into the ONLY nation with a God* (through being "in Christ," a Jewish Saviour [v. 24]), the nation which brought forth the Saviour, *the ONLY nation which could do so, for "salvation is of the Jews."*

Thus, Israel is NOT ONLY seen in Genesis chapter one, BUT in chapter two as well.

THEN, the nation is seen throughout chapter three in the account of man's fall, necessitating salvation, with the account of Israel slaying Christ in the typology of Cain slaying Abel in chapter four.

And material in chapter four, both before and after the account of Cain slaying Abel, provides a complete history of the nation of Israel, 2,500 years before the nation even existed.

THEN, none of the events in chapters five through eight could have occurred apart from Israel being seen throughout — Enoch being removed from the earth alive, with Noah and his family then passing through the Flood, foreshadowing the Church being removed prior to Israel passing through the Tribulation.

As previously seen, *NOTHING* occurs apart from the Son, which, in reality, as also previously seen, *would have to include BOTH Sons — BOTH Christ and Israel.*

And aside from the preceding, the typology surrounding Enoch *COULDN'T* exist apart from Israel, for, apart from Israel, *there could be NO Church to be removed in the antitype.*

And this could be continued through subsequent chapters leading to Abraham's birth (chs. 9-11a), but the preceding material should be sufficient to get the point across.

God's work through One of His firstborn Sons simply CANNOT occur apart from the Other firstborn Son being seen as well.

(Note how the preceding takes care of a quite-popular, erroneous teaching in Christendom today — the teaching that the Church has supplanted Israel in God's plans and purposes, with God being through with Israel.

IF something such as the preceding has occurred, after any fashion, then *Christians can forget about EVERYTHING, including their very salvation.*

God's work through One Son is NOT seen, it CANNOT exist, apart from the Other Son.

Apart from a connection with both Sons — a Jewish Saviour, brought forth by a Jewish nation, with Christians seen grafted into a Jewish trunk — there can be NO SALVATION, ONLY eternal RUIN and DAMNATION [Rom. 11:1-26].

And the truth of the preceding can be seen throughout the first eleven chapters of Genesis, then continuing with the birth of Abraham in Gen. 11:27 and progressively moving throughout the whole of the Old Testament.

Note just one example — that of Shem, in relation to Ham and Japheth in Gen. 9:25-27.

Shem was *the ONLY* one of Noah's three sons possessing a God. The other two sons, *WITHOUT* a God, *could ONLY* possess a connection with God *ONE* way — by going to the son in possession of a God, *by going to Shem and dwelling "in the tents of Shem"* [the words used in Scripture to denote *the ONLY* way of partaking of that possessed by Shem].

Shem's lineage in this respect can be traced through Abraham nine generations later, then through Isaac, Jacob, his twelve sons, and the nation of Israel.

ALL of the other nations on earth can trace their lineage through either Ham, Japheth, or Shem's lineage through individuals other than Abraham, Isaac, Jacob, and his twelve sons [cf. Gen. 10:21-31; 11:10-26; 16:15; 25:1-4, 21-26].

And, *EXACTLY* the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions which can NEVER* change.

"Israel" is *the ONLY* nation on the face of the earth with a God, *ALL* of the other nations are as described in Eph. 2:11-13 [without a God (cf. Ps. 96:5)], and the nations are left *with ONLY* one choice *IF* they would have any connection with or access to God. *They MUST* go to the one nation with a God, to a Jewish Saviour Who is God. *There is NO* alternative.

NOW, note what would happen *IF* Shem were removed from the picture in Genesis chapter nine, or *IF* the nation of Israel were removed from the picture today [which are two ways of saying the same thing].

That needs to be thought through — *thought about long and hard* — before giving credence to what so many Christians are stating today about God being through with Israel, seeing the Church replacing Israel in God's plans and purposes.)

Appendix V

The Noachian Flood

Meteorology, Hydrology, and the Flood

(This fifth appendix article has to do with different things about the meteorological and hydrological aspects of the Noachian Flood.

After writing this material, I asked a long-time friend with a graduate degree in meteorology and some thirty years work in his field above his degree work [with the National Weather Service] to review and comment on what I had written.

These comments may be helpful to some readers. Thus, with this man's permission, I have included them at the end of the material [as "End Notes"], with superscript numbers in the text showing the different places to which these end notes refer.)

A basic understanding of meteorology and hydrology, as different things in these two sciences pertain to that which occurred during the Noachian Flood (and even the previous Flood in Genesis chapter one), will help one to understand that which God brought to pass at this time. And, along with this, "the times of restitution ['restoration'] of all things" in Acts 3:21, can be seen to fit into the overall scope of the matter as well.

