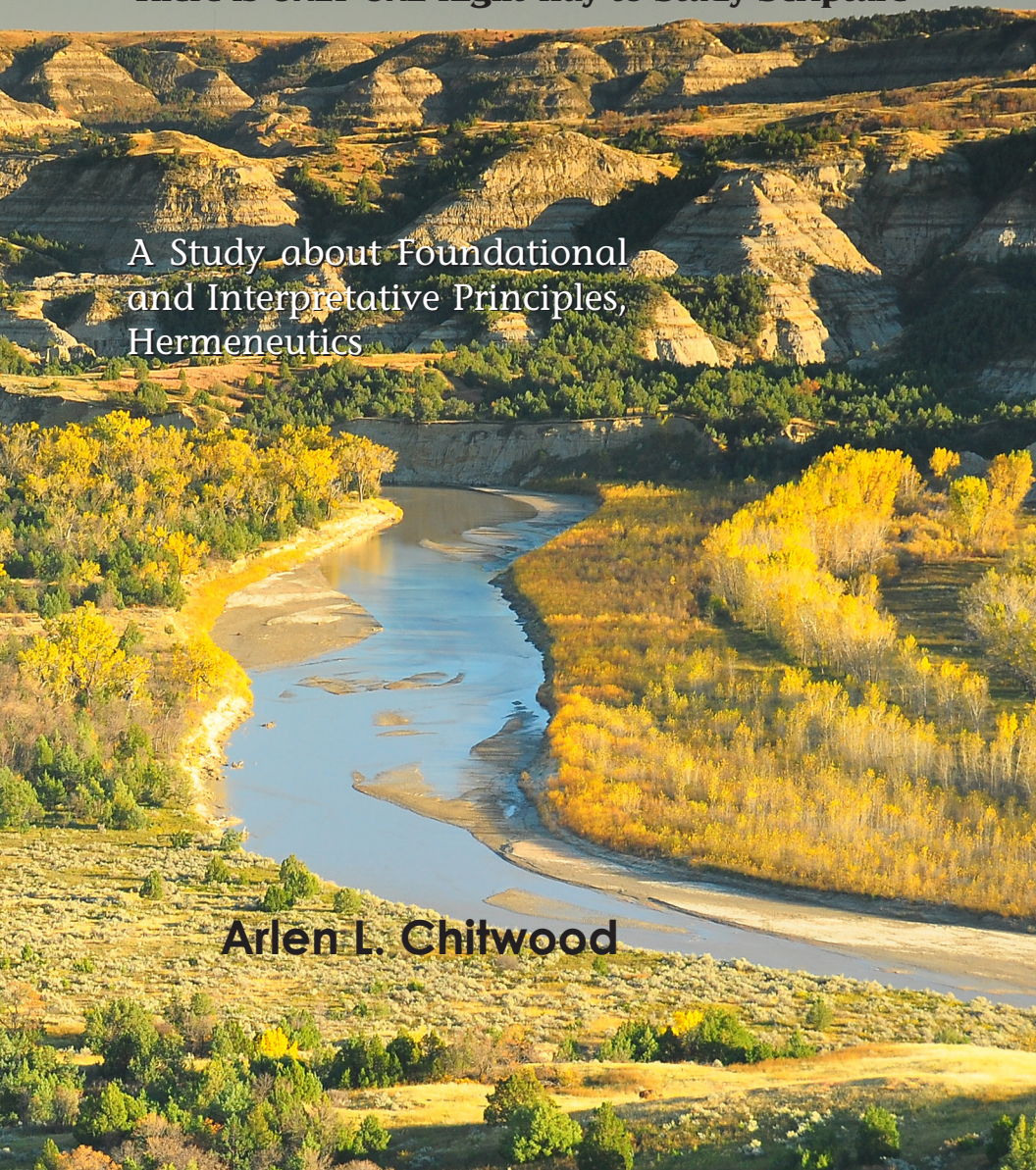
The Study of Scripture

There is ONLY ONE Right Way to Study Scripture



A Study about Foundational and Interpretative Principles, Hermeneutics

Arlen L. Chitwood

There are no shortcuts to the study of Scripture. Coming into a knowledge of the Word of God takes *time* and *effort;* and it is a continuous, lifelong process that one never completes.

A person *progressively* comes into a knowledge of the Word over *time* as he applies himself to *study.* The Word of God is received into his saved human spirit; and, within this process, the Holy Spirit takes the Word and leads that individual "into all truth," "comparing spiritual things with spiritual" — comparing Scripture with Scripture (John 16:12-15; 1 Cor. 2:9-13) — leading him from immaturity to maturity.

However, though there are no shortcuts, there *are correct ways* to look upon and study Scripture that will pay huge dividends. And that's what this book, *The Study of Scripture*, is mainly about.

A person can study Scripture from an incorrect perspective throughout his life and not really learn that much about it. On the other hand, a person can study Scripture from a correct perspective and, over time, learn a great deal about it.

For example, one *MUST* understand that Gen. 1:1-2:3 forms a foundational framework upon which the whole of the remainder of Scripture rests. *This is fundamental and primary,* which is the reason a person reading this book will find so much time spent relating the whole of Scripture to that which is revealed at the beginning, in Gen. 1:1-2:3.

Then understanding such things as how and why God divides mankind as He does (Jews, Gentiles, and Christians), or understanding the ages and dispensations as they relate to these divisions of mankind, becomes fundamental and primary with respect to properly understanding the relationship between *the foundational framework* (Gen. 1:1-2:3) and *the remainder of Scripture* (Gen. 2:4ff).

Everything is tied together after some fashion, and the more one sees and understands different things about Scripture from a correct perspective, the more all things throughout Scripture simply and naturally fall into place.

And the inverse of that is equally true, for the latter is dependent on the former.

The Study of Scripture

There is ONLY ONE Right Way to Study Scripture

To those Christians who desire to know both how to study the Word and that which the Word teaches.

"There are many wrong ways to study Scripture, but there is *only one right way.* We must allow Scripture to interpret itself by comparing Scripture with Scripture, Spiritual with Spiritual."

— A Prison Inmate, 2010

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The Study of Scripture

There is ONLY ONE Right Way to Study Scripture

by
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By the Same Author —

JUDE
RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
MOSES AND JOHN
IN THE LORD'S DAY
DISTANT HOOFBEATS
SO GREAT SALVATION
THE BRIDE IN GENESIS
GOD'S FIRSTBORN SONS
SEARCH FOR THE BRIDE
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
THE MOST HIGH RULETH
SALVATION OF THE SOUL
THE SPIRITUAL WARFARE
HAD YE BELIEVED MOSES
COMING IN HIS KINGDOM
FROM EGYPT TO CANAAN
MYSTERY OF THE WOMAN
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
O SLEEPER! ARISE, CALL…! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

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INTRODUCTION

When studying the Scriptures — whether the Old Testament or the New Testament — one is studying about *Jesus the Christ,* Whom God has "appointed heir of all things" (Luke 24:25-27; Heb. 1:2).

There is *NOTHING* in the New Testament that is not seen after some fashion in the Old. The New Testament is simply a revealing, an unveiling, of God's Son, as previously introduced in the Old Testament.

"Jesus" is *the Word made "flesh,"* referring, in an inseparable respect, to both *the Old Testament Scriptures* and to *God* becoming "flesh" in the person of *His Son.* "Jesus" is *NOT ONLY God* manifest in the flesh *BUT the Old Testament Scriptures* manifest in the flesh as well.

There is "the written Word," inseparably identified with "God," and there is *this SAME Word* manifest in the form of "flesh," *with life and inseparability seen throughout.*

> "In the beginning was the Word, and the Word was with God, and the Word was God.
>
> The same was in the beginning with God…
>
> And the Word was made ['the Word became'] flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 2, 14).

Thus, "studying Scripture," one is simply *studying about God's Son.*

And note that *the Word* became "flesh" *AFTER* the whole of the Old Testament had been penned *BUT BEFORE* a single word of the New Testament had been penned. In that respect, *one could ONLY conclude that there is NOTHING in the New that is not seen after some fashion in the Old*, else God's Son — *the Word becoming* "flesh" — would have been incomplete at the time of His incarnation.

Then, in John 1:14, *the Word* becoming "flesh" is seen in connection with two things:

1) Christ's Glory.

2) Christ's Sonship, God's Firstborn ("sonship" implies *rulership,* and *ONLY firstborn sons* can rule in the human realm).

All of this *can ONLY* take one back to the beginning of God's revelation of His Son, back to the opening verses of Genesis. That which God desires man to know about His plans and purposes, which He will bring to pass *through His Son, begin at THIS point.*

And EVERYTHING from THIS point forward has a connection, after some fashion, with REGALITY.

EVERYTHING has to do with God's Son, God's Firstborn, Who has been "appointed heir of all things." And EVERYTHING moves toward that day when God's Son will come forth in all His Glory and realize this inheritance.

The Old Testament opens this way, providing the complete story in the opening book.

And *the New Testament opens EXACTLY the same way,* providing commentary on the manner in which the Old Testament opens, providing the complete story, after another fashion, in one book as well.

Scripture begins in Genesis with, "In the beginning… [*lit.,* 'In beginning…' (an indefinite *beginning [no article], allowing for more than one beginning; ref. Appendix I in this book*)."

And the New Testament begins *EXACTLY the same way*, though a problem exists because of the manner in which man has arranged the four gospels beginning the New Testament.

The Gospel of John is the only gospel which begins the same way Genesis begins, "In the beginning… [*lit.,* 'In beginning…,' as in Genesis]," along with continuing Scriptures in John completely

paralleling that previously seen in Genesis, from beginning to end (*ref.* Chapter II and Appendix V in this book).

(Note that the indefinite way both Genesis and John begin have to do with God and His creation.

God has no beginning or end. God is timeless in this respect. And different parts of His creative activity occurred at different times [*e.g.*, the earth with its associated heavens was evidently created subsequent to the rest of the universe (*ref.* Appendix I)].)

Thus, if the Gospel of John occupied its proper place in the arrangement of books in the New Testament, both books, *Genesis and John, would NOT ONLY introduce each Testament EXACTLY the SAME way BUT both of these books would, succinctly, relate the COMPLETE, SAME story of each Testament — the COMPLETE story of Scripture as a whole* — at the beginning of each Testament.

(John's gospel, over the years, has been the one gospel among the four which has provided problems for those arranging the order of the four gospels introducing the New Testament. New Testaments have been printed in the past with John occupying different places among the four, even placed at the beginning of the four gospels.

However, the Gospel of John is presently in the wrong place in relation to the other three [*placed AFTER rather than BEFORE the other three*]. And this, along with Christians not understanding the structure of both Genesis and John — paralleling one another, introducing each Testament, and relating the complete story of Scripture — *can ONLY be responsible, in NO small part*, for an existing Biblical ignorance among Christians concerning the central message of Scripture.

And a purported late date for the writing of John's gospel [usually seen as about 90 A.D.] has certainly not helped matters in the preceding respect. John's gospel, of necessity, by its own internal evidence, had to be written much earlier.

Since the gospel was directed to the Jewish people during the re-offer of the kingdom of the heavens to Israel [evident by *the signs* (*cf.* I Cor. 1:22) in conjunction with that stated in John 20:30, 31 concerning *the purpose for these signs and the previous offer of the kingdom to Israel in the gospel accounts*], this gospel *could NOT possibly* have been written after about 62 A.D. [when this re-offer closed] and may have been written as early as 40-45 A.D. [an early period accepted by a number of scholars on the basis of late manuscript evidence].

In fact, because of the place which John's gospel occupies in relation to the other three gospels and Acts [four books, paralleling the place which Genesis occupies in relation to the other four books of Moses], it is entirely possible that John's gospel was written first (as Genesis), before the other gospels and Acts.

For additional information on the preceding, refer to the author's book, *Signs in John's Gospel*, particularly Chapters I and XVIII, "Purpose for John's Gospel" and "These Are Written, That…"

For a broader view of the matter, refer to the author's book, *Message in the Gospels, Acts, Epistles*.)

Note an overall, succinct comparison of Genesis with John. *Genesis,* in the opening two chapters, begins with:

1) A creation at a beginning point (1:1).

2) A subsequent ruin of this creation (1:2a).

3) A restoration of the ruined creation through Divine intervention (material creation), along with the creation of animal life, over six days time (1:2b-25).

4) Man created on the sixth day, following all of God's restorative work, for a revealed purpose having to do with the seventh day (1:26-31).

5) God resting on the seventh day, following all of His work (2:1-3).

John, in the opening two chapters, begins with:

1) A creation at a beginning point (1:1-3).
2) A subsequent ruin of this creation (1:4, 5).
3) A restoration of the ruined creation (ruined man), through Divine intervention, over six days time (1:6-2:1 [1:29, 35, 43; 2:1]).
4) Man seen as redeemed at the end of six days, following all of God's restorative work, for a revealed purpose having to do with the seventh day (2:2-11).
5) God resting on the seventh day, following all of His work (2:2-11).

In Genesis, the restoration is that of the material creation, foreshadowing the restoration of man even before his creation and fall.

In John, the restoration is that of ruined man, previously foreshadowed in the Genesis account.

In both, the purpose is the same — placing restored man (redeemed man) on a restored earth (a redeemed earth), in a regal position, on the seventh day.

And this septenary, foundational overview, seen in the opening two chapters of each book, relates *the complete story of Scripture.*

Each of the six days of God's restorative work, foreshadowed in either account (Genesis or John), has to do with days of *1,000 years each* (*cf.* II Peter 1:15-18; 3:3-8). That is to say, God is presently working six days, 6,000 years, to bring about the restoration of both man and the material creation.

Then, at the conclusion of His work, man will be in a position *to realize the purpose for his creation in the beginning.* Man will be in a position *to rule a restored earth with the second Man, the last Adam, during the seventh day, during the seventh 1,000-year day.*

The preceding is the parallel manner in which both books begin; and from this point in both books, the parallel continues.

Genesis is built around *numerous types,* and John is built around *eight signs.*

The types in Genesis have to do centrally with Abraham and his seed through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel. *And ALL of these types* provide different facets of *God's present restorative work,* ending at the same place as *His past restorative work,* on the seventh day, the seventh 1,000-year period.

The signs in John have to do with and are directed to the seed of Abraham through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel. *And ALL of these signs, EXACTLY as the types in Genesis*, provide different facets of *God's present restorative work,* ending at the same place as *His past restorative work,* on the seventh day, the seventh 1,000-year period.

(Scripture was established in this type structure at the beginning of each Testament. And, within this structure, the relationship of John to Genesis *is the SAME* as the relationship of the whole of the New Testament to the whole of the Old Testament.

The New Testament, through various means [signs, parables, metaphors, other means] simply provides commentary, opens up, that previously seen after some fashion in the Old Testament [types, metaphors, the Prophets, etc.].

As well, contrariwise, the Old Testament types have been given to open up and help explain the New Testament antitypes.

ALL form integral parts to the way God has designed His Word, which can open the Scriptures to one's understanding through comparing one part with another, through comparing Scripture with Scripture.

Scripture has been designed to explain itself. And this explanation is contained, *NOT in just one of the ways God has designed His Word, BUT in ALL of the different ways that this*

Word has been put together (the "letter" of Scripture [wording], out of which the "spirit" of Scripture emanates [Rom. 2:27, 29; II Cor. 3:6; types, signs, parables, metaphors, etc.]).

And one of these ways can be *NO more important* than any of the other ways. *ALL MUST be seen as equal in this respect, with ALL utilized*.

For example, rejecting, ignoring, or misusing the typical structure of Scripture, a person has rejected, ignored, or misused one of the different ways God has structured His Word. And, through so doing, that person *has NOT availed, or NOT properly availed*, himself/herself of information, which, at times, is contained *ONLY in the types or through a comparison of the types with the antitypes*.

Then, along with and in line with the preceding, note that treating the types in the preceding negative manner is doing away with or misusing a part of the very Word itself, closing the door to any completely proper understanding of different parts of the Word being dealt with.

And the same thing would be true relative to *ANY other way that God has structured His Word*. Rejecting, ignoring, or misusing the Word *in ANY manner can ONLY be to one's own peril;* and, if in a position to teach, it would be *to the peril of others as well.*

Then, in connection with the preceding are *the FOUNDATIONAL truths*, beginning in Genesis, invariably dealt with *in a TYPICAL respect.*

In short, the FOUNDATIONS are set forth in the TYPES, in Moses. And the WHOLE of subsequent revelation MUST rest on these foundations.

Understand the types, and you have proper beginning points, starting you out correctly, foundations upon which you can build.

BUT, reject or ignore the types…

With a large segment of Christendom rejecting, ignoring, or misusing the Word in the preceding manner, in one form or another, is it any wonder that practically every schismatic teaching under the sun exists today, beginning with the simple message of salvation by grace!)

This book, *The Study of Scripture*, covers different facets of how to study and understand the Scriptures in the light of *NOT ONLY the central subject matter of Scripture BUT ALSO the manner in which Scripture is structured*, as seen in the preceding data.

Again, the whole of Scripture is about *Jesus the Christ.*

And the whole of Scripture moves toward *a seventh day, a seventh 1,000-year period,* when:

> God's firstborn Son, *God's Christ*, will come into possession of His inheritance. And, together with *Israel* (presently God's firstborn son [Ex. 4:22, 23]) and *the Church* (to be revealed as God's firstborn son in that coming day, following the adoption [Rom. 8:14-23; Heb. 12:22, 23]), will realize that seen in the opening chapter of Genesis at the time of man's creation:
>
> > "…let them have dominion [Heb. *radah*, 'rule'; '…let them rule']" (Gen. 1:26, 28).

1

Foundational Prerequisites

Importance of Building on the Foundation

"In the beginning God… (Gen. 1:1a).

The book of the generation of Jesus Christ, the son of David, the son of Abraham (Matt. 1:1).

In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

The Old Testament opens with the statement, "In the beginning God created the heaven ['heavens'] and the earth"; and the Gospel of John opens with a parallel statement, "In the beginning was the Word…All things were made by him…" Both references go back to the same point in time — the beginning of God's creative activity relative to "the heavens and the earth."

The first five verses of Genesis parallel the first five verses of John's gospel. Then, beginning with verse six in the gospel account, though the parallel between the two books continues, John moves millenniums ahead and deals with events during his day, though he still continues to reference events of prior days.

The Gospel of Matthew, opening the New Testament after the manner in which man has arranged the order of the four gospels, immediately references the Old Testament after another fashion — "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (1:1).

And in Luke's gospel, the matter of Christ's genealogy is carried all the way back to Adam (3:23-38).

Thus, in this respect, the Old Testament leads into the New after *an inseparable fashion, regardless of which one of these three gospels is being referenced.*

The New Testament forms a continuation and completion of that which was begun in the old, and is in itself complete; *and BOTH TOGETHER constitute one continuous, complete revelation* which God gave to man over a period of about 1,500 years through some forty different Jewish writers, revealing His plans and purposes in relation to man, the heavens, the earth, and the universe at large.

> (Refer to the introduction in this book to see why John's gospel should be viewed as beginning the New Testament, *NOT* Matthew's gospel, even though Matthew can be seen forming a continuation of Old Testament revelation.
>
> Also, in this same respect, see Appendix V in this book.
>
> John, by its very subject and structure, *NOT* Matthew, forms the Genesis of the New Testament, as Genesis forms the John of the Old Testament. *And, IF the New Testament is to be correctly understood, THIS MUST be recognized.*)

Accordingly, one Testament (Old or New) *MUST be understood in the light of the other (Old or New), apart from precedence given to either.*

It is no more or no less valid to interpret the Old Testament in the light of the New as it is to interpret the New Testament in the light of the Old. One is to be interpreted *NOT ONLY in the light of itself (other parts of the same Testament) BUT in the light of the other as well* (the New in the light of the Old, or the Old in the light of the New).

Note the interpretive method which Scripture itself sets forth:

> "...not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (I Cor. 2:13b).

One part of the Word (at any place in the Old or New Testaments) is to be compared with and interpreted in the light of other parts of the Word (at any of the numerous, corresponding places in the Old or New Testaments), under the leadership of the indwelling Spirit.

Then, again, many of the distinctions which Christians often view between the Old and New Testaments simply do not exist.

A basis for calling the two parts of Scripture by these names could be derived from verses such as II Cor. 3:6, 14; but to see one Testament as Jewish and the other as Christian, as is often done, opens the door for all types of erroneous doctrines — something resultingly seen throughout Christendom.

The word "testament" is a translation of the Greek word for *covenant* (*diatheke*).

The word appears thirty-three times in the New Testament, and, in the KJV, it has been rendered "covenant" twenty times and "testament" the other thirteen (*cf.* Heb. 9:4, 15). Either translation is correct as long as one understands that "covenants" are in view, with "testament" being used as a synonym for "covenant."

BUT, confusion often arises at this point through the erroneous thought that the new covenant has been made with the Church.

Covenants though are *NOT* made with the Church. They *NEVER* have been, and they *NEVER* will be.

Since the call of Abraham 4,000 years ago, God, within His covenant relationship to mankind, concerns Himself with *ONE nation ALONE — the nation of Israel* (Rom. 9:4). The old covenant was made with the house of Israel during the days of Moses, and the new covenant will be made with the house of Israel when the One greater than Moses returns (Heb. 8:7ff; *cf.* Jer. 31:31ff).

In II Cor. 3:6, Paul refers to a ministry regarding the New Covenant, *which could ONLY have had to do with a ministry to Israel during the re-offer of the kingdom, during the time covered by the Book of Acts* (from 33 A.D. to about 62 A.D.).

(For information on the preceding, refer to Appx. VIII, "Ministers of the New Covenant," in the author's book, *Message in the Gospels, Acts, Epistles*.)

Christians today can be ministers of the new covenant *ONLY* in the sense that the shed blood of Christ is the blood of this covenant and the entire basis for any Christian's ministry has to do with this blood — *blood shed at Calvary, presently on the mercy seat in the Holy of Holies of the heavenly tabernacle* (Matt. 26:28; Heb. 9:14-22).

But the fact remains:

The new covenant has NOTHING to do with the Church. It has NOT been NOR will it ever be made with the Church! The new covenant will replace the old, and it will be made *with those in possession of the old, with the house of Israel.*

And, apart from an association with the new covenant *ONLY* through the shed blood of Christ, the Church has *NO more* to do with the new covenant than it did with the old.

Thus, when one talks about "New Testament doctrine," "New Testament theology," etc., misnomers are being used. As the two parts of Scripture *CANNOT* be separated into the Old Testament and the New Testament in this manner, there can be *NO* such thing as "New Testament doctrine" or "New Testament theology."

NOR can salvation through the shed blood of Christ be seen as introduced in Scripture in the four gospel accounts beginning the New Testament. Salvation through the shed blood of Christ *is NOT ONLY* seen different places in the Old Testament *BUT is* introduced in the opening two verses of Genesis (Rev. 13:8).

If this were NOT the case, NOT ONLY would the prototype for man's salvation have been established apart from death and shed blood — established in a non-efficacious manner — BUT the ruined earth itself could NOT have been redeemed (Rev. 5:1ff).

The foundations have been established in the Old Testament, *with ALL things developed in the New Testament built on these foundations.* And both Testaments together comprise *one continuous, complete revelation of ALL the various facets of the person and work of Christ.*

The WHOLE of Scripture is ONE inseparable revelation.

All Scripture Is Theopneustos

II Timothy 3:16 in the KJV reads,

> "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The words, "given by inspiration of God," are a translation of the one word in the Greek text, *theopneustos,* meaning "God-breathed." This is a compound word comprised of *Theos* ("God") and *pneuma* ("breath" in this particular usage [this is also the word used for "Spirit" in the N. T. — the Holy Spirit, man's spirit, and the use of spirit in general; also "wind" in John 3:8]).

That which is meant by and the implications of Scripture being God-breathed are given in a somewhat simple manner in Scripture, but one has to look at and compare related parts of both Testaments before he can really begin to see and understand that which is involved.

A person has to reference passages in both Testaments, studying passages from one in the light of passages from the other. He has to compare Scripture with Scripture, *i.e.,* he has to compare "spiritual things with spiritual."

Note first of all Heb. 4:12a:

> "The word of God is quick [*lit.,* 'alive'], and powerful, and sharper than any twoedged sword…"

Now, the question: Why is the Word of God "alive," "powerful," and "sharper than any twoedged sword"?

The answer: *Because of its origin.* The Word is "*theopneustos";* The Word is "God-breathed."

But, what does that mean? And why is the Word "alive" because of its origin?

This is where one has to go back to beginning points in the Old Testament and find the first mention in Scripture of God bringing a matter to pass through the use of His breath. This is necessary *NOT ONLY* because of the need to compare Scripture with Scripture *BUT ALSO* because of a principle of Biblical interpretation, called, "The First-Mention Principle."

This principle has to do with *unchangeableness,* and it centers around an unchangeable structure of the Word given by the unchangeable God.

Because of the inherent nature of the Word, the FIRST time a subject is mentioned in Scripture, a pattern, a mold is established at that point which remains UNCHANGED throughout the remainder of Scripture.

Remaining within this principle, the first time one finds *the breath of God* mentioned in Scripture is in Gen. 2:7, in connection with *life imparted to man;* and, consequently, *at this beginning point, this verse connects life with the breath of God after an unchangeable fashion.*

God formed and fashioned man from "the dust of the ground ['a lump of earth']," *but man was NOT created alive.* Life was subsequently imparted through God breathing into man's "nostrils the breath of life," resulting in man becoming "a living soul."

Thus, at this point in Scripture *the unchangeable connection between God's breath* and *life is ESTABLISHED and SET. ONLY God can produce life, and ANY TIME life in relation to man is produced beyond this point it MUST ALWAYS be through the ONE means set forth at the beginning, revealed in Gen. 2:7.*

The whole of the matter can be illustrated after a simple fashion from a later Old Testament passage, the vision of the valley of dry bones in Ezekiel chapter thirty-seven.

The bones are presented as lifeless, and the question is asked in verse three:

> "Son of man, can these bones live?"

Then note in verse five how life is to be effected:

> "Behold, I will cause breath to enter into you, and ye shall live."

And verse eight, revealing their condition following "sinews," "flesh," and "skin" covering them, but prior to God acting, states, "there was no breath in them."

Then there is a cry in verse nine for "breath" so that "these slain…may live." And the end of the matter is then given in verse ten:

> "…breath came into them, and they lived, and stood upon their feet, an exceeding great army."

(Ezekiel 37, in its entirety, outlines events *of a yet future day*. It has to do with that time when Israel's Messiah returns and *life* is restored to "the whole house of Israel," which includes both those alive at that time [those possessing natural life, but not spiritual life] and resurrected Old Testament saints [those possessing spiritual life, but not natural life] [Ex. 13:19; *cf.* Ezek. 36:24-28].

The remnant in the land today comprises only a small portion of "the whole house of Israel"; and

this remnant, in relation to God's breath [void of this breath], *can ONLY* be described after the same fashion as Jews anywhere else in the world today — *lifeless spiritually.*

Then, beyond that, the dead from the past dispensation *MUST* be resurrected and be included [Scripture presents "the whole house of Israel" being dead throughout *an entire two-day period — an entire 2,000 years* — (John 11:6, 7, 43, 44)].

"The whole house of Israel" is pictured today *after ONE fashion in Scripture — very dry bones, WITHOUT breath. BUT, they will one day live!*

When?

> *"After two days [after 2,000 years]* will he revive us: *in the third day [in the third 1,000-year period, the Messianic Era]* he will raise us up, and we shall live in his sight" [Hosea 6:2].)
>
> (For additional information on Ezek. 37, refer to the author's article, "The Whole House of Israel.")

Thus, there is the information from the Old Testament to show what is meant by the statement in II Tim. 3:16 ("All scripture is God-breathed…"), to show the connection between this verse and Heb. 4:12 ("For the word of God is alive…"), and to show the full implications involved by what is further stated about the whole of Scripture in both passages.

> (Note also Luke 8:55; James 2:26; Rev. 13:15.
>
> The word *pneuma* appears in each verse, referring to "life"; and the word should be understood as "breath" in these passages.)

Then there is the inseparable connection between "the Spirit" (the *Pneuma*) and "the Word":

> "For the prophecy [referring to written revelation (v. 20)] came not in old time by the will of man: but holy men [set apart men] of God spake as they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21).

The Word is "God-breathed," and thus "alive," *because of the Spirit's inseparable connection with the Word.* He is the One Who gave the Word *to* man, *through* man; and He is the One presently in the world to guide man "into all truth" *through the use of this Word* (John 16:13).

The *Pneuma* (Spirit/Breath) *is NOT ONLY* the One Who gave the Word after this fashion in past time, *BUT He is ALSO* the One Who effects man's regeneration after a similar fashion during the present time.

It is the present work *of the Pneuma* (Spirit/Breath) in man's regeneration which produces life (*there MUST be a breathing in* for man to pass "from death unto life" [*cf.* Gen. 1:2; 2:7; John 3:6-8; 5:24]).

And the *Pneuma* (Spirit/Breath) *NOT ONLY* produces this life (based on Christ's finished work at Calvary), *BUT* He presently indwells the one to whom He has imparted life in order to lead and guide that person into an understanding — from immaturity to maturity — of the God-breathed Word which He Himself previously imparted *to* man, *through* man.

Thus, *it is the breath of God* producing life in unregenerate man today, through the instrumentality of the Spirit, based on the Son's finished work. And *that new life* is nurtured and sustained by a continued work of the Spirit, through the use of that which is itself the breath of God, and, accordingly, *living.*

The Holy Spirit *uses ONLY that which is living* to nourish and nurture that which *has been made alive.* Spiritual growth from immaturity to maturity requires spiritual nourishment, which is derived from *ONLY one source.*

There's NO other way for spiritual growth to occur.

That's why pastor-teachers have been exhorted to "Preach the word," and that's why Christians have been exhorted to "Study" this same Word (II Tim. 2:15; 4:2).

A person's ability to function in the spiritual realm is inseparably connected with that person's knowledge of and ability to use the Word of God.

It's the WORD, the WORD, the WORD!

Christians have been given NOTHING else! NOR do they need anything else!

Faith Is… Through Faith… Without Faith

> "Now *faith is* the substance of things hoped for, the evidence of things not seen…
>
> *Through faith* we understand that the worlds ['ages'] were framed by the word of God, so that things which are seen were not made of things which do appear…
>
> But *without faith* it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:1, 3, 6).

When an unsaved person believes on the Lord Jesus Christ, the Spirit breathes *life* into that person, based on the finished work of God's Son at Calvary. *Breath* is imparted, and the person passes "from death unto life" (John 5:24, Eph. 2:1, 5). His spiritual nature is made alive, resulting in that individual possessing something which he, heretofore, didn't possess — *SPIRITUAL LIFE.*

This is wrought, in its entirety, through the work of the Spirit of God; and this new life is then to be fed and nurtured by the same Spirit through the use of that which is itself spiritual.

ALL is SPIRITUAL!

Consequently, *there is a spiritual life which requires spiritual sustenance, resulting in spiritual growth, and a spiritual walk.*

ALL of this is completely alien to the thinking of "the natural man ['the soulical man']," who is "dead in trespasses and sins" (Eph. 2:1). He *does NOT* have spiritual life. His experiences relative to "life" pertain *ONLY to the natural;* and, resultingly, "the things of the Spirit of God," having to do with *spiritual life,* are "foolishness unto him" (I Cor. 2:9-14).

Things having to do with this spiritual life are "spiritually discerned," and the natural man *has NO capacity* to comprehend these things, *for, spiritually, he is dead.*

There is *NO breath from God* within that person. He is as the bones in the valley in Ezekiel chapter thirty-seven — *very dry, WITHOUT breath.*

On the other hand, *the spiritual man,* having "passed from death unto life" through the impartation of *breath,* possesses the capacity to understand spiritual truth.

And the spiritual man, within his spiritual walk, is to act *in ONE realm ALONE.* He is to act in the realm of "faith." The interrelated realms of "sight," "man's wisdom," "the arm of flesh," etc. are all alien to the realm of "faith." *Faith* has to do with "the spiritual" man *ALONE*; *ALL else* has to do with "the natural" man.

"Faith" is simply *believing God.*

Acting or walking "by faith" is simply acting or walking *on the basis of that which God has said about a matter.*

> "...who hath believed our report?
> So then faith cometh by ['out of'] hearing, and hearing by ['through'] the word of God" (Rom. 10:16b, 17).

God has spoken, redeemed man within his spiritual capacity is to avail himself of that which God has stated, and he is then to act accordingly.

1) Faith Is

Hebrews 11:1 — "Now faith is..." — *is not* a definition

of faith. Rather the verse, continuing from the preceding chapter, provides that which *results* in the spiritual life from one's exercise of faith. And, as is evident from the verses leading into chapter eleven, this has to do particularly with things related *to the saving of the soul.*

The word "believe" in verse thirty-nine and the word "faith" in the next verse (11:1) are translations of the same word in the Greek text (*pistis*). Also note "faith" (*pistis*) in 10:38 (*ref.* NASB).

The thought from verses concluding chapter ten continues right on into chapter eleven, and this should be so understood as one begins reading in chapter eleven.

In Heb. 10:38, the "just [the redeemed]" person is to "live by faith." He *is to believe* God as he exercises "patience ['patient endurance']" under present trials and testings, knowing that a promised inheritance lies out ahead and knowing that one day ("yet a little while") "he that shall come will come" and will bring to pass that which has been promised (10:36, 37; *cf.* Heb. 6:12; James 1:2-4, 12).

If he (the "just" person who is presently believing God and acting on that basis) draws back from such a life, the Lord states, "my soul shall have no pleasure in him."

That is, if the person draws back (stops believing God and, resultingly, acts on the basis of non-belief, non-faith), God will not be pleased or delighted at all with that person.

God delights in an individual living in ONE realm ALONE, the realm of BELIEF, FAITH. God delights in an individual, by FAITH, fixing and keeping his attention centered on that which He Himself has revealed to be of utmost importance. God delights in an individual, by FAITH, keeping his eyes fixed on the revealed GOAL out ahead and moving toward that GOAL, the GOAL which God has revealed in His Word.

And *THAT'S EXACTLY* what is in view in these closing verses of Hebrews chapter ten, leading into chapter eleven.

Closing chapter ten, the writer states:

> "But we are not of them who draw back unto perdition [those ceasing to walk *by faith,* resulting in their own ruin (in relation to the matter at hand — the promised inheritance, the salvation to be revealed)]; but of them that believe [of those exercising *faith*] to the saving of the soul."

Those in the former group take their eyes off the goal, begin looking around; and *God has NO delight in them.*

Those in the latter group though *keep their eyes fixed on the goal, they DON'T begin looking back or to one side or the other; and God delights in them.*

One *is unfaithful* to the saving of the soul, and the other *is faithful* to the saving of the soul.

That's the backdrop for Hebrews chapter eleven; and when one begins at the first verse, he *MUST understand* that this chapter is simply a continuation of that which has preceded.

Verse one should be understood in the sense of:

> "Now believing God [*to the saving of the soul* (10:39)] is the substance of things hoped for, the evidence of things not seen."

"Substance" is the translation of the Greek word *huposta-sis.* This is a compound word, comprised of *hupo* ("under") and *stasis* ("to stand"). The word thus, in its literal sense, means, "to stand under." In this respect, it is used in the sense of "a foundation," that which stands under and supports the structure above.

Believing God (with particular reference to the saving of the soul) is *that which stands under ALL else. Believing God is that which forms the foundation.*

In this respect, *believing God* and *the foundation of matters at hand are, in reality, one and the same.*

Thus, *apart from such belief*, the structure above will have *NO* foundation below. If the structure ever existed in the first place (note those who draw back [10:38, 39]), it can *ONLY* collapse; and if it never existed at all, a building process *CANNOT* occur.

Some English translations or word studies will use terms such as "firm confidence" or "assurance" in an effort to convey the meaning of *hupostasis*. These are good and well, but they are only efforts of translators to convey into English that which is set forth in the Greek text as *a firmly fixed foundation upon which ALL MUST be built, IF it is to be built*.

In the preceding respect, believing God to the saving of the soul is the firm confidence (the unshakable foundation) "of things hoped for, the evidence [a 'bringing to light' so that we have *proof*] of things not seen."

Believing God is the firm confidence of one day realizing the hope set before us (*cf.* Titus 1:2; 2:12, 13; 3:7; Heb. 3:6; 6:12-20); and believing God brings to light all the things which God has promised after such a fashion that we have proof. *He has promised these things in the God-breathed Word, and His Word fails not.*

2) Through Faith

"Through faith we understand…" That is to say, "Through believing that which God has revealed in His Word, we understand…"

This could apply to any realm in which God has spoken, but the text has to do with *God's design of the ages and that which He has purposed for man within the framework of these ages.*

Through believing God we understand "that the worlds [Gk., *aionas,* 'ages'] were framed [established in an orderly arrangement and manner] by the word of God…" The reference would be back to the opening verses of this book.

God has appointed His Son "heir of all things." And it was through the work of His Son within the framework of the ages that God, in the beginning, "made the worlds ['made the ages']" (Heb. 1:2).

God is a God of *order.* All of the ages — encompassing all time (past, present, and future) — have been placed in *an orderly arrangement,* and this was done *in the beginning.*

NOT ONLY is this the case, *BUT* the Divine design surrounding this orderly arrangement *centers around the work of God's Son within the framework of these ages.*

And a knowledge of this fact, at the very outset, will tell one what the Book of Hebrews is about. Immediately preceding seven Messianic quotations, the book begins by calling attention to the Son's coming heirship within the framework of the ages which God has established (1:2-13).