First, meteorological conditions, as we know them today, did not exist prior to the time of the Flood during Noah's day. Prior to this time, with what was evidently a vapor canopy enveloping the earth, above the atmosphere,¹ the entire earth could only have existed in a greenhouse-type setting (though not in a true greenhouse-type setting, for air masses moved about [Gen. 3:8 — translate "cool" as "breeze," evidently associated with *God's breath*; Heb., *Ruach*]).

Temperatures would have been fairly uniform throughout the earth, with no polar caps covered with ice, as we know them today.²

And this accounts for man during modern times finding such things as the remains of vast quantities of tropical vegetation and tropical animals encased in ice in the Arctic regions.

With this near-greenhouse-type setting, meteorological conditions could only have been quite different from those existing on the earth today — a condition which existed for over sixteen centuries, from the creation of Adam to the Flood during Noah's day, covering ten generations.

During this time there were no weather systems of the nature seen today (high and low pressure areas, frontal zones, developing thunderstorms, etc.). The whole of the earth's present weather system was set in motion at a time in the past, with this system and the motion of this system both introduced and sustained by two things:

1) *First, by the sun producing an uneven heating of the earth's surface.*

2) *Then, forces produced by the rotation of the earth governing the movement of air masses resulting from the sun's uneven heating of the earth's surface.*

Remove the first, *the uneven heating of the earth's surface*, and there would be no air masses of the nature under discussion for the forces produced by the rotation of the earth to move (*i.e.*, different pressure systems, frontal zones, etc.). Apart from the first, *the uneven heating of the earth's surface*, the complete worldwide weather system, as it exists today, would change completely.³

One will search in vain for any mention of "rain" falling during the period extending from Adam to Noah. There was no uneven heating of the earth's surface — something

necessary to produce conditions which would lift air to higher altitudes, cooling the air until it reached its condensation point, at which time the water vapor in the atmosphere would condense and fall back to the earth as some type precipitation (rain, snow, etc.).

Apart from this sequence, which begins with the sun producing an uneven heating of the earth's surface, resulting in conditions which will lift the air (convection, frontal zones, air masses moved over mountainous terrain), there can be no rain or any other type precipitation.⁴

These conditions did not exist in the antediluvian world. Thus, there was no "rain" (Gen. 2:5). Rather, God provided for "a mist from the earth" to ascend and "water the whole face of the ground" (Gen. 2:6).

Also during this time, with harmful rays of the sun evidently being filtered out by the vapor canopy above the atmosphere (along with a probable difference in atmospheric pressure from that which exists today, due to the presence of the vapor canopy above the atmosphere), man lived for hundreds of years and could beget children during at least much of this time (e.g., Noah begetting sons at the age of five hundred in Gen. 5:32).

The average life-span of man during this time, covering the ten generations from Adam to Noah (excluding Enoch, who was translated), was *nine hundred twelve years*.⁵

But once the vapor canopy had been removed, allowing the sun's rays to come through unfiltered (with a probable change in atmospheric pressure on earth as well, due to the loss of the vapor canopy above the atmosphere), *man's longevity was cut in half almost immediately* (Shem, 600 years; Shem's son Arphaxad, 438 years; Arphaxad's son Salah, 433 years). Going on two more generations beyond Salah, *man's longevity was cut almost in half again* (Peleg and his son Reu, both 239 years; Rue's son Serug, 230 years).

And by the time of Abraham, three generations beyond Serug, ten generations beyond Noah (350 years from the Flood to the birth of Abraham) — *with a continued, progressive genetic deterioration within man — the length of time man lived was down to between one and two hundred years* (Abraham, 137 years; Isaac, 180 years; Jacob, 147 years; Joseph, 110 years).

And man today fares worse yet.

Once the waters above the atmosphere had all fallen through the opened floodgates of heaven, doing away with the greenhouse-type conditions which had previously existed on earth, meteorological conditions as we know them today came into existence.

An uneven heating of the earth's surface by the sun — something which had NOT heretofore existed because of the vapor canopy surrounding the earth — set all of it in motion.⁶

At *THIS* time, Noah and his family were in the ark above the Ararat mountain range, floating on a deep, shoreless ocean.

And, apart from any lapse of time (on the 150th day, after God had closed the floodgates of heaven and had stopped the subterranean waters from coming up), He immediately began a restorative work. He immediately began to raise and lower different land masses, causing different bodies of water to move from one point to another.

Some Bible students knowing or understanding that which Scripture has to say about God restoring the earth in Gen. 1, causing dry land to reappear above the waters, often give little thought to “how” this was brought to pass in Gen. 8.