Then after dealing with Christians through two major warnings relative to that future day when "the heir of all things" will bring "many sons unto glory" with Him, as these sons realize "so great salvation" (chs. 2-4), the writer refers to Christ being made a Priest "after the order of Melchizedek" (5:6ff), a quotation from Psalm 110 (v. 4), a Messianic Psalm:

> "Thou art a priest forever [*lit.,* 'with respect to the age' (one age)] after the order of Melchizedek."

And Christ being made a Priest *after this order* is specifically stated to be something reserved for a time encompassed by *one of the ages* within the framework of all the ages referred to in Heb. 1:2; 11:3.

Thus, within this framework, Heb. 11:3 should *NOT ONLY* be understood in the light of the preceding verse *BUT ALSO* in the light of Heb. 5:6ff. The "age" referred to in Heb. 5:6 can, *contextually,* only be the Messianic Era, the age in which the Son will be manifested as "heir of all things," that future

time when He will bring "many sons unto glory" with Him (1:2; 2:10).

THIS is what the book is about; and *THIS MUST* be recognized as one moves throughout the book, else he will find himself lost in a sea of misinterpretation.

Then note the latter part of Heb. 11:3: "…so that things which are seen were not made of things which do appear."

Again, *remain within the context* for a correct understanding of that which has been stated.

The context (10:38ff) has to do with the saving of the soul, the hope set before us, and the ages placed in an orderly arrangement by God.

And the emphasis, contextually, is on *ONE particular age within these ages — THAT age when Christ will exercise the Melchizedek priesthood, the Messianic Era.*

The "things which are seen" and the "things which do appear," contextually, *CANNOT* refer to the origin of "the heavens and the earth."

The reference is *NOT* back to Gen. 1:1ff, though we do, as well, understand, "by faith," that which is stated concerning God's creative activity. Rather, the reference is to existing conditions seen "by sight" ("things which are seen") during the present age, which are set in contrast to the things which redeemed man has been allowed to see "by faith" ("things which do appear") relative to God's Divine design within the framework of His arrangement of the ages.

And, again, *the emphasis in the realm of faith would be on ONE particular age within these ages, the Messianic Era* (the things hoped for, yet unseen [though seen by faith], in v. 1).

The latter part of verse three should be understood in the sense of:

> "…so that the things which are seen [things which one sees by sight in the world today (part of the disorder which exists)] were not made of things which do appear [did not

emanate out of that which can be seen by faith (God's orderly arrangement, as seen in Scripture)]."

> (To properly understand and distinguish between these two parts of v. 3, note the context of "things not seen" in v. 1, which would be the opposite of "things which are seen" in v. 3 — the former "by faith," the latter by "sight.")

The word *ginomai* ("to become," "happen," "take place," referring to something with a definite beginning and possible ending) appears in a perfect tense in the Greek text in the latter part of this verse (translated, with a negative, "were not made" [KJV]).

The perfect tense refers to action completed in the past and existing during present time in a finished state. *Ginomai* in verse three refers to God's past action in arranging the ages in an orderly fashion — action completed at that time and presently existing in a finished state.

Thus, in this sense, there is a present aspect to the matter of God's orderly arrangement of the ages. But the verse states specifically that though there is a present aspect, the present disorderly condition all about us, which one can see and experience, is separate and distinct from the orderly condition which God has decreed (past) will shortly exist (future).

This orderly condition is what Christians can presently see through simply *believing God, exercising faith.* They can see that which God has decreed, established, and promised in the past through His orderly structure of the ages. Then they can view the present and future within this same framework, believing God and conducting their present pilgrim walk accordingly.

3) Without Faith

Apart from faith — apart from believing God — it is im-

possible to please Him. And that would be self-explanatory. God has spoken, and He expects the one to whom He has spoken to believe that which He has stated.

If a man believes (exercises faith), then God is pleased. However, *if a man doesn't believe (doesn't exercise faith), then the opposite is true. God is displeased.* The matter is that simple.

The same thought can be seen a few verses earlier in Heb. 10:38. The "just" person is to live by faith. If though he departs from such a life, the Lord states, "my soul shall have no pleasure in him."

The context in verse thirty-eight has to do with faith relative to a promised inheritance at the time of Christ's return (vv. 36-39), and Heb. 11:6 is no different. In this verse the one coming to God *by faith* "must believe that he is, and that he is a rewarder of them that diligently seek him."

Believing that God "is" would take one back to God's statement to Moses in Ex. 3:14. God, revealing Himself to Moses, simply identified Himself as "I Am."

And the verb used in the Greek text of Heb. 11:6 would be a Greek equivalent. It is simply a verb of being (*eimi*), incorporating no beginning or end (as distinguished from *ginomai* [having a beginning, possible end] used back in v. 3).

This is the same verb used in John 1:1, 2, translated "was": "In the beginning was the Word…" That is, the Word existed without reference to a beginning or an end at that point in time when "the heavens and the earth" were brought into existence.

(The same Greek verb was also used by Christ when He identified Himself to the "band of men and officers from the chief priests and Pharisees" in John 18:5-8.

The identifying words, "I am he," should literally read, "I Am" — a clear declaration of His deity, identifying Himself with the God of the Old Testament.)

Believing that God "is" is simply believing in His eternal, unchangeable existence as set forth in the Word. He always has existed in this manner, and He always will exist in this manner.

"In the beginning God…" And God expects man to believe that He "is" *on ONE basis alone — the revelation of Himself in His Word* (*cf.* Gen. 1:1; Ps. 14:1; Heb. 13:8).

Then God expects man to believe that He is "a rewarder of them that diligently seek him" on the basis of the same revelation.

God offers rewards for faithfulness, and *He expects man to believe that this is the case on the simple basis of the fact that He has so stated.*

Man though often sees things in a somewhat different respect, disdaining the teaching of rewards and compensation for faithfulness.

But *NOT* so with God and His Word. To the contrary, Scripture deals with *faith in relation to rewards and compensation. This, textually, is what is being believed in an exercise of faith.*

And *the highest of all rewards* is that with which the context is concerned — *the reception of the promised inheritance at the time of Christ's return.*

And that is really the thought which carries over into the text (note the inheritance mentioned in connection with Noah and Abraham in the succeeding two verses [vv. 7, 8]). Then the whole of chapter eleven continues and ends with this same subject — *receiving that which has been promised* (*cf.* 10:36; 11:9, 13, 26, 39).

Concluding Remarks:

The beginning points and prerequisites for coming into an understanding of the Word are very simple:

A person *MUST see the Word for what it is* — the God-breathed Word which *NOT ONLY* reveals God's plans and

purposes within the framework of the ages *BUT* that which is *ALSO* able to build a person up and give him an inheritance within the one age toward which all things move — the coming Messianic Era (Acts 20:32).

Then, in order for the latter to occur, *a person MUST believe God and govern his life accordingly.*

And to do this he *MUST* begin at the point of finding out what God has stated, for "faith cometh by ['out of'] hearing, and hearing by ['through'] the word of God" (Rom. 10:17).

And there *is NO limit to the heights* a person can rise in the realm of faith, for there *is NO limit to the depths* of God's revelation to man.

The latter is inexhaustible, and the former MUST be as well.

2

The Septenary Arrangement of Scripture

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

"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) Reference back to God's work and subsequent rest during the seven days of Genesis chapters one and two (Heb. 4:4).

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 one understands these opening verses 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 one fails to understand these opening verses 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 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 continued in the opening chapter of II Peter (*ref.* section on II Peter, pp. 43ff).

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 Appendix I in this book, "Beginning, Heavens, Earth.")

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." 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 translation 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 sense?

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 pp. 35b, 36a 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

In this respect, 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 state of ruin (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, refer to Appendix I in this book, "Beginning, Heavens, Earth.")

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" of "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. 2:b 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 cre-

ations 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.*

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 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 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.

(To properly understand the preceding, along with the two following parts to this article, again refer to Appendix I 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 the Introduction and Appendix V in this 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 of this nature 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 refer, after different fashions, *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.

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 day* (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 (again, see appendix I in this book; also see the author's article, "Salvation Is of the Jews," second section, "The Loins of Abraham").

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.

It is as F. W. Grant stated years ago relative to the existing parallel between the creation and ruin of the earth and the subsequent creation and ruin of man:

> "The thought of a ruined condition of the earth succeeding its original creation…is…required by the typical view."

> (That is to say, the earth's creation, ruin, and subsequent restoration forms a type of [foreshadows] man's creation, ruin, and subsequent restoration.)

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 it 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).
> *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, 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

Beginning and Continuing

Skeletal Framework, Sinews, Flesh, Skin

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (Ezek. 37:1-6).

Ezekiel chapter thirty-seven has to do with the future restoration of "the whole house of Israel" following Christ's return at the end of the Tribulation (vv. 11-14).

"The whole house of Israel" will be comprised of both the *Jews who died in the faith during Old Testament days* (the dead [resurrected] return with the living [Ex. 13:19]) and *Jews living at the time Christ returns* (saved through His personal appearance, at which time, through the use of the Old Testament Scriptures, He will reveal Himself to the nation [*cf.* Luke 24:16, 25-31]).

Apart from viewing the bones *as very dry and lifeless,* events in Ezekiel chapter thirty-seven *have NOTHING to do with events in the Middle East prior to the time of Christ's return (i.e., to the vast numbers of dry bones in the open valley being dealt with)*, for Israel *MUST* remain "dead" during *the ENTIRE two days (2,000 years) preceding that time and be raised ONLY on the third day (the third 1,000-year period).*

NOTHING can occur relative to these dry bones in the open valley UNTIL a SET time, a time previously SET by God!

That is to say, "breath" — the requirement for *life,* which comes only from God — *CANNOT* be imparted to the nation *UNTIL the third day* (*cf.* Hosea 5:15-6:2; Luke 24:21; John 11:6, 7, 25, 39-44).

The preceding has to do *with the primary interpretation* of Ezekiel chapter thirty-seven.

But all Scripture, along with a primary interpretation, will invariably *have secondary applications.* And it is within the realm *of secondary applications* that this third chapter will concern itself.

This chapter will center on basics surrounding the proper way and place to begin and continue a study of the Word of God.

And, insofar as its connection with Ezekiel chapter thirty-seven is concerned, it will have to do with *bones* (forming a skeletal framework), *that which covers the bones* (sinews [nerves, tendons], flesh, and skin), and *breath* (that which gives life).

The structure of the Word — *i.e.,* the entire layout of the Word, from beginning to end — can be likened unto the human anatomy after the preceding fashion. And using the human anatomy in similar respects is something which God does numerous places in Scripture to set forth spiritual truths.

Beginning in Genesis chapter two, Adam was put to sleep, God opened his side, and God removed that portion of Adam's body which He used to bring Eve into existence.

This foreshadowed Christ's death, His opened side, and the removal of the elements from Christ's body (*blood and water),* which God would use to bring Christ's bride into existence (*cf.* John 19:33, 34; Eph. 5:30; Col. 1:18).

Or, in the text from Ezekiel chapter thirty-seven, the human anatomy is used to describe how God will one day bring about the restoration of "the whole house of Israel."

And in the New Testament, the relationship of Christ to the Church is depicted as the relationship of the Head to the body, with individual Christians likened to different parts of the body, possessing different functions (I Cor. 12:12ff; Eph. 5:22-30).

Then, in a matter closely aligned with the present study, growth in the spiritual realm is likened to growth in the physical realm (I Cor. 3:1-3; I Peter 2:1, 2).

But the preceding, in a sense, is really neither here nor there, for there is a textual connection in Ezekiel chapter thirty-seven within this same realm relative to the Word of God.

And this connection comes through the use of "breath" to bring about life, which takes one back to Gen. 2:7 (the first mention of "breath" in connection with *life*) and forward to II Tim. 3:16 (where Scripture is said to be "God-breathed" [which is what *Theopneustos* in this verse in the Greek text literally means; refer to the NIV, where the word is literally translated]).

And to further strengthen the whole thought, *note that God, ALWAYS lays foundations prior to building* (*cf.* Matt. 7:24-27; Heb. 6:1-6).

God builds ONLY ON previously-laid foundations. Thus, ALL Scripture, of necessity, has to be EITHER foundational OR built on previously existing foundations.

Then, transfer that same thought over into Ezekiel chapter thirty-seven. Using this chapter to illustrate the point, note that God doesn't begin *with the sinews, flesh, and skin.*

Rather, He begins *with the bones. The sinews, flesh, and skin are placed ON the bones after the same fashion that a structure is built ON its foundation.* And, in that respect, the bones — forming the skeletal framework — would be seen *as the foundation.*

The Bones

So, the question:

Where and How does one begin a study of the Word of God?

The question, in connection with the background material, is really self-answering.

Where and How did God begin when He revealed His Word to man?

God began, at the outset of His Word, *by setting forth a skeletal framework of the WHOLE panorama of that which He was about to reveal*; and His subsequent revelation would be the sinews, flesh, and skin to cover the bones forming the skeletal framework.

Or, to state the matter another way, God began, at the outset of His Word, *by laying a foundational structure, upon which the WHOLE framework of His revelation to man would subsequently be built.*

NOW, back to the question:

WHERE and HOW does one begin a study of the Word of God?

There's *only ONE place and ONE way to begin!*

A person MUST begin at the beginning. A person MUST begin where the foundation has been laid. A person MUST begin where the skeletal framework has been given.

In short, *a person MUST begin where God began.*

If one begins elsewhere, he will have *NOTHING* upon which to build the succeeding structure; he will have *NOTHING* upon which to attach the sinews, flesh, and skin.

And herein lies the very reason for the vast confusion which presently exists in theological circles today. Christians have failed to begin with the foundational structure.

They do NOT know and understand the structure of the Word, set forth at the beginning. And, as a consequence, *they have NO bones upon which to place the sinews, flesh, and skin; they have NO foundation upon which to build.*

IT SIMPLY CAN'T BE DONE THAT WAY!

A person DOESN'T *begin with the gospels* (except perhaps with John, which parallels Genesis [refer to the Introduction and Appendix V in this book]) or the Pauline, Hebrews, and general epistles.

THESE ARE NOT BEGINNING POINTS!

Rather, these parts of Scripture have to do with *the structure being built upon the foundation.* These parts of Scripture have to do with *the sinews, flesh, and skin being placed on the bones.*

The beginning point was given through Moses. The foundational outline, the skeletal framework, was set forth at the very beginning, in the opening section of Genesis.

And it is *HERE* that one *MUST* begin if he is to begin aright. He *MUST* understand the foundational beginning of the matter *FIRST* if he is to properly understand that which is subsequently built upon the foundation.

(To further complicate matters in Christendom as it exists in the world today, many Bible teachers [probably most],

when dealing with the first chapter of Genesis, teach that this chapter has to do *with creation alone.* Such a teaching though destroys the septenary structure and foundational aspects of Scripture at the outset.

Suffice it to say, understanding Gen. 1:1-2:3 *ANY way other than Creation, Ruin, Restoration, and Rest* — showing a septenary structure and providing a foundation for all which follows — *is NOT possible IF Scripture is allowed to interpret itself through comparing Scripture with Scripture* [refer to Chapter II in this book].)

1) Genesis 1:1-2:3

Genesis is the book of beginnings, and the opening thirty-four verses (1:1-2:3) contain the skeletal outline for the whole of Scripture which follows.

These opening verses cover the whole panorama of Scripture, from beginning to end; and *IF one understands the foundational outline FIRST,* he will be in a position to place *ALL* which follows within a proper perspective in relation to the foundational structure.

That would be to say, *IF one views the bones which form the skeletal framework after the correct fashion FIRST,* he will be in a position to clothe this framework with *ALL* the sinews, flesh, and skin which follow, placing them in their proper positions upon the bones.

HOWEVER, IF one DOESN'T see and understand the skeletal framework FIRST, he will be in *NO position* to properly handle that which follows. He *will NOT have* utilized the God-provided beginning point of reference, which *can ONLY negatively* affect his knowledge and understanding *of HOW ALL subsequent Scripture fits together.*

He will likely see numerous disconnected verses or disconnected sections of Scripture, *for he will NOT have begun with and understood that which would have allowed him to properly relate these verses or sections to the whole of Scripture.*

Thus, *TWO things* could be said about the beginning point in Scripture:

> *1) A person MUST begin where God began.*
>
> *2) And a person MUST, aside from beginning where God began, understand aright that which God has revealed in these opening verses, allowing that individual to subsequently build ON the foundation IN a proper manner.*

From a Biblical standpoint, NOTHING is more important than these two prerequisites in Biblical study.

Genesis 1:1-2:3 begins with a simple statement concerning God's creation of the heavens and the earth (1:1).

Then disorder is seen entering where only perfect order had previously existed (1:2a).

The reason for this disorder is revealed elsewhere in Scripture. Satan, God's appointed ruler over the earth, sought to elevate his throne and be "like the most High" (Isa. 14:12-17). And, as a result, his kingdom — the province over which he ruled, *i.e.,* the earth (Ezek. 28:14-16) — was reduced to a ruin.

In the words of Scripture:

> "And the earth was ['But the earth became'] without form, and void; and darkness was ['became'] upon the face of the deep…" (Gen. 1:2a).
>
> (Or, if the words "And the earth was" [KJV, et al.] are retained, this would show the ruined condition of the heavens and the earth *at the TIME of the RESTORATION*.
>
> Translating the verb *hayah* as became, "And the earth became," takes one back *to the TIME of the RUIN*.
>
> Refer to Chapter II in this book, pp. 35b, 36a.)

This ruin occurred over 6,000 years ago, during a dateless past. And the restoration of this ruin occurred about 6,000 years ago, when God began counting "time."

And a dateless past, preceding about 6,000 years since the restoration, is really all man can know about "time" concerning that which is revealed in Gen. 1:1, 2a. Things revealed in these verses could have occurred over aeons of time or they could have occurred over a relatively short period within one aeon. We're simply not told.

The latter part of verse two is where God begins to count "time" insofar as the revelation of Himself, His plans, and His purposes are concerned.

The movement of the Spirit of God upon the face of the waters, covering the ruined creation below, marks the beginning point of a six-day period which God used to restore the ruined material creation and create animal life (1:2b-25).

Then, at the end of His work on the sixth day, God created man (1:26ff).

And on the seventh day God rested from all His work (2:1-3).

The preceding is the skeletal framework upon which *ALL* subsequent Scripture rests. The six and seven days foreshadow six and seven thousand years of time (II Peter 3:3-8; *cf.* Matt. 17:1ff; II Peter 1:15-18); and, with very few exceptions, the whole of Scripture concerns itself with events during these 7,000 years.

Scripture reveals events *preceding* the 7,000 years (*e.g.,* Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:11ff) or events following the 7,000 years (*e.g.,* II Peter 3:10-13; Rev. 21, 22) *ONLY* to an extent which would allow man to properly understand and place events in their proper perspective within the framework of that revealed to occur *during* the 7,000 years.

As God worked six days to restore the ruined material creation and create animal life and man in Gen. 1:2b-28, He is presently working six days — 6,000 years — to restore two present ruined creations (ruined man, and the material creation under a curse).

And at the end of His restorative (and creative) work in Genesis, taking six days, God rested on the seventh day.

And He is going to do *EXACTLY* the same thing at the end of His restorative work in the present restoration. At the end of six days — at the end of 6,000 years — He is going to rest for one day once again. That is, He is going to rest for 1,000 years, the earth's coming Messianic Era.

Thus, events outlining God's activity within the six and seven days in Gen. 1:2b-2:3 are fraught with symbolism and meaning.

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

And this framework *is COMPLETE* within these first thirty-four verses. *NOTHING* superfluous has been given. *ALL is by Divine design.*

Thus, Gen. 1:1-2:3 provides the skeletal foundation upon which *ALL* subsequent Scripture rests, given at the very outset of God's revelation to man. And a person reading this revelation *MUST either ATTACH the sinews, flesh, and skin (ALL subsequent revelation) to these bones (Gen. 1:1-2:3) or LACK for a foundation upon which to build, for God has provided NO other.*

(Again, for a more detailed exposition of Gen. 1:1-2:3 — allowing one to see *HOW* the remainder of Scripture *MUST* relate to this opening section of Genesis — refer back to Chapter II of this book.)

2) From Moses to John

Scripture can be properly divided into seven parts, each forming a complete section of Scripture:

1) Genesis 1:1, 2a.
2) Genesis 1:2b-2:3.
3) Genesis 2:4-11:25.

4) The remainder of the Old Testament and the gospel accounts in the New Testament.

5) The Book of Acts through Revelation chapter nineteen.

6) Revelation 20:1-10.

7) Revelation 20:11-22:21.

The first and second divisions, as has been demonstrated, cover the skeletal framework upon which the remainder rests.

The third division covers the first 2,000 years of human history extending from Adam to Abraham.

The fourth division begins with Abraham and covers the next 2,000 years of human history, wherein God called one man out from Ur of the Chaldees to be the channel through which He, from that point forward, would deal with mankind at large.

This fourth division actually ends with the establishment of the Messianic Kingdom, at the conclusion of Daniel's Seventy-Week prophecy (Dan. 9:24-27) — a prophecy forming the concluding 490 years of this 2,000-year period.

But God stopped the clock marking "time" in this prophecy seven years short of completion — at the "time" of Christ's death, being "cut off," in Daniel's prophecy (v. 26) — and began an entirely new 2,000-year dispensation.

The fifth division begins with the descent of the Holy Spirit on the day of Pentecost in 33 A.D., in Acts chapter two, and covers the next 2,000 years (forming the dispensation which began following the fulfillment of sixty-nine weeks [483 years] in Daniel's prophecy).

Israel was set aside, the Church was called into existence, and during this time the Spirit of God is taking 2,000 years to call out a bride for God's Son (in the antitype of that seen in Genesis chapter twenty-four).

Following the Spirit procuring a bride for God's Son, the Church will be removed, God will resume His national dealings with Israel, and the last seven years of the previous dispensation will be brought to pass.

This period is referred to in Scripture as "the time of Jacob's trouble" (Jer. 30:7), and these final seven years of the past dispensation will complete man's 6000-year day, allowing the Messianic Era to be ushered in, *as seen in Daniel's Seventy-Week prophecy.*

> (Again, refer to appendix I in this book, "Beginning, Heavens, Earth," for a proper understanding of "time" in relation to the fulfillment of Daniel's Seventy-Week prophecy and the establishment of the Messianic Kingdom.)

The sixth division begins with Messiah's return following the completion of the full 490 years in Daniel's prophecy and covers the next 1,000 years of human history. This will be the long awaited Messianic Era (Rev. 20:1-6), to be immediately followed by certain revealed events (Rev. 20:7-10).

Then *the seventh division* has to do with the eternal ages which will follow not only the Messianic Era but the revealed events occurring at the end of this era (Rev. 20:11-22:21).

Now, to illustrate how *LATER* revelation is inseparably connected with *EARLIER* revelation and how *ANY* revelation subsequent to Gen. 1:1-2:3 *MUST* be inseparably connected with these opening verses of Genesis, note the thousand years mentioned six times in Rev. 20:1-7.

This is *NOT the FIRST time* that the thousand years have been mentioned in Scripture. Quite the contrary! *Instead, it is the LAST time.*

The FIRST mention of the thousand years in Scripture is in the skeletal framework set forth at the beginning, in Gen. 2:1-3. This 1,000-year period comprises the seventh mil-

lennium, foreshadowed by the seventh day in the opening verses of Genesis.

Thus, Gen. 2:1-3 provides the FOUNDATION for a practically limitless number of places that the thousand years in Rev. 20:1-7 are referenced throughout ALL subsequent Scripture (*ref.* Chapter II in this book).

These thousand years are the point in "time" toward which *EVERYTHING moves, with their REPEATED mention being a very NATURAL and NECESSARY part of Scripture.*

For example, the Sabbath given to Israel was a "sign" concerning *this coming millennial day* (Ex. 31:13-17). Every time Israel kept the Sabbath, at the end of six days of work, they were acknowledging that which God had set forth in the foundational framework at the very beginning (vv. 15-17). They were acknowledging that God was going to work six days in the latter restoration and then rest on the seventh day, *EXACTLY* as He did in the former.

> (This septenary pattern, with *EVERYTHING* moving toward a concluding restoration and rest on the seventh day, on a concluding 1,000-year period, was set *PERFECT* in the beginning. And the latter restoration and rest *MUST* follow the former restoration and rest *in EXACT detail, in EVERY respect.*
>
> The thousand years in Rev. 20:1-7 [which follow 6,000 years of work] carry *EXACTLY* the same relationship to Gen. 2:1-3 as the Sabbath given to Israel [which followed six days of work] carried to these verses:
>
> > "There remaineth therefore a rest to [*lit.,* 'a Sabbath rest for'] the people of God" [Heb. 4:9; *cf.* v. 4].)

Reference is made to part or all of the six and seven days different places in Scripture, referring to 6,000 and 7,000 years, drawing from Gen. 1:2b-2:3 (*cf.* Num. 19:11-19; II Sam. 1:1, 2; Hosea 5:15-6:2; Jonah 1:17; Matt. 16:28-17:5; John 1:29, 35, 43, 2:1; 11:6, 7).

Then, beyond that, events surrounding the coming Messianic Era — events occurring during the seventh day, the seventh 1,000-year period — are mentioned time and again throughout Scripture (*e.g.,* Isa. 2:1-5; 4:1-6; 14:1-8; Jer. 30:1-9; 31:31-33; Ezek. 36:24-28; 37:1ff; Matt. 24:30, 31; Acts 15:14-18; Rom. 11:25, 26).

It will be *in THAT day* that God will restore Israel to her rightful place among the nations (Gen. 25:1ff).

It will be *in THAT day* that the blessings of Gen. 12:2, 3 will be realized in their fullness by both Israel and the nations.

It will be *in THAT day* that Christ will exercise the Melchizedek priesthood, blessing the descendants of Abraham, both heavenly and earthly (Gen. 14:18, 19).

It will be *in THAT day* that Christ and His co-heirs will rule the earth from a heavenly realm in the stead of Satan and his angels (*cf.* Rev. 2:26, 27; 4:10, 11; 5:8-10; 11:15).

It will be *in THAT day* that the seed of Abraham, both heavenly and earthly, will "possess the gate of his enemies" (*i.e.,* exercise regal power and authority over [Gen. 22:17, 18]).

And on and on one could go with that which God has revealed in His Word about *THAT coming seventh day*.

It is all as Nathaniel West said over one hundred years ago in his book, *The Thousand Years in Both Testaments*:

> "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 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…if 'the thousand years' are not in Moses, the Psalms, and the Prophets, they have no right to be in John."

Accordingly, any study of the thousand years CANNOT possibly begin with that which God has revealed in Rev. 20:1-7!

Rather, a study of this nature *MUST,* of necessity, begin with that which God has revealed in Gen. 2:1-3.

Revelation 20:1-7 forms the capstone to the matter. This section of Scripture covers *in very brief form* that which the prophets have previously covered *in great detail.*

And only the simple statement needs to be made at this concluding point, for all the details have already been given.

The whole matter is really that simple if one remains within the scope of the manner in which God has structured His revelation to man, as revealed at the beginning.

Sinews, Flesh, Skin

Once God had set forth the skeletal structure of Scripture at the beginning, He then began to place upon the structure that which could only be considered *FOUNDATIONAL itself: an initial placement of sinews, flesh, and skin.*

And, in this respect, the importance of seeing and understanding the proper relationship of *the section which immediately follows to the preceding skeletal structure CANNOT be overemphasized.*

God began to build upon the structure, and that which He set forth at the beginning forms UNCHANGEABLE patterns, molds.

And ALL subsequent Scripture MUST NOT ONLY attach itself in a natural manner after some fashion to the skeletal structure BUT it MUST ALSO be in perfect accord with ALL subsequent foundational material.

Some have sought to see within the first eleven chapters of Genesis all the major Biblical doctrines throughout Scripture set forth in foundational form; and that may very well be true, though the issue will not be pressed.

Rather, that which will be pressed *is the importance of that which is set forth at the beginning. NOT ONLY is UNCHANGE-*

ABLE, FOUNDATIONAL material given — material which one MUST understand to properly understand subsequent Scripture — BUT that which is UPPERMOST in God's thoughts can be seen in these verses as well.

That is, *IF* man wants to see that which God considers to be *of PRIMARY importance, he will find it at the OUTSET of God's revelation to man. And the IMPORTANCE of knowing and understanding this fact is very simple:*

> *That which is UNCHANGEABLY SET as UPPERMOST in God's mind at the beginning can ONLY REMAIN UPPERMOST in His mind throughout the remainder of Scripture.*

The preceding is *NOT* to say that God's revelation to man in Gen. 2:4-11:25, covering the first 2,000 years of human history, is more important than His revelation following this point, covering subsequent history. One part of Scripture *CANNOT* be placed above another part in this respect.

The foundation is important, and the structure is important. A foundation by itself would be incomplete and of little value; and a structure *MUST* be built upon a foundation, else it would be unstable or it would collapse. *The foundation and structure TOGETHER form a stable, complete building.*

That which is being stated and emphasized has to do with the importance of understanding both the foundational structure and the initial foundational material built on the structure, for, apart from this, a stable building *CANNOT* be erected.

That is, *for a stable, well-built structure, one MUST have a building which has been erected on a solid foundation, after a careful fashion.*

1) Genesis 2:4-11:25

God began His revelation to man in the third section of Scripture (2:4ff) by showing how He had brought certain

things to pass from the first two sections (1:1, 2a and 1:2b-2:3). Everything in this third section (2:4-11:25) forms commentary material on that which preceded.

Verse four in chapter two is an overview of chapter one, verses five and six cover events occurring on the second and third days, verse seven covers events occurring on the sixth day, verses eight through fourteen cover events occurring on the third day, and verses fifteen through twenty-five cover events occurring on the sixth day (with v. 19 relating to events on both the fifth and sixth days).

And, *IF* a person wants *to see where God places an EMPHASIS very early in His revelation*, that person might note the space given to the formation of Eve and her relationship to Adam (2:18, 20-25). Details surrounding a portion of that which was revealed in Gen. 1:26-28 are given in this section, and *an UNCHANGEABLE pattern* is established.

The bride *of the first man, the first Adam,* was removed from his body. *She was formed from a PART of his body, NOT from ALL of his body.* And, once she had been formed, she was presented back to Adam *to NOT ONLY complete Adam BUT to reign as consort queen with him* (*cf.* 1:26-28; 2:18-22).

Thus will it be with the second Man, the last Adam, and His bride.

The bride will be removed from His body (the Church). *She will be formed from a PART of His body, NOT from ALL of His body.* And, once the bride has been formed, she will be presented back to the second Man, the last Adam, *to NOT ONLY complete the last Adam, Christ, BUT to reign as consort queen with Him* (*cf.* I Cor. 15:45, 47; Heb. 2:10; Rev. 2:26, 27; 3:21; 19:7, 8).

(Note the preceding in relation to the first recorded reference to Christ mentioning "the Church" during His earthly ministry, in Matt. 16:18.

Immediately preceding this reference, Jesus had asked His disciples, "Whom do men say that I the Son of man am?" [v. 13]. And following their response, He then addressed His disciples in a more direct manner:

> "But whom say ye that I ["the Son of man"] 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.
> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
> And I will give unto thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven'" [vv. 15-19].

Peter's statement [v. 16] — which Christ used to build on as He called attention to the Church, about to be brought into existence — is identical *to the stated purpose for sign*s during both the offer of the kingdom to Israel in the gospels and the re-offer of the kingdom to Israel in Acts [John 20:30, 31; *cf.* John 11:25-27; Acts 8:4-7, 35-38].

Signs were being manifested to bring about the Jewish people's belief that Jesus was "the Christ, the Son of God," the Messianic King Who would take the kingdom ruled by the incumbent messiah, God's son, Satan.

Thus, "signs" were directed *to the Jewish people and were inseparably related to the proffered kingdom.*

And, aside from their contextual usage, we can *KNOW THIS* about "signs," for *THIS* is the way that they were introduced 1,500 years earlier by Moses [Ex. 3:1-4:31], *forming a FOUNDATION on the subject which can ONLY remain UNCHANGED throughout ALL subsequent Scripture.*

This scene in Matt. 16:15-19 followed the Jewish people's rejection of signs and the proffered kingdom in Matt.12 and

the resulting parables in Matt. 13. It is all one lengthy, interconnected scene, anticipating Jesus' statement in Matt. 21:43 [the removal of the kingdom from Israel] and the subsequent calling of the Church into existence in Acts 2:1, 2 [to be the recipient of that which Israel had rejected].

> [Israel had rejected "*Jesus as the Christ, God's Son.*"
>
> "Christ" (a transliteration of the Greek word *Christos*) is the English equivalent of "Messiah" (a transliteration of the Hebrew word *Mashiach*), which means *"anointed one."*
>
> And *sonship* in this context implies *rulership*. "Sons" *ALONE rule or can rule in God's kingdom* (*e.g.*, all angels, fallen or unfallen, [many holding ruling positions, as Satan] *are sons of God because of their individual "creation."*)
>
> *Prophets, priests*, and *kings* were anointed in the O.T. Jesus, though "born King of the Jews" and rejected as their King, exercised only the office of "Prophet" during His earthly ministry. He will not exercise the offices of "Priest" and "King" until a time yet future.
>
> *BUT, at THAT future time, after He takes the sceptre, He will be the great King-Priest after the order of Melchizedek for 1,000 years, as He reigns from both David's throne on earth and His Own throne in the heavens (Luke 1:32, 33; Rev. 3:21)*].

Then, the complete statement relative to Christ building His Church in verses eighteen and nineteen are fraught with significance and meaning.

The Church was, it could ONLY be, built upon Christ, "the cornerstone," the "Stone…cut out of the mountain without hands" [Dan. 2:44, 45; Eph. 2:20].

BUT, Christ's statement about building His Church takes matters beyond the thought of the Church being built upon Himself to something very specific about His person and work.

In Matt. 16:18, there is a play on the Greek word for "rock," using masculine and feminine forms of the word [*Petros* and *Petra*]. The first part of the verse reads, "…thou art *Petros* [masculine form, referring to Peter]," and "upon

this *Petra* [feminine form, referring to Christ, *BUT* in a very specific respect] I will build my Church…"

And to distinguish between the meaning of *Petros* and *Petra*, picture a great rock cliff. *Petros* [referring to Peter] *would have to do with a stone dislodged from the cliff*, and *Petra* [referring to the Rock upon which Christ stated that He would build His Church] *would have to do with the whole rock cliff.*

> [Note the use of *Petra* in I Cor. 10:1ff. This word is used in this passage relative to "the spiritual Rock" which *ALL* of the Israelites who left Egypt under Moses drank from. And *THAT Rock* is specifically said to be "Christ."
>
> And in Luke 6:46-48, Christ, alluding to Himself, used *Petra* relative to the foundation upon which a house withstanding the storms was built].

And, as previously noted, the Church would not be built upon *Petra in a general respect BUT in a VERY specific respect*. *Petra*, unlike *Petros* [used of Peter] is articular in the Greek text, referring to a particular aspect, or aspects, of this Rock. Something specific is referenced about *Petra* through the use of the article before the word.

And both the text itself and the near and far context on both sides of the text leave *NO* room to either wonder about or question *WHAT* particular aspect of Christ's person and work is being referenced.

Note the opening, introductory reference to Peter — "… thou art *Petros*," allowing Christ to remain within the text having to do with Peter as He *THEN* went on to state that He would build His Church upon "this the *Petra*."

That would be to say — remaining within both the text and the context — the Church would be built upon "this the *Petra*" as seen in Peter's, in *Petros*,' previous identifying words, "Thou art the Christ, the Son of the living God" [v. 16].

The Church would be built *BY Christ*, *UPON Himself*, *with ONE central aspect* of Christ's person and work seen in the process. *That set forth by Peter's declaration would be central in*

ALL that Christ did in the process, which would *ONLY be NATURAL, for this has to do with the VERY REASON WHY the Church was about to be called into existence.*

[Note Paul's ministry in relation to Peter's statement in Matt. 16:13, which is the same as the stated reason for signs throughout the offer and re-offer of the kingdom to Israel in John 20:30, 31.

Paul, in the re-offer of the kingdom to Israel, proclaimed *EXACTLY* the same thing which Peter had stated, which was *EXACTLY* the same thing which Jesus, the Twelve, and the Seventy had previously proclaimed to Israel — that "Jesus is the Christ," that " Jesus is the Son of God" [Acts 9:20; 17:3].

Also note that the names "Jesus" and "Peter" (or the title, "Christ") are masculine; but the names "*Petra*" and "Church" [Gk. *ekklesia*] are feminine.

Though the Church is built upon Christ, the gender of the two words being used [*the "Church"* built upon *the "Petra,"* both feminine], *the emphasis, textually and contextually, again, could ONLY be back to Peter's, to Petros' declaration, "Thou art the Christ, the Son of the living God"*].

And the WHOLE of the preceding would be in COMPLETE keeping with the REASON that the Church was called into existence, climaxed by Christ's statement about "the keys of the kingdom of the heavens" being delivered to those comprising the Church [v. 19; referenced in a singular respect, "to you" (cf. Matt. 2:6)].

Then, the WHOLE of the preceding, as well, would be in SHARP contrast to what is seen throughout the Church today in relation to "the keys of the kingdom of the heavens," though in COMPLETE accord with where Scripture states that the Church would ultimately find itself in this respect, described in Rev. 3:17.

For information on the preceding two paragraphs, refer to the author's book, *Till the Whole Was Leavened*, and the author's article, "Binding and Loosing.")

Now, back to clothing the foundational, skeletal framework in Gen. 1:1-2:3.

Note what was done throughout Gen. 2:4-25.

Throughout this section God concerned Himself with placing foundational sinews, flesh, and skin on the skeletal structure previously revealed. And the foundational material set forth here *can NO more subsequently be changed than can the beginning skeletal structure itself. ALL later revelation MUST be in perfect accord with ALL earlier revelation, and vice versa.*

Then, chapter three reveals *UNCHANGEABLE foundational truths surrounding man's fall and subsequent redemption.*

The actions of the first Adam establish a pattern, a mold, for the actions of the last Adam; and God's actions surrounding redemption in this chapter form a pattern, a mold, for His actions surrounding man's redemption at any future point in time.

Adam found his bride, a part of his very being, in a fallen state; *and Adam was left without a choice as to his course of action.*

He *could NOT now* eat of the tree of life as God had previously commanded, for a part of his very being was in a fallen state (though the fall itself didn't actually occur until Adam, as the federal head, had eaten of the forbidden fruit [evident from the sequence of events in Gen. 3:6, 7]).

Following Eve partaking of the forbidden fruit, *Adam could ONLY cleave unto his wife, as God had also previously commanded, placing himself in a fallen state as a complete being; and this would be with a view to redemption, wherein the man, as a complete being, might one day eat of the tree of life.*

That would be to say that *Adam partook of sin to effect Eve's redemption, with a view to both one day being able to partake of the tree of life together and, together, fulfilling the purpose for their creation in the beginning* (2:9, 16, 24).

And the antitype, following the established type, is quite easy to see.

The last Adam found His bride in a fallen state and was made sin to effect her redemption, *with a view to EXACTLY the same thing set forth in the type — both one day partaking of the tree of life together and, together, fulfilling the purpose for man's creation in the beginning* (II Cor. 5:21; Rev. 2:7).

> (Partaking of the tree of life has to do with *the acquisition of wisdom and knowledge to rule and reign* [see the author's book, *Judgment Seat of Christ*, Chapter V].
>
> Christ Himself, being very God of very God, possesses such knowledge apart from partaking of the tree. But His bride in that day won't. However, as Christ partook of food following His resurrection, He will just as easily be able to partake of the tree of life with His bride should He so choose.)

Then basic, unchangeable truths surrounding God's redemption of man have been established in Genesis chapter three.

God, rejecting man's efforts to do anything about his fallen state (*i.e.,* man's efforts to replace the lost covering of Glory with a covering of fig leaves), slew one or more animals and clothed Adam and Eve (3:7, 21).

And this *FOREVER* sets forth salvation, restoration, *entirely through Divine intervention,* in perfect keeping with how God restored the ruined creation in Gen. 1:2b ff — *i.e., entirely through Divine intervention.*

Also in Genesis chapter three, *death and shed blood from chapter one are seen once again, but this time relative to man's salvation/restoration.* And, with death and shed blood *NOW* directly related to man's salvation/restoration, *MORE foundational material is placed on the skeletal structure.*

And beyond this one finds *MORE and MORE and MORE…*

(Death and shed blood are seen in Gen.1 in a somewhat indirect manner. The heavens and the earth could *NOT* have been redeemed apart from the death and shed blood of One particular individual, spoken of in Rev. 13:8.

This is made plain from that seen in Rev. 5, the future redemption of the heavens and the earth, *which MUST rest on the previously SET, UNCHANGEABLE foundation in Gen. 1.*)

ALL subsequent references to salvation, adding details to the structure, MUST be in complete accord with previous revelation, ALWAYS going back to and beginning with the opening verses of Genesis.

Beyond Genesis chapter three, very briefly, chapter four deals with Cain and Abel, setting forth foundational truths surrounding Israel and Christ.

Cain slays Abel; Israel, 4,000 years later, slays Christ. The blood of Abel cries out "from the ground," but the blood of Christ speaks "better things" than the blood of Abel (Gen. 4:10; Heb. 12:24).

Chapter five forms *a genealogical table covering the ten generations from Adam to Noah.*

Then, there *is the Flood* in chapters six through eight, *with a new beginning* following the Flood in chapter nine. And, in this new beginning, following the destruction of the nations of the earth, Shem, among Noah's three sons, is *the ONLY one revealed to have a God* (9:26).

This then forms the foundation for God's subsequent call of Abraham, a descendant of Shem, and the father of *the ONLY nation on earth which has a God* — the nation of Israel, through Shem, Abraham, Isaac, Jacob, and Jacob's twelve sons (*cf.* Ex. 3:6; Ps. 33:12; 72:18; 96:5).

All of the surrounding Gentile nations are without God, without hope, and can partake of blessings associated with Shem and his God *ONLY one way, spelled out in Genesis chapter nine — through dwelling in the tents of Shem* (Eph. 2:11-13).

The Gentile nations *MUST* go to Israel, the nation in possession of a God, the nation which brought forth the Messiah. This is fundamental and primary (*cf.* Gen. 12:2, 3; Jonah 2:9; John 4:22), and *the matter is SET forth in an UNCHANGEABLE fashion in the early chapters of Genesis.*

The whole of the matter set forth in Genesis chapters five through nine has to do with truths surrounding the past dispensation, the present dispensation, the end of the present dispensation, the coming Tribulation (which will comprise the last seven years of the past dispensation), the end of the age, and the Messianic Era.

And viewing these things in the light of Heb. 11:4-7, which draws from the overall type in Genesis chapters four through nine, that foreshadowed in the antitype, that which is centrally in view, is that period extending from Christ's crucifixion to His second coming.

Note the order in Heb. 11:4-7 — Abel (v. 4), Enoch (v. 5), and Noah (v. 7). These three and no more are listed in the ten-generation genealogy extending from Adam to Noah.

This order has to do with:

1) Salvation through shed blood (Abel).

2) The removal of a man from the earth, apart from death, preceding the Flood (Enoch).

3) A man remaining behind and being saved through the Flood (Noah).

And it is evident that these three things have to do with:

1) Man's salvation (dealt with in Gen. 1, 3, 4 at the beginning).

2) The removal of the Church preceding the Tribulation (dealt with in Gen. 5 at the beginning).

3) Israel being saved through the Tribulation (dealt with in Gen. 6-8 at the beginning).

(Note that "Enoch" foreshadows the "one new man" *in Christ,* which would encompass all Christians; and both "Noah" and his "house" are seen, together, foreshadowing "the house of Israel.")

And, beyond that, there is the matter of a new beginning in Genesis chapter nine, *with the SHEMITES* (saved through the Tribulation [while the Gentile nations of the earth suffer destruction]), as previously stated, being *the ONLY people having a God* (*cf.* Isa. 2:2, 3; 14:1; Eph. 2:12, 13).

Then chapters ten and eleven cover the same Tribulation period once again from a different perspective.

Babylon, with her first king, is introduced; and the Lord intervenes, as He will when Babylon reappears on the scene in the immediate future, with her last king.

Then, beyond God's dealings with the first Babylon, there is a new beginning with Abraham (*cf.* Heb. 11:8ff). *And this is EXACTLY what is about to happen yet future relative to Babylon on the one hand and the descendants of Abraham on the other.*

So, there it is in very brief form.

IF you want to know WHAT was UPPERMOST in the mind of God at the beginning, which could ONLY remain uppermost in His mind the remainder of the way, study Gen. 2:4-11:25.

This section of Scripture has to do *with Redemption, Christ, Israel, the Church, and the nations;* and the whole of the matter, as seen preceding this section (Gen. 1:1-2:3), *looks out TOWARD that SEVENTH day.*

2) Genesis 11:26ff

Beginning with the call of Abraham, Scripture centers on one man and his descendants. And in order to bring His plans and purposes surrounding man to pass, God set about, through Abraham, to do three things:

1) Give man the Word of God.
2) Bring forth the Messiah.
3) Bring forth a people (both heavenly and earthly) through which the nations of the earth would be blessed.

And revelation relating to events following this time (Gen. 11:26ff) is as revelation relating to events preceding this time (Gen. 1:1-2:3 and Gen. 2:4-11:25).

That which God revealed following Abraham's call *ONLY CONTINUES to add MORE sinews, flesh, and skin to the skeletal framework set forth at the beginning — CONTINUING to progressively clothe the skeletal framework, LITTLE, by LITTLE, by LITTLE…* (*cf.* Isa. 28:10, 13).

For example:

There's Melchizedek coming forth to bless Abraham, following the battle of the kings, forming the type (Gen. 14:1ff).

And, in the antitype, this sets forth events which will occur in the coming seventh day when Christ comes forth as the great King-Priest after the order of Melchizedek to bless the descendants of Abraham (both heavenly and earthly), following the battle of the kings (following the destruction of Gentile world power).

Then there's the destruction of Sodom, Gomorrah, and the cities of the plain (Gen. 18, 19), typifying, again, the coming destruction of Gentile world power. And there are numerous lessons within the overall type relative to Abraham and Lot, typifying matters surrounding spiritual and carnal Christians, both today and in that future day.

Or a person might look at the overall type encompassed in Genesis chapters twenty-one through twenty-five. Revelation in these chapters, in the antitype, covers once again events surrounding *Redemption, Christ, Israel, the Church, and the nations,* extending from Christ's birth to His second coming.

(*Ref.* the author's book, *Search for the Bride*, for a detailed exposition of Gen. 21-25, particularly Chapter 24.)

And that's the way it is. Scripture has been structured after a particular fashion, and it *MUST* be studied after the fashion in which it has been structured.

A person *MUST* begin where God began and continue after the manner in which God continued — with the foundation, then building upon the foundation, comparing Scripture with Scripture.

Remaining within a completely Biblical framework, THERE IS NO OTHER WAY TO PROPERLY STUDY SCRIPTURE!

Concluding Remarks:

In Ezek. 37:5ff, "breath" is connected with the whole man — *the bones, sinews, flesh, and skin;* and "knowledge" concerning the Lord is connected with seeing the whole man live, through the impartation of breath (v. 6).

And that is as it *MUST* be, for the whole of Scripture is *God-breathed* (*ref.* Chapter I in this book, pp. 5ff); and a proper study of the God-breathed Word — *seeing the whole man live* — provides *the ONLY Scriptural means* to acquire that seen in Ezek. 37:6 (*cf.* Rom. 10:17):

> "And I will lay sinews upon you, and I will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

4

Building on the Foundation

Absolute Necessity for Proper Building

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3).

Scripture begins in Genesis with:

The creation of "the heavens and the earth" (1:1).

The ruin of the creation (1:2a).

The restoration of the ruined creation and the creation of animals (1:2b-25).

The creation of man to rule the restored domain (1:26-31).

God then resting "from all his work" which he had "created and made" (2:1-3).

These opening verses of Genesis — thirty-four verses, 1:1-2:3 — *provide NOT ONLY one complete section of Scripture BUT ALSO the foundational structure upon which the WHOLE of ALL subsequent Scripture RESTS and MUST be understood.*

Consequently, these opening thirty-four verses are, they can *ONLY* be, fraught with significance and meaning.

(Background material for data about to be dealt with in this chapter can be found in Appendix I of this book, "Beginning, Heavens, Earth." An individual should be familiar with this material in order to properly understand the things in this chapter, centered around the opening thirty-four verses of Genesis.

And, as seen in the introduction and previous chapters of this book [also see Appendix V in this book], the opening verses in John's gospel [first sixty-two verses, 1:1-2:11] occupy *EXACTLY* the same position relative to introducing the N.T.)

There is a beginning point ("In beginning" [no article in the Heb. text, an indefinite beginning]) for God's creation of "the heavens and the earth." Then, at a subsequent time, there was a ruin of the heavens and the earth ("And the earth became without form and void, and darkness [became] on the face of the deep").

The entirety of the preceding, covering unrevealed time in one or more past ages, is stated in the opening one and one-half verses of Scripture. *NOTHING further is revealed about the matter at this point in Scripture, for Scripture is NOT about time or events occurring during this period.*

THEN, in later Scripture, *SOME detail, though VERY little*, is provided concerning events during this period. And the reason *is the SAME* as seen in the opening one and one-half verses of Genesis.

Scripture is simply NOT about this period or these events, though God has provided man with enough information so that he can make a proper connection of subsequent Scripture back to a beginning point.

The SUBJECT of Scripture is introduced beginning in Gen. 1:2b with the statement, "And the Spirit of God moved upon the face of the waters…" THIS is where God began counting "time," 7,000 years of time.

And, to further complete the picture, *VERY LITTLE, as well, is stated about "time" and "events" during the ages beyond the 7,000 years. And the reason is the SAME as the lack of revelation concerning "time" and "events" during the age (or, ages) preceding the 7,000 years. Scripture is simply NOT about "time" and "events" outside the 7,000 years.*

Restoration (6,000 Years), Rest (1,000 Years)

There is a creation (of "the heavens and the earth"), a ruin of the creation (both heavenly and earthly), a restoration

of the ruined creation (again, both heavenly and earthly), the creation of animals, the creation of man, and then rest .

God's work on all that He had "created and made," beginning with the restoration of the ruined creation, covered six days time (1:2b-31). Then God rested on a seventh day (2:1-3).

And to illustrate how these verses establish the foundation for the whole of Scripture, note events surrounding man's creation, his ruin, the time which God takes to restore man, and that which will occur following man's restoration.

As well, resulting from man's sin and ruin, the material creation, once again, became a ruin (Gen. 3:17-19; *cf.* Rom. 8:19-22; Rev. 5:1ff). And the time which God will take to, again, restore the material creation is the same as the time which He will take to restore man. And the succeeding results are the same as that which will occur following man's restoration.

The restoration of both man and the material creation are, of course, inseparably tied together, for restored man will occupy the position for which he was originally created in a restored heavens and on a restored earth, *EXACTLY* as seen at the time of his creation in Genesis chapter one.

ALL has NOT ONLY been UNCHANGEABLY SET at the very beginning BUT ALSO set forth at THIS time for ALL to see.

God took six days to restore the ruined material creation, including the creation of animals, then man (a ruin which had occurred because of the sin of the incumbent ruler, Satan [Isa. 14:12-17; Ezek. 28:14-19]).

And God, *in complete accord with the pattern which He Himself established at the very beginning*, is presently taking six days to restore the subsequent ruined creations — man, animals, and the material creation once again (all ruined because of the sin of the one created to take the sceptre, ruined because of man's sin [Gen. 3:1-7, 17, 18; Rom. 8:20]).

And then, *ALSO in COMPLETE accord with the PATTERN established at the beginning,* God's restoration will be followed by a seventh day, which will be a day of rest (Gen. 2:1-3; Heb. 4:4, 9).

Each day in the former restoration and rest *was twenty-four hours in length,* as seen by the expression "the evening and the morning" on each day (1:5, 8, 13, 19, 23, 31; 2:2, 3).

And each day in the latter restoration and rest (foreshadowed by the former) *is one thousand years in length* (Gen. 1:14-19; Matt. 17:1-5; II Peter 1:15-18; 3:5-8).

Just as God's past restorative and creative work (the ruined heavens and earth, animals, and man) took six days, His present and future restorative work (also the ruined heavens and earth, animals, and man) will take six days, though days comprised of 1,000 years each.

THEN, just as God rested for one twenty-four-hour day at the completion of His restoration and creative work in Genesis, He is going to rest for a one-thousand-year day at the completion of His subsequent restoration work.

Accordingly, *the WHOLE of the latter restoration and rest* is set forth in foundational form at the very beginning. The six days of work and one day of rest foreshadow six thousand years of work and one thousand years of rest.

And this covers *the WHOLE of God's revelation to man* (save for several brief glimpses of events either preceding or following the 7,000 years, given so man can properly understand and place events occurring during the 7,000 years within their proper perspective).

Thus, it is easy to see and understand *HOW ALL* Scripture following Gen. 1:1-2:3 *MUST* relate to this opening section of Scripture, *which forms the FOUNDATION.*

The WHOLE of Scripture, as this opening section, *covers events relating to RESTORATION and REST during six and seven days (six and seven thousand years).*

The latter is patterned after the former; and to properly understand the latter, one MUST have a proper understanding of the former.

A solid foundation MUST FIRST be laid (Gen. 1:1-2:3) before a stable superstructure can be built (Gen. 2:4ff). And ANY stable structure MUST ALWAYS rest on its previously-laid foundation.

God began His Word with particular events and structured these events after a particular fashion; and man, if he is to properly understand this Word, MUST BEGIN where God began and FOLLOW the structure which God established.

(*NOW*, with the preceding in mind — somewhat summarizing what has been said in previous chapters in this book, allowing an individual to properly understand the way Scripture is structured — perhaps something needs to be said at this point in the book about "time" and "eternity."

Scripture, as seen, deals with "time," with 7,000 years of "time." Scripture *does NOT* deal with what could be called "eternity," *i.e.*, with the endless ages beyond the 7,000 years.

IF that is true, and it is, then *WHY* do the words "eternal," "everlasting," and "forever" appear extensively in our different English translations of Scripture, particularly in the N.T.?

That's *WHAT* the next chapter in this book is about. This is also part and parcel with what can be found in Matt. 13:33.

For information on Matt. 13:33, refer to the author's book, *Till the Whole Was Leavened*.)

The "Why" of Error

To continue calling attention to previously covered material, God tells man in the opening two chapters of His revelation *what the WHOLE of His plans and purposes is about, with the remainder of Scripture simply adding all the various details to that set forth in skeletal form at the beginning.*

A skeletal form *of the WHOLE*, a foundation *for the WHOLE* of subsequent Scripture, is set forth at the beginning.

THEN, the remainder of Scripture — resting on the foundation — forms the sinews, flesh, and skin *to CLOTHE the skeletal form.*

And, YES, it really is THAT simple!

BUT, IF material comprising the foundation is ignored or improperly understood, *THEN, "simplicity CANNOT exist! One CAN NEVER properly relate material comprising the superstructure to its correct place of origin!*

This foundational material has been set forth at the beginning *for a REASON*; and Bible students, *should NOT ONLY know and understand THIS BUT know HOW to handle the matter in ALL their studies.*

In this respect, note again:

There MUST be a solid, stable foundation for a solid, stable superstructure to exist. And the superstructure MUST ALWAYS rest on its previously-laid foundation.

In the main though, within Christian circles over the years, *this has been ignored; and tragic consequences have followed. NOT ONLY* is there a multiplicity of doctrinal thought in numerous areas (some of it being quite dangerous) *BUT* there is a general lack of knowledge in these same areas.

Examples from several areas of Biblical doctrine would be sufficient to illustrate the point:

1) Soteriology

The word, "soteriology," comes from the Greek word, *soteria,* which means "salvation." The word is used in theology to refer to doctrinal teachings pertaining to salvation.

The Bible is a book of redemption (redemption past, present, and future); *and BASIC, UNCHANGEABLE teachings surrounding redemption are set forth in Scripture, at the very beginning, revealing a PURPOSE in view.*

In the first chapter of Genesis God sets forth *the UNCHANGEABLE manner* in which He, in His infinite knowledge and wisdom, restores a ruined creation.

There is a restorative work which follows a specific pattern, and the matter is accomplished entirely through Divine intervention. And within *this UNCHANGEABLE pattern* set forth at the very beginning, God reveals how any subsequent ruined creation would, of necessity, have to be restored.

It would have to be restored after a certain order, entirely through Divine intervention, over a specific period of time set forth in this first chapter.

Thus, to establish correct thinking relative to the fundamentals of salvation, one MUST begin in Genesis.

IF all those holding erroneous views *had begun* in Genesis chapter one and *understood and adhered* to that which God set forth at the very beginning concerning how a ruined creation is to be restored, *the numerous, erroneous views which man holds concerning salvation WOULDN'T exist. They COULDN'T exist.*

And, going to more specific thoughts concerning salvation, the preceding would equally apply *to NOT ONLY salvation during past time (the salvation of the spirit) BUT salvation during present and future time as well (the salvation of the soul).*

Within the structure of the foundational framework, the salvation of the spirit (the salvation which we presently possess) is realized at the very beginning of the six days, through that foreshadowed by events occurring on day one; but the salvation of the soul (a salvation occurring at the end of one's faith, or seen as the goal of one's faith [I Peter 1:1-9]) is an on-going process and is to be realized at the end of the six days, on the seventh day, through that foreshadowed by events occurring during days two through six.

In this respect, *the unchangeable basics* pertaining to salvation in relation *to the whole* of that which, in reality, is

the man himself (both spirit and soul) have been set forth at the very beginning of Scripture, in Gen. 1:1-2:3, with the redemption of the body, the adoption, inseparably connected with the salvation of the soul (Rom. 8:18-23).

And IF a person would understand salvation within its correct perspective, avoiding ALL error, he MUST begin in Genesis. HERE, and ONLY HERE, can a person see *the unchangeable foundation,* setting forth *the unchangeable basics, laid down at the very beginning.*

(Also, note something at this point, and note it well.

In the opening verses of Scripture, God worked six days in restoration and creation, then rested the seventh day. *ONLY one day, the FIRST day*, in that which is being foreshadowed, has to do with God's initial work regarding ruined man [which would be salvation by grace, a passing from death unto life]. *The subsequent FIVE days* have to do with God's continued work regarding ruined man, *all with a view to the SEVENTH day.*

And this same pattern *is EXACTLY* what can be found throughout the remainder of all Scripture. Very little space is given anywhere in Scripture to things relating to salvation by grace compared to space given to things relating to the subsequent on-going process of salvation. The former, of course, is necessary to bring about the latter; *BUT, God places the emphasis on the latter, NOT on the former.*

Scripture has been written to the saved, NOT to the unsaved; and Scripture has been structured accordingly.

It is man who has turned this whole matter around and sought to place the emphasis on salvation by grace, seeing salvation by grace taught at practically every turn in Scripture. And this is invariably done to the exclusion of, a doing away with, the subject actually taught, the on-going process of salvation, the salvation of the soul.

And needless to relate HOW this has NEGATIVELY affected sound Biblical studies.)

With the preceding in mind, we'll now deal in more detail with that regarding the restoration/salvation of man as seen throughout all six days in Genesis chapter one, with a view to a time of rest on the seventh day in chapter two.

a) Salvation of the Spirit

Hebrews 4:12 reveals a division being effected by the Word of God, between man's "soul and spirit." And, as previously seen, this is a teaching drawn from the very opening verses of Genesis.

The Spirit of God moves in Gen. 1:2b, and God speaks in Gen. 1:3, bringing light into existence. In relation to unsaved man, it is at this point that salvation is effected, with the man passing "from death unto life.".

Light was brought into existence where only darkness had previously existed. But God didn't do away with the darkness. Rather, He commanded the light to shine out of the darkness (*cf.* John 1:5; II Cor. 4:6) *THEN*, God made a division between the light and the darkness (v. 4).

Genesis 1:2b-4 records the initial act of the Triune Godhead in bringing about the restoration of the ruined material creation, an act in which the Father, the Son, and the Holy Spirit each participated (note that *NOTHING* can come into existence apart from the Son [John 1:3]).

In the antitype, within the framework of man's salvation experience, *the matter, as previously seen, is identical.* There *MUST be an act of the Triune Godhead, for this is how God worked to restore a ruined creation in the Genesis account, establishing an UNCHANGEABLE pattern for a later work (established PERFECT at the beginning).*

Thus, according *to the ESTABLISHED pattern from Gen. 1:2b, 3, within man's salvation experience, the Spirit of God moves, God speaks, and light (John 1:4ff) comes into existence. The matter is that plain and simple.*

EVERYTHING is based on the Son's finished work at Calvary. The Spirit moving and God speaking are both based on that which occurred almost 2,000 years ago.

When the Son cried out from the Cross, "It is finished," He meant *EXACTLY* that (a perfect tense is used in the Greek text, referring to action completed in past time and existing during present time in a finished or completed state — *lit.,* "It has been finished" [John 19:30; *cf.* Luke 23:46]).

And when the Word of God reveals that we have a salvation of Divine origin, based entirely on the Son's finished work, the Word of God means *EXACTLY* that as well.

When man sinned in the garden, *he died spiritually;* and when unregenerate man, "dead in trespasses and sins" (Eph. 2:1), is made alive today, *he, in like manner, is made alive spiritually.*

The movement of the Spirit (Gen. 1:2b) and God speaking (Gen. 1:3), in order to restore the ruined creation in relation to ruined man, are seen as simultaneous events. It is the Spirit using the God-breathed Word to effectually perform a supernatural work in unredeemed man.

It is at this point — through the in-breathing of God — that life is imparted to the one previously having no life. God breathes into the one who is dead (the Spirit using the God-breathed Word, based on the finished work of the Son, the living Word), and man is "quickened ['made alive']" (Eph. 2:1, 5).

At this point, as well, light *shines* "out of darkness" (II Cor. 4:6), a *division* is made between the light and the darkness (Gen. 1:4), and the darkness has *NO* apprehension or comprehension of that which is light (John 1:5; *cf.* I Cor. 2:14).

And, EXACTLY as a division was made *between the light and the darkness in Genesis, it is at this point in man's salvation that the spirit is separated from the soul.*

The "spirit" in unsaved man *is dead.* It is a part of the totally depraved man, with his "body of…death," in which there dwells "no good thing" (Rom. 7:18, 24). With the movement of the Spirit, using the God-breathed Word, *man's spirit is made* alive *and, at the same time, separated from his soul.*

The "soul" remains within the sphere of darkness, which is why "the natural [Gk., *psuchikos,* 'soulical'] man" *CANNOT* understand "the things of the Spirit of God" (I Cor. 2:14).

That which remains in the sphere of darkness can have *NO* apprehension or comprehension of that which has shined out of darkness. There is a God-established division between the spirit and the soul *which CANNOT be crossed over* (*cf.* Luke 16:26).

b) Salvation of the Soul

God, through the preceding process — the salvation of the spirit, foreshadowed by God's work on day one in Genesis chapter one — delivers the spirit from the level into which it fell, resulting from Adam's sin.

And because the spirit has been delivered, there can once again be communion with God. Man can now comprehend spiritual things, and there can now be a progressive, continued work by the Spirit of God within man *so that man can ultimately be delivered to the place which God has decreed that he occupy at the end of six days, at the end of six thousand years.*

All of this, as seen in the opening thirty-four verses of Genesis (Gen. 1:1-2:3), outlines the complete scope of fallen man's salvation experience and the purpose for his salvation at the time man was created (1:26-28) but before he had even fallen (3:1ff).

To briefly illustrate how God's complete restoration of man is patterned after God's complete restoration of the material creation in Genesis chapter one, note two things:

1) That which OCCURRED on each day.

2) The place where the WHOLE of the restorative process was leading.

Thus, that which occurred on day one in the Genesis account foreshadows the salvation of *man's spirit,* and that which occurred on days two through six foreshadows a continuing process of salvation, the salvation of *man's soul.*

The salvation of the spirit *is an instantaneous event* where one passes "from death unto life," *but NOT so with the salvation of the soul.*

Rather, the salvation of the soul *is progressive.* The salvation of the soul begins at the point an individual is made alive spiritually, but it will *NOT* be realized *UNTIL* the end of the six days of restorative work (the end of six thousand years of restorative work).

The salvation of the soul is an on-going, continued work of the Spirit in one's life

And, as previously shown, *since the salvation of unsaved man's spirit CANNOT* occur apart from *an EXACT duplication of that which occurred during day one of the restoration in Genesis, HOW* could the continued aspect of salvation, *the salvation of the soul,* foreshadowed by that which occurred on days two through six, be looked upon after any other fashion?

That would be to ask, HOW could the salvation of the soul occur after any other fashion than through *an EXACT duplication of that seen occurring during days two through six of the Genesis account?*

It COULDN'T. The latter MUST follow the pattern to the SAME degree as the former. There can be NO difference in this respect.

And since this is the case, note that which occurred on days two through six *in the restoration account in Genesis.*

Then, to see the overall picture of that which *MUST* be done to bring about the salvation of redeemed man's soul, *these SAME events can be viewed in relation to God's present restoration of man, a subsequent ruined creation.*

Events on days two and three (as events on the first day) have to do with *divisions.* On the second day God established a division between the waters (vv. 6-8); and on the third day He caused the dry land with its vegetation to appear, separating the dry land from the waters (vv. 9-13).

Then, on the fourth day God placed lights in the heavens to give light upon the earth (restoring the sun, providing light for the moon, with the stars also providing light [vv. 14-19]).

THEN, God's work on the fifth and sixth days forms data inseparably connected to His previous work, particularly to the restoration of light on day four.

> ("Light" had existed since God's work on day one [v. 3], but not in connection with the sun and moon, which, beyond day four, would be seen as "light-bearers" in this respect [*i.e.* "bearing" the light brought into existence on day one].
>
> This would account for the brightness of the sun [distant stars also, at the time of their creation]. A fiery mass [the sun, or stars], removed from the earth by millions of miles [and multiplied trillions of miles on the stars] could hardly produce this type light intrinsically.)

On the fifth day God created birds that could soar above the earth and marine life that could move throughout the depths of the sea (vv. 20-23), and on the sixth day He created the land animals, which included great creatures capable of roaming the earth (vv. 24, 25).

That being foreshadowed by God's work on days four through six has to do with provided light (day four) for saved man (from day one) to move through Scripture as the air, marine, and land creatures move through their spheres,

traversing the heights (birds), depths (sea creatures) and expanse (land animals) from days five and six. And the latter has to do with the continued aspect of salvation (salvation of the soul) to be realized on the seventh day (Gen. 2:1-3).

In this respect, *the WHOLE* of God's restorative and creative work relative to the material creation in Genesis foreshadows *the WHOLE* of God's restorative work relative to man.

After man has "passed from death unto life," wherein the spirit is separated from the soul — wrought entirely through Divine intervention (events on day one) — man finds himself in a position and condition where *a continued Divine work NOT ONLY can occur BUT is vitally necessary* (events on days two through six).

And only through this initial and continued Divine work can the *whole* of God's restorative work, as it pertains to man, be realized.

> (As seen in God's initial restorative work surrounding the material creation, *man MUST be completely passive in relation to the salvation of the spirit* [he is *dead,* rendering him incapable of acting].
>
> But man, as the material creation ["And the earth brought forth…"] *MUST then be active.* He *MUST* be active in relation to the salvation of his soul [he now has *life,* allowing him to act].
>
> But, as in the restoration of the material creation, the entire salvation process [spirit and soul, and ultimately the body] is *a Divine work.*
>
> It has to be *a Divine work,* for that is the manner in which it is set forth *in these opening FOUNDATIONAL verses in Genesis.* It *MUST* be as Jonah stated immediately prior to deliverance: "Salvation [deliverance, restoration] is of the Lord" [Jonah 2:9].)

Events occurring during the first three days in Genesis chapter one would point to elementary things, the basics, in one's spiritual life and growth.

Events occurring during day one would point to a division having to do with *the impartation of life, separating the spiritual from the soulical.*

Then events occurring during days two and three would point to divisions, distinctions, as *one begins to progressively grow within the framework of the new life brought into existence on the first day.* One would learn to distinguish between the soulical and spiritual, spiritual and carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.

Only when one learns the distinctions, divisions, depicted by that which was brought to pass on days two and three is he in a position to move on into the things depicted by that which was brought to pass on days four through six.

On these three days, light was restored to the sun and moon (day four, vv. 14-19); sea life and the birds of the air were created (day five, vv. 20-23); and then God created all the living creatures that roam the earth, followed by His creation of man (day six, vv. 24-27).

That depicted by the work of the Triune Godhead during these three days points to things beyond elementary truths in the antitype.

After one has passed "from death unto life" and has been instructed in the elementary truths (days one through three) — after he has been saved and has grown to a degree in his Christian life — he can then begin to view with understanding the deeper spiritual truths of the Word. He can then begin to view with understanding those things in the Word depicted by events on days four through six of Genesis chapter one.

An individual in this position can then begin to sink deep shafts down into the Word and mine its treasures.

He can look into the Word and understand that depicted by the lights in the heavens. He can, in the true sense of the Word, "mount up with wings as eagles…run, and not

be weary…walk, and not faint" (Isa. 40:31), as he scales *the heights of the Word.*

Or he can scale *the depths of the Word* as the sea creatures plunge to the depths of the sea; or he can roam through the Word as the land creatures roam the earth.

In short, the more a person progresses from immaturity to maturity *the more he finds himself moving into a position where he becomes unlimited in that which he can mine from the God-breathed Word in his possession.*

And the whole matter is with a view to man, at the end of six days (at the end of six thousand years), being in a position to realize the purpose for his very existence: *"Let them have dominion…* [Heb., *radah,* 'rule'; 'let them rule…']" (Gen. 1:26, 28).

And to tie it all together in order to show the connection between *maturity in the faith* (present) and *occupying a position as co-heir with Christ in the kingdom* (future) is very simple.

The salvation of the soul — allowing Christians to exercise *the regal power and authority for which man was created* — will be realized by those who, during the present time, *patiently endure, by faith* (II Tim. 2:12; Heb. 6:12ff; 10:36ff), the trials and testings of life as they keep their eyes fixed upon the same thing Christ kept His eyes fixed upon as He endured the sufferings of Calvary — the joy "set before him" (Heb. 12:1, 2; *cf.* Matt. 25:19-23). And this *CANNOT be successfully accomplished apart from some element of maturity in the faith.*

Note that:

> "…faith cometh by [Gk., *ek,* 'out of'] hearing, and hearing by [Gk., *dia,* 'through'] the word of God" (Rom. 10:17).

"Faith" is simply *believing that which God has to say about a matter.* Thus, walking by faith is walking in accordance with that which God has stated in His Word; living by faith is living in accordance with that which God has stated in His Word, etc.

And it all comes down to this:

> To act, "by faith," in any realm of life, one *MUST know and understand* that which God has said relative to the matter at hand.

In other words, such a person *MUST be conversant with the Word of God;* and the more conversant he is with this Word, *the better equipped* he will be to act "by faith."

The pilgrim walk is a walk *SOLELY* "by faith," *NEVER* by sight. There is *ONLY one hope for victory, and that is a continuous walk by faith, with one's eyes fixed on the GOAL out ahead.*

There will be attacks by Satan time and again throughout the Christian life, and the only recourse which Christians possess to assure victory *is a knowledge of the Word of God, an ability to use the Word, and an adherence to that which the Word states.*

Otherwise, defeat can only be inevitable, with the Christian being overcome by the enemy rather than overcoming the enemy.

And that's *WHY* the salvation of the soul — having to do with a participation with Christ as co-heir in events occurring on the seventh day — *CANNOT* be realized apart from a realization in one's life of that portended by events on days two through six in the Genesis account.

The journey from day one to day seven can be successfully accomplished ONLY by traveling through days two through six.

Days two through six, for Christians under Christ's leadership, lie between days one and seven in a parallel respect to the Red Sea and the wilderness lying between Egypt and Canaan for the Israelites under Moses' leadership.

NO route exists which carries one directly from the beginning point to the end point *WITHOUT passing through that which lies between.*

ALL six of the days *MUST* be passed through to reach the seventh day, as that foreshadowed by the route extending from the death of the Paschal lambs in Egypt through the Red Sea and the Wilderness *MUST* be traversed in order to reach the land wherein one's inheritance lies.

The latter is simply another way to state the former, remaining in complete accord with the former (the foundation) and providing additional light (commentary, adding sinews, flesh, and skin to the skeletal framework).

THIS is the revealed way which God has outlined for man to travel. And as *there is ONLY ONE revealed way* of eternal salvation (man made alive spiritually), *there is ONLY ONE revealed way* in which redeemed man can traverse the pilgrim path if he would one day realize the salvation of his soul.

ONE Way! ONE Way! THAT'S it! There is NO other!

2) Anthropology

The word, "anthropology," comes from the Greek word, *anthropos,* which means "man." The word is used in theology to refer to doctrinal teachings surrounding man.

The origin and reason for man's existence are set forth in the first chapter of Genesis (vv. 26-28), and additional details concerning how God created man are set forth in the second chapter (vv. 7, 21-25).

(To properly understand *the REASON* for man's existence, refer to the author's article, "The Mandate Given to Adam.")

Then man's fall is dealt with in the third chapter, along with God's promise of a coming Redeemer, followed by an immediate provision *of redemption via Divine intervention* (vv. 1-21).

And the remainder of Scripture (3:22ff), covering 6,000 years of time, deals *with God's restoration of the ruined creation, for a revealed purpose*.

The purpose for man's restoration *CANNOT* be separated from *the PURPOSE for his creation*. Man was brought into existence *to take the sceptre and occupy the throne in the place of the incumbent ruler, Satan*; and his restoration/redemption is seen being effected *for EXACTLY the SAME PURPOSE*.

God created man, He put the man to sleep, He opened man's side and removed from the man that part of his being which was used to bring the woman into existence, and He then presented the woman back to the man in order that the man might be complete (Gen. 2:7, 21-25).

And this was done (setting forth great foundational truths surrounding Christ and His bride) in order that the man and the woman might rule the restored domain together — the King, with his consort Queen.

And all these things provide God's unchangeable foundational revelation surrounding man:

1) Man's creation (the man and the woman — the woman created in the man and then removed from the man).

2) God's purpose for bringing man into existence (to ascend the throne and rule the earth [the king with his consort queen]).

3) Satan's purpose for bringing about man's fall (to disqualify man [through sin, as he himself had previously been disqualified] and, resultingly, retain his position on the throne).

4) God's purpose surrounding man's redemption (to ultimately place Man on the throne, in the stead of Satan and his angels, allowing Man to hold the sceptre and realize the purpose for his creation in the beginning).