Ignoring that stated in Ps. 104:5-9, *some think in terms of an evaporation of the water over time*, which, of course, is not feasible at all.

Water *DOESN'T* simply evaporate and then just disappear.

Rather, the evaporation of water saturates the atmosphere, and the atmosphere can only hold so much water content before it becomes completely saturated (depending on the pressure and temperature of the air being saturated).⁷

The atmosphere (regardless of the pressure and temperature) *can actually hold very little water content before it becomes completely saturated* (an amount equivalent, at the most, to just several inches removed from a given body of water into a given part of the atmosphere).⁸ Then, once the atmosphere has become completely saturated, the evaporated water (now in vapor form) will, at some point in time, condense and fall back to the earth in the form of rain, snow, etc.

This is the type water cycle existing on earth today — moving evaporated water from the oceans and lakes over land areas, with this water vapor later condensing, falling back to the earth, and eventually finding its way back to the oceans and lakes via rivers, etc.

In short, had God not acted following His closing the floodgates of heaven and the subterranean sources which had produced the waters flooding the earth, evaporation over millenniums of time would *NEVER* have lowered that water level more than just several inches. Apart from any of that water seeping into the ground or escaping into space, a continuous hydrological cycle would have been going on for the entire time — from Noah's day to the present day (over forty-three hundred years) — lowering the water level several inches by evaporation and then bringing it back to the same level again as this water vapor condensed in the atmosphere and fell back upon a shoreless ocean as precipitation.⁹

The manner in which God restored the earth in Genesis chapter eight (though not a restoration to Edenic conditions, as in chapter one) will explain numerous things (*e.g.*, the water-ravaged western United States, particularly the Grand

Canyon [evidently formed by water rushing toward the Pacific basin from the Rocky Mountain area as the former was being lowered and the latter was being raised], or the tangled skeletal remains of dinosaurs buried beneath what are today dry river beds in northwestern Colorado [at Dinosaur National Monument], among other places).

But, during “the times of restitution [‘restoration’] of all things” — when the Messianic Era is ushered in — God is going to reverse all of this. The vast quantities of water which once existed above the atmosphere are going to be placed back up there. Meteorological conditions will change accordingly, Edenic conditions will once again exist, and man will once again live for centuries.

In fact, man in that coming day will live for the duration of the Millennium, in a natural body, moving right on into the eternal ages in this same type body.

When Adam was created, he was created *in an undying, natural body, designed and created by God to exist forever*. And man is going to one day be brought back into that state.

— End Notes —

¹ The nature of the water substance in the “waters above the atmosphere” has always intrigued me. There may have been some combination of liquid water along with a deep layer of saturated vapor which completely removed UV wavelengths from the light reaching the surface of the earth. Water vapor is transparent to UV radiation, whereas nearly all UV radiation is absorbed by pure water 40 -50 meters in depth. Maybe there was enough liquid depth to remove harmful UV radiation and to support currents of water that distributed heat energy in the waters above the atmosphere.

² There would have had to be temperature variations to support breezes since pressure equals density times gas constant times temperature (K). If the temperature and density were constant, the pressure would have to be con-

stant. Without a pressure gradient, there would be no wind. Obviously there would be solar radiation differences from the polar regions to the equatorial regions, and the earth must have been rotating since night and day occurred before the Flood.

Much of the energy distribution must have occurred in the water substance above the atmosphere with most of the radiation reaching the earth in the infrared range from the water substance. There would, then, have been only weak temperature gradients, supporting relatively weak flow on the surface of the earth.

With the rotation of the earth, the temperature differences probably would have been concentrated in the central latitudes, as is the case today. Rotation rate of the earth and the strength of the coriolis coefficient [forces produced by the rotation of the earth] are unknown. The rotation rate likely was altered when the waters above the atmosphere were drained. Variation in the coriolis parameter would affect the strength of winds around any pressure systems that did develop.

³Well stated. The only reason we have weather is to compensate for the uneven distribution of solar radiation on the earth. With the large volume of water substance above the earth before the Flood, much of the solar imbalance likely was removed by the water layer, regardless of its phase.

⁴Note also that instability to support things like thunderstorms requires a temperature decrease with height. If much of the heating of the earth's surface was coming from the large volume of water substance at the top of the atmosphere at that time, the atmosphere below the water layer probably was very stable.

As such, things like thunderstorms as we know them would not have been possible. If there were some kind of forced ascent with areas of low pressure or frontal boundaries, there probably would have been dense fog and heavy drizzle or light rain. Maybe this forced lifting and shallow water droplet formation constituted the "mist from the ground." It is possible that God had ordained something completely different like a sprinkler system from the vast reservoir of water below the ground. I don't know...