And any later revelation concerning man *CANNOT* be understood in its proper perspective apart from beginning

where God began — at the beginning — and understanding the Word in this light, for that is where God has placed *ALL* of the unchangeable foundational material upon which His later revelation rests.

> (A principle of Biblical government necessitates that *an incumbent ruler [as Satan], though disqualified, continue holding his position until his God-appointed successor is NOT ONLY on the scene BUT ready to ascend the throne [Man]. ONLY at THAT time will God remove one ruler from the throne [the first] and establish the other [the second] on the throne, in accord with Dan. 4:17, 23-25.*
>
> Refer to the account of Saul and David in the Books of I, II Samuel, foreshadowing that which has happened, is happening, and will happen relative to Satan and Christ.
>
> > [On the preceding, see this type-antitype sequence developed in the author's article, "Saul and David, Satan and Christ"].)

3) Eschatology

The word, "eschatology," comes from the Greek word, *eschatos,* which means "last." The word is used in theology to refer to doctrinal teachings surrounding future events (last things), *i.e.,* prophecy.

And, *IF* a person would have a proper grasp of that which is being dealt with on the subject of eschatology at points throughout Scripture, his study *MUST* begin in the opening chapters of Genesis. The *WHOLE* of the eschatological framework is set forth within the foundational framework surrounding that which God has revealed about the six and seven days in Gen. 1:1-2:3.

From within that which is taught in this framework, *a person can begin to move forward and see any Biblical doctrine*

(doctrine of man, salvation, angels, etc.) within its correct perspective.

Apart from beginning after this fashion, one can see these different Biblical doctrines BUT NEVER in their correct perspective.

In eschatology, *EVERYTHING moves toward that coming seventh day; BUT, EVERYTHING BEGINS on the first day*

There is NO other day in which to begin; NOR is there any other day to move toward.

God has provided NO other WAY or GOAL!

A person works his way toward that seventh day in Scripture by moving through the previous six, viewing man's fall and God's redemptive work throughout the six days (throughout 6,000 years of redemptive work), with a view to the seventh day (the coming 1,000 years of rest).

> (Eschatology *in relation to man* begins on the first day. Scripture though reveals a few things occurring prior to the events of day one, in one or more ages past, *which MUST be understood IF all things in Gen. 1:1-2:3 are to, in turn, be properly understood.*
>
> These things would include the creation of "the heavens and the earth," God placing Satan over this earth as its first provincial ruler, Satan seeking to elevate his throne, and the ruined kingdom which resulted [over which Satan continued to rule following his fall, which he has continued to rule down through time, and which he continues to rule today (*cf.* Job 1:6-2:6; 38:4-7; Isa. 14:12-14; 45:18; Ezek. 28:12-15)].
>
> And a person understanding these things is then in a position to begin in Gen. 1:2 [where the kingdom is seen falling into this ruined state] and move forward.)

Starting at the beginning within the foundational structure, following man's creation and fall, two days pass, 2,000 years pass, and Abraham appears (allowing the nation of Israel to later appear).

Then two more days pass, 2,000 additional years pass, and Messiah appears (followed by His death, burial, and resurrection, allowing the Church to be brought into existence [a Scriptural truth which has its foundational teachings within God's action in Gen. 2:21-25 and Adam's action in Gen. 3:6]).

And events surrounding these things, progressing into end-time events surrounding the whole of the matter, *ALL* rest on the foundation established in Genesis chapter one, moving through that foreshadowed by events during the six days, with a view to realizing that foreshadowed by events on the seventh day in chapter two.

And that's the way it is with soteriology, anthropology, eschatology, or any other Biblical doctrine (Ecclesiology [doctrine of the Church], Christology [doctrine of Christ], Pneumatology [doctrine of the Holy Spirit], etc). *The foundational teachings for ALL Biblical doctrine* can be found in the opening chapters of Genesis, and particular attention has been called to three (soteriology, anthropology, and eschatology) only to illustrate the point.

The "Result" of Error

There exists in the world today every conceivable difference in Biblical interpretation which man can possibly imagine. This ranges all the way from what might be considered minor differences existing among Christians in the various denominational and independent groups to major differences exhibited by the cults.

But, viewing these differences as a whole, things often become clouded. A sharp line in doctrinal thought between the cults and the denominational or independent groups (often considered to be generally sound) is not always so evident.

In fact, *the absence of sharp distinctions* in various types of unsound doctrinal thought proclaimed by different groups of this nature is far more prevalent than many may realize.

The leaven which the woman placed in the three measures of meal in Matt. 13:33, apparently very early in the dispensation, *is NO respecter of names or any other type divisions among Christian groups*. And this leaven, which has been working since possibly the very inception of the Church, is going to continue doing its damaging work *UNTIL* "the whole" has been leavened, *i.e., UNTIL* "the whole" of Christendom has been corrupted.

And, for all practical purposes, that day is evidently upon us. The message to be proclaimed throughout the Churches of the land — the Word of the Kingdom — is seldom, if ever, heard in the Churches today.

And this includes *NOT ONLY the liberal churches BUT the so-called fundamental Churches as well.*

("So-called fundamental Churches" because the name *fundamentalism* portends an adherence to the fundamentals of the faith, which, in turn, portends an adherence to the foundational truths in Genesis. Such an adherence would be true fundamentalism, in which the manifested errors among many using this name today *would NOT — they could NOT — exist.*

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

So THAT'S where we are today. Men have gone astray because they have ignored that which God established, after one fashion, at the beginning. There has been a departure from the established foundations and subsequent preliminary foundational truths, which has resulted in the manifested error.

And THAT'S it!

The matter is THAT simple!

IF you want to remain correct as you work your way through Scripture, THEN it is absolutely necessary that you start out in a correct manner at the beginning.

Begin at the beginning, find out HOW God structured His Word, study it after THAT fashion, and you will NOT go wrong.

ANY other way though…

5

Aion, Aionios, Kosmos

Ages, Time, Seven Thousand Years
The Kingdom of This World

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

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

Other books could be used, for it would go without saying that uniformity on the use of these two words exists throughout the N.T. But there are certain things about doing this by using these two books John wrote which would not only simplify matters for the reader but open up key Scriptures to one's understanding.

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

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

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

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

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

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

For information on previously referenced material that will not be developed in the different chapters of this book — material looked upon *as having to do with things that should already be known and understood* — refer to Appendixes I, IV, V in this book.

Also refer to the author's articles, "Genesis and John" and "Salvation Is of the Jews."

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

As alluded to in the previous introductory material, a correct use and understanding of the Greek words *aion*, *aionios,* and *kosmos* figure prominently in any correct understanding of the N.T. Thus, some basics about these words and their use will be necessary before properly dealing with other things in the N.T.

In that respect, because of the prominent place and importance which a correct understanding and usage of *aion* and *aionios* occupy in the N.T., most of this chapter in the book will be devoted to dealing with these two words. Then a shorter part of the chapter will be devoted to dealing with the Greek word *kosmos*.

And this will be done through seeing how these words are used in three books which John wrote — his gospel, first epistle, and Revelation.

Aion, Aionios

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

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

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

Aside from God arranging the ages around the preplanned activity of His Son within the framework of these ages (*cf.* Heb. 1:1, 2; John 1:1-3; I John 1:1, 2 [also note Job 38:4-7, occurring at the "time" of the creation of the heavens and the earth]), Scripture has *NOTHING* to say about events preceding the creation of the heavens and the earth; and Scripture has *VERY LITTLE* to say about events following the destruction of the heavens and the earth (with parts of Rev. 21, 22 the most extensive).

Again, Scripture deals with "time," and this "time" has beginning and ending points. And this "time," a cycle or cycles of "time," *CANNOT* somehow be seen *AS* "time" continuing from ages which may have existed prior to the

creation of the heavens and the earth *OR* "time" continuing into ages, into unending cycles of "time," which will follow the destruction of the heavens and the earth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1) From the Beginning

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

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

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

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

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

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

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

Now, a question:

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

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

BUT, the translation in almost any English text of both *aion* (appearing thirteen times) and *aionios* (appearing seventeen times) *is COMPLETELY out of line with the SUBJECT MATTER in John.* Both words have consistently been translated in a sense depicting "eternity," *changing the SUBJECT MATTER FROM that being dealt with in the book (the last 7,000 years of the present heavens and earth) TO that NOT being dealt with in the book (all the ages beyond, in the new heavens and the new earth).*

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

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

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

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

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

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

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

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

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

The Greek structure in all but one of the verses in his gospel is *eis ton aiona*, meaning, "with respect to the age" (*e.g., ref.* 6:51, 58; 8:35, 51, 52; 11:25). In the lone exception (9:32), only the preposition has changed (*ek* instead of *eis* — *ek tou aionos*), meaning, "out of [or, 'from'] the age."

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

All but four of the thirteen double usages of *aion* in Revelation have to do with God or His Son (*e.g.*, 1:6,18; 4:9, 10). The four exceptions have to do with the fate awaiting those worshiping the Beast and receiving his mark (14:11) with the end of Israel's harlotry (19:3), the final condition and abode of Satan and his angels (20:10), and the reign of the saints during future ages in the new heavens and the new earth (22:5).

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

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

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

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

And "the age" (singular of *aion*) preceding this plural usage *can ONLY* be a reference to the Messianic Era (translated "world" in the KJV, with the following plural of *aion* translated "without end").

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kosmos

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

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

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

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

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

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

> (Our English word "cosmos," an Anglicized form of *kosmos*, is usually thought of in different respects than the word "world." *Cosmos* is often used to reference outer space or to reference order as opposed to disorder, to chaos.
>
> The word "world," as well, could be used referring to either of the preceding, for the word is that broad in usage; but "cosmos" is usually the word of choice when referencing outer space or order, with "world" used numerous other ways.)

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

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

(For comments on both *aionios* and *kosmos*, as used in John 3:16, refer to appendix V in this book, "Subject of John's Gospel.")

But, to lay some groundwork first, note three other references where John used *kosmos*, two from John's gospel (16:8; 18:20) and one from I John (2:2).

Note John 18:20 first:

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

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

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

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

(Events in John chapter four, Jesus' ministry in Samaria, would appear to run counter to the preceding. But, *NOT so!*

Refer to pp. 23b, 24 in Chapter II of the author's book *From the Beginning*.)

Next, note John 16:8:

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

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

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

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

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

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

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

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

Then, note I John 2:2:

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

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

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

> (Note the prayer of the Publican in Luke 18:13. He used the verb form of *hilasmos*, [*hilaskomai*], translated "be merciful."
>
> The account has to do with the forgiveness of sins and the justification *of the saved, NOT the unsaved.*)

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

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

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

6

Ages and Dispensations

Marked Differences Between the Two

"If ye have heard of the dispensation of the grace of God which is given me to you-ward:

How that by revelation he made known unto me the mystery…

And to make all men see what is the fellowship ['dispensation'] of the mystery, which from the beginning of the world ['from the ages'] 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 ['might be made known through'] the church the manifold wisdom of God,

According to the eternal purpose ['According to a purpose of the ages'] which he purposed in Christ Jesus our Lord" (Eph. 3:2, 3a, 9-11).

The words "age" and "dispensation" *do NOT*, at all, refer to the same thing; *NOR* are they even closely related.

An "age" has to do *with a period or cycle of time,* but a "dispensation" *does NOT refer to time*. Rather, the word refers to *a "stewardship," which occurs within time* — within part of an age, a complete age, or even possibly a sequence of ages.

Thus, there are *ages,* and there are *dispensations within the framework of these ages.*

The ages began at the time of the creation of "the heavens and the earth," and *the dispensations* could only have begun at the same time or shortly thereafter, at the time God established His government of "the heavens and the earth."

The earth, with its associated heavens, is one province in God's universal kingdom. And, in relation to this one province there would have been at least one dispensation, possibly more, within God's economy in association with Satan being placed over the earth as its first provincial ruler.

This dispensation, or these dispensations, occurred during one or more ages which covered the time (actually, a dateless past) extending from Satan being placed as ruler over the earth to the time of man's creation.

Thus, insofar as man is concerned, ages and dispensations began with the restoration of "the heavens and the earth" and the creation of Adam (Gen. 1:2b-28; 2:7, 18-25).

We are living during a present age and dispensation (though the present dispensation only covers a part of the present age [Eph. 3:2, 9]), and Scripture reveals and names both a succeeding age and dispensation (Mark 10:30; Eph. 1:10; Heb. 5:6).

Then, beyond this succeeding age and dispensation, there is an unending array of future ages (Eph. 2:7; 3:21; Rev. 1:6); and there would be one or more dispensations occurring within God's economy during the course of these future ages.

Though we are living during an age, this present age is *NOT* "the Church Age" as it is often called. There is *NO such thing* as "the Church Age" (a misleading misnomer).

The age during which we live began long before the Church was brought into existence, and it will continue at least seven years following that time when the Church is removed from the earth.

Rather, the existence of the Church during the present time (during part of an age) has to do with a "dispensation." It has to do with "the dispensation of the grace of God," "the fellowship ['dispensation'] of the mystery" (Eph. 3:2, 9).

And "the mystery" is explained in very simple terms in both Ephesians and Colossians.

In Ephesians, the mystery has to do with the "Gentiles [who are 'aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world']" being made "fellowheirs [with Jewish believers], and of the same body, and partakers of his promise in Christ by the gospel" (2:12; 3:6).

> "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
>
> If ye have heard of the dispensation of the grace of God which is given me to you-ward:
>
> How that by revelation he made know to me the mystery; (as I wrote afore in few words,
>
> Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
>
> Which in other ages ['generations'] was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
>
> That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel [the gospel of the glory of Christ, not the gospel of the grace of God]" (Eph. 3:1-6).

And in Colossians, reference is again made to the Gentiles, with the mystery being defined as "Christ in you [*lit.,* contextually, 'Christ being proclaimed among you'], the hope of glory" (1:25-28).

> "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God;
>
> Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
>
> To whom God would make known what is the riches

> of the glory of this mystery among the Gentiles; which is Christ in you ['Christ being proclaimed among you'], the hope of glory:
>
> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect ['mature'] in Christ Jesus" (Col. 1:25-28).

The mystery — though "hid in God" *from the beginning* (the beginning of the ages) and, of necessity, forming an integral part of the Old Testament foundational material, particularly material in Genesis (seen in the types) — was not fully revealed to man until the days of the Apostle Paul.

Though God had chosen Moses, and then others, to lay the foundational material and/or build upon the foundation, He waited until the days of the Apostle Paul (1,500 years removed from Moses) to provide the necessary additional revelation, which opened the previous revelation surrounding the mystery to one's understanding.

This is somewhat similar to the angels referred to in I Peter 1:12 desiring "to look into" the things surrounding the salvation of the soul (*cf.* vv. 3-11). They apparently had seen these things in the Old Testament Scriptures but could not fully understand them because the full revelation of God had not yet been given.

But why bother with the Old Testament Scriptures once the matter to which this foundational material refers has, at a later time, been revealed (as, for example, "the mystery")?

The answer is very simple. *Later revelation opens earlier revelation after a fashion that the former will shed additional, necessary light on the latter.*

In this case, *types* help explain *antitypes*. And, aside from that, *the UNCHANGEABLE basics are set forth in the earlier revelation.*

BOTH MUST be viewed TOGETHER in order to grasp the complete picture after a correct fashion.

(A "mystery [Gk., *musterion,* meaning, 'a hidden thing,' 'a secret']" in the N.T. is usually defined as *something previously hidden but now revealed* [*cf.* Rom. 16:25; Eph. 3:4, 5].

This definition though should not be thought of along the lines of *something NOT found in previous revelation*, for there *is NOTHING* in the N.T. that does not have its roots somewhere in the O.T. Rather, a "mystery," in reality, pertains to *something previously revealed [seen mainly in the types] but not opened up [or fully opened up] to one's understanding UNTIL a later point in time.*

The making known of a mystery requires Divine action [*e.g.,* Christ, in time past, opened previously revealed revelation surrounding mysteries to His disciples' understanding (*cf.* Matt. 13:10, 11; Eph. 3:2, 3); and the indwelling Spirit, today, leads individuals "into all truth" surrounding mysteries (*cf.* John 16:13-15; I Cor. 13:2)].

Such a making known takes something in the Scriptures which cannot be understood [or fully understood] in and of itself; and, through Divine leadership [using additional revelation which casts light on the earlier revelation (today, comparing Scripture with Scripture under the leadership of the indwelling Spirit)], the matter is opened to one's understanding.)

> "These are 'mysteries' [a reference to 'the mysteries of the kingdom of the heavens' in Matt. 13] because men by nature and by their own abilities are unable to discover and to know them. It must 'be given' to a man 'to know' them. This Divine giving is done by means of revelation…"
>
> — R. C. H. Lenski

Ages

The Greek New Testament uses the word for "age" (*aion*) one hundred twenty-six times. And the translation of *aion* different ways in different English versions has resulted in confusion surrounding the use of this word in Scripture.

The word has, numerous times, been translated either "world" or "forever," rather than "age" (*e.g.,* Matt. 12:32; 13:22, 39, 40, 49; 21:19; Mark 4:19; 10:30; 11:14; Heb. 1:2; 5:6; 6:5, 20, KJV).

Actually, in the KJV, there are only two instances in the entire New Testament where *aion* has been translated "age" (Eph. 2:7; Col. 1:26). Other versions (*e.g.,* NASB, NIV) have, on the other hand, rendered the word as "age" in many instances, though still frequently remaining with the KJV translations "world" and "forever."

Then, to further complicate the issue in the KJV, the Greek word *genea* (appearing in a plural form and meaning "generations") has been translated "ages" twice (Eph. 3:5, 21), which, in conjunction with the mistranslation of *aion* numerous places in Scripture, leaves a very misleading thought pertaining to ages.

In Eph. 3:21 both *aion* and *genea* appear together, and both have been mistranslated in the KJV.

Genea, appearing in a plural form, has been translated "ages"; and *aion,* appearing twice and meaning within its structured usage, "of the age of the ages" (referring to the climactic age in a sequence of ages, *i.e.,* to the Messianic Era [which is the subject matter leading into this verse — vv. 1-11]), has been translated "world without end."

(*Aion* and *genea* also appear together in Col. 1:26; and, unlike Eph. 3:21, both words have been translated correctly in the KJV — "…hid from ages and from generations…")

To translate *genea* as "ages" in Eph. 3:5 sets forth an issue concerning ages which is not at all in accord with the teaching of other Scripture.

Scripture sets forth the thought of a series of ages beginning at the time of the creation of the heavens and the earth (I Cor. 2:7; Eph. 3:9; Heb. 1:2), which move toward

and climax with the coming Messianic Era.

That is, the 1,000-year Messianic Era is *the climactic age in a series of ages which began with the creation of "the heavens and the earth" and the placing of Satan over the earth as the earth's first provincial ruler.*

The basic problem though with understanding the word meaning "generations" as *ages* in the KJV translation of Eph. 3:5 has to do with the thought that many generations come and go during Man's Day, but not so with ages. The whole of Man's Day — 6,000 years — actually covers only *one age, NOT* many ages as Eph. 3:5 in the KJV would lead one to believe.

Scripture makes it quite clear that only two ages exist within the framework of the 7,000 years referred to by the seven days in Gen. 1:2b-2:3. One age covers the first 6,000 years, and the other age (the climactic age) covers the last 1,000 years.

To understand this within its Scriptural framework, begin with Matt. 12:31, 32.

These verses, dealing with what is called "the blasphemy against the Holy Spirit [attributing to Christ an exercise of supernatural power emanating from Satan rather than from the Holy Spirit]," refer to two ages.

And the sin of committing this blasphemy against the Holy Spirit by the religious leaders in Israel was such that it would not be forgiven them, "neither in this world [Gk., *aion,* 'age'], neither in the world ['age' (not in the Greek text, but implied from the previous usage)] to come" (v. 32).

That is, there would be no forgiveness during either the age in which they lived or in the age which would follow.

And, the action by the religious leaders in Israel (looked upon in a larger sense as action by the entire nation [*cf.* Matt. 23:34-39]), followed by Christ's announcement to them, forms the major turning point in Matthew's gospel.

It was on "the same day" in which this occurred that "Jesus went out of the house [alluding to the house of Israel], and sat by the seaside [alluding to the Gentiles]" (Matt. 13:1; *cf.* Dan. 7:2, 3; Matt. 23:38; Rev. 13:1).

It was also on this same day that He began to speak in parables, something new in His ministry.

Then it was shortly after these things occurred that the Church was first mentioned and the ministry of Christ moved more toward the thought of the Cross than the Crown (*cf.* Matt. 16:17-23; 17:22, 23; 20:17-19).

(The parables in Matt.13 introduce the Church, though not by name, as in Matt. 16.

Refer to the author's book, *Mysteries of the Kingdom*.)

And then, anticipated by all the preceding, the announcement was finally made by Christ in Matt. 21:43 that the kingdom (the proffered heavenly sphere of the kingdom which had been rejected) would be taken from Israel and be given "to a nation bringing forth the fruits thereof."

The two ages referred to in Matt. 12:32 cover 7,000 years of time — covering both *Man's Day* and *the Messianic Era*.

And this is quite easy to illustrate:

(Note that the non-forgiveness associated with *a particular sin* and *two ages* in Matt. 12:31, 32 has to do with *the heavenly sphere of the kingdom, NOT the earthly sphere*, the kingdom covenanted to David.

The earthly sphere of the kingdom *can NEVER be taken from Israel, but NOT so with the heavenly sphere.*

Refer to Chapter VIII in this book for information about and distinctions between the earthly and the heavenly spheres of the kingdom, both present and future.

Also see the author's books, *Message in the Gospels, Acts, Epistles,* or, *Salvation Message — Gospels, Acts, Epistles, Revelation*.)

1) Looking Forward in Time

In the account of the rich young ruler in Mark 10:17-30, this man approached Christ with the question:

> "…Good Master, what shall I do that I may inherit eternal life [*lit.,* '…inherit life for the age']?" (v. 17).

And Christ told him *EXACTLY* what he must do (vv. 19-21). Christ's answer had to do with obedience to that which God had commanded, denying self, taking up one's cross, and following Christ (*cf.* Matt. 16:24-27).

Confusion can only arise when a person attempts to read into the account of the rich young ruler *that which is NOT there, while ignoring that which is there.*

The subject is entrance into the kingdom during the coming age, NOT eternal life which exists during the present age and extends not only throughout the coming age but throughout the subsequent endless ages of eternity.

And, in complete keeping with the subject, the words "eternal life" in verse seventeen, with "eternal" a translation of the Greek word *aionios,* could be better translated, "life for the age."

> (As seen in the previous chapter of this book, *aionios* is the word usually translated "eternal" or "everlasting" in English versions, and *aion* is often translated in a similar sense — "forever." *Aionios* is the adjective form of the noun *aion,* from which we derive our English word "aeon." Neither the adjective nor the noun means "eternal." Rather, the two words really have to do with "a long period of time," usually thought of as "an age."
>
> The only way the Greek language can express "eternal," apart from textual considerations, is by using the noun form of *aionios* [*aion*] in the plural ["ages" (*e.g.,* Luke 1:33; Heb. 13:8)], or by using *aion* twice in the plural ["unto the 'ages (*aionas*)' of the 'ages (*aionon*)'" (*e.g.,* Rev. 1:6, 18; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5)].

A person using the Greek language thinks in the sense of "ages," with eternity being thought of in the sense of "endless ages," *i.e.,* "endless *aeons," or* "the *aeons* of the *aeons."*)

Mark 10:30, climaxing Christ's dealings with the rich young ruler, clearly shows that "age" (a singular noun in the Greek text) has to be the correct understanding of *aionios* in verse seventeen (or in Matthew's and Luke's accounts [Matt. 19:16; Luke 18:18]).

In verse thirty, remaining with the translation in most English versions, reference is made to "eternal life" in the "world to come [some versions read, '...and in the age to come, eternal life']" (*cf.* KJV, NASB, NIV).

This though is *NOT* what the Greek text states at all. In the Greek text, *aion* and *aionios* both appear together, referring to the same period of time. *Aion* has been translated "world" (or correctly, "age" in some versions); and *aionios* has invariably been incorrectly translated "eternal" (as in v. 17).

The latter part of Mark 10:30 should literally read, "... and in the age to come age-lasting life," or, "...and in the age to come, life for that age." "Eternal life," as previously stated, *is NOT even in view.*

There is *NO such thing as inheriting "eternal life" (v. 17) in the "age to come* [or 'world to come' as some translations erroneously read]."

Aside from the preceding, *eternal life is NOT inherited; it is a free gift,* and it is *a present possession rather than a future hope.*

The possession of eternal life (present) and coming into possession of an inheritance (future) — both spoken of numerous times in Scripture — *are two different things entirely.*

That which is in view in Mark 10:17-30 is *an inheritance with Christ as co-heir in the 1,000-year kingdom during the coming age.*

The reference to the *aion* (age) to come in Matt. 12:32 is the same as the coming age in Mark 10:30, specifically identified as the Messianic Era; and the present age, in existence at a time preceding Calvary in the first use of *aion* (age) Matt. 12:32, lasts *UNTIL this coming aion (age), UNTIL the Messianic Era.*

2) Looking Back in Time

Now, with that in view, note several Scriptures which show that the age in existence at a time prior to Calvary — an age which extends forward to the Messianic Era (the end of Man's Day) — also extends back to the very beginning of Man's Day.

That is, comparing several other references with Matt. 12:32 and Mark 10:17, 30, it can unquestionably be shown that *one age* covers the whole of Man's Day — the whole of the 6,000 years foreshadowed by the six days in Genesis chapter one.

Aion, translated "world" in the KJV, appears in each of the following verses:

> "As he spake by the mouth of his holy prophets, which have been since the world ['age'] began" (Luke 1:70).
>
> "Since the world ['age'] began was it not heard that any man opened the eyes of one that was born blind" (John 9:32).
>
> "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world ['age'] began" (Acts 3:21).
>
> "Known unto God are all his works from the beginning of the world ['age']" (Acts 15:18).

The reference to God's "prophets" in two of the preceding verses (Luke 1:70; Acts 3:21) should be understood in a somewhat broader sense than the word "prophet" is usually thought of today.

The word appears quite often (about 150 times in the N. T.) and is used as a title given to the person whom the Lord had chosen to communicate — "announce," "declare" — His message to the people; and the message did not necessarily have to be prophetic per se for the title "prophet" to be used of the messenger.

This title is used referring to those chosen at different times *to declare the will and purpose of God through either a written revelation or an oral expression.*

It is used of individuals preceding the existence of the nation of Israel (Jude 14 [*ref.* p. 134 in this chapter]), of individuals in Israel (Matt. 23:37; Luke 24:27), of individuals in the first century Church prior to the completion of the canon of Scripture (I Cor. 12:28; 13:9, 10; Eph. 4:11 — which, of necessity, would have to be *Jewish* since an opening up of O.T. revelation was involved [Ps. 147:19, 20]), and of individuals in Israel once again yet future (Joel 2:27, 28; Rev. 11:3, 10).

In this respect, all of those chosen to write portions of the Word of God, beginning with Moses and ending with John, could be called "prophets."

And others, such as Enoch or Noah who communicated the message of God in an oral manner to the people of their day — though they were not chosen to write particular sections of Scripture — could also be looked upon after this same fashion (*cf.* II Peter 2:5; Jude 14). In fact, this word, in its strict Scriptural usage, could be used referring to certain individuals seen in the bowels of Abraham all the way back to and including Adam himself.

(The first recorded statement by Adam, which pertained to *an existing relationship between himself and Eve*, has far-reaching ramifications. It has to do with "a great mystery" which God desires His people to know and understand, for it pertains to *an existing relationship between Christ and the Church.*

> The former forms the type and the latter the antitype, and this mystery can be seen in its correct proper perspective *ONLY* through viewing both the type and antitype together [*cf.* Gen. 2:23, 24; Eph. 5:21-32].)

The age in which Jesus lived at the time of His earthly ministry is, thus, not only seen in Scripture as extending forward to the beginning of the Messianic Era but it is also seen as extending back to the beginning of man's existence on the earth.

Comparing the different ways *aion* (age) is used in Luke 1:70; John 9:32; Acts 3:21; 15:18, a person can arrive at only one conclusion. The present age, looking back in time, covers the entire period of the "prophets," which, of necessity, would have to include not only Enoch (who "prophesied" over 1,500 years prior to the appearance of Moses [Jude 14]), but also Adam.

3) The Complete Picture

God knew all of His works which would transpire within the framework of the ages at the time of man's creation (Acts 15:18). And this was something known at a prior time when He designed and made the ages with the thought in mind that His Son would, in the climactic age of the sequence of ages in view, *inherit* "all things" (Heb. 1:2).

And God — being both Omniscient and the Architect of the ages — in order to make His will known and reveal events transpiring during the ages, simply "spake by the mouth of his holy prophets," *beginning with Adam.*

Accordingly, at least three ages in relation to the earth can be seen in Scripture.

At least one age (and there may have been more than one) existed between the creation of "the heavens and the earth" in Gen. 1:1 and the beginning of the restoration of the ruined creation in Gen. 1:2b.

Then another age began at that point which covers the next 6,000 years.

And, to bring the first sequence of ages to a close, the climactic age of the ages will be ushered in at the completion of the 6,000 years, an age which will cover the next 1,000 years.

Then, at the end of the 1,000-year Messianic Era, the present heavens and earth will pass out of existence and be replaced with a new heavens and a new earth. And a new age will begin (which will apparently be the first in a new sequence of ages). How long that age will last is unrevealed. But it will have a beginning point and an ending point.

And following that age will be another age, and then another, and then another, forming an unending God-designed and arranged sequence of ages comprising eternity.

Dispensations

"Dispensation" is the term used in Scripture to show distinctions in God's dealings with different groups of mankind during Man's Day, along with the Messianic Era. As previously shown, one age covers the whole of Man's Day and another age covers the succeeding Messianic Era; but, as will also be shown, there are more than two dispensations within the framework of these two ages.

The word "dispensation" is the translation of the Greek word, *oikonomia.* A cognate form of the word is *oikonomos,* which is made up of two words — *oikos* (house) and *nemo* (to manage).

Thus, *oikonomos* has to do with the management of a house, referring particularly to the person (the manager, the steward) placed in charge of the house. And *oikonomia* (the word used for "dispensation") carries the same basic meaning.

Oikonomia has been translated "stewardship" in three instances in the New Testament (Luke 16:2-4, KJV); and the word actually only appears five other times, translated "dispensation" four of the five times (I Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25; I Tim. 1:4, KJV).

"Stewardship" has to do *with household management.* Christians are stewards in this respect since they are members of a household, have been placed in charge of a portion of the Owner's goods, and are expected to manage those goods within the household (under the leadership of the Holy Spirit) after such a fashion that there will be an increase (*cf.* Matt. 25:14ff; Luke 19:12ff).

Thus, a "dispensation" simply has to do with the management of the Lord's household affairs through those whom He has placed in His house (stewards). And when there is *a stewardship change* within God's dealing with mankind, there is, correspondingly, *a change in the dispensation.* This would have to be the case, *for stewardship* and *dispensation are synonymous in this respect*.

Within the scope of the 7,000 years set forth through that foreshadowed by the seven days in Gen. 1:2b-2:3, there are at least four different dispensations. There is a present dispensation (during which God is dealing with Christians), there were at least two past dispensations (one in which God dealt with Israel, and the other in which He dealt with mankind at large prior to His dealings with Israel [again, refer to data on p. 134 in this chapter]), and there is a future dispensation (the Messianic Era).

Then, the period prior to the creation of Adam in which Satan ruled over the earth apart from a successor being present could only be referred to as a dispensation in the strict sense of the word (for a stewardship did exist, one in which Satan rebelled against the Lord within his assigned position and trust).

And on the other side of the 7,000 years a similar situation exists with respect to the thought of dispensations, with man then evidently occupying positions in God's government of the universe (*cf.* Rev. 22:1-5).

However, time and events both before and after the 7,000 years are spoken of in Scripture *ONLY* to an extent which will allow man to properly understand time and events during the 7,000 years. Scripture deals with the latter almost exclusively (with events occurring during the 7,000 years), having very little to say about the former (with events occurring outside the scope of these 7,000 years).

Thus, to speak of dispensations outside the framework of the 7,000 years is doing little more than surmising. There *is very little revelation* to work with in this respect, and the subject has been mentioned *ONLY* to carry some continuity of thought from the past age or ages into the 7,000 years, and from the 7,000 years into the future ages.

1) The Normal Dispensational Outlook

When referring to dispensations, *The Scofield Reference Bible* is usually looked to more than any other source, for its references follow, to a large extent, a dispensational framework set up different places in the footnotes. And this is the same dispensational framework which is usually taught in Bible colleges and seminaries when viewing Scripture after a dispensational fashion.

Footnotes in *The Scofield Reference Bible* call attention to seven dispensations:

1) Innocence (from the creation to the fall).

2) Conscience (from the fall to the Flood).

3) Human Government (from the Flood to the call of Abraham).

4) Promise (from the call of Abraham to the giving of the Law at Sinai under Moses).

5) *Law* (from Sinai to Calvary).
6) *Grace* (from Calvary to the Kingdom).
7) *The Kingdom* (the 1,000-year Messianic Era).

The preceding though, in *The Scofield Reference Bible,* is based on an incorrect understanding of what constitutes a dispensation. Dr. Scofield, for example, defines a dispensation as "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God" (footnote to heading of Gen. 1:28ff).

Then, commenting on "the dispensation of the fulness of times" in Eph. 1:10, Dr. Scofield states, "This, the seventh and last of the ordered ages which condition human life on the earth, is identical with…"

(The preceding quotations were taken from *The Scofield Reference Bible of 1917*, the original edition. The same definition of a dispensation was retained by the editors in *The New Scofield Reference Bible of 1967*, the updated edition; but the footnote commenting on "the dispensation of the fulness of times" in Eph. 1:10 was deleted in the later edition.)

Thus, in both editions of *The Scofield Reference Bible,* there is an incorrect definition of a dispensation. And in the original edition, in the footnote commenting on Eph. 1:10, "dispensation" and "age" are made synonymous, *i.e.,* the seven dispensations are set forth as seven ages.

This is probably the point to which a high percentage of the existing confusion concerning both dispensations and ages can be traced, for footnotes in *The Scofield Reference Bible,* rather than Scripture itself, have, in many instances, set the mold for much of the dispensational thought in Christendom today.

And, as well, this could be why the present dispensation is, more often than not, erroneously called "the Church Age" by many Christians.

2) The Scriptural Divisions

Using the strict definition of the Greek word *oikonomia* (dispensation), Scripture will logically divide itself into four dispensations during the 7,000 years extending from the creation of Adam to the end of the Messianic Kingdom.

In I Cor. 10:32 mankind is divided into three groups, and God's dealings with these three groups — separately during Man's Day, and together during the coming Messianic Era — *establish the ONLY Biblical, dispensational scheme of the matter.*

> "Give none offence [do not be offensive or provide a cause for stumbling], neither to *the Jews,* nor to *the Gentiles,* nor to *the Church of God."*

God deals with mankind in cycles of time. There were, for example, 7-year, 70-year (7X10), and 490-year (7X7X10) cycles in which He dealt with Israel ("seven," *the completion of that in view;* and "ten," *numerical completion* [Ex. 31:13-17; Jer. 25:11, 12; Dan. 9:2, 24-27]).

And these cycles occurred within a larger 2,000-year cycle in which He dealt (and will deal) with the nation (seven years yet remain — the seven years comprising the coming Tribulation, Daniel's unfulfilled Seventieth Week — to complete not only a final 490-year cycle but the full 2,000-year cycle).

There are actually three of these 2,000-year cycles (though only one pertains to Israel); and the three 2,000-year cycles, comprising the whole of Man's Day — covering God's dealings with the Jews, the Gentiles, and the Church of God (His dealings with each occurring separately within one of the 2,000-year cycles) — is followed by the last cycle of time, lasting 1,000 years.

This will be the 1,000-year Messianic Era in which God will deal with the Jews, the Gentiles, and the Church of God together at the same time.

And all of this has been foreshadowed by the seven days which God placed at the very beginning of His revelation to man, in Gen. 1:2b-2:3.

That would be to say, God, throughout the 6,000 years comprising Man's Day, deals with the three divisions of mankind on an equal time-basis — for 2,000 years each.

Then, following the 6,000 years, He will continue His dealings with these three divisions on an equal time-basis. He will deal with all three together, at the same time, for 1,000 years.

And these four divisions comprise the dispensational divisions which Scripture itself provides. *THIS is HOW the 7,000-year period, foreshadowed at the beginning, in Gen. 1:2b-2:3, logically divides itself into four dispensations.*

God began His actions after this fashion through dealing with mankind at large, through what would be considered His 2000-year dealings with the Gentiles, though during the first 2,000 years of human history there was, in the strict sense of the word, no such thing as Gentiles. "A Gentile" in Scripture *is simply someone who is not a Jew (or today, when the expression "in Christ" is used, not a Christian as well* [Gal. 3:28]); and prior to the call of Abraham and the separate creation which emanated from his seed through Isaac and Jacob (Isa. 43:1), a division within mankind of this nature did not, it could not, exist.

However, God's dealings with mankind in general during the first 2,000 years of human history was through those who were not Jews at the time, but the Jewish nation would, at a later time, emanate from their seed. And His dealings with this division of mankind must either be placed in the first 2,000-year period or not be placed at all.

The first 2,000-year period must either be seen relating to the Gentiles or not relate to any one of the three divisions of mankind at all.

(However, during these first 2,000 years, God would not have dealt with the Gentiles in a direct manner. Rather, it would have been *through those seen in the lineage from Adam to Abraham* [Gen. 5, 11]; *it would have been in the bowels of Abraham preceding Abraham's birth and calling [Gen. 15:4], then through Abraham and his lineage following this time [Gen. 12:1-3].*

Note how this can be seen in at least five different places during the 2,000 years extending from Adam to Abraham, during the first of the three dispensations:

1. During the days of Enos, the third from Adam, men began "to call upon the name of the Lord" [Gen. 4:25, 26; 5:6-11].

2. During the days of Methuselah, the eighth from Adam [Gen. 5:21-27], for 969 years the world had a divinely-provided declaration of that which God was about to do [a statement within a person, for Methuselah's name meant, "When he is gone, it (the Flood) will be sent."]. Methuselah died the year of the Flood.

3. During the days of Noah, the tenth from Adam [Gen. 5:28ff], the world witnessed that which had previously been declared through Methuselah's name [Gen. 7:11-8:14].

4. During the days of Shem, the eleventh from Adam [Gen. 5:32; 9:25-27], God clearly showed through whom and how He would deal with the human race [through Shem and his lineage, the only one of Noah's three sons possessing a God].

5. Then, in keeping with the preceding, note that at a time following the Flood but before Abraham's birth, the human race was divided by both language and geography "according to the number of the children of Israel" [Gen. 10:5, 25, 32; 11:1-9; Deut. 32:8] — a nation which would not even exist for hundreds of years following this division [evidently done in this manner because of Israel's future calling to be God's evangels to the nations; Isa. 43:1-11; Acts 17:26, 27].)

Then, in a more direct manner, God dealt another 2,000 years (seven years yet remain) with those called Jews, or Hebrews (Abraham was not a "Jew" [a name derived from Judah]. But Abraham was the first person in Scripture called a "Hebrew," with his descendants being called "Hebrews" [a name thought to mean "the one who crossed over," *i.e.,* crossed over the Euphrates en route to the land to which he had been called, with his descendants looked upon as crossing over with him — Gen. 14:13; 40:15; 43:32; Ex. 2:11; Joshua 24:2, 3]).

After that, which brings us into the present 2,000 years, God is dealing *with a new creation* "in Christ" — *with Christians* — called into existence for a specific, revealed purpose.

And we are today living very near the end of the present two millenniums, which would also place man (Jew, Gentile, and Christian) very near the end of the entire triad of three 2,000-year periods.

That which will end the 6,000 years though, as previously shown, is not the completion of the present 2,000-year period but the completion of the previous 2,000-year period (for seven years yet remain to complete that period, which will run their course after the completion of the present 2,000-year period).

These final seven years, completing Man's Day, will complete Daniel's Seventy-Week prophecy (one week — the Seventieth Week, a period of seven years comprising the coming Tribulation — remains to be fulfilled in the prophecy given to Daniel concerning his people).

THEN, and *ONLY THEN*, will God deal with all three divisions of mankind together, at the same time.

And God will, *at THAT time*, deal with these three divisions after this fashion for 1,000 years, completing the full 7,000 years.

Thus, Scripture begins with:

1) A 2,000-year dispensation having to do with God's dealing *with the Gentiles* (though, again, in the strict sense of the word, there were no Gentiles before there were Jews).

2) Scripture continues with another 2,000-year dispensation having to do with God's dealings *with the Jews.*

3) Scripture continues with another 2,000-year dispensation having to do with God's dealings *with Christians.*

4) Scripture then concludes the full 7,000 years with a 1,000-year dispensation in which God will deal *with all three groups of mankind, together at the same time.*

This is the manner in which Scripture naturally divides itself within a dispensational respect, which is in perfect keeping with the framework of time foreshadowed by the six and seven days opening the Book of Genesis.

And following these natural divisions is really the best way to divide the whole of Scripture to show an overall dispensational picture which can be easily understood:

1) From Adam to Abraham.

2) From Abraham to Calvary, plus the future seven-year Tribulation.

3) From Calvary (or, more specifically, from Pentecost fifty days following Christ's resurrection) to the rapture, preceding the Tribulation.

4) The 1,000 years toward which everything has moved since God, in the beginning, "made the worlds ['the ages']" and formed these ages around the preplanned activity of His son within the framework of these ages (Heb. 1:2).

7

Jew, Gentile, Christian

Three Separate and Distinct Creations

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (I Cor. 10:32).

–The Word of God divides the human race into three separate and distinct groups of individuals, forming *three creations:*

1) *Jews.*
2) *Gentiles.*
3) *Christians.*

These three creations, brought into existence at different times, will exist separate and distinct from one another throughout not only the present dispensation but also during the coming Messianic Era and the endless ages which follow, comprising eternity.

Mankind began and remained *as only one creation* for two millenniums. Then, *a second creation* was brought into existence after the first two millenniums had run their course, and *a third creation* followed after two more millenniums had passed.

BUT, within the plans and purposes of God, *ALL three* were seen in the beginning, prior to the creation of man (as well, prior to Gen. 1:1 [*cf.* I John 1:1, 2]). In the beginning, when God made and arranged the ages around the preplanned activity of His Son within the framework of these ages (Heb. 1:2), *He had THESE three divisions of the human race in mind.*

And *NOTHING* can ever thwart the plans and purposes of God.

Man — *NOT knowing and understanding* God's revealed plans and purposes through the three segments into which He has divided mankind — talks about the human race in a global, oneness sense, with time and conditions as we know them today going on and on indefinitely.

But God deals with the matter in His Word *after a completely different fashion.*

God deals with the matter through three separate and distinct creations on a 6,000-year redemptive timetable — 2,000 years given over to each one — with a seventh 1,000-year period lying beyond the complete 6,000 years.

(The preceding has to do with "man" and "events" during *TIME,* ending with the destruction of the present heavens and earth. And, as seen in previous chapters of this book, *THIS is what God's revelation to man, from Genesis to Revelation, is about.*

But, as also seen in previous chapters, God has seen fit to give man a glimpse into that which lies beyond the destruction of the present heavens and earth — a new heavens and a new earth, with an unending sequence of ages [Rev. 21, 22], called in Scripture, "the Day of God" [II Peter 3:10-13].

A word of caution though…

DON'T attempt to merge "time" having to do with the present heavens and earth *with* "time" having to do with the future new heavens and new earth.

Or, to state that another way, *DON'T* attempt to merge "time" having to do with Man's Day [present 6,000 years] and the Lord's Day [1,000-year Messianic Era] *with* "time" having to do with the ages beyond, *with* the Day of God [the unending ages having to do with the new heavens and new earth].

Or, to state that another way, *DON'T* attempt to merge salvation during Man's Day, a salvation having to do with that which will occur during the Lord's Day, *with* the things that will occur during the Day of God. Though man's salvation will continue into and throughout the Day of God, Scripture deals with salvation during Man's Day in a more limited respect.

The whole of Scripture moves TOWARD the 1,000-year Lord's Day, ENDING at the conclusion of this day with the destruction of the present heavens and earth.

Though a man believing on the Lord Jesus Christ today, during Man's Day, is eternally saved, *Scripture DOESN'T deal with the matter* in *THAT* manner. *Scripture deals with man's salvation during Man's Day in relation to the Day of the Lord, NOT in relation to the Day of God.*

And EVERYTHING else in Scripture is dealt with in THAT SAME respect as well.

For an understanding of a main reason, possibly the central reason, man has gone awry in the preceding respect, refer back to Chapter V in this book.)

God established and revealed His 7,000-year timetable, along with His redemptive work *WITHIN this timetable*, at the very beginning of His Word. But the ones to whom God revealed His plans and purposes after this fashion *have, for the most part, done about everything with this part of His Word but believe it.*

And doing so, *man in this respect, remaining ignorant of God's plans and purposes*, goes about following his own plans and purposes, little realizing that his own plans and purposes will shortly and suddenly be interrupted and be completely done away with (*cf.* II Peter 3:3-8).

When man ignores the revealed Word of God, *tragic consequences ALWAYS follow.* Such consequences may not be ushered in immediately. In fact, they never are. But consequences of this nature *MUST ALWAYS ultimately follow unbelief.*

There is a God-established law of the harvest — sowing and reaping — *which MUST come to pass:*

A person ALWAYS reaps that which he sows.
A person ALWAYS reaps more than he sows.
Reaping ALWAYS occurs at a later time than the sowing.

The 6,000-year history of man is replete with examples, but the climactic consequence of man's actions in this respect, climaxing the entire 6,000 years, awaits a future day. The coming "time of Jacob's trouble" — *a time when millenniums of sowing will be reaped — will affect NOT ONLY Israel BUT the entire Gentile world* (Jer. 30:7; Rev. 6:1-17).

God, through bringing to pass a time of trouble "such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21, 22), will ultimately bring His plans and purposes for Man's 6,000-year Day to a climax.

The Gentiles

God began the human race through the creation of one man. Then He put the man to sleep, opened his side, removed a rib from his side, formed a woman from the rib, and presented her back to the man, providing *NOT ONLY a helpmate* for the man *BUT completeness* as well (Gen. 1:26-28; 2:7, 18, 20-25).

Thus, in the beginning there was simply the man, Adam, the woman, Eve, and their progeny which followed. And any thought of divisions within mankind of a nature seen in the distinction between Jew, Gentile, and Christian had to await 2,000 and 4,000 years of human history, though certain events during this first 2,000-year period did foreshadow and portend these divisions.

1) Saved and Unsaved

During the first 2,000 years of human history, the central or main division seen within mankind was a division into saved and unsaved segments, a division seen throughout Man's Day.

Other type divisions though were seen as well — the division of mankind at the time of the Flood in Genesis chapters six through eight, the division into three segments of the

human race in Gen. 9:25-27, or the division by languages and national boundaries in Genesis chapters ten and eleven.

But none of these were the same type divisions seen through God later bringing into existence *a second creation* within mankind, and then later yet *a third creation.*

The third creation, "the one new man," comprising *the Church*, did not exist prior to the present dispensation. And this "new man" will no longer be on earth following the present dispensation.

The salvation of both Jews and Gentiles today, during the present dispensation, *separates* them from their racial heritage. But, with the removal of the "new man" preceding the Tribulation, this type distinction between saved and unsaved individuals *will no longer exist* (*cf.* Gal. 3:28).

During the present dispensation, when a Jew or a Gentile is saved, *that person becomes part of an entirely new creation, the one new man, the new creation* "in Christ."

But during the coming Tribulation — which will be the fulfillment of the last seven years of the previous dispensation (*ref.* Chapter VI and Appendix I in this book) — this will no longer be the case.

Though individuals will be saved during the Tribulation *EXACTLY the same way man has always been saved — through the Spirit breathing life into the one having no life, on the basis of death and shed blood* — these individuals *will NOT become part of the new creation* "in Christ" (as any believing Jew or Gentile does today). *The new creation* "in Christ" (God's third creation in the human race) will have previously been removed from the earth, leaving only two creations — Jew and Gentile — on the earth.

Thus, a Jew or a Gentile being saved in that coming day, remaining on earth, *could NOT become part of a creation NO longer present on the earth.* Consequently, he will simply remain a Jew or a Gentile, though saved.

A Gentile, saved during and surviving the Tribulation, will enter into the kingdom as a Gentile, retaining his national identity, not relinquishing it as a Gentile saved during the present dispensation does.

And so will it be with unsaved Jews during the Tribulation, or at the end of the Tribulation when the Jewish people look upon their Messiah, believe, and are saved. *They will NOT relinquish their national identity, as believing Jews do today*.

Rather, they will remain Jews (as during Old Testament times), forming a part of the Jewish nation (along with resurrected Jews from Old Testament days) who will enter the kingdom here on the earth.

And unsaved Gentiles surviving the Tribulation will enter the kingdom as well, forming the nations which restored Israel, as God's witness to the nations (Isa. 43:3-11), will reach with God's message of salvation during the Millennium.

(On the basis of Matt. 25:31-46, it is commonly taught that unsaved Gentiles will not enter the kingdom.

Refer to the author's book, *Prophecy on Mount Olivet*, Chs. XXII-XXIV for a correct understanding of this passage).

In the preceding respect, during the first 2,000 years of human history, though there was a division between saved and unsaved segments of mankind, the type divisions which God later brought into existence (separate creations, Jew and Christian), as previously shown, *did not exist*. There was simply man in his fallen state (saved or unsaved) belonging to one creation, the *ONLY* one which existed.

And this one creation in which mankind found itself was not really "Gentile" per se, though it was later looked upon as Gentile after God had brought a second creation (through Jacob) into existence (Isa. 43:1), *forming TWO divisions within mankind*.

Following that time, Jacob and his progeny were looked upon as *a separate and distinct creation*; and all the other nations continued to comprise the creation which had existed throughout the prior 2,000 years.

ONLY after God produced a special creation in the person of Jacob did a division exist in the human race of a nature which allowed the word "Gentile" to be used — a name referring *to someone outside the lineage of Jacob through his twelve sons, later called "Jews."*

And going 2,000 years beyond that to the time God brought a third creation into existence — *the new creation* "in Christ" — the word "Gentile" then distinguished that new segment of mankind from two other segments — *both Jews and Christians. A "Gentile" was then/is now looked upon as someone who was/is not a Jew or a Christian.*

> (Note in the preceding respect that "creation" [the old creation in Jacob, the new creation in Christ] *can have NOTHING to do with salvation per se, else salvation, set PERFECT and UNCHANGEABLE in the foundational material in the opening chapters of Genesis, would change with the changing dispensations.*
>
> God took a saved man in Isa. 43:1 [Jacob] and effected a separate and distinct creation; God took one hundred twenty saved individuals in Acts 2:1, 2 and effected a separate and distinct creation [a *new creation* "in Christ"]; and God takes saved individuals today and, at the time of their salvation, adds them to the body of Christ [*i.e.*, *they are NOT ONLY saved BUT become part of this new creation* "in Christ.")

2) Portending Divisions, Types and Antitypes

Though there were no divisions within mankind during the first 2,000 years of human history of a nature which later occurred — when *Israel* was brought into existence, and later *the new creation* "in Christ" — certain events did occur during this time which foreshadowed (typified) both

the existence of the nation of Israel and subsequently the Church. Then other events occurred during this time, apart from typology, which portended the existence of the nation of Israel, prior to its actual existence.

Those comprising the nation of Israel are Semites, descending from Shem, one of Noah's three sons.

And following the Flood, Shem was *the ONLY one* of Noah's sons said to have a God, with any of God's blessings which either of the other two sons would receive flowing *ONLY through Shem*, as they dwelled "in the tents of Shem" — *i.e., as they came in contact with and associated themselves with Shem, the ONLY one with a God, the one through whom God had chosen to channel His blessings for mankind* (Gen. 9:26, 27; *cf.* Zech. 8 20-23).

Though this division within mankind can be seen following the Flood, portending, through Shem, the existence of the nation of Israel centuries later, *all three sons of Noah remained of the same creation.*

Again, the separate and distinct creation, forming two divisions within mankind, *did NOT exist until Jacob appeared.*

That which is revealed in Gen. 9:26, 27 though sets forth *a central purpose* surrounding Shem's greater descendants, the nation of Israel, which would form a second creation.

With respect to that seen in this section of Scripture, the nation of Israel was called into existence about eight hundred years later to be the channel through which *God would bless all the Gentile nations.*

Following Noah's statement in Gen. 9:26, 27, *there can be NO such thing as blessings flowing out to the remainder of mankind EXCEPT through Shem and his descendants.*

(In the preceding respect, note that which lies behind anti-Semitism as it has existed in the world down through the centuries [*e.g.,* during modern times — the Third Reich in Europe during WWII, or particular Gentile nations today].

Satan and his angels have ruled the earth from the heavens through the Gentile nations throughout Man's Day, and they know full well the place which Israel occupies in God's revealed plans and purposes [*a nation separate from the Gentile nations, through which they DO NOT and CANNOT rule*].

As a result, Satan and his angels, through controlling rulers within the Gentile nations, have done and continue to do everything within their power to thwart God's plans and purposes surrounding the Jewish people. And man, through following Satanic leadership of this nature, continues attempting to do away with and destroy the very channel which God has brought into existence *to bless ALL of the Gentile nations, including EVEN those nations attempting to destroy Israel.*

The preceding, in connection with man's attitude toward Christ, is undoubtedly the greatest oxymoron of all time.

Fallen man, who would desire to be blessed, *has rejected one of God's firstborn Sons (Christ) and is seeking the destruction of the other firstborn son (Israel).*

For additional information on the preceding, refer to the author's books, *The Most High Ruleth* and *God's Firstborn Sons*.)

Then, viewing the matter after a different fashion, though the whole of mankind comprised only one group during the first 2,000 years of human history, both the second and third groups (Jews and Christians) can be seen in different accounts of the history of the first group (which formed types of the second and third groups).

For example:

Israel can be seen in the account of Cain slaying Abel, foreshadowing Israel slaying Christ 4,000 years later (Gen. 4).

Or, Israel can be seen again in the account of Noah passing safely through the Flood, foreshadowing Israel passing safely through the coming Tribulation over 4,000 years later (Gen. 6-8).

Or, note the previously mentioned account of Noah's son, Shem, and His God-appointed position relative to Ham and Japheth following the Flood; this foreshadows Israel's future God-appointed position among the nations following the Tribulation over 4,000 years later (Gen. 9).

Then, *the Church,* as Israel, can be seen in this same manner before its actual existence as well.

Note the account of Eve being removed from Adam's body and presented back to Adam to reign with him as his bride, as consort queen, foreshadowing the called out group of firstborn sons (Heb. 12:23) who will be removed from Christ's body and presented back to Christ to reign with Him as His bride, as consort queen 6,000 years later (Gen. 2).

Or, the Church can be seen again in the account of Adam finding Eve in a fallen state and *partaking of sin* to effect her redemption so that both might one day eat of the tree of life together 6,000 years later (Gen. 3).

This foreshadows Christ finding His bride in a fallen state and *being made sin to effect her redemption so that both the Redeemer and the redeemed might one day eat of the tree of life together* 2,000 years later (II Cor. 5:21), with the tree of life providing the required wisdom and knowledge to rule and to reign for those Christians forming Christ's bride in that coming day (*ref.* the author's book, *Judgment Seat of Christ*, Ch. V).

Or, the Church can be seen again in the account of Enoch being removed from the earth alive preceding the Flood, foreshadowing the Church being removed from the earth alive preceding the Tribulation over 5,000 years later (Gen. 5).

The Jews

The beginning of the nation of Israel is usually looked upon as originating with Abraham, the father of the nation. He is the one who was called out of Ur of the Chaldees, crossed the Euphrates, and was the first person to be called

"an Hebrew" (thought to mean, "the one who crossed over," *i.e.,* the one who crossed the Euphrates en route to the land of Canaan [*cf.* Gen. 14:13; 40:15; Joshua 24:2, 3]).

1) Abraham and Isaac

Abraham though became the father of many nations after he entered the land of Canaan. He fathered a son by Hagar (Ishmael [Gen. 16:16]), through which, for the most part, the present-day Arabic nations sprang. Then he fathered a son by Sarah (Isaac [Gen. 21:5]), through which the nation of Israel sprang.

And, following the death of Sarah, he fathered six sons by Keturah (Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah [Gen. 25:1, 2]), through which other Arabic nations sprang (though, for the most part, evidently later assimilated into the Ishmaelite Arabic nations).

Then Abraham's grandson, Esau, became the father of the Edomites (Gen. 36:9), a nation whose history can be traced up to but not beyond the first century A.D.

Abraham though was the person whom God called out of Ur to be the channel through which He would bring His plans and purposes surrounding man to pass.

1) To bring forth the Redeemer.
2) To give man the Word of God.
3) To be the channel through which blessings would flow out to mankind.

And these plans and purposes were to be realized through *ONE nation, the nation of ISRAEL.*

But, to complicate the matter, Abraham, as previously stated, became the father *of many nations.* Scripture though leaves no room to question which of the nations God recognized as "Abraham's seed" insofar as His plans and purposes being brought to pass were concerned.

God rejected Abraham's firstborn, Ishmael, at the time Isaac's birth was announced (Gen. 17:15-19); He again rejected Ishmael following Isaac's birth, at the time Isaac was weaned (Gen. 21:5-12); and nations descending from the sons of Keturah or the Edomites descending from Esau, though all Abraham's seed, are not seen in Scripture as even being mentioned relative to the matter (as was Ishmael).

From the birth of Isaac forward, the Old Testament centers around *ONE nation* — the nation descending from Isaac, Jacob, and Jacob's twelve sons.

Nations descending from the other sons of Abraham, along with the Edomites, though Semitic nations, were looked upon as being among *the Gentile nations*. And these nations, as all the other Gentile nations, occupy a place in Scripture *ONLY* as they come in contact with and/or have dealings with the nation of Israel.

(The preceding, for example, is why Middle East nations which come in contact with Israel are often mentioned over and over in Scripture, in complete keeping with the frequency of these nations coming in contact with or having some type association with Israel.

"Egypt" would be the classic example in this respect.

On the other hand, this is also the reason why other nations, removed geographically from Israel and not really having any type contact or association with Israel, *are NOT mentioned at all*.

And today, with the United States having befriended Israel since statehood in 1948, one might expect to find the United States to be mentioned, after some fashion, in Scripture.

BUT, such is *NOT* the case, and there's a reason.

Actions involving the United States and Israel are occurring during a time when Israel has been set aside for a dispensation, and God is *NOT* presently dealing with Israel on a national basis. Rather, God is presently dealing with *the one new man* "in Christ."

The existence of a present nation of Israel in the Middle East, resulting from a Zionistic movement begun under Theodor Herzl over one hundred years ago, is covered in Scripture *ONLY* to the extent that a Jewish nation *MUST* exist in the Middle East at the time God resumes His national dealings with Israel. And, at that time, nations coming in contact with Israel can once again be seen on the pages of Scripture.

Thus, though the United States has had and continues to have a central part in the Gentile nations' dealings with Israel during modern times, *Scripture does NOT cover the matter.*

Prophetic revelation of a nature which covers events in the Middle East today — allowing the United States to be mentioned — *simply does NOT exist,* contrary to the attempt by some to make Scripture say and mean things which it doesn't say and mean at all.

And even during that future time when God completes His dealings with *the one new man* "in Christ," removes this *new man,* and then turns to and resumes His dealings with *Israel,* the United States is *NOT* even seen in Scripture, unless in an indirect manner.

In Ezek. 38:13, the United states is possibly seen among the nations spoken of in an indirect manner. Other than this possible one indirect reference, *the United States is NOT seen on the pages of Scripture.* And this reflects directly on the probability that the United States *will NO longer* even be a significant world power once *the one new man* "in Christ" has been removed and God resumes His national dealings with Israel.

Note how the removal of the one new man "in Christ" *can ONLY* deplete the ranks of those in every area of life throughout the United States, where a large percentage of the population is comprised of Christians — from every part of the government, to very part of the military, to every part of the populace in general.

Also note *how THIS could ONLY negatively affect Israel*, with the United States, a powerful befriender of Israel, *NO longer* able to supply the nation with money, weapons, etc.

The resulting ramifications of the removal of the one new man "in Christ" [*something which WILL occur*] *are unimaginable*.)

But, let's get back to seeing Israel as *a special creation…*

HOW and *WHEN* did God perform a work which resulted in Israel existing as a separate and distinct creation?

Such a creation *could NOT have been* brought to pass in the person of Abraham, for he was the father of many nations. Had God performed a special creative act at this point in the genealogy, it would have resulted *in ALL* of the Semitic nations descending from Abraham being looked upon as separate from the Gentile nations.

That is, *ALL of Abraham's descendants* — through Ishmael, Isaac, and the sons of Keturah — *would have been part of a separate (single) creation, separate from all the other nations.*

In like manner, this special creative act *could NOT have been* brought to pass in Abraham's son either, in Isaac, for he had one son (Esau) outside the correct lineage. Had God performed a special creative act in the person of Isaac, the descendants of Esau as well as the descendants of Jacob *would form a separate (single) creation, separate from all the other nations.*

(Note that the whole of the matter is introduced through Noah's youngest son, Shem, in days immediately following the Flood, nine generations preceding Abraham.

BUT, for reasons previously given — whether in Shem's genealogy extending through nine generations to Abraham, or in Abraham's and Isaac's genealogies — a separate, distinct creation in the human race, of the nature seen, *HAD to await Jacob*.)

2) Jacob

Thus, a special creative act awaited Abraham's grandson, Jacob. And this special creative act, which occurred just as much within *the physical realm* as Adam's creation, was then passed on to his descendants.

> "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by my name; thou art mine" (Isa. 43:1).

Following the point in time referred to in Isa. 43:1, mankind found itself divided into two segments — those *in Adam* and those *in Jacob.*

This special creation in Jacob though (as the later special creation "in Christ," forming a third creation within mankind) wrought no change in man's fallen condition inherited from Adam (retention of the old sin nature, with all of its ramifications).

Whether dealings with the Jews, Gentiles, or Christians, when the old sin nature is in view (which is associated with and can only result in *death*), the matter is always taken back to Adam (I Cor. 15:22).

Thus, in God's separate and distinct creation surrounding Jacob, though it produced a change *in the physical realm,* the old sin nature inherited from Adam was retained (as it is by individuals becoming *new creations* "in Christ" today).

And this change which God brought to pass in Jacob is passed on through procreation from one generation to the next.

> (Adam was created from a piece of the restored earth, prior to the ground being cursed. Thus, in Adam's creation, *there was NO connection with sin or the previous results of sin [for there had been a COMPLETE, PERFECT restoration].*
>
> God's creation of Jacob though was different. Jacob was created from a descendant of Adam, following the fall.
>
> Thus, even though a separate creation was involved, the sin nature was passed on to this separate creation, for the creation involved *the natural man,* "Jacob," not "Israel."

And as will be seen, in *the new creation* "in Christ," matters are different yet. It is spiritual, positional, and no sin can be involved because *it is a creation "in Christ," where sin CANNOT reside*.

Refer back to a complementary part to the preceding, the indented two paragraphs on p. 143.)

By means of the special creation which God performed through Jacob, because it had occurred *in the physical realm,* God could bring forth a nation through which His plans and purposes would be realized. The nation emanating from Jacob would be separate and distinct from all the other nations (now looked upon as Gentile nations in the true sense of the word), and God would bring His plans and purposes to pass through this nation.

In this respect, though the nation of Israel looks back to Abraham as the father of the nation, the special creative act — separating this nation from all the surrounding nations — *did NOT, it could NOT, occur until Abraham's grandson, Jacob, appeared.*

From Jacob sprang twelve sons. And from these twelve sons sprang the twelve tribes of Israel, forming the nation through which God gave man the Redeemer, the written Word of God, and through which all blessings for mankind have flowed, continue to flow, and will flow in all their fulness during the Messianic Era.

Of interest to note:

(The name "Israel" is derived from a combination of two Hebrew names — *Sarah,* and *El. Sarah* means "princess," and *El* is the singular form of "God" [*Elohim* is the plural form found throughout the O.T.].

El is a common ending for many Hebrew names, combining different meanings of names with the word for God [*e.g.,* Ezekiel, Daniel, Joel].

Thus, the meaning of "Israel," as seen in Gen. 32:28, is derived from the name — "a prince, a princess [God's first-born son, the wife of Jehovah]" who has "power with God and with men" [power with men because of power with God].

And, with this in mind, note the typology of Genesis 21-23, where *Sarah, the wife of Abraham,* is seen as a type of *Israel, the wife of God.*

Regal implications are seen throughout, whether in the type in Genesis or in that which the type foreshadows. It is "Israel" who is destined to one day possess *princely/princessly [regal]* "power with God and with men" [*cf.* Gen. 35:10-12].)

The Church of God

This then brings us to the third and last of the special creative acts of God within the human race, leaving mankind divided into three separate and distinct segments rather than the previous two.

And this creation, rather than occurring in *the physical realm,* occurred/occurs *in the spiritual realm.*

The former two creations (Jew and Gentile) were passed on through one's progeny, *but NOT the third creation* (Christian).

1) Purpose For

Before seeing the different things about this creation as Scripture presents them, a purpose for the new creation's existence needs to be seen. After all, God's plans and purposes, resulting in spiritual blessings for mankind, were to be realized through Abraham and his seed (something which *could NEVER change*).

So, why call a third creation into existence?

And, again, if this third creation is to be placed, after any fashion, as another channel (as Israel) through which God's plans and purposes are to ultimately be realized, this creation *MUST* somehow be "Abraham's seed," though, at

the same time, be separate and distinct from the nation of Israel (or the Gentiles).

Such *a relationship with Abraham MUST exist,* for spiritual blessings can flow out to mankind *ONLY* through the seed of Abraham.

And *a separation from Israel (or the Gentiles) MUST exist as well,* else God's purpose for the new creation *could NOT be carried out.*

Thus, this third creation *MUST* be separate and distinct from the creation *in Jacob* (or *in Adam*) and exist *SOLELY as a completely new creation, a new creation* "in Christ."

The purpose for the existence of the third creation in the human race goes all the way back to the beginning within the mind of God, when He made and arranged the ages around the preplanned activity of His Son within the framework of these ages.

This is why the third creation (along with the second) is seen time and again in Old Testament typology.

But a working out of matters and bringing this third creation into existence — *the one new man* "in Christ" (Eph. 2:13-15) — did not occur *UNTIL* Israel's Messiah had been sent to the earth, had offered the kingdom of the heavens to the nation of Israel, had been rejected, had been crucified, and had been raised from the dead.

In the Old Testament, Israel was made the repository for both *heavenly* and *earthly* promises and blessings. And these promises and blessings — to be realized by Israel, resulting in the Gentile nations being blessed — were to flow out *to the nations through Abraham and his Seed from two spheres, heavenly and earthly* (Gen. 12:1-3; 14:17-22; 22:17, 18).

This is the MANNER in which God has decreed that the matter exist. It has been ESTABLISHED in this manner, it can NEVER change, and there can NEVER be an exception.

When Christ appeared on earth the first time, His message to Israel — a message proclaimed first by John the Baptist, followed by Christ and His disciples — was:

> "Repent ye [a plural pronoun, referring to *the entire nation*]: for the kingdom of the heavens is at hand" (Matt. 3:1, 2; 4:17; 10:1-8).

That would be to say, the nation was called upon to repent — national repentance — in view of the Israelites occupying proffered positions *in heavenly places in the kingdom*; and these positions were to be occupied at a time in the immediate future (the kingdom was "at hand [or, 'had drawn near']"), for the Messianic King Himself was present, proclaiming the message and extending the offer.

And the establishment of the proffered kingdom was contingent on the nation's positive response to the King's call.

Then it *MUST* be recognized that the passing of this part of the kingdom (the heavenly realm, then in the hands of Satan and his angels, as it is today) into the hands of the seed of Abraham *could ONLY have been* accompanied by the earthly part of the kingdom being established as well (necessitating the overthrow of Gentile world power, also under Satan).

This is one kingdom with two realms or facets, and there could have been *NO such thing* as the heavenly realm of the kingdom being established without the earthly realm also being established.

The nation as a whole though, as led by their religious leaders (mainly the Scribes, Pharisees, and Sadducees), *was NOT interested* in the proffered heavenly portion of the kingdom.

And regardless of what the people of Israel understood or didn't understand relative to the complete scope of the proffered kingdom (one kingdom with two realms, which

MUST be established in conjunction with one another), *the nation subsequently NOT ONLY rejected the offer BUT the Jewish people crucified the One Who made the offer.*

All of this provides the backdrop for *the new creation* "in Christ" being brought into existence.

Israel's rejection of the proffered kingdom provides *the REASON for God bringing a third creation in the human race into existence.*

This third creation, *the new creation* "in Christ," the "Church of God," was brought into existence *to be the RECIPIENT of that which Israel had rejected, i.e., the heavenly sphere of the kingdom* (*cf.* Matt. 21:43; I Peter 2:9, 10).

Then, again, there is another side to the matter. Israel's rejection of the heavenly sphere of the kingdom *NECESSITATED God bringing a third creation into existence.*

This "new creation," occupying the position "in Christ," was Christ's body, with Christ the Head of the body (Eph. 1:22, 23). And according to the original type (seen in Adam and Eve [governing all subsequent types, along with the antitype]), Christ's bride — the one who is to reign as consort queen with Him from the heavens over the earth during the coming age — is to be removed from His body (*cf.* Gen. 2:21-23; Eph. 5:23-32).

This was something *NOT* possible for Israel (for Israel was God's wife and *did NOT/could NOT* comprise Christ's body).

And *NO* Gentile nation could even come under consideration (for *ALL* of the Gentile nations were completely removed from the matter at hand, "having no hope, and without God in the world" [Eph. 2:12]).

Thus, *a third creation, separate from both Israel and the Gentile nations, HAD to be brought into existence.*

And that's *EXACTLY* what God did following the death, burial, and resurrection of His Son.

God brought *the one new man* "in Christ" into existence *to be the RECIPIENT of that which Israel had rejected*, and He performed this act in such a way that His Son's bride *could ALSO* be removed from this new creation, in accord with the original type in Gen. 2:21-23.

Christ, God of very God, knew at the time He offered the kingdom of the heavens to Israel that Israel *WOULDN'T* — the nation *COULDN'T* — accept the offer, *though a bona fide offer was made*.

This is why the Son could tell the religious leaders in Israel that the sin they had committed in Matthew chapter twelve, attributing Christ's power to perform miraculous works to Satan rather than to the Spirit of God (referring to a miraculous work performed in connection with the proffered kingdom), *would NOT* be forgiven Israel for two ages — the present age, Man's Day, and the coming age, the Lord's Day, the Messianic Era (vv. 22-32).

This is also why Christ *could THEN* depart the "house" (a reference to Israel), go down by the "seaside" (a reference to the Gentiles), deliver seven parables having to do with the Church, and later continue the matter by directly calling attention to the Church which He was about to build (Matt. 13:1ff; 16:16-19).

And this is why Christ could still later announce to the religious leaders in Israel that the kingdom (the proffered heavenly portion) would be taken from Israel and given "to a nation bringing forth the fruits thereof" (Matt. 21:18-43).

(Note that Christ appeared and offered the kingdom to Israel, subsequently bringing the Church into existence to be the recipient of the kingdom which Israel had rejected, *at the EXACT TIME in history when this sequence of events should have occurred:*

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

> To redeem them [the Jewish people] that were under the law, that we [Christians] might receive the adoption of sons.
>
> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
>
> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 4:4-7).

God works *with SET TIMES, which occur in the FULLNESS of TIMES.* In this instance, *the SET TIME, occurring in the FULLNESS of TIME*, occurred near the end of four days, 4,000 years. *This was NOT ONLY WHEN the kingdom WAS offered [past] BUT WILL BE established [future].*

BUT, THIS was also the SET TIME, occurring *in the FULLNESS of TIME, WHEN* the Church was to be called into existence, with the kingdom *NOT* being established for another two days, another 2,000 years.

In keeping with the way God does things *WHEN His SET TIMES arrive,* the kingdom will be established at the end *of BOTH* four days, 4,000 years and six days, 6,000 years.

HOW can that possibly be?

> For an explanation of God's *SET TIME* occurring at the end *of BOTH* four days, 4,000 years and six days, 6,000 years, refer to Appendix I in this book, "Beginning, Heavens, Earth.")

2) In Christ

The existence of *the one new man* "in Christ" *could NOT be just another creation, separate from Israel and the Gentile nations*. As previously stated, the new creation had to be *BOTH Abraham's seed* and *Christ's body.*

This new creation had to be *the former* (Abraham's seed) because the heavenly sphere of the kingdom, as the earthly, *could NOT be inherited by individuals who were NOT of Abraham's seed.*

Blessings during the Messianic Era are to flow out to the Gentile nations *from both heavenly and earthly spheres*, and Scripture is very clear that *blessings of this nature can flow out to the Gentile nations after this fashion ONLY through Abraham's seed* (Gen. 12:2, 3; 22:17, 18).

THEN, this new creation had to be *the latter* (Christ's body), for the bride who is to reign as consort queen with Christ from heavenly places is to be taken from His body (*cf.* Gen. 2:21-24; Rom. 5:14; I Cor. 15:45-49; Eph. 5:22-32).

And, along with the preceding, this new creation could be neither Jew nor Gentile, though it had to be removed from one or both of the former creations. And, in this case, as the second creation (Jew) was removed from the first (Gentile), the third creation (Christian) was/is being removed from the previous two (both Jew and Gentile).

Fifty days following His Son's resurrection, God established this new creation at events surrounding Pentecost (Acts 2:1ff).

Events on this day occurred in connection with a Jewish festival portending the fulfillment of Joel's prophecy — with individuals being filled with the Spirit in keeping with Joel's prophecy (Acts 2:4 [*ref.* the author's book, *From Acts to the Epistles*, Chapter I]).

And though there was a re-offer of the kingdom to Israel during about the first thirty years of the new dispensation (in keeping with a beginning fulfillment of Joel's prophecy [*cf.* Joel 2:28-32; Acts 2:16-21]), with the message "to the Jew first," the message *was NOW* "also to the Greek ['Gentile']" (Rom. 1:16; 2:9, 10).

The latter is why God chose and called Paul, several years following Calvary. Paul was chosen and called forth to proclaim the message to "the Gentiles, and kings, and the children of Israel" (Acts 9:15; Gal. 2:2, 7).

Apart from a new creation, the message *could NOT have been* "also to the Greek ['Gentile']" after the manner seen

(Gentiles brought in after such a fashion that they found themselves associated with heavenly positions in the kingdom).