⁵ See the previous note about UV penetration in water (end note 1).

⁶ With the loss of the water substance aloft, UV A and UV B radiation would have reached the earth's surface, much as occurs today.

⁷ Absolutely right. Evaporation could not have removed the huge volume of water from the Flood. Regardless of the pressure and temperature, the water molecules condensing on the surface of the liquid and the water molecules achieving enough energy to escape the liquid bonds are in balance at saturation.

⁸ In the current atmosphere, condensing all of the water vapor would cover the earth with just over an inch of liquid water. In the tropics, precipitable water may reach values of three inches or so.

⁹ The water would have had to escape to space or return to the subterranean reservoir.

Appendix VI

The Sign of the Sabbath

Historical Basis in Genesis
Established as a Sign in Exodus

“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. Everyone 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 forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed” (Ex. 31:13-17).

The Sabbath was given to Israel as a *SIGN*, and the Sabbath was to be observed by the Jewish people “throughout their generations, *for a perpetual covenant*,” with “death” being the Divine penalty for defiling the Sabbath.

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

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

That is, though the sign of the Sabbath concerned a PRESENT work and FUTURE rest, it was based on a PAST work and rest.

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

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

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

According to Scripture, God set about to restore the subsequent ruined creations *in EXACTLY the same manner which He had used to restore the former ruined creation in the opening chapter of Genesis*.

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

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

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

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

The Sabbath was given to Israel to keep the thought *EVER BEFORE the Jewish people* throughout their generations that God, *in EXACT accord with the opening verses of Genesis*, was going to, again, rest for one day following six days of work. And the six days of work, as before, have to do with *restoration* (both man and the material creation this time). And, also as before, a day of rest will follow.

The Sabbath was a “SIGN,” and a sign in Scripture, having to do with the Jewish people (Matt. 12:38-40; I Cor. 1:22), points to something beyond itself. This “sign,” the Sabbath, points to a *seventh-day rest which God will enter into with His people (“the people of God” in Heb. 4:9) following six previous days of restorative work.*

Each day in the former restoration and rest was twenty-four hours in length, but each day in the latter restoration and rest is revealed to be one thousand years in length (II Peter 1:10-18; 3:3-8; cf. Matt. 16:28-17:5).

Based on the pattern set forth in Genesis chapters one and two, God is going to work for six thousand years during the present restoration and then rest the seventh one-thousand-year period.

(God has given the Sabbath to Israel in this manner, extending “throughout their generations,” as “a SIGN,” “for a perpetual covenant.”)

And *NO conditions* are attached to this covenant.

God made the covenant with the Jewish people, not only with the generation during Moses’ day but with *all generations, before that day and after that day; and God will keep His covenant with His people.*

ALL things portended by the sign of the Sabbath will, because of God’s unconditional covenant, ultimately be realized by the Jewish people.

As well, note Appendix III in this volume of the book — “Subject, Place of John’s Gospel” — in relation to the eight signs in John’s gospel. *Whether the appearance of SIGNS in the O.T. [Moses’ and Elijah’s day, every time Israel kept the Sabbath], the Gospels, or Acts, ALL have to do with Israel in relation to that coming seventh day, the 1,000-year Messianic Era.*

Also, note what the widely-held teaching that the eight signs in John’s gospel have to do with the message of salvation by grace does to God’s revealed purpose for “signs.”)

Scripture begins by laying the foundational basis for this septenary arrangement of time in the opening verses (Gen. 1:1-2:3).

Then, accordingly, this is something seen or alluded to throughout Scripture (Ex. 31:13-17; Num. 19:12; Hosea 5:15-6:2; Jonah 1:17; Matt. 17:1; Luke 24:21; John 1:29, 35, 43; 2:1; 5:9; 9:14; 11:6, 7; Heb. 4:1, 4, 9).

And the matter is then brought to a conclusion in Revelation chapter twenty, where the 1,000-year Messianic Era is mentioned six times (vv. 2-7), immediately prior to the eternal ages which are seen to follow (chs. 21, 22).

Scripture deals with “time,” 7,000 years of time — time extending *from* the restoration of the earth and the creation of man *to* the end of the Messianic Kingdom. Scripture has very little to say about that which occurred prior to these 7,000 years, and it also has very little to say about that which will occur following these 7,000 years. Scripture is built on this septenary arrangement of time, which is based on the opening two chapters of Genesis.

And this is an evident fact which MUST be recognized if one would correctly understand God’s redemptive plans and purposes which He has revealed in His Word.

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