On the day of Pentecost in 33 A.D., there was first a baptism, an immersion, in the Spirit (Acts 1:5; 2:2), which brought *the one new man* "in Christ" into existence; and, this could only have been the same as the Christian experience today, resulting in the person becoming "a new creation" *in Christ,* part of "the one new man" (*cf.* I Cor. 12:13; Eph. 2:15).

The filling of the Spirit in Acts 2:4 though was a subsequent experience, *having to do with Joel's prophecy and the beginning of the re-offer of the kingdom to Israel by the one NOW in possession of the kingdom, the one new man* "in Christ."

And this particular filling of the Spirit could have nothing to do with Christians after the re-offer of the kingdom to Israel had been completed (about 62 A.D.).

(For more information on the filling of the Spirit in Acts 2:4, having to do with two different Greek words for "fill," refer to Chapter VIII, pp. 102-105, in the author's book, *The Acts Period.*

Also, the expression "Gentile" was used of *saved Gentiles* during the re-offer of the kingdom to Israel *in order to distinguish between saved Jews* and *saved Gentiles* [*e.g.,* Rom. 1:16; Gal. 2:14; Eph. 3:6].

On the one hand, there were believing Jews, still part of the nation [both those who had believed before Calvary and following Calvary]; and, on the other hand, there were saved Gentiles who were no longer part of the Gentile nations but *part of the one new man* "in Christ."

The saved Jews during the offer [gospels] and re-offer (Acts) of the kingdom *WERE NOT part of the one new man* "in Christ." On the other hand, saved Gentiles *WERE part of this new man.* Thus, Scripture uses terminology to distinguish between the two [*e.g.*, Rom. 1:16; 2:9,10].

> Once the re-offer of the kingdom to Israel had been withdrawn [about 62 A.D.] and the saved generation of Jews had passed off the scene, terminology of this nature would have been out of place. Beyond this time, in terminology, a clear distinction is drawn between Jews, Gentiles, and Christians.
>
> Also, along these same lines, note that those baptized [immersed] in the Spirit on the day of Pentecost were not unsaved individuals. As previously seen, the immersion in the Spirit could have had *NOTHING* to do with salvation by grace then; *NOR* can it have anything to do with salvation by grace today.
>
> The work of the Spirit relative to salvation by grace was set forth *in an UNCHANGEABLE manner at the beginning*, in Gen. 1:2b-5; 2:7; 3:21; 4:8-10; and, accordingly, this work of the Spirit *has ALWAYS been the SAME in relation to salvation by grace.*
>
> Salvation by grace is effected through the Spirit breathing life into the one having no life, on the basis of death and shed blood.
>
> The baptism [immersion] in the Spirit, on the other hand, is something additional [peculiar to the present dispensation], which, today, could only be seen as occurring in conjunction with and at the same time as the Spirit's work surrounding salvation.
>
> One produces *life* [the Spirit breathing]; and the other brings about *the new creation* [immersion in the Spirit], placing the person "in Christ.")

In this respect, the bringing into existence *of the new creation* "in Christ" — the beginning of the present dispensation, the beginning fulfillment of the antitype of Genesis chapter twenty-four (the Spirit's search for a bride for God's Son) — *can ONLY be placed in Acts chapter two, the first two verses. Verse three begins the re-offer of the kingdom to Israel by the one NOW in possession of the kingdom (vv. 1, 2).*

But looking at the matter as it has existed throughout the present dispensation (since the close of the re-offer of the kingdom to Israel, about 62 A.D.), a Jew or a Gentile — *apart from ANY distinction* — can become *a new creation* "in Christ" simply by believing on the Lord Jesus Christ (Acts 16:30, 31).

Through believing, as the Spirit breathes life into the one possessing no life, he passes "from death unto life." And the person — *whether Jew or Gentile* — is, at the same time, immersed in the Spirit, allowing him to occupy a positional standing "in Christ."

The person becomes *a new creation,* in the spiritual realm under discussion; and, within this realm, *he is NO longer associated with his prior creation* (whether Jew or Gentile).

> "Therefore if any man be in Christ, he is a new creature ['creation']: old things are passed away; behold, all things are become new" (II Cor. 5:17).

If he were a Jew prior to the time of belief, he ceased to be a Jew. He relinquished his national identity and became *a new creation* "in Christ."

"Old things [having to do with the old creation in Jacob] are passed away," and "all things [having to do with the new creation 'in Christ'] are become new."

The latter part of the verse should literally read, "…behold, he has become new [*i.e.,* he has become a new creation]."

On the other hand, if he were a Gentile prior to the time of belief, *EXACTLY the same thing* occurred as happened to a believing Jew. He relinquished his national identity and became *a new creation* "in Christ." And II Cor. 5:17 applies to him *in EXACTLY the same fashion* as it applies to a believing Jew.

Both believing Jews and believing Gentiles become part *of the one new man* "in Christ," where there is neither Jew nor Gentile. And together they become "fellowheirs [in relation

to heavenly promises and blessings], and of the same body [Christ's body]…" (Gal. 3:26-28; Eph. 2:13-15; 3:1-6).

A Jew, relinquishing his national identity, relinquishes his place among those in a nation destined to one day realize *earthly promises and blessings.* And, by so doing, he comes into possession of a higher calling. He now finds himself part of a nation destined to one day realize *heavenly promises and blessings*.

A Gentile, relinquishing his national identity, relinquishes his place among those in the nations which have "no hope," and are "without God in the world" (Eph. 2:12). Thus, by so doing, he simply comes into possession of a calling, having possessed no previous calling.

He, as the believing Jew, now finds himself *part of a nation destined to one day realize heavenly promises and blessings* (Eph. 3:5; I Peter 2:9, 10).

And this has all been made possible because, being "in Christ [Who is Abraham's Seed]," individuals are looked upon as being "Abraham's seed, and heirs according to the promise [*heavenly,* not earthly]" (Gal. 3:16, 29).

"In Christ" is the key expression involving *the one new man.* This is *a positional standing,* wrought through a baptism (an immersion) in the Spirit, which occurs at the same time that the Spirit breathes life into the one having no life, on the basis of the Son's finished work at Calvary.

Thus, the matter surrounding *the new creation* "in Christ" *is spiritual,* and the matter surrounding the prior two creations (in Adam, in Jacob) *is natural.*

The first two creations *CAN* be passed from one generation to the next via *the natural birth,* but the latter creation *CANNOT*.

The latter is *spiritual,* completely separate *from the natural,* and it *MUST* be experienced on an individual basis through believing on the Lord Jesus Christ.

Accordingly, the Spirit's work in an individual — breathing life into the person on the one hand and bringing about the new creation on the other — *has NOTHING to do with any type change in the natural man.*

The Spirit's work has to do with an individual's identity through being *in Christ,* associating him *with that which is spiritual, that which is from above*; and that remaining without change, the natural, has to do with an individual's identity *outside of Christ,* associating him *with that which is natural, that which is from below.*

> (Note that the old sin nature is associated *ONLY with the latter* [the natural], *NEVER with the former* [the spiritual]; and being brought forth from above, brought forth out of God [John 1:13; 3:3; I Peter 1:3, 23; I John 3:9; 5:1] is associated *ONLY with the former* [the spiritual], *NEVER with the latter* [the natural].)

Within a type-antitype framework, the former [the spiritual] had to do with "Isaac" and the latter [the natural] with "Ishmael" — individuals typifying *the man of spirit* and *the man of flesh* respectively, which cannot exist harmoniously with one another (*cf.* Gen. 21:9, 10; Gal. 4:22-31).

That's why *there can be NO such thing as a Jewish Christian or a Gentile Christian,* for that would be mixing two creations, placing Ishmael and Isaac together, as a single entity.

Rather, there are *Jews, Gentiles,* and *Christians.*

THAT'S the way God established matters, and THAT'S the way it MUST remain, with each of these three creations looked upon and understood as separate and distinct from one another.

8

Heavenly and Earthly

Two Spheres of the Kingdom

"And Melchizedek king of Salem brought forth bread and wine: and he was the 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:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Gen. 14:18-20).

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:17, 18).

The coming kingdom of Christ, toward which the whole of Scripture moves, *will be ONE kingdom with TWO realms:*

1) A HEAVENLY realm.
2) An EARTHLY realm.

Christ, the Seed of Abraham, will be the Supreme Ruler; and occupying positions of power and authority with Him will be the seed of Abraham, the Church, ruling from a HEAVENLY realm and the seed of Abraham, Israel, ruling from an EARTHLY realm.

And Christ, after this fashion, will have a dual reign, *BOTH from His Own throne in the heavens and from David's throne on the earth* (Luke 1:31-33; Rev. 3:21).

There will be *a Jerusalem above* and *a Jerusalem below.*

The New Jerusalem will rest in a heavenly position above the earth, as the capital of the earth from above (apparently a satellite city which those on the earth can possibly behold); and the city of Jerusalem on the earth will be restored, existing as the capital city of the earth from below.

Christ, with His co-heirs, will exercise power and authority *FROM the new Jerusalem above the earth;* and Christ, in the midst of and with His people, Israel, will exercise power and authority *FROM Jerusalem below, on the earth.*

Power and authority from above will emanate *FROM Christ's Own throne,* and power and authority from below will emanate *FROM David's throne,* which will be given to Christ (though David will be raised from the dead and sit on this throne as well [*cf.* II Sam. 7:12-16; Isa. 9:6, 7; Ezek. 34:23; 37:24; Luke 1:31-33; Acts 2:29, 30]).

That will be the basic structure of the coming kingdom of Christ, *in which BOTH the HEAVENLY seed and the EARTHLY seed of Abraham will "possess the gate of [rule over]" the Gentile nations of the earth.*

And this rule will result *in NOT ONLY* the nations being blessed *BUT* the kingdom ultimately (at the end of 1,000 years) being brought back into a state where it can be delivered up to the Father so that "God may be all in all ['God may be all things in all of these things']" (Gen. 12:1-3; 22:17, 18; I Cor. 15:24-28; *cf.* Col. 1:16, 20).

The Present Kingdom

The EARTH is a province in the kingdom of God, and SATAN is the Messianic Angel (the provincial ruler) over the earth.

He has held this position *SINCE* the time of his appointment by God in the beginning, prior to his fall; and he will continue holding this position *UNTIL* he is one day replaced by Man (Heb. 2:5).

Satan will be replaced *by the second Man, the last Adam*, accompanied by *His co-heirs*, redeemed from the lineage of the first man, the first Adam. And *Christ's co-heirs* will replace the angels presently ruling with Satan (Ezek. 28:14-16; Heb. 2:5-10).

Satan's fall wrought no change in his appointed position, for a principal of Biblical government necessitates that *an incumbent ruler hold his appointed position UNTIL his successor not only appears on the scene but is ready to take the sceptre*.

There is *NO such thing* as God removing a ruler from a province in His kingdom and not, at the same time, appointing another ruler.

Though Satan's fall wrought *NO change* in His appointed position, it did bring about a change in the kingdom over which he ruled.

The material kingdom itself was reduced to *a ruin:*

> "And the earth was ['But the earth became'] without form, and void; and darkness was ['and darkness became'] upon the face of the deep" (Gen. 1:2a; *cf.* Ezek. 28:18b).

From that time until immediately prior to the creation of Adam, though Satan continued to occupy his appointed position, he ruled over a ruined kingdom shrouded in darkness (Gen. 1:2a).

Then, almost 6,000 years ago God restored the earth, along with the light of the sun and moon (Gen. 1:2b-25); and God brought man into existence at this time, with a view to man taking the sceptre held by Satan and ruling the restored domain, the earth (Gen. 1:26-28).

This is the way Scripture begins:

1) A creation (Gen. 1:1).
2) A ruin of that creation, resulting from Satan's sin (Gen. 1:2*a*).
3) A restoration of the ruined creation through Divine intervention, over six days time (Gen. 1:2b-25).
4) Then, man created to take the sceptre and rule, on the seventh day, in the stead of Satan (Gen. 1:26-28).

However, the incumbent ruler, Satan, brought about the first man's fall; and this necessitated the appearance of the second Man to provide redemption before fallen man could one day hold the sceptre, as God had originally intended.

Satan, bringing about man's fall, followed by a redemptive work, follows the pattern previously established in the first chapter:

1) A creation (Gen. 1:26-28; 2:7, 21-23).
2) A ruin of the creation, resulting from Satan's intervention (Gen. 3:1ff).
3) A restoration of the ruined creation through Divine intervention, over six days, 6,000 years, time (Gen. 3:21ff.
4) Then, redeemed man ultimately holding the sceptre in the stead of Satan, on the seventh day, realizing the reason for man's creation in the beginning (*cf.* Gen. 1:26-28; Ps. 110:1, 2; Dan. 7:13, 14; Matt. 17:1-5; Heb. 1:2; 2:9, 10; Rev. 11:15; 20:1ff).

The earth had been brought into existence for *a PURPOSE* — "to be inhabited," *i.e.,* to be an inhabited province in God's kingdom (Isa. 45:18); and, following its ruin, *the earth was restored in order that God's purpose for the EARTH might be realized.*

Man, likewise, was brought into existence for *a PURPOSE, which had to do with the EARTH and was REGAL* (Gen. 1:26-28).

And following man's ruin, God began a work of restoration *in order that His purpose for man's existence might ultimately be realized.*

As God (following Satan's fall) restored the ruined material creation over a six-day period, He (following man's fall) is presently restoring another ruined creation — ruined man — over the same length of time, with each day in the latter restoration being 1,000 years.

Then, as God rested for a day following the prior restoration (Gen. 2:1-3), He will rest for a day, for 1,000 years, following the present restoration (Heb. 4:4-9).

The pattern concerning how God restores a ruined creation was *SET* at the very beginning, in the opening verses of Genesis. And man, a subsequent ruined creation, *MUST be restored in EXACT conformity with the God-established pattern.*

As this restoration pertains to "time," it will be over six days, over six thousand years (*cf.* Matt. 16:28-17:5; II Peter 1:15-18; 3:3-8).

And there will then be a period of rest, lasting for one day, for one thousand years. This is the earth's coming Sabbath, which every weekly Sabbath foreshadowed (Ex. 20:8-11; 31:13-17; Heb. 4:4-9).

The whole of Scripture, progressing through six days of redemptive work, moves toward THAT coming Sabbath of rest. The skeletal structure was SET in a PERFECT, GOD-ESTABLISHED pattern at the beginning, and the whole of Scripture beyond that point can ONLY be in PERFECT alignment with this structure.

Consequently, the whole of Scripture can ONLY move toward THAT coming seventh day, THAT coming seventh millennium, when Christ and His co-heirs will take the sceptre and rule the earth in the stead of Satan and his angels.

(For additional details concerning a correct interpretation and understanding of Gen. 1:1-2:3, refer to Chapters II-IV in this book.)

From what realm though do Satan and his angels presently rule?

It is clear from both Old and New Testament Scriptures that they rule *from a heavenly realm over the earth.* Satan and his angels have access *to the earth and rule through the Gentile nations on the earth* (Gen. 6:2-4; Job 1:7; 2:2; Dan. 10:12-21; I Peter 5:8; Jude 6), but they themselves *do NOT rule on the earth.*

1) Location of Satan's Rule — Old Testament

Daniel chapter ten presents certain insights into how the present kingdom of Satan is structured, along with the location of those administering power and authority in this kingdom.

In this chapter, a heavenly messenger who had been dispatched to Daniel on the earth from that part of the heavens where God resides and rules ("the uttermost parts of the north [a superlative in the Hebrew text]" — the northernmost point in the universe in relation to the earth [Isa. 14:13, ASV]) was detained at a point en route. This messenger was detained in the heavens above the earth by "the prince of the kingdom of Persia."

Then Michael was dispatched from heaven, and the messenger remained there with "the kings of Persia" while Michael fought with the prince of Persia for his release (v. 13).

The picture presented is that of *powerful angels in the kingdom of Satan ruling the earth from a heavenly realm (a heavenly realm in relation to the earth) through counterparts in the human race on earth.*

There was a prince (ruler) of Persia in the heavens, and there was a prince (ruler) of Persia on the earth. Then, in the heavens, there were lesser rulers associated with Persia (the kings of Persia); and the same would have been true in the earthly kingdom (*cf.* Dan. 2:39; 5:28-31; 7:5; 8:3-6, 20).

Then, beyond that "the prince of Greece" is mentioned — another heavenly ruler, the angelic heavenly ruler over the Grecian kingdom on earth (v. 20). And the reason why attention is called to this heavenly ruler is easy to see and understand.

Daniel, throughout his book, deals with the kingdom of Babylon, from the days of Nebuchadnezzar to the days of Antichrist; and Dan. 10:20, "...the prince of Greece shall come," anticipated that day when Alexander the Great in the Grecian kingdom on earth would conquer the kingdom of Babylon under the Medes and the Persians (*cf.* Dan. 2:39; 7:6; 8:7, 8, 21, 22).

Thus, there is not only a breakdown of powers in the heavenly kingdom under Satan corresponding to a breakdown of powers in various earthly kingdoms under fallen man but there is also a shifting of powers in the heavenly kingdom corresponding to a shifting of powers in the earthly kingdoms.

In this respect, any person occupying a position of power in any Gentile earthly kingdom during the present age is merely occupying a position of power under Satan and his angels, as they rule from the heavens through counterparts on the earth.

> (Note that the nation of Israel is the lone exception among nations on earth whose rulers presently hold positions of power and authority under fallen angels in the kingdom of Satan.
>
> The prince over Israel is Michael [Dan. 10:21], an angelic prince in the heavens who is *NOT* numbered among those ruling in Satan's kingdom, as Israel is *NOT* numbered among the nations [Num. 23:9].)

2) Location of Satan's Rule — New Testament

The Book of Ephesians presents *the SAME picture of Satan's present kingdom as the Book of Daniel, though from a different perspective.*

Ephesians is a book dealing with the heavenlies, pointing to the place where the Christians' future inheritance lies (Eph. 1:3-23). Christians have been saved with a view to realizing an inheritance as co-heirs with Christ in a heavenly kingdom at a future date.

That is one of two central messages in this book.

The other central message has to do with the present inhabitants of that heavenly sphere — Satan and his angels (1:21; 3:9-11; 6:11ff). They are said to reside "in heavenly places" (3:10), and Ephesians chapter six presents an existing, ongoing warfare between Christians and these angels.

> "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (6:12).

> (The words "in heavenly places" [3:10] and "in high places" [6:12] are both translations of the same Greek words, referring *to a heavenly sphere.* The reference, in both instances, is to angels exercising positions of power and authority *from places in the heavens* within the kingdom under Satan — *the present existing kingdom of the heavens.*

> For additional information in this realm, refer to the author's books, *The Spiritual Warfare* and *The Most High Ruleth.*)

Thus, there is a present existing warfare between the heavenly rulers and Christians. And that warfare rages because Satan and his angels know the reason that the "one new man" *in Christ* has been called into existence (*cf.* Eph. 3:9-11).

Those comprising the co-heirs ruling with Christ in that coming day, following the time Satan and his angels have been put down, will be taken *from the one new man* "in Christ." And Christ, with His co-heirs, ruling in the stead of Satan and his angels, will exercise power and authority from the same realm where Satan and his angels presently rule.

Thus, the warfare rages because Satan and his angels are doing everything within their power to prevent this transfer of power and authority.

And it will continue to rage *UNTIL* Christians have been removed from the earth, followed by the removal of Satan and his angels from their heavenly realm ("cast out into ['unto,' 'upon'] the earth" [Rev. 12:4, 7-10; *cf.* Ezek. 28:16b-19]). *THEN, Christ, with His co-heirs,* will *take the kingdom* (Rev. 19:11-20:6; *cf.* Rev. 11:15).

These things will occur following the completion of the present dispensation (which has lasted almost 2,000 years) and at the end of the present age (which has lasted almost 6,000 years). *THEN and ONLY THEN* will redeemed man realize the purpose for his creation in the beginning — "… let them have dominion [Heb., *radah,* 'rule'; '…let them rule']" (Gen. 1:26-28).

(The present dispensation covers time between the sixty-ninth and seventieth weeks in Daniel's Seventy-Week prophecy [Dan. 9:24-27], though not time related to the prophecy.

The present dispensation comprises a 2,000-year period *separate from time in Daniel's prophecy.* God's chronometer, marking time in the prophecy, has [so to speak] stopped, allowing the present dispensation to run its course.

Then, once the present dispensation has been completed, the Church will be removed, and God will complete His dispensational dealings with Israel through the fulfillment of that seen in Daniel's prophecy.

God's chronometer relating to the Jewish people will then mark time in Daniel's Seventy-Week prophecy once again, fulfilling the final week, the final seven years. This final unfulfilled week is the coming seven-year Tribulation. And the fulfillment of this final week *will NOT ONLY* complete seven unfulfilled years of the previous dispensation *BUT ALSO* the final seven years of the age covering Man's 6,000-year Day.

[For additional information on Daniel's Seventy-Week prophecy, refer to the author's book, *The Time of the End*, Chapter XII, "Daniel's Seventy Weeks."

Also, see Appendix I in this book, "Beginning, Heavens, Earth."

The whole of the Book of Daniel deals with Gentile world power, *FROM the beginning TO the end of the Times of the Gentiles* (a period covering time lasting slightly over 2,600 years and counting). And the book places an emphasis on events *at the END of the Times of the Gentiles, events in the immediate future*.

In the preceding respect, note the "great image" in chapter two (*covering Babylon throughout the Times of the Gentiles*), the four "great beasts" in chapter seven (*covering Babylon from another perspective throughout the Times of the Gentiles*).

Then chapter eight covers time and events throughout *that seen in the last three "great beasts" from chapter seven and the last three parts of the "great image" from chapter two.*

Then chapter nine, ending with the Seventy-Week prophecy takes you *to the end of the Times of the Gentiles, dealing with the fourth "great beast" in chapter seven and the fourth "part of the Image" in chapter two.*

Then chapter eleven covers time and events having to do *with the latter two "great beasts" in chapter seven and the latter two "parts of the image" in chapter two, with almost the entire chapter given over to time and events having to do with the fourth "great beast" and the fourth "part of the image," taking you to the end of the matter.*

NOW, note *HOW* Satan's kingdom is presently established and *HOW* the coming kingdom of Christ will be established.

Satan and his angels rule from the heavens over the earth, ruling through the Gentile nations on earth. They have a capital city above (though unseen and evidently not material) and a capital city below (Babylon, which will emerge once again as the center of world power during Daniel's unfulfilled seventieth week).

A rule through Israel during this time is conducted apart from Satan's rule, with Michael seen as the ruling angel over Israel.

Christ and His co-heirs, following that time when Christ takes the kingdom, will rule from the heavens over the earth.

They will rule the nations through a restored Jewish nation. And there will be a capital city both above and below, the new Jerusalem above and restored Jerusalem below].

Again, the preceding is dealt with in places such as Dan. 10 and the Book of Ephesians.

And God bringing the preceding to pass is almost upon us. "Time" allotted for the present dispensation — 2,000 years — is about up. And once the Spirit has completed His dispensational work [procuring a bride for God's Son], the Church will be removed, with things then moving rapidly toward the fulfillment of Daniel's seventieth week and events that will transpire immediately afterwards.)

The Proffered Kingdom

Israel was called into existence to be the nation which God would not only bless but the nation through which He would bless all the other nations as well. In this respect, Israel was called into existence *to be the channel through which God would bless all of mankind* (Gen. 12:1-3).

In order for these *blessings* to ultimately be realized in their fullness, *man MUST occupy the position for which he was originally created. Man MUST hold the sceptre.*

There can be (*there have been and presently are*) blessings for mankind, through Israel, as man moves toward that end; but the fullness of these blessings *CANNOT be realized UNTIL Israel has been restored and man actually holds the sceptre.*

To effect the whole of the matter, Israel's calling involved giving man the Redeemer, giving man the Word of God, and being made the repository for both heavenly and earthly promises and blessings.

Through Israel, God has given man the Redeemer and the Word of God, revealing His plans and purposes. But the heavenly and earthly promises and blessings, other than a foretaste, have yet to be realized.

Such a realization *awaits Israel's restoration and man holding the sceptre during the coming Messianic Era.*

1) Israel and the Proffered Kingdom — Past

There were two times in history when the nation of Israel was placed in a position where the Jewish people could enter into and occupy the kingdom (one kingdom, with two realms). The first was under Moses and later Joshua following the Exodus from Egypt, and the second was under Jesus the Christ 1,500 years later.

a) The Earthly

The proffered kingdom during the days of Moses and Joshua had to do *with the earthly segment of the kingdom.*

The Israelites had been called out of Egypt to realize an inheritance in another land, and that other land *was the earthly land of Canaan.*

The nation under Moses, at Kadesh-Barnea, rebelled against God and His appointed leader Moses. Because of

unbelief, they refused to enter the land and, under God, take the land; and, within their actions, they even went so far as seeking to appoint a new leader and return to Egypt (Num. 13:26-14:4).

This resulted in the entire accountable generation, save Caleb and Joshua (because they possessed "another spirit" relative to entering the land), being overthrown in the wilderness during the next thirty-eight and one-half years (Num. 14:5-38).

And then Joshua, after the overthrow of the entire accountable generation and after the death of Moses, led the second generation of Israelites into the land (Joshua 1:1ff).

The Israelites entering the land under Joshua though, along with succeeding generations of Israelites, never realized the fullness of the purpose for their calling. This failure was the result of unbelief and disobedience at different times on the part of the people. And the attitude and action of the people in this respect governed the attitude and action of God in this same respect (Lev. 26; Deut. 28).

God's blessings would FOLLOW Israel's belief and obedience, resulting in the surrounding Gentile nations also being blessed.

BUT EXACTLY the opposite would result from unbelief and disobedience. There would be curses rather than blessings, and a withholding of blessings from Israel would result in a withholding of blessings from the surrounding Gentile nations as well (Lev. 26; Deut. 28).

The kingdom reached its greatest heights during the days of David and his son, Solomon, *though FAR from the heights associated with their calling.* But following the division of the kingdom after Solomon's death, things took a different turn entirely.

The nation, through disobedience, became entrenched in a downward course *from which there would be NO return, leading to Gentile captivity and the Times of the Gentiles.*

God's call to His people through the Prophets to "humble themselves, and pray, and seek my face, and turn from their wicked ways" (II Chron. 7:14) went unheeded.

Thus, Gentile powers were eventually allowed to enter the land and take the people captive, uprooting the Jewish people from their own land and transporting them to Gentile lands. The Assyrians came down and took the northern ten tribes into captivity beginning about 722 B.C., and the Babylonians came over and took the southern two tribes into captivity beginning about 605 B.C.

The removal of the southern two tribes — completing a captivity and removal of the Jewish people from their land by Gentile powers — began the period known as "the times of the Gentiles," which extends from that point until the end of the coming Tribulation (covered by the Book of Daniel).

The kingdom was taken from Israel at this time, along with the Glory; *and NEITHER will be restored to Israel UNTIL the coming Messianic Era* (Ezek. 10:4, 18; 11:22, 23; 43:1-5; *cf.* Luke 9:32; Acts 1:9; I Tim. 3:16).

Though the Jewish people were allowed to return from captivity seventy years following the Babylonian captivity, *only a remnant returned*; and though the Temple was rebuilt, *it housed NO Glory*.

And the same holds true today. Though the nation has been allowed to return, *only a remnant has done so* (*ref.* indented data beginning bottom of next page); and though Israel will shortly rebuild her Temple, *it will house NO Glory*.

(Note what occurred in the middle of the afternoon in 33 A.D. when Israel's King died.

The veil of the Temple was rent, from top to bottom. The Holy of Holies was opened for all to see that there *was NO Glory inside* [Matt. 27:51]. The Glory had departed six hundred years earlier, near the beginning of the Babylonian captivity, and *it had NOT returned* [Ezek. 9:3; 10:4, 18; 11:22, 23].

The Jewish people had refused to repent, had rejected the proffered kingdom, and had rejected and crucified their King, pledging allegiance to a pagan Gentile king [John 19:14, 15].

Their house had been left desolate [Matt. 12:43-45; 23:38, 39], *and NOW ONLY one thing awaited them* — fulfilling the latter parts of Lev. 26 and Deut. 28 [Lev. 26:21-46; Deut. 28:15-68].)

In line with the preceding, another parallel relative to Israel past and present also holds true. The remnant forming the present nation, as the remnant forming the past nation, *will be uprooted and driven to the ends of the earth.*

The former occurred under the Romans, beginning in 70 A.D., and the latter will occur under Antichrist, beginning in the middle of the Tribulation.

And as the Temple built by the remnant returning to the land following the Babylonian captivity was later destroyed (in 70 A.D.), so will it be with the Temple which Israel is about to build. And, *the ONLY Glory* which it will house will be Antichrist (Dan 9:26; Matt. 24:15-22; Luke 21:20-24; II Thess. 2:1-4).

Israel, with her Temple (housing the Glory of God once again), will be restored *ONLY AFTER* the Times of the Gentiles has run its course and *ONLY AFTER* Messiah returns. Christ, *Himself, will personally restore the nation* (Deut. 30:1-3; Matt. 24:30, 31), and *He, Himself, will personally build the Temple* (Zech. 6:11-13).

(The return of a remnant of Jews from the Babylonian captivity in history and the return of a remnant of Jews from a worldwide dispersion during modern times — both *allowed* by God — though numerous parallels exist, they are *NOT* really the same type restoration at all.

Israel, in history, had completed God's required seventy years in Gentile captivity [Jer. 25:11, 12; 29:10-14]; Israel, today, *has NOT* completed God's required four hundred and

ninety years in Gentile captivity. Seven years yet remain [Dan. 9:24-27].

Israel *could NOT* return in history *UNTIL* God's required time in Gentile captivity had run its course; *NOR* can Israel do so today.

The restoration of a remnant in history *occurred under God's direction, at His command;* the restoration of a remnant today *has resulted from a Zionistic movement, under man's direction and command.*

God simply *will NOT allow* the Jewish people to return from their present dispersion — removed from their land and scattered among the Gentile nations — *under His direction and command, UNTIL the FULL TIME covered by the four hundred and ninety years has run its course.*

To state otherwise would have God acting contrary to His revealed Word, an impossibility.)

b) The Heavenly

The preceding forms a brief historic and prophetic overview of *the EARTHLY* segment of the kingdom, which could be understood following the days of David *as the kingdom covenanted to David* (II Sam. 7:4-17; *cf.* Luke 1:31-33).

However, there is another segment of the kingdom which also, of necessity, had to be offered to Israel; and that other segment *is the HEAVENLY.*

This segment of the kingdom was offered to Israel at the time of Christ's first advent. Scripture clearly reveals that the earthly segment of the kingdom *was NOT in view at all at this time. ONLY the HEAVENLY segment was in view.*

John the Baptist preceded Christ with the message:

> "Repent ye [a plural pronoun in the Greek text, referring to the entire nation]: for the kingdom of the heavens is at hand" (Matt. 3:1ff).

John was the forerunner of the Messiah (v. 3); and he

appeared, calling the nation to *repentance* (a change of mind), announcing that *the kingdom of the heavens* (the rule of the heavens over the earth) was *at hand* (*i.e.,* had drawn near and could have been established because Messiah, the Messianic King, was present [*cf.* Matt. 2:2; 27:29, 37]).

(The expression, "the kingdom of heaven," peculiar to and appearing thirty-two times in Matthew's gospel [KJV, *et al.*] should literally be translated, "the kingdom of the heavens." The word "heaven" is always plural and preceded by the definite article in the Greek text.)

Then after John was imprisoned, Jesus took up the message (Matt. 4:12, 17); later He called out twelve disciples to carry this same message to the people throughout the land of Israel, and later yet He called seventy others for the same purpose (Matt. 10:1ff; Luke 10:1ff).

Thus, the offer of the kingdom of the heavens was extended to Israel initially by John the Baptist and for a subsequent three to three and one-half years by Christ and His disciples — the Twelve, and then the Seventy.

But, after all had been said and done, the nation, because of the attitude of the religious leaders in Israel, *rejected NOT ONLY the offer BUT even went so far as to reject and crucify the One Who had made the offer* (Matt. 12:22-32; 23:1ff; 27:17ff).

(An offer of *the heavenly segment of the kingdom* was a matter that the religious leaders in Israel [centrally the Scribes and Pharisees] should have been quite familiar with.

This segment of the kingdom, though not dealt with as extensively in the Old Testament as the *earthly,* was, nevertheless, a major subject of the Old Testament Scriptures [Gen. 1:1-28; 14:18-22; 15:5; 22:17, 18; 26:4; Dan. 7:18-27; 10:13-21; *cf.* Job. 1:6-12; 2:1-6]. And many Israelites throughout Old Testament history, understanding these things, looked beyond the earthly to the heavenly [*cf.* Matt. 8:11; Heb. 11:8-16].

At the time of Christ's first coming, the Scribes in Israel were the keepers of the Law [the Scriptures], and the Pharisees were the legalistic, fundamental teachers of the Law [the Scriptures].

The Pharisees formed, by far, the largest religious sect in Israel; and they, along with the Scribes, by their very numbers, controlled the religious life of the people. The Scribes and Pharisees, in this respect, sat "in Moses' seat" [Matt. 23:2].

It was the Scribes and the Pharisees who were directly responsible for misleading the Jewish people when the Word appeared in the form of "flesh."

On the one hand, *they accepted the written Word and contended for its adherence to the very letter*; but, on the other hand, *they did EXACTLY the opposite with the Word revealed in another form, in the form of "flesh."* The Word, in this form, *though the SAME Word was rejected and impaled on a Roman cross.*

The manner in which Israel's religious leaders viewed the two appearances of the Word — the written Word, and the Word made "flesh" — *forms what could ONLY be considered one of the great paradoxes of all time.*

Though they adhered to the very letter of Scripture, they failed to see and understand *the central subject of Scripture.* They failed to move beyond the letter, *from the letter to the spirit* [*cf.* II Cor. 3:6-18], failing to see and understand that of which the Scriptures, in their entirety, spoke — *a manifestation of the Word in "flesh," Who was appearing in their midst.*

Thus, One was accepted ["the letter"] and the Other rejected ["the spirit"], resulting in a rejection of the very One Who had been accepted, terminating with Christ's sharp rebuke of the Scribes and Pharisees in Matthew chapter twenty-three — "Woe unto you…blind guides…fools and blind…hypocrites…generation of vipers…"

As well, it is little wonder that when Israel's rejected Messiah one day returns and the Jewish people realize and understand that which has been done, there will be *a great mourning heard throughout the nation:*

> "…and they shall look upon me, whom they have pierced [a generation 2,000 years removed], and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness ['shall grieve bitterly'] for him, as one is in bitterness ['as one grieves'] for his firstborn.
>
> In that day there shall be a great mourning in Jerusalem [referring to the Jewish people]…
>
> And the land shall mourn [perhaps referring to more than just the Jewish people; note Rom. 8:22], every family apart…" [Zech 12:10b, 11a, 12a; *cf.* Gen. 45:1-4].)

Israel's rejection of the kingdom of the heavens anticipated the Church being called into existence to be the recipient of that which the nation had rejected (Matt. 16:1-18).

And the announcement concerning the matter was subsequently made to the religious leaders in Israel, as recorded in Matt. 21:43, immediately prior to the events of Calvary:

> "Therefore say I unto you, The kingdom of God [that part of the kingdom which had been offered, *the heavenly*] shall be taken from you, and given to a nation bringing forth the fruits thereof."

The heavenly segment of the kingdom was taken from Israel in view of the Church being called into existence to be the recipient of this offer. And Israel, from that point forward, in line with Matt. 12:31, 32, *could NOT bring forth fruit relative to the kingdom of the heavens.*

Israel, relative to this segment of the kingdom, *could NO longer bear fruit*, "neither in this world ['age'], neither in the world ['age'] to come." This encompassed the two ages covering the whole of the time set forth by the seven days in Genesis chapters one and two, which covers the 6,000 years comprising Man's Day and the 1,000 years comprising the Lord's Day, the Messianic Era.

But note that *THIS is relative TO the kingdom of the heavens ONLY. It has NOTHING to do with the kingdom covenanted to David,* the earthly segment of the kingdom. *THIS segment of the kingdom can NEVER be taken from Israel,* and Israel will one day be very fruitful, *on the earth,* when Messiah returns and the kingdom is restored to the nation.

2) The Church and the Proffered Kingdom — Present

When Christ announced to the religious leaders in Israel that the kingdom *would be taken FROM Israel and given TO* "a nation bringing forth the fruits thereof," that nation — the Church (I Peter 2:9, 10) — *did NOT then exist.* But though the Church *had NOT yet* been called into existence, it had previously been mentioned by Christ (Matt. 16:18) and had been anticipated even earlier in His ministry by events leading into Matthew 21:43 (Matt. 12:22-32; 13:1ff; 21:18-42).

The first mention of the Church though, in reality, actually precedes these events in Matthew's gospel by one and one-half millenniums in one respect and by four millenniums in another respect.

Moses, 1,500 years before Christ's first appearance and 1,500 years before the Church was brought into existence, provided the first recorded information concerning the Church. This information was provided by way of typology in Genesis chapters two and three, drawn from events occurring 2,500 years before Moses recorded them (Eve removed from Adam's body, Christ's bride removed from His body…).

Then another interesting matter surrounds the fact that the Church is presented in Biblical typology prior to any mention of Israel after this fashion. And Israel is not seen in Biblical typology until the events recorded in Genesis chapter four (Cain slaying Abel, Israel slaying Christ).

And events in chapter four parallel events in the previ-

ous chapter, in chapter three, where Adam partakes of sin to effect Eve's redemption, foreshadowing Christ becoming sin to effect our redemption (II Cor. 5:21).

> (In the preceding respect though, Israel can be seen indirectly in the events of chapters one and three [Gen. 3:21; Rev. 13:8; *cf.* Rev. 5:1ff], for it was the Jewish people who slew Christ [*the ONLY people who could*], typified by Cain slaying Abel in chapter four [with events in chapter four providing commentary for events in previous chapters]).

Thus, matters surrounding Israel rejecting the offer of the kingdom of the heavens, climaxed by the crucifixion of the One Who made the offer and necessitating the calling into existence of the Church, *ALL have their roots back in the opening chapters of Genesis.*

The Church is that "holy nation" (I Peter 2:9, 10) spoken of in type by Moses, referred to by Christ in Matt. 16:18, and in the mind of Christ in Matt. 21:43 when He announced to the religious leaders in Israel that the kingdom would be taken from them and given to "a nation bringing forth the fruits thereof."

The Church is comprised *of a heavenly people with heavenly promises and blessings,* and these promises and blessings will be realized during a future day (the Messianic Era), *IN the HEAVENS, NOT ON the EARTH.*

Contrariwise, Israel's future promises and blessings are EARTHLY ALONE, for the HEAVENLY promises and blessings have been taken from Israel.

Accordingly, viewing the matter after the preceding fashion leaves *NO room* to question which facet of the kingdom (heavenly, or earthly) was offered to, rejected by, and taken from Israel.

The Word clearly states which facet: "the kingdom of the heavens," referring *to the heavenly sphere of the kingdom.*

*WHAT king*dom was John the Baptist referencing when he appeared with the message, "Repent ye; for the kingdom of the heavens is at hand…"?

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

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

> *WHAT kingdom* was in view beginning the Old Testament, referenced as "the heavens and the earth," which had been created, then ruined (Gen. 1:1, 2a)?
>
> *WHAT kingdom* was in view in that part of the septenary structure having to do with the restoration of the ruined kingdom (Gen. 1:2b-25)?
>
> *WHAT kingdom* was in view when man was created to rule the restored kingdom (Gen. 1:26-28)?
>
> *WHAT kingdom* was in view when the incumbent ruler (Satan) brought about man's fall so that man would be disqualified to rule this kingdom?
>
> And, following this down to the gospels, 4,000 years later, *WHAT kingdom* was in view when the second Man, the last Adam, appeared in Satan's presence for forty days and nights to be tested by the one who had brought about the first man, the first Adam's fall, showing the incumbent ruler that He, as the second Man, the last Adam, was fully qualified to take the sceptre and rule the kingdom?
>
> Then, projecting matters out to a time 2,000 years later, still future today, *WHAT kingdom* will Christ, the second Man, the last Adam, take and rule in Rev. 11:15?

> "And the seventh angel sounded; and there followed great voices in heaven, and they said,
>
> The kingdom of this world became that of our Lord, and of his Christ: and he shall reign for ever and ever."

Throughout, it can ONLY be the SAME kingdom seen at the beginning in Genesis chapter one, a kingdom seen permeating the whole of Scripture!

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

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

And Satan and his angels ruled/rule from a heavenly sphere over the earth, over the province, over the kingdom — though a kingdom under a curse today, because of Adam's sin (*cf.* Gen. 3:17, 18; Rom. 8:19-23; Eph. 1:10-22; 3:9-11; 6:10-18).

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

The Future Kingdom

Satan and his angels are to be put down, and Christ and His co-heirs are to take the kingdom. THAT is the clear testimony of Scripture, beginning in Genesis and concluding in Revelation.

The matter will occur *after EXACTLY the same fashion set forth in Dan. 4:17, 24*, "by the decree of the watchers" (v. 17), which is "by the decree of the most High" (v. 24):

> "...by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will...
>
> This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king."
>
> (*Ref.* the Author's article, "Actions Under Established Laws.")

The Most High will one day give the kingdom to His Son (Dan. 7:13, 14; *cf.* Rev. 11:15), Satan and his angels will be put down (*EXACTLY* as Nebuchadnezzar in history was put down, for that will be "the decree of the watchers," which is "the decree of the most High" [Dan. 4:23-31]), and the Son *will THEN* take the kingdom and rule, holding the sceptre.

At THAT time God will place redeemed, qualified individuals in positions of power and authority as co-heirs with His Son (Dan. 4:17, 25, 32; Matt. 20:23); and Christ, with His co-heirs, will hold the sceptre (*cf.* Ps. 2:6-9; Rev. 2:26, 27).

Christ's co-heirs will have previously been shown qualified at the judgment seat; and following the Father positioning these co-heirs on the throne with His Son, Christ and His co-heirs (who will form His wife in that day) will then rule the earth from His throne in the heavenly Jerusalem for 1,000 years.

Israel will have been restored to the nation's earthly land, and the kingdom covenanted to David will have been restored to Israel. David's throne will have been given to Christ; and He will rule from this throne on the earth as well as from His Own throne in the heavens.

Thus, Christ will have a dual reign during the Messianic Era. And it will be after this fashion that Christ will exercise power and authority over the earth for 1,000 years.

Christ's rule *from the heavens* will involve *His co-heirs (His wife)*, who will exercise power and authority with Him over the nations.

And Christ's rule *on the earth* will involve *the Jewish people (the restored wife of Jehovah*) who will also exercise power and authority with Him over the nations.

Accordingly, the Gentile nations will be governed from two realms in this manner, during this time — *HEAVENLY and EARTHLY;* and blessings will flow forth through Abraham's Seed *from BOTH realms* (*cf.* Gen. 12:3; 22:17, 18; Rom. 9:4, 5; Gal. 3:16, 29).

And the object of Christ's rule after this fashion *will be to bring order out of disorder, to effect a cosmos out of a chaos.*

"All rule and all authority and power" *MUST* be put down; "all enemies" *MUST* be put "under his [under Christ's] feet," even "death." And when "all things shall be subdued unto him [unto Christ]," the kingdom will be "delivered up" to "God, even the Father" in order that "God may be all in all ['God may be all things in all of these things']" (I Cor. 15:24-28).

This is what the whole of Scripture, beginning in the opening verses of Genesis, anticipates; and to bring the matter to pass, the Son, in conjunction with His co-heirs in the heavens and the nation of Israel on the earth, will rule the earth for the duration of that seventh day — for 1,000 years — foreshadowed by the seventh day seen at the very beginning, in Gen. 2:1-3.

ALL has been set forth at the beginning (Isa. 46:9,10).

Understand the beginning and you can understand that which follows.

BUT, fail to understand the beginning…

9

Types and Antitypes

A Main Way That Scripture Is Structured

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

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

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

"Now these things were our examples ['Now these things happened as types for us'], to the intent we should not lust after evil things, as they also lusted…

Now all these things happened unto them for ensamples ['Now all these things happened unto them for types']: and they are written for our admonition, upon whom the ends of the world ['the ages'] are come" (I Cor. 10:6, 11).

Three things above all else *MUST* be adhered to in the study of Scripture:

1) A person *MUST* recognize that all Scripture is God-breathed.

2) A person *MUST* begin where God began.

3) A person *MUST* study Scripture after the fashion in which it has been structured.

God gave this Word to man through man in a particular, revealed manner:

"…holy men of God spake as they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21b).

The manner in which God revealed Himself, His plans, and His purposes in His Word (a God-breathed revelation, penned as the Spirit moved men to write) is what makes Scripture *different from ALL other writings. Scripture stands in a category SOLELY by itself, completely ALONE; and, accordingly, ALL other writings stand in a completely separate category* (*ref.* Chapter I in this book).

Then, in the process of giving to man, through man, the God-breathed Word, at the very outset God set forth a skeletal structure covering the whole panorama of revelation which was to follow, along with foundational building material.

And IF a person would understand Scripture aright, he MUST BEGIN where God began and CONTINUE from that point, following the manner in which God Himself structured and established His revelation to man.

An individual MUST follow the skeletal structure UNCHANGEABLY set forth at the beginning and BUILD upon this structure after the manner in which God Himself began and subsequently set matters forth, establishing them after a particular fashion throughout.

At any point in the whole of Scripture, ANY teaching MUST have a connection with and be in complete agreement with the God-established skeletal structure and subsequent foundational material set forth at the beginning (*ref.* Chs. II-IV in this book).

Then, note *the HOW* of moving from "the letter" to "the spirit" of the matter in the preceding fashion (II Cor. 3:6-16).

Man MUST *understand* HOW *God structured this opening and subsequent portions of His Word*, alluded to in Luke 24:25-27, 44 and stated in so many words in I Cor. 10:6, 11.

Note again these two verses in I Corinthians in this respect:

> "Now these things were our examples ['happened as types for us'], to the intent we should not lust after evil things, as they also lusted…

> Now all these things happened unto them for ensamples ['happened unto them for types']: and they are written for our admonition, upon whom the ends of the world are come."

I Corinthians 10:6, 11 refers to events during Moses' day, drawing from the wilderness journey of the Israelites. But these two verses would, of necessity, *have to go far beyond simply the specific events listed in verses one through ten, preceding the statement in verse eleven.*

In the light of other Scripture, as becomes increasingly evident when one views the whole of Scripture, the references would have to be enlarged to encompass not only all Biblical history during Moses' day but all Biblical history beginning with Gen. 1:1.

Scripture *NOT ONLY deals with a completely accurate history of certain events surrounding God's dealings with the earth, angels, and man, BUT Biblical history has been recorded after such a fashion that it is highly typical as well.* God has established His primary means of teaching, *NOT* through history per se, *BUT through inherent types seen in history, pointing to antitypes seen in later history and/or prophecy.*

That would be to say, God has structured His revelation to man after a fashion in which *NOT ONLY* true, correct history is presented *BUT* this history is presented in such a manner *that it is highly typical in nature.* And Scripture, within this highly typical structure, is fraught with spiritual significance and meaning.

God, within His sovereign control of all things, brought matters to pass after such a fashion (within the history of the heavens and the earth, angels, and man) that He could, at a later time, have these events to draw upon in order to teach His people the deep things surrounding Himself, His plans, and His purposes. And this would be accomplished mainly through *types* and corresponding *antitypes.*

Thus, God draws *NOT* from history per se *BUT* from *the spiritual content* set forth in the historic accounts — *the great spiritual lessons drawn from history,* centrally those derived from *types* pointing to corresponding *antitypes.*

Anyone can understand facts within revealed Biblical history (*saved or unsaved man*). This would pertain to "*the letter"* of the matter.

But *ONLY* saved man can go beyond "*the letter"* to *"the spirit"* of the matter (II Cor. 3:6-16). *ONLY* the saved can understand *the spiritual lessons* drawn from history. *ONLY* the saved can look within Biblical history and see *spiritual content* (I Cor. 2:12-16).

For the unsaved, things beyond the simple, historical facts are completely meaningless. They can neither see these things nor know them. Spiritually, they are *dead;* and these things are "spiritually discerned." They can view Scripture *ONLY* from a "natural ['soulical']" standpoint (I Cor. 2:14).

But *for the saved,* the matter is entirely different. They, through believing on the Lord Jesus Christ, have been made *alive spiritually.* The Spirit has breathed life into the one having no life; they have "passed from death unto life."

And they have this same Spirit — the One Who gave the Word to man through man — indwelling them to lead them "into all truth" (John 16:13-15; I Cor. 3:16; 6:19, 20; I John 3:24).

Accordingly, the saved possess the ability to see beyond the facts of history and view the spiritual lessons inherent therein (*though the saved can disregard this ability, follow the natural [the soulical], and fail to see these things*).

This is what is meant by "comparing spiritual things with spiritual." It is within this facet of Scripture that man can see the things which "eye hath not seen, nor ear heard..." It is within this facet of Scripture that "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9-13).

And it is within this complete, overall thought, as previously stated, that one finds the whole of Biblical history forming types which are fraught with spiritual significance and meaning.

This is the manner in which God has structured His Word. It has been given to man after this fashion.

And *IF man would properly understand that which God has revealed in His Word, he MUST study this Word after the fashion that it was given and recorded.*

The Central Person of Scripture

Viewing Scripture after the preceding fashion, a complete word picture is presented of the central Person of Scripture — the Lord Jesus Christ. This word picture begins in the opening chapter of Genesis and continues uninterrupted until the Living Word Himself appears on the scene 4,000 years later.

In this respect, the Old Testament forms a complete introduction to and revelation of the One Who would appear on the earth, intervening in the affairs of man, 4,000 and 6,000 years beyond the creation of man in the opening chapter of Genesis.

This is really the underlying thought behind Christ's rebuke of the two disciples on the road to Emmaus, following His resurrection.

These two disciples didn't know *the spiritual content* of their own Old Testament Scriptures, though they undoubtedly would have been familiar with the letter of the matter, the historical facts.

Had they known the spiritual content of the historical facts, they would, in turn, *NOT ONLY* have known the *EXACT* identity of the person standing in their midst *BUT* they would also have known *EXACTLY* what had occurred, was occurring, and would yet occur.

BUT, "their eyes were holden [their vision was 'restrained,' 'held back']" (Luke 24:16). Insofar as these things were concerned, *they were spiritually blind.* Though spiritually alive and capable of understanding spiritual truth, *these two disciples hadn't seen the true spiritual content of their own Scriptures.*

And, consequently, their own resurrected Messiah was a stranger in their midst, with the events surrounding Calvary and the glory to follow involving things which they DIDN'T understand at all. These things, set forth in Moses, the Psalms, and the prophets, were completely incongruous to them.

This is the reason Christ referred to the two *as NOT* believing "all that the prophets have spoken." *They should have known that Christ would appear a first time to suffer prior to a later appearance to enter into His glory.*

That which they had witnessed (His sufferings), were witnessing (the results of His resurrection), and that which lay ahead (His glory), *were ALL foretold in minute detail, time and again, by the Old Testament prophets* (all whom God had used to pen the Old Testament Scriptures, *making them known in the types* [*e.g.,* Gen. 22-25; 37-45] *and through other means* [*e.g.,* Isa. 52-54; Zech. 12:10; 13:6; 14:1ff]).

And these disciples SHOULD have known these things; BUT, they DIDN'T know them (Luke 24:25, 26).

Thus, in order to instruct these disciples (revealing Himself to them, showing them what had happened, was happening, and would yet happen), Christ went to the one God-revealed account covering the whole of the matter, an account which had been in the possession of the Jewish people for hundreds of years.

He went to the Word given to man through man by the Holy Spirit over a period of about a millennium (from approx. 1445 B.C. to about 400 B.C.), "beginning at Moses" (*i.e.,* beginning with the writings of Moses).

Thus, Christ began *EXACTLY* where the Spirit had begun 1,500 years before when He began giving the Word through man to man.

Christ began at revelation given through Moses. Then He moved on to revelation given through other prophets. And through so doing, Christ "expounded unto them [the two disciples] *in all the scriptures* the things concerning himself" (Luke 24:27).

Then later that day, when Christ "took bread, and blessed it, and brake" the bread before giving it to these two disciples, "their eyes were opened, and they knew him" (Luke 24:30-35).

Their eyes were opened because they, at that time, had come to understand certain things which the Old Testament Scriptures taught concerning Israel's Messiah. And that which allowed the two disciples to put these things together in a correct framework and see them after a correct fashion was evidently triggered by Christ breaking bread, blessing it, and giving it to them, *EXACTLY* as He had done in the presence of the twelve disciples immediately before His crucifixion (Matt. 26:26-29; *cf.* I Cor. 11:23-26).

Christ is the "bread of life" (John 6:33-35), referred to by the use of "bread" at various times throughout the Old Testament (for example, the manna in the wilderness, or the bread on the table in the Holy Place of the Tabernacle). Christ was the One Whose body, *as* the *Bread,* had been broken; and the bread being given to the two disciples following Christ breaking it pointed to the true Bread from heaven *having been broken* (or, as in the case of the bread being broken and given to the twelve preceding Calvary, *about to be broken*) on their, and our, behalf.

(Note the Lord's supper, observed by Christians today — breaking bread, and drinking from the cup. Christians

observing the Lord's supper today pictures *EXACTLY* the same thing seen in Christ breaking bread in the presence of these two disciples. A drinking from the cup, of necessity, *would have had to be absent at this time* because of that which Christ had told His disciples a few days earlier, in Matt. 26:29:

> "...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."

The preceding statement points forward to that day seen in the typology of Gen. 14:18-20, when Christ comes forth as the Great King-Priest after the order of Melchizedek, with "bread and wine," to bless the descendants of Abraham through Isaac, Jacob, and Jacob's twelve sons, the nation of Israel.

Observing the Lord's supper by Christians today shows "the Lord's death, till he come" [I Cor. 11:26]. In this respect, Christ, before breaking bread and giving it to the two disciples on the road to Emmaus following His resurrection, had previously asked them:

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

And Christians today, breaking bread and drinking from the cup, are to see matters *EXACTLY* the same way — the broken bread and the cup, *pointing to Christ's past sufferings, are to be followed by His future glory.)*

Christ's past sufferings and future glory are dealt with numerous places and ways throughout the Old Testament, beginning with Moses, presenting the matter time and again in a typical manner first (*e.g.*, Gen. 1-4; 37-45; Ex. 12ff). Then, the Psalms and the Prophets simply continue and build upon the foundational material previously presented in Moses, in the types (*e.g.*, Ps. 2, 26, 34; Isa. 52-54).

NOW, note something about the preceding.

The foundations have been set early in Scripture, in Moses. And that would be to say, the foundations have been set early in Scripture, in the types.

> Understand the types and you have a proper foundation to build on as you move beyond into other Scripture and begin to build the superstructure.
>
> *BUT*, ignore or misunderstand the types when moving beyond into other Scripture and beginning to build the superstructure…)

The preceding will shed a world of light upon a main reason for *the WHY* of the existence of an almost completely leavened Christendom in the world today.

Between fifty and one hundred fifty years ago Christendom was filled with Bible teachers who taught the Scriptures after the manner in which they had been structured, from a typical perspective.

But today, the situation has almost completely reversed itself. Today's Bible teachers, for the most part, either ignore or misunderstand the types.

And, *IF* the foundations are ignored or misunderstood, *WHAT* are subsequent Scriptures, forming the superstructure, to be built upon?

And *WHAT* type building will result?

The answers are easy to come by. Just look around and see what has happened as a result. Or, go to Matt. 13:33 and Rev. 3:14-20 and read about it.

(Refer to the author's book, *Till the Whole Was Leavened*.)

1) HOW MUCH of the Old Testament?

HOW MUCH of the Old Testament deals with the person and work of Christ? And *HOW MUCH* of the Old Testament is typical in nature?

The two questions do not cover the same scope. *The former is more extensive than the latter and is really ALL-INCLUSIVE.* However, the typical nature of Old Testament Scripture *is FAR more extensive than many may realize or are prone to admit.*

HOW though can one know the extent of typical teachings in the Old Testament Scriptures?

The answer to that is very simple. Scripture itself reveals the extent.

a) Christ in the Old Testament

Christ, dealing with the two disciples on the road to Emmaus, "expounded unto them in all the scriptures [the O.T. Scriptures] the things concerning himself" (Luke 24:27). Note that the statement is *NOT* "in the scriptures all…" *BUT,* "in all the scriptures…"

The simple statement is made that "all the scriptures" — *ALL of the Old Testament Scriptures* — are about the person and work of Christ. He can be seen on every page and in every part of Scripture on that page.

But, the way Christ is presented in the Old Testament Scriptures *is in the spirit* rather than *in the letter* of the manner in which Scripture has been structured.

Insofar as Old Testament history is concerned, that would be to say, Christ is really *NOT seen* in the strict *letter* of the historic account per se. A person can read Old Testament history from one end to the other and *NEVER* see the person and work of Christ within that history (*cf.* II Cor. 3:14, 15).

In this respect, the person would be reading *the letter* of Scripture, *failing to see anything beyond.* In order to truly see the Christ of the Old Testament, *a person MUST see beyond the letter* to *the spirit.*

Christ is seen mainly within *the inherent types* set forth by the historic accounts rather than in the actual historic accounts themselves. *ALL* Old Testament history is, after some fashion, about the person and work of Christ; but this same history *MUST* be "spiritually discerned," "comparing spiritual things with spiritual" (I Cor. 2:13, 14).

And this can be illustrated after several fashions at the very beginning of Scripture.

The first verse in Scripture forms a direct statement concerning the work of the triune Godhead in creation; and, looking beyond the direct statement, this verse is also the beginning point in the overall type encompassed in Gen. 1:1-2:3. Accordingly, Christ is revealed at the very beginning of Scripture, in the opening verse, after this dual fashion.

"In the beginning God created…" The word "God" is a translation of the Hebrew word *Elohim,* a plural noun which, in complete keeping with related Scripture, would include all three members of the Godhead — God the Father, God the Son, and God the Holy Spirit.

Everything that exists in the material universe came into existence "by ['through'] him [the Son]"; and apart from Him "was not anything made that was made [*i.e.,* apart from the Son, *NOT one thing which presently exists* was (or could have been) brought into existence]." It was *ALL* done through the Son, present with the Father in the beginning (John 1:1-3; *cf.* Col. 1:16, 17).

Then in verse two of the opening chapter of Scripture there is a ruin (v. 2a) of the creation (from v. 1) and a beginning restoration (v. 2b).

And in a type-antitype structure — going beyond *the letter* to *the spirit,* as it would pertain to the ruin and beginning restoration of man (a subsequent ruined creation [ch. 3]) — the Spirit moving (v. 2b) and God speaking (v. 3) are based on *the death and shed blood* of the One slain "from the foundation of the world" (Rev. 13:8), else the earth could not have been redeemed in Gen. 1 (*cf.* Rev. 5:1ff), nor could man for the next 4,000 years have been redeemed in the antitype.

Thus, ultimately and finally, everything was dependent on *the death and shed blood* of the Son on Calvary.

Explain all of that? How does Scripture explain it? Scripture doesn't. So, let's leave it alone. Simply believe it.

Moving on to Genesis chapter two, Christ and His bride can be seen in the person of Adam with his bride. Eve was formed from a part of Adam's body, as the bride of Christ (the bride of "the second man," "the last Adam" [I Cor. 15:45-47]) will be formed from a part of His body. And as Eve was presented back to the first man, the first Adam, to complete Adam and to reign as consort queen with him, so will it be with the second Man, the last Adam. The bride will be removed from His body and be presented back to Christ to not only complete Christ but to reign as consort queen with Him (Rom. 8:14-23; Heb. 2:10).

Then in chapter three, Adam *partook of sin* to effect Eve's redemption, as Christ *became sin* to effect our redemption.

The first man, the first Adam, found his bride in a fallen state and followed the only avenue open to bring about her redemption.

And the second Man, the last Adam, did *EXACTLY* the same thing. He found His bride in a fallen state and procured her redemption through the only means available, through an act which had been predetermined in the eternal council chambers of God before the ages even began (Heb. 1:2, 3; Rev. 13:8; *cf.* Rom. 5:12-14).

Then chapter four provides additional details, commentary, for that previously revealed in chapter three.

In this chapter Cain slew Abel, pointing to Israel, 4,000 years later, slaying Christ.

One brother slew the other brother in both type and antitype. The blood of Abel *cried out* "from the ground" (Gen. 4:10), but the blood of Christ *speaks* "better things than that of Abel" (Heb. 12:24).

And on and on one could go with Old Testament history after this fashion, *for it is ALL about Him.*

Exactly what portions of the Old Testament Christ called to the attention of the two disciples on the road to Emmaus is unrevealed.

He may have called their attention to Joseph, who suffered prior to being exalted over all Egypt (a type of the world); or He may have called their attention to Moses, who suffered rejection by his brethren prior to their acceptance of him; or He could have called their attention to any other account or place in the Old Testament, *for it was ALL about Him, and He was ONLY calling attention to Himself.*

Note that Stephen, in Acts chapter seven, singled out parts of the preceding two types (singled out events in both Joseph's and Moses' lives) as he revealed, to Israel's religious leaders, Christ's identity from the Old Testament Scriptures (vv. 9-42).

And, Stephen using the Old Testament Scriptures in this correct manner, allowing the Scriptures to state matters, *caused powers in both the heavens and upon earth to react.*

On the one hand, the Son, through an opened heaven, is seen *standing* (rather than sitting [Ps. 110:1]) at His Father's right hand; and, on the other hand, the Jewish religious leaders being addressed *stoned Stephen* (vv. 54-60).

Suffice it to say that Christ, in Luke chapter twenty-four, could have referenced *ANY* account in Old Testament history and, through this account, revealed things concerning Himself to these two disciples. We can only know that He did reference different historic accounts in the Old Testament (and possibly Old Testament prophecies and/or statements in the Psalms or Prophets [*cf.* v. 44]), beginning with Moses; and, from these accounts, He revealed things concerning Himself to these disciples, especially as these things pertained to His past sufferings and His future glory (v. 26).

And, as a result, in the subsequent breaking of bread, "their eyes were opened" (v. 31).

b) Types in the Old Testament

Though all of the Old Testament is, after some fashion, about Christ, not all of the Old Testament is typical in its structure. The historic section would extend from Genesis through Job, over half of the Old Testament. But, even beyond that, large sections of the Psalms and Prophets are historic and would lend themselves to typical studies.

Then, types, as well, can be found throughout parts of the gospels, Acts,and Epistles.

> (Types in the N.T. will be dealt with in later parts of this chapter.
>
> But, to properly show this, let's begin with the O.T. and work into the N.T.)

The statement, "Now all these things happened unto them for ensamples ['types']..." (I Cor. 10:11; *cf.* v. 6), refers to recorded events in Old Testament history. And, as previously stated, though the contextual reference is only to a select number of events during Moses' day, the statement concerning types in connection with Old Testament history could, *by NO means*, be limited to these contextual references alone. *THIS statement MUST be looked upon as FAR more extensive than this.*

In fact, drawing from Luke 24:25-27, 44, as previously stated, one can arrive *at ONLY one conclusion* concerning the extent of typology in connection with Old Testament history. *THIS history MUST be looked upon as ALL INCLUSIVE, for ALL of the Old Testament Scriptures are revealed to be about the central Person of Scripture, Jesus the Christ.*

The story of Joseph (*ref.* Gen. 37-45), for example, is about the Person and work of Christ, though *there is NO direct statement* in the New Testament specifically stating that Joseph is a type of Christ. But, comparing Luke 24:25-27, 44 and I Cor. 10:6, 11, one can be drawn *to NO other conclusion.*

And so it is with numerous other portions of the Old Testament. Though *NO direct statement* may exist in the New Testament specifying that a particular person or event forms a type of Christ, dealing with some facet of His person and work, *that becomes meaningless in the light of Scriptures such as Luke 24:25-27, 44 and I Cor. 10:6, 11.*

It also becomes meaningless when one sees and understands that God, by His very nature, would, of necessity, be completely consistent concerning how He structured *ALL* of Old Testament history. *He simply DID NOT, He WOULD NOT, He COULD NOT, structure part one way and part another way, particularly, again, in the light of sections of Scriptures such as Luke 24:25-27, 44 and I Cor. 10:6, 11.*

In the preceding respect, and in the light of these sections of Scripture from Luke and I Corinthians, it becomes clear that *ANY* Old Testament historic account, *of necessity,* has to do, after some fashion, with the person and work of Christ (past, present, or future); *and this has been accomplished centrally through the inherent typical nature of Old Testament history, established by a Sovereign God, in perfect keeping with Scripture's own direct statements and internal evidence.*

ALL of this becomes self-evident when one begins to study Old Testament history after the fashion in which it was written. The whole of Old Testament history *begins to come to life and open up* as one views the Scriptures after the fashion in which God clearly reveals, in His Word, that they were written.

(Aside from the preceding, any segment of Old Testament history has to do with one part of a complete whole — one part of the complete Word, forming the complete Old Testament canon. And *this complete Word* [*the complete Old Testament*] was made flesh in the person of the Son.

There is the written Word, and there is the living Word; and the two *CANNOT* possibly be separated from one another, for the latter is simply a full manifestation of the former, in

flesh, which would include the subsequent New Testament revelation as well.

In this respect, approaching the matter from another perspective, the question could be both asked and answered: "What part of the Old Testament is *NOT* about Christ?"

And the answer: *"NO part,* simply because the Old Testament [*NOT part, but ALL*] was made flesh in the person of the Son."

That stated about or inherent in One [the written Word (John 17:14)] can be stated about and would be inherent in the Other [the Living Word (John 1:1, 14)]. For example, if perfection is seen in One [in Christ], then perfection *MUST* exist in the Other as well [the Scriptures]. And the reasoning behind that would emanate from the fact that the living Word is simply a manifestation, in flesh, of the written Word.)

2) Structure of the New Testament

But is typology limited to Old Testament history? What about the New Testament? Is it also highly typical in nature?

The passage already under consideration in Luke 24:13ff would perhaps address the issue about as well as any other part of the New Testament. There is nothing stated about this section forming a type, but it does. And the fact that it does is so evident that a person with any spiritual perception at all *can't fail to see it.*

Events in Luke chapter twenty-four occur on the third day, dating from Christ's crucifixion (v. 21), and have to do with the eyes of blinded Jews being opened through Christ personally appearing in their presence and revealing Himself to them through opening the Scriptures to their understanding.

This section of Scripture can *ONLY* refer to one facet of the person and work of Christ. It can *ONLY* refer to that future day when Christ appears in Israel's presence — with Israel, as the two disciples in Luke chapter twenty-four, *blinded* (Rom. 11:25) — and reveals Himself to the nation through

the same means, through opening the Scriptures to their understanding (Rom. 11:26; II Cor. 3:14-16).

And events of that future day *will parallel* events in Luke 24:13ff with respect *to "time"* as well. *These events will occur AFTER two days, ON the third day*.

That is to say, *they will occur AFTER two thousand years, ON the third one-thousand-year period* (*cf.* Hosea 5:15-6:2; II Peter 3:8).

Israel *will NOT* know Christ in that future day, *EXACTLY as the two disciples on the road to Emmaus DIDN'T know Him*; and He will reveal Himself to the nation *EXACTLY the same way that He revealed Himself to these two disciples.*

Christ, in that future day, will call the nation's attention to their own Old Testament Scriptures — Scriptures which relate the entire story, from one end to the other — *and He will reveal Himself to the nation from these Scriptures, EXACTLY the same way that He revealed Himself to the two disciples on the road to Emmaus in the historic account*.

And *EXACTLY the same thing will occur in that future day*.

Christ will appear in the antitype of Melchizedek, with bread and wine (Gen. 14:18-20; *cf.* Matt. 26:26-29), to bless Abraham and his descendants. And as there was a breaking of bread in the type, His broken body will form the broken bread in the antitype, though there will evidently be a literal breaking of bread as well.

THEN, Israel will recognize her Messiah, spoken of throughout the very Old Testament Scriptures which will have been in the possession of the Jewish people for almost two and one-half millenniums, with parts of these Scriptures having been in their possession for almost three and one-half millenniums.

And at that time — at the full end of Daniel's Seventy-Week prophecy — Israel's blindness will be lifted, and a nation will be brought forth in a day (Isa. 66:8; Rom. 11:26).

Another facet of the matter can be seen in Paul's conversion in Acts 9:1ff.

And, interestingly enough, Paul stated in I Tim. 1:15, 16 that his salvation experience was "a pattern [Gk., *hupotuposis,* referring to 'an original pattern,' 'a prototype'] to ['of'] them which should hereafter believe on him [on Jesus Christ] to life everlasting."

That is to say, the manner in which Paul was saved forms *an original type* of the manner in which others will be saved at a later time, forming *the antitype.*

Paul was saved through Christ personally appearing and revealing Himself to him, which *is NOT* the manner people have been saved throughout the present dispensation following Paul's conversion. *BUT, THIS* is the manner in which Israel will be saved at a future time, when Christ reappears to the nation.

And it is this future event to which Paul's salvation experience, in a God-ordained type, relates.

Paul was saved as *a type* of the future salvation of Israel. He, *at the TIME Christ appeared to him, UNDERSTOOD the letter of the Word but NOT the spirit of the Word.*

There was a veil over his eyes, which was "done away in Christ" (II Cor. 3:14).

And so will it be with Israel *in the antitype* yet future.

There is a reading of *the letter* of the Old Testament in the synagogues today, as in Paul's day, which leaves the "veil untaken away."

BUT, in that coming day when Israel's Messiah returns and appears to the nation…

Paul, typifying Israel in this respect, was blinded for two days (the veil was over his eyes for two days), with the blindness (the veil) being removed on the third day (Acts 8:9; *cf.* Gen. 42:17, 18; Esther 4:16-5:1; Matt. 27:63; Luke 24:7, 21, 46).

LET the Scriptures SPEAK!

(Paul, prior to the events surrounding his conversion in Acts chapter nine, was part of a redeemed nation, comprised of individuals spiritually alive and capable of understanding spiritual truth, to whom the kingdom of the heavens was being re-offered.

And individuals receiving this message were being saved, delivered, with respect to that being proclaimed — *Christ's kingdom and glory — NOT with respect to eternal salvation*, as someone spiritually dead would have been saved then or today. Those Jews receiving the message at the time of Paul's conversion, which would include Paul, were already saved in this respect.

The same thing, as it relates to eternal salvation, could be said about the two disciples on the road to Emmaus. They had received the message proclaimed by the Messianic King; Paul hadn't. But, as matters relate to eternal salvation, *there was NO difference*.

Paul, prior to his conversion experience in Acts chapter nine was just as saved in an eternal respect as these two disciples were following their reception of the message proclaimed by the Messianic King.

Or, to state matters another way, Paul was no more saved in an eternal respect following events in Acts chapter nine as he was before these events.

There are two aspects to the salvation message seen in Luke 24:26. There is an aspect having to do with *Christ's past sufferings* and an aspect having to do with *Christ's future glory.*

This would be seen in Christendom today *as both the gospel of the grace of God* [reflecting upon the first part of Luke 24:26] and *the gospel of the glory of Christ* [reflecting upon the latter part of this verse (*cf.* II Cor. 4:3, 4; Eph. 2:8, 9)].

Relative to Israel's coming conversion [foreshadowed by both types], both types would have to cover the whole panorama of the matter, for Israel today, unlike Israel at the time of Christ's first coming, is spiritually dead.

Israel, yet future, will first be made spiritually alive, saved, delivered, through that seen in the first part of Luke 24:26 [Christ's past sufferings]; then they will be saved, delivered, in relation to that seen in the latter part of this same verse [Christ's future glory].

And, apart from Christ's personal appearance, *EXACTLY the SAME thing* can be seen in Christendom today. Individuals "dead in trespasses and sins" [Gen. 1:2a] are being saved [Gen. 1:2b-5], with a view to being saved [Gen. 1:6ff]. And this complete scope of Salvation is with a view to the seventh day, the Messianic Era (Gen. 2:1-3).

The complete salvation message, UNCHANGEABLY SET in the opening verses of Genesis, introducing the O.T., and again reiterated in the opening verses of John's gospel, introducing the N.T., can ONLY remain the SAME throughout the dispensations, throughout Man's Day.

For additional information pertaining to Israel's spiritual condition at the time of Christ's first and second comings, refer to the author's books, *Message in the Gospels, Acts, Epistles* and *From Acts to the Epistles*.)

The Jewish people *MUST see beyond the letter* to *the spirit.* They *MUST* see the One concerning Whom Moses and the Prophets wrote. They *MUST* see their Messiah in their own Old Testament Scriptures, something which will occur when Christ returns and reveals Himself to them after this fashion — first as the Paschal Lamb, then as the Messianic King.

And so it is with New Testament history. The New Testament has been structured after the same fashion as Old Testament history. It was given through Jewish prophets by the same One Who gave the Old Testament Scriptures through Jewish prophets.

And it has *an evident inherent typical nature,* established by the same sovereign God who first structured the Old Testament after this fashion.

The Central Focus of Scripture

As *ALL Scripture* revolves around *a central Person, ALL Scripture* also revolves around *a central focus,* which has to do *with the central Person.*

Scripture concerns itself *with TIME,* and, in the main, *this TIME* has to do with the 7,000 years portended by the seven days opening Scripture. And, within *this TIME*, there is the thought of *creation* for a purpose, *redemption* for a purpose, and *God's work throughout the 6,000 years covering the present age (Man's Day)* for a purpose.

The purpose surrounding *man's creation* has to do with *the seventh day, a seventh 1,000-year period;* so does *the fall,* and so does *redemption;* and so does *God's work throughout the six days, the 6,000 years of Man's Day.*

The whole of Scripture moves toward *that coming seventh day,* following *an UNCHANGEABLE pattern established in the skeletal outline set forth at the very beginning.*

Thus, the central focus of Scripture *looks to that seventh day when the central Person of Scripture will be revealed in ALL His glory to bring about that for which man was created in the beginning and for which he has been redeemed.* The Son is to exercise dominion over one province in His Father's kingdom — for a revealed purpose (I Cor. 15:24-28) — and man is to have a part in this dominion.

In this respect, Biblical HISTORY, within its established historic-typical framework, becomes largely PROPHETIC within its scope of fulfillment.

As well, Biblical history revolves around *the central Person* and *the central focus* of Scripture. And *the central Person* and *the central focus* of Scripture are so inseparably related that at times they are spoken of either in synonymous terms or both are understood to be in view, though only one is mentioned.

Examples of both facets of the matter can be seen in Dan. 2:34, 35, 44, 45 and Heb. 12:1, 2:

1) Daniel 2:34, 35, 44, 45

The *Stone,* "cut out of the mountain without hands," in one respect refers to *Christ* and in another respect to *the kingdom of Christ.*

The Father will give the Son "dominion, and glory, and a kingdom" (Dan. 7:13, 14). He will be the "King of kings, and Lord of lords" in the kingdom. He, as *the King,* as *the Stone,* will be the One Who personally smites the image at its feet (Rev. 19:11-21).

But Dan. 2:44, 45, interpreting verses thirty-four and thirty-five, also refers to the kingdom of Christ itself breaking in pieces and consuming all the kingdoms comprising the one world kingdom of that day (*cf.* Rev. 11:15). The Stone, after smiting the image, will become "a great mountain" and *fill the whole earth.*

In this respect, *the King of the kingdom is NOT to be thought of apart from His kingdom.* All the various facets of His person and work, set forth in detail throughout Old Testament Scriptures, have *an END* in view; and *THAT END* is the day when He will rule and reign over the earth.

Christ's finished work at Calvary and His present work as High Priest — foretold in the Old Testament — have *the SAME END* in view.

The Saviour, Who is presently exercising the office of *High Priest,* was born *King* (Matt. 2:2). And *the coming King* and *His Kingdom,* in the overall scope of the matter, become inseparable; and this is the reason they can be spoken of in synonymous terms, as in Daniel chapter two.

2) Hebrews 12:1, 2

Hebrews 12:1, 2, in the light of other Scripture, presents

the same picture. In this section of Scripture a person is told to look "unto Jesus the author and finisher of our faith."

The thought from the Greek text is literally to look *"from* [from the things in the surrounding world system, the present kingdom under Satan], *unto* Jesus…"

But yet other Scriptures exhort us to look *from* this present world system *"to* the mountain [signifying the coming kingdom of Christ (Isa. 2:2-4; Dan. 2:35)]" (*cf.* Gen. 13:10-12; 19:1, 17).

Are we to look unto Jesus? Or are we to look unto the Mountain?

The correct Biblical answer would center around the thought that a person, within a proper Biblical perspective, *CANNOT look to One apart from looking to the Other.*

That would be to say, in a proper Biblical perspective, we *CANNOT* really look *"from, unto* Jesus" apart from seeing him in connection with His coming kingdom; and, conversely, we *CANNOT* really fix our eyes on "the mountain," *the kingdom,* apart from seeing *the King of the kingdom.*

When Heb. 12:2 states, "Looking *from, unto* Jesus…," the thought would have to include, as well, the same thing contained in the remainder of the verse:

> "…for the joy that was set before him endured the cross, despising the shame [considering it a thing of little import in comparison to the joy set before Him], and is set down at the right hand of the throne of God."

The "joy that was set before him" had to do with that day when He would rule and reign (*cf.* Matt. 25:21, 23).

Christ had His eyes fixed on that day as He endured present sufferings; and we are to fix our eyes *on the One Who left us an example,* after this same fashion, as we endure present sufferings.

Christ, at the time of His sufferings on Calvary, had His eyes fixed *on the coming kingdom, the day of His exaltation and glory.*

And that is *EXACTLY the place — the same place* — we should have our eyes fixed as we look *"from, unto* Jesus" during present sufferings.

His eyes were fixed on that which lay ahead. And *He has left us an example* that we "should follow his steps" (I Peter 2:21).

And, as has been demonstrated, again, *in the true Biblical sense of the command, there can be NO such thing as a Christian fixing his eyes on Jesus APART FROM seeing BOTH the KING* and *HIS KINGDOM.*

10

Parables, Figurative Language

Main Ways That Scripture Is Structured

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another" (Dan. 7:1-3).

"The same day went Jesus out of the house, and sat by the seaside.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables…" (Matt. 13:1-3a).

Parables and figurative language (signs, metaphors, and other types of figurative expressions) are often thought of somewhat together, for parables usually employ a number of figurative expressions. *But, whether appearing together or not, neither EVER appears ALONE, APART FROM related Scripture.*

Parables reflect on previous Scripture. They are given to explain, add FURTHER light to previously revealed truth.

And the figurative expressions employed in parables or elsewhere in Scripture are ALWAYS used after such a fashion that either the text renders them self-explanatory or their use is made known in the context or in other portions of Scripture.

Individuals in the Western world do not normally think or express themselves in parabolic or figurative fashions nearly as much as individuals in the Eastern world. It is quite common for those in the East to speak somewhat in parabolic senses or use figurative language extensively, but less common for individuals in the West.

In this respect, it sometimes becomes difficult for those in the West to grasp certain things in Scripture when it comes to parables and figurative language, though not so for those in the East, who tend to automatically think along these lines.

(This is also why those in the West often have similar problems with types and antitypes in Scripture. They find it difficult to think along these related lines as well. But for those in the East, seeing types and antitypes [or seeing parables or figurative expressions] are seeing that which is second-nature to their way of thinking.

And this would go hand-in-hand with the manner that God had structured and made known His Word to man, given in a part of the world where this type use of language was well known, a use which has been carried down into modern times in the East.

This is not to say that God simply gave His Word to a people after the manner in which they thought and used language. Rather, it is to say that God, over centuries of time, brought into existence a people in the Middle East whose thoughts and use of language followed a manner in which He desired to communicate His Word to man.

This would be similar to how God brought about the means which He desired to use to record His Word in what we know today as the New Testament. This part of His Word was originally recorded in *Koine Greek* [*koine,* a Greek word meaning "common" — *Kione Greek, a common language among the people*]. And this was a language in use throughout the Roman world in the first century, possibly being *the most accurately expressive language human history has ever known.*

> But *Koine Greek* was not the original language of the Roman world. The use of *Koine Greek* in the Roman world was brought to pass through Alexander the Great's previous conquests in the Middle East in the fourth century B.C., allowing *Koine Greek* [the language used by these conquering armies] to progressively spread and eventually become a chief means of communication throughout that part of the world.
>
> And, when the New Testament was penned in the first century A.D., this allowed God to have this particular means of communication at hand, ready for use by both those recording and those reading His Word.)

Thus, parables and the use of figurative expressions — as the use of types in Scripture — form different methods of the way God gave His revelation to man. Parables and figurative expressions form *necessary parts* of this revelation and were given *after particular, God-ordained fashions,* in order to form the complete canon of Scripture, *EXACTLY as God would have it exist*. They form integral parts of Scripture — parts of the whole — *apart from which other portions of Scripture CANNOT be properly understood.*

Then, putting it all together, one can, so to speak, run all the checks and balances he wants to run through "comparing spiritual things with spiritual" — whether parables, figurative language, types, etc. — and *he will ALWAYS end up with the SAME uniformity and consistency throughout.* He *MUST*, for he is dealing with a Divine revelation which, in actuality, has only *one Author;* and *this revelation emanated from an infinite, omniscient mind wherein non-uniformity and inconsistency CANNOT exist.*

And that will speak volumes when it comes to the interpretation of parables, figurative language, and types.

These simply form *different methods* which God used to communicate His Word to man; and the inexhaustible nature of that dealt *with in ANY part the Word of God is the SAME, regardless of the method which God used.*

Any part of the Word forms just as much a part of the Word as any other part. Parables, figurative language, and types *MUST* be looked upon after this fashion, *for the whole of Scripture forms ONE complete, Divine revelation — given "in divers manners ['in many ways,'] in time past" — which can ONLY be perfect, to the minutest detail, in every respect.*

Parables

A scattering of parables can be found in the Old Testament (*e.g.,* Judges 9:7-15; II Sam. 12:1-4; Isa. 5:1-7), but parables are seen in their fuller use in the gospel accounts of the New Testament, during the latter part of Christ's earthly ministry.

And parables appear at this point in Christ's ministry for a revealed reason and purpose.

Christ began to use parables extensively during His earthly ministry *ONLY after* Israel had rejected the offer of the kingdom of the heavens. Parables began to be used in this respect *AFTER* the events recorded in Matthew chapter twelve, having to do with the blasphemous act of the Scribes and Pharisees against the Holy Spirit.

In this chapter, the fundamental religious leaders in Israel, the Pharisaical Scribes and the Pharisees (vv. 14, 24, 38) — the largest of the religious sects in Israel, who, because of their very numbers, controlled the religious life of the people — attributed the source of Christ's power, through which He performed miraculous works, to Satan.

These miraculous works were *supernatural signs performed for the Jewish people, having to do with the proffered kingdom.* They were being performed, not through Christ's Own power, but through the power of the Spirit; and, accordingly, Christ looked upon this blasphemous act by these religious leaders as something directed against the Spirit of God more so than against Himself.

And, through committing an act of this nature, these religious leaders had gone too far. They, in their rejection of the King and the kingdom, had acted after a fashion which necessitated Christ announcing that this sin would not be forgiven them (which would also include the nation at large, for that being offered and rejected had to do with national Israel), "neither in this world ['this age'], neither in the world to come ['the age to come']" (vv. 31, 32).

(Note that Christ was performing miraculous works through the power of the Spirit, though He Himself was in full possession of His Deity [*cf.* Matt. 16:21; Luke 22:61; John 1:48; 2:18-21; 18:5-8; Acts 20:28], *being very God of very God and omnipotent*.

Why was Christ performing these miraculous works through the power of the Spirit when He Himself possessed the power to perform them? The answer can be seen in Gen. 1:2b ff, *through the Father having previously performed works in relation to the Spirit after the same fashion, at the beginning, showing the manner in which actions of the triune Godhead are brought to pass*.

Genesis 1:2b ff, in this respect, forms a first-mention principle; and *the Son, at a later time, WOULD NOT* — He *COULD NOT* — act in a different manner than the Father.

Thus, though Christ was fully capable of performing miraculous works within His Own power, He *COULDN'T* act in this manner and remain within the confines of the manner in which Scripture is structured. His actions *had to be in complete keeping with that set forth and established at the beginning, in Genesis.* The unchangeable pattern had been set 4,000 years prior to that time, *and the Son could ONLY act in complete accord with this established pattern*.)

Christ's statement relative to Israel not being forgiven throughout two ages for the sin of blaspheming the Holy Spirit would encompass time covered by both the present

age and the Messianic Era. This would include time covered in the antitype of the complete seven days in the opening two chapters of Genesis — Man's 6,000-year Day (one age, covered by the six days), and the 1,000-year Lord's Day (a subsequent age, covered by the seventh day).

And, for all practical purposes, this was the point in Scripture where the proffered kingdom was taken from Israel, though the announcement was not made until near the end of Christ's earthly ministry (Matt. 21:43).

According to Matt. 12:31, 32; 21:33-45, Israel, throughout time covered by any part of the six and seven days, the six and seven thousand years, would be estranged from having any part in realizing that seen in the proffered kingdom of the heavens. This portion of the kingdom would be taken from Israel and would be "given to a nation bringing forth the fruits thereof," a nation which would, during the seventh day, the seventh one-thousand-year period, realize heavenly promises and blessings.

Once the kingdom had been taken from Israel, there was then a need for an extensive use of parables in Christ's earthly ministry, something which would have been out of place prior to that time.

And an introduction and use of parables immediately following Israel's climactic rejection of the King and the kingdom, followed by Christ's removal of the kingdom from Israel, is *EXACTLY what occurred.* Immediately after the events of Matthew chapter twelve, *Christ departed the HOUSE, went down by the SEASIDE, and began to speak to the "great multitudes" in PARABLES.*

Note Matt. 13:1 in this respect:

> "The same day [referring to the time of the events back in ch. 12] went Jesus *out of the HOUSE,* and sat *by the SEASIDE.*"

The symbolism, the figurative expressions — in keeping

with that which had occurred in chapter twelve and that which is stated in chapter twenty-one (v. 43) — is essentially *prophetic in nature* and has to do with Christ departing from Israel (departing from "the house," having to do with *Israel*) and going to "a nation" *which was NOT Jewish, but mainly of Gentile origin* (going down by "the seaside," foreshadowing *His going TO the Gentiles* [*cf.* Acts 15:14; Rom. 11:25]).

And that which had been offered to Israel — the kingdom of the heavens — *AFTER having been taken from Israel WAS to be offered to THIS new nation* (*cf.* Matt. 21:43; I Peter 2:9).

These parables given by the seaside following Christ's departure from the house are to be understood in this light, as are the subsequent parables in His ministry. *ALL* have to do, essentially, with some facet of the message surrounding *the kingdom of the heavens;* and the different facets of this message within these parables center mainly around the Church (future) rather than around Israel (past or present).

Note the preceding in the very first of the parables, the parable of the Sower in Matt. 13:3-9. This parable has to do *with four types of saved individuals sown out in the world, with a view to their bringing forth fruit for the kingdom.*

And in the interpretation (vv. 18-23), this whole overall message is specifically called "the word of the kingdom" (v. 19) — having to do with "the mysteries of the kingdom of the heavens" (v. 11) — which would be associated with "the gospel of the glory of Christ" in II Cor. 4:4 (ASV; *cf.* Acts 20:25, 32), not with "the gospel of the grace of God" in Eph. 2:8, 9 (*cf.* Acts 20:24, 28).

(In the parable of the Sower, for a correct understanding of that which is in view, translate the words "received seed," or "received the seed," in vv. 19, 20, 22, 23 [KJV] as "was sown." That is, "This is he which was sown…"

In each case, the Lord sows [places] a saved individual at some point in the world, *with a view to that individual bringing forth fruit in relation to the proffered kingdom* [*cf.* vv. 3, 37, 38; *ref.* ASV].)

And, at this point in Christ's earthly ministry, *Israel could NO longer bring forth fruit relative to the kingdom of the heavens. ONLY the Church, which was about to be called into existence, could DO this* (a completely new entity which would be mainly *of Gentile origin*).

With Christ's departure from the house and His going down by the seaside — *symbolizing* His departure from Israel (the house) and His going to the Gentiles (the seaside) — the backdrop is set for these parables.

And these parables, both textually and contextually, can ONLY have to do with the Church in relation to the kingdom of the heavens and fruit-bearing, NOT with Israel in relation to either one.

Then, the reason for parables, in response to the disciples' question, is given immediately following the parable of the Sower, prior to the interpretation of the parable (vv. 10-17).

Parables were given *to further explain previously revealed truths.* But whether or not the hearer understood the additional truths brought out by the parables was contingent upon whether or not that person had accepted the previously revealed truths.

The latter was completely dependent on the former, which is why two classes of individuals were singled out in the Lord's stated reason concerning why He spoke in parables at this time (those who understood, and those who didn't understand).

(Note that the last three parables in Matthew chapter thirteen were given back inside the house, showing that Israel, regardless of circumstances, *could NOT be removed from the overall picture* [13:36, 44-50; *cf.* Rom. 11:11-26].

But, in relation to the kingdom of the heavens, *Israel could ONLY be as the fruitless fig tree* in Matt. 21:18, 19. *Israel could NOT now bring forth fruit in relation to this facet of the kingdom.*

For additional information on the preceding, refer to the author's book on Matt. 13, *Mysteries of the Kingdom*.)

1) The Interpretation of Parables

The English word "parable" is an Anglicized form of the Greek word *parabole,* which is a compound word comprised of *para* (meaning, "alongside") and *bole* (meaning, "to place," or "to cast"). Thus, *parabole* simply means "to place [or 'to cast'] alongside."

The word, when used relative to Biblical teaching, as previously stated, refers to additional truths placed alongside of previously revealed truths in order to provide further light concerning the prior truths.

In this respect, parables in Scripture and the previous truths to which they relate are somewhat like types and antitypes. One will *help explain* the other, for they both relate to counterparts.

And, conversely, a rejection of one will *negatively reflect* on one's understanding of the other.

So, what can be said about the interpretation of parables?

The SAME thing which can be said about the interpretation of types *can ALSO be* said about the interpretation of parables. Parables and types *MUST* be interpreted after the same fashion as that to which they relate is to be interpreted.

And that to which they relate, generally, are not parables or types, though one parable or type could relate to another parable or type. But, with the existence of the latter, there *MUST* also exist a non-parabolic or a non-typical section of Scripture back behind or out ahead of that to which all of the parables or types on a particular subject would relate.

A parable *is NOT* simply "an earthly story with a heavenly meaning," as some state; *NOR*, as stated by others, is a parable given only to illustrate "one central truth," from which "details" cannot be gleaned.

The first statement really says *nothing* when it comes to the true nature of parables, and the second statement *runs completely contrary* to any correct thought about parables when viewed strictly from a Scriptural standpoint.

The reason for parables, as previously stated, was given by Christ Himself when He first began to teach through the use of parables (Matt. 13:10-17).

Christ used parables during the latter part of His earthly ministry in order to reveal *additional truths to those who had received His prior teachings, for, having received the previously revealed truths, they could NOW understand the additional, explanatory truths taught by the parables.*

However, through this method of teaching, these additional, explanatory truths *would be meaningless* to those who had rejected His prior teachings. *They had NO point of reference, leaving the parables to stand alone; and, resultingly, they COULDN'T understand that which was being taught*.

(And teachings with this type dependency on other Scripture *is NOT at all peculiar to the parables*. Rather, this is something seen throughout *ALL Scripture*, which *is WHY* correct interpretation is dependent on allowing Scripture to interpret itself [I Cor. 2:9-13; *cf.* John 6:63].

Note the central subject matter of the parables in Matthew chapter thirteen — *the Word of the Kingdom, and fruit-bearing. And BOTH the Word of the Kingdom and fruit-bearing* are inseparable subjects which take an individual *back TO the opening verses of Genesis*, to the creation, ruin, and restoration of the kingdom, *THEN TO* the creation of man to rule the kingdom [Gen. 1:1-28]. And note the introduction of fruit-bearing associated with man's creation [vv. 26-28].

UNLESS a person has some type foundational understanding of this overall subject, he *CANNOT* begin in Matt.13 and expect to properly understand the subject at hand. He has *NO* foundational reference point upon which he can build. After all, these parables appear at a point part way through the Book of Matthew, and they are removed much farther yet from the foundational truths set forth by Moses in the beginning.

This will explain why certain Biblical truths appear relatively simple for one person but seem next to impossible to grasp for another person. For one "instructed unto the kingdom of the heavens" [Matt. 13:19, 52], understanding things relating *to the Word of the Kingdom* may appear relatively simple and easy. But for one *NOT* so instructed, the matter *would NOT* be that way at all.

And this is *WHY* God placed all of these foundational truths at the beginning of His revelation to man. *God could ONLY expect man to begin where He began, at the beginning of His revelation.* And this is where man *MUST begin* if he is to properly understand the foundational truths as God set them forth, allowing a person to then correctly build thereon.)

The extent to which different parables deal with revealed truths could vary.

A parable could reveal numerous detailed truths, providing numerous points of additional information to help explain the previously revealed truths (Scripture reveals *NOTHING* which would limit the use of parables in this respect). On the other hand though, the revealed, detailed truths covered in some parables could be considerably less than revealed, detailed truths covered in other parables.

Parables would be *very much like types in this respect*. A particular type deals with truth relating to only part of a complete picture (all the types together form the complete picture), but types *vary* as to the amount and what part of the complete picture each portrays.

The method of the interpretation of parables, as also previously stated, is simple.

Though quite a bit of symbolism is usually involved (as is also present numerous other places in Scripture, types included), parables are to be interpreted and understood after the same fashion as the Scriptures to which they relate. As in the interpretation of types and antitypes, *parables are to be interpreted in conjunction with their counterparts in other sections of Scripture.*

The parable *is NOT* to be interpreted one way and that to which it relates another way, as the type *is NOT* to be interpreted one way and the antitype another way. In each instance, *BOTH are to be understood and interpreted in the light of one another, for they form inseparable units.*

The type and antitype, or the parable and the prior portion of Scripture to which it relates, in each case, *deals with the SAME thing and is to be looked upon and understood after the SAME fashion.*

Thus, to place parables in their correct perspective — beginning with the parables in Matthew chapter thirteen — note that to which the previously revealed truth pertained and that to which these parables pertained, *which, of necessity, MUST be the SAME.*

a) Christ's Preceding Ministry

Christ's ministry prior to the beginning of His extensive use of parables *was taken up almost exclusively with the offer of the kingdom of the heavens to Israel.* Throughout this time, His ministry centered around two things:

1) The presentation of Himself to Israel as the Messianic King (Matt. 2:1, 2; John 19:19-22).

2) The offer of the kingdom of the heavens to Israel by their King (*cf.* Matt. 3:1, 2; 4:17, 23-25; 5:1ff; 6:33; 7:21-23; 8:1ff; 9:1ff; 10:1-8).

(Note that the salvation, deliverance, in view had to do the *Christ as King and the proffered kingdom, NOT with Christ as the Paschal Lamb.*

In the central Old Testament type dealing with the matter [the Israelites under Moses], *this would have to do with the land of their inheritance [removed from Egypt], NOT with the paschal lambs slain in Egypt.*

And Christ's ministry to Israel at His first coming could be carried out in a manner seen in this part of the type because redeemed individuals were being dealt with, not those without spiritual life, incapable of being able to understand spiritual truth.

Had this NOT been the case, the Israelites at Christ first coming would have had to initially be dealt with after *EXACTLY* the same fashion that God had initially dealt with the Israelites under Moses — on the basis of the death of the firstborn in Egypt [Ex. 11, 12].

But this is NOT what was done at all. The Jewish people, at the time of Christ's first coming, were dealt with in the antitype of Moses' dealings with the Jewish people in connection with the land set before them, *NOT* in connection with the antitype of Moses' prior dealings with the Jewish people in relation to the death of the firstborn in Egypt.

> [The death of the firstborn was seen, vicariously, through the death and shed blood of the paschal lambs, with efficacy seen *through the shed blood of "the Lamb slain from the foundation of the world"* (Rev. 13:8) — *EXACTLY* as efficacy is seen today *through the death and shed blood of the SAME Paschal Lamb slain in 33 A.D.*]

THIS ALONE would address the issue and answer the question concerning *the spiritual status of the Jewish people at the time of Christ's first coming [still, year after year, sacrificing paschal lambs].* They, like so many Christians in the Church today, were eternally saved but in a spiritually decadent condition, failing to know or understand their own Scriptures, and, consequently, *in NO position to heed these Scriptures.*)

It was only *AFTER* Israel's climactic rejection of the King and the proffered kingdom in Matthew chapter twelve that the events of Calvary began to come more and more into the forefront and occupy a central place in Christ's earthly ministry (*cf.* Matt. 12:40; 16:4, 21; 17:22, 23; 20:17-19; 21:33-39).

But note that the parables reflect back on Christ's teachings during *the FIRST part of His ministry* — teachings during that time when the kingdom of the heavens was offered to Israel, *NOT during the following part of His ministry* when the events of Calvary began to come more and more into the forefront. This is the way parables *NOT ONLY begin* in the gospel accounts (Matt. 13:1ff) *BUT remain* as well; and this can easily be seen by following Christ's use of parables from beginning to end (*cf.* Matt. 21:33-43; 22:1-14; 24:40-25:30).

Thus, since the parables reflect centrally on Christ's ministry during that period in which the kingdom of the heavens was more overtly offered to Israel and anticipate a new nation — the Church — being called into existence, they should be understood after a dual fashion.

They should be understood:

1) With Israel and the kingdom of the heavens in view.

2) With the new nation and the kingdom of the heavens in view (a nation which would be neither Jewish nor Gentile, but *a new creation, one new man* "in Christ," which would be granted the privilege of bringing forth fruit in relation to the kingdom of the heavens).

b) The Goal in View

Basic issues surrounding the salvation which we presently possess enter into the subject matter within parables *ONLY* to the extent that such is necessary for the parables to show, within a correct perspective, *the purpose for man's salvation, the reason man has been saved.*

That would be to say, *there has to be a beginning point* — salvation, the passing of the man "from death unto life."

And the parables, at times, drop back to this point and deal with man's salvation in order to place the message surrounding the kingdom within its proper perspective in relation to man being redeemed. But the parables, in keeping with all other Scripture, deal centrally with issues beyond this point, *issues having to do with the saving of the soul.*

To state the matter another way, though teachings within the parables *center around the saving of the soul* (which reflect back on and draw from events during days two through six of the original type [Gen. 1:6-25]), the passing of man "from death unto life" *MUST occur FIRST* (which reflects back on and draws from events during day one of the original type [Gen. 1:2b-5]).

And events surrounding the salvation which we presently possess (events occurring first) are sometimes briefly dealt with in the parables in order to present matters surrounding the salvation of the soul in their proper perspective (as Christ was, at times, presented as "the Lamb of God" during the first part of His ministry — during the time He offered the kingdom of the heavens to Israel — for an apparent, parallel reason [*e.g.*,John 1:29, 36]).

And comparing the original type (Gen. 1:1-2:3) with the whole of the antitype (the whole of Scripture), everything set forth through events of the first six days ALWAYS anticipated events of the seventh day.

Thus, it matters not where teachings begin in the parables (whether man's presently possessed salvation or issues beyond), the GOAL toward which everything moves is ALWAYS the SAME.

The GOAL ALWAYS has to do with the seventh day, the earth's coming Sabbath, the Messianic Era — a fundamental truth UNCHANGEABLY ESTABLISHED in the original type, in the opening two chapters of Genesis.

2) The Value of Parables

Recognizing the value of parables is simple, and it can be stated in terms equally as simple. As previously stated, *parables provide further light, they help explain previously revealed truth.*

THAT'S really their SOLE purpose, and THAT'S why the Lord used them.

Parables constitute part of the different ways in which Scripture has been structured. They simply form additional revelation given to man, after a particular fashion, in order to help man see and understand the larger picture covered by the whole of Scripture.

a) Given During a Transitional Period

The parables in the New Testament *are quite unique.* They fit centrally within that period between the removal of the kingdom of the heavens from Israel (removed following the events in Matt. 12, though not announced until Matt. 21:43) and the calling into existence of the Church to be the recipient of that facet of the kingdom taken from Israel (Acts 2:1, 2).

And the parables, not only fitting centrally within this period but also having to do with the kingdom of the heavens, reflect upon that which had happened to Israel (in relation to this facet of the kingdom) and anticipate *NOT ONLY* the Church being called into existence *BUT* also what would ultimately occur in Christendom (*ALL* in relation to this facet of the kingdom [*ref.* first four parables in Matt. 13]).

Thus, the parables within the gospel accounts become a primary means which God uses to reveal truths surrounding the kingdom of the heavens during *a transitional period,* as these truths pertain to both Israel and the Church.

The parables, coming into full use in Christ's ministry and given almost exclusively during that period between the removal of the kingdom from Israel and the calling into

existence of the Church to be the recipient of that which was taken from Israel, could be viewed in a fourfold respect:

1) They look back to Israel.
2) They look ahead to the Church.
3) They are essentially prophetic in nature.
4) They have to do with the kingdom of the heavens.

(As previously seen, *parables are truths placed alongside of previous truths to provide additional light.* But in the sense that they fit within a transitional period and often have to do with the kingdom of the heavens in relation to the Church yet future, they actually relate previous truths to present and future truths. They take previous truths surrounding Israel and the kingdom of the heavens and relate these truths to the Church, about to be called into existence.

That is, *the parables take truths having to do with Israel and the kingdom in past time and present truths having to do with the Church and the kingdom in future time* [future from the time that the parables were given, *i.e.,* referring to time throughout the present dispensation and beyond]. *They help explain previously revealed truths surrounding the kingdom of the heavens as these truths now relate to the Church.*

And these truths center around "the word of the kingdom" [Matt. 13:8, 22, 23], which has to do *with fruit-bearing* [Matt. 13:19], *with the Messianic Era in view* [Matt. 13:19-23; 24:47-51; 25:19-30].)

b) Different Parables

Note again the very first of the parables in this respect, the parable of the Sower (Matt. 13:3-9).

This parable has to do with *fruit-bearing* in relation to *the kingdom of the heavens* (*cf.* vv. 11, 19, 22, 23). This would be a reflection on the previous message concerning *fruit-bearing* as it pertained to Israel and the kingdom, with the parable relating this past *fruit-bearing* to a future *fruit-bearing* as it

would pertain to the Church and the kingdom (*cf.* Matt. 3:8; 21:19, 34, 41, 43).

That would be to say, *because of the immediately preceding events (in ch. 12), events set forth in this parable could NO longer* have to do with Israel bringing forth fruit, *for Israel could NO longer bring forth fruit relative to the kingdom of the heavens.*

Thus, events in the parable, of necessity, would have to do with the new "nation" — *the Church* — about to be called into existence and mentioned shortly thereafter (Matt. 16:18; *cf.* I Peter 2:9-11).

And the parable itself, consisting of one truth placed alongside of a previous truth, would simply relate things past to things future — things having to do with Israel and the kingdom (past) to things having to do with the Church and the kingdom (future).

Or, take the parable of the marriage festival in Matt. 22:1-14 to illustrate a somewhat different facet of the matter, though still remaining within the thought of one truth being placed alongside of a previous truth.

In this parable, *mention is made first of the offer of the kingdom TO, the rejection of the kingdom BY, and the removal of the kingdom FROM Israel* (vv. 2-7 [note also that v. 7 anticipates events of 70 A.D., about thirty-seven years later — future destructive events resulting from Israel's past rejection]).

THEN, the remainder of the parable pertains to the Church (vv. 8-14). And one previous truth to which the parable relates can be found in Matt. 8:11, 12, the only prior mention of "outer darkness."

In Matt. 8:11, 12, "outer darkness," had to do with a negative aspect of the message during the offer of the kingdom to Israel; but in Matt. 22:8-14, "outer darkness" is used pertaining to those in the Church (though not yet called into existence), those to whom the kingdom was to be offered following Israel's rejection.

This is how parables form additional truths placed alongside of previously revealed truths in order to cast additional light on the previous truths, light which invariably has to do with some aspect of how the offer of the kingdom now relates to the Church.

> (The whole of the matter surrounding Israel's rejection [as set forth in Matt. 22:2-7] can be seen in the previous chapter of Matthew's gospel in the parable leading into the announcement concerning the kingdom being taken from Israel, in the parable of the Householder and His vineyard [21:33-41; *cf.* vv. 42-45].
>
> And this parable reflects back on a large segment of Israel's history, *which reached an apex [as it pertained to unfaithfulness] through the events of Matthew chapter twelve*, which led to and anticipated that seen throughout succeeding chapters, leading into the crucifixion [*cf.* Matt. 23:37-39].)

Then in the Olivet Discourse parables (Matt. 24:32-25:30) *everything is projected out into the future.*

These parables begin with a reference to Israel (referenced metaphorically by a "fig tree" [24:32-36]), seen in the latter days (during the Tribulation) with "leaves" *but NO fruit.* In relation to the kingdom of the heavens, *Israel will NOT be allowed to bear fruit;* but in relation to the earthly segment of the kingdom, *Israel will one day be very fruitful.* And this parable reflects back on — providing additional light for — that seen in the preceding part of the Olivet Discourse (vv. 3-31).

The parables then continue with a reference to the days of Noah (24:37-39). The judgment of the Flood, as seen in Genesis chapters six through eight, appears as the central subject from which foundational truths pertaining to "the coming of the Son of man" are drawn. The "Flood," in the typical structure of Genesis chapters five through nine, foreshadows *the coming Tribulation* (with "Israel," typified by *Noah,* passing safely through the Tribulation).

Thus, that seen in the parable referencing the days of Noah provides additional information relating to the preceding parable and that to which it relates — information particularly surrounding Israel during the Tribulation.

> (Note that these first two parables have to do with "the whole house of Israel" [*cf.* Ezek. 37:11-14], *BOTH those in and out of the land.* These parables have to do with the Jews worldwide, reflecting back on and providing additional information for the preceding data in the Olivet Discourse [vv. 3-31].
>
> The Jewish people had rejected their King and the offer of the kingdom of the heavens. *NOW they would NOT ONLY have forfeited the proffered kingdom BUT would have to await their Messiah "In the way of thy judgments"* [Isa. 26 :8-21].)

Then, the remaining four parables (Matt. 24:40-25:30), *having to do with the kingdom of the heavens* (25:1), have to do with those to whom the kingdom was offered following that time when it was taken from Israel. These parables *can ONLY have to do with Christians* (though *the one new man* "in Christ" had yet to be called into existence), for, *since the kingdom of the heavens is in view, these parables CANNOT possibly relate to Israel.*

These parables have to do with Christian activity during the present dispensation, in relation to judgment and the outcome of this judgment at a future time (referring to events surrounding the judgment seat of Christ and beyond).

And the entirety of that dealt with in these parables has to do with the kingdom which follows (the kingdom of the heavens, which *is NOT ONLY* the central subject throughout Matthew's gospel [and the other gospel accounts] *BUT* is clearly stated to be the central subject during the course of these parables).

And, beyond the preceding, *each of these parables has to do with DIFFERENT facets of truth pertaining to the SAME subject*.

Note, for example, how the last of these four parables, the parable of the talents, begins in Matt. 25:14.

Literally, from the Greek text, the verse would read:

> "For it [the parable of the ten virgins immediately preceding] is just as a man…"

That which follows in the parable of the talents is simply another facet of that which has preceded in the parable of the ten virgins. That which follows provides explanatory help for the preceding parable, using another parable — the parable of the talents placed alongside the preceding parable of the ten virgins to provide additional light, to help explain the parable of the ten virgins.

And that is the manner in which all four of the parables in Matt. 24:40-25:30 are structured. The first would be placed alongside of preceding revelation to help explain that revelation. Then each of the following three parables would be placed alongside of a preceding parable to help explain that parable.

> (For more information on the Matt. 24, 25 parables, refer to the author's book, *Christians After the Rapture*.)

Thus, to summarize, the parables in the gospel accounts have to do with *both Israel and Christians in relation to the kingdom of the heavens.*

In this respect, they are inseparably connected with the removal of the kingdom from Israel and the offer of the kingdom to "a nation bringing forth the fruits thereof"; and they provide innumerable truths surrounding the offer of the kingdom to this new nation, drawing from the previous offer to Israel.

To overlook, ignore, misunderstand, or limit the use of parables is to fail, in varying degrees, to provide oneself with a series of explanatory helps which the Lord has provided. And doing such will always be to one's own detriment in Biblical study.

A parable cannot be separated from a type in relation to content and accuracy, for both have the same origin, and both, after some fashion, always relate to the same central subject (the direction toward which *ALL* Scripture moves, the seventh day, the earth's coming Sabbath).

F. B. Meyer's statement concerning types — "Types are as accurate as mathematics" — could equally apply to parables, or any other part of Scripture (metaphors, etc.). And, as types, parables could be carried to an nth degree in interpretation and never break down or be exhausted. Types break down and parabolic interpretation is exhausted *ONLY in the minds of finite man.*

God established both, as well as everything else in His Word; and He established the whole of His Word perfect, in the beginning.

Figurative Language

Figurative language is used extensively throughout Scripture — in types, parables, and elsewhere. But one is *NEVER* left to his own imagination insofar as interpretation is concerned. Scripture itself always provides the interpretation, as in the interpretation of types, parables, or any other portion of Scripture.

Scripture is *ALWAYS completely consistent* when it uses language in a figurative manner. There is *ALWAYS UNIFORMITY throughout.* "Leaven," for example, is *ALWAYS used the SAME way.* A "mountain," the "sea," "Egypt," "Canaan," etc. *ALWAYS represent the SAME things.*

And the figurative expressions *NEVER detract* from the literality of the subject matter under discussion, no more so than types or parables detract from the literality of that to which they relate.

Things *very real* are depicted through the use of figurative expressions, *things just as literal as that seen in the Scriptures to which the expressions relate.*

Note that in the extensive use of figurative language in accounts — such as Nebuchadnezzar's dream of the "great image" in Dan. 2:31-35, Daniel's vision of the "four great beasts" in Dan. 7:2-7, or the use of a "dragon," "woman," and "man child" in Rev. 12:1-5 to depict different things — the interpretation is *ALWAYS* revealed other places in Scripture (*cf.* Dan. 2:36-45; 7:16ff; Rev. 12:6ff).

The whole of a matter can often be depicted and developed to a fuller extent, in a more concise form, through the use of pictorial, descriptive language. *God can use numbers and metaphors to state volumes in a very succinct manner, which is EXACTLY what He does.*

Matthew 17:1-5 would present a good example of this because of the multi-faceted nature of the passage. In this section from Matthew's gospel, figurative expressions appear in a type, with the whole event both reflecting back on the original type in the opening two chapters of Genesis and pointing to something very real out ahead.

It was after six days, on the seventh day, that Jesus took Peter, James, and John up into "an high mountain apart" and was "transfigured before them."

The "high mountain" is used *in the type in a figurative sense, a metaphorical sense, representing a kingdom, the coming kingdom of Christ* (*cf.* Isa. 2:2-4; Dan. 2:31-45). And the kingdom will appear, as in the type, *after six days (after 6,000 years) on the seventh day (on the seventh 1,000-year period), which reflects back on and draws from the original type in Gen. 1:1-2:3.*

1) The Olivet Discourse

Matthew 24:45-51 would present a good example of figurative language used in a parable, with the same figurative language used in another section in this discourse (non-parabolic) after the same fashion.

Note the use of "meat" in Matt. 24:45 and also in Heb. 5:12, 14. Both refer to the same thing, as does the use of "meat" after this fashion in any other portion of Scripture (*e.g.*, I Tim. 4:1-3). "Meat," used after this fashion, is always a reference to Biblical teachings, referring particularly to things surrounding Christ's return and the establishment of His kingdom (*cf.* Matt. 24:46, 47; Heb. 5:10-14).

Then, note that the same thing is seen in Matt. 25:31-46:

A judgment of the unsaved, with eternal verities in view, *could NOT possibly be the subject at hand in this passage of Scripture* (*cf.* vv. 41, 46). Both the text and the context have to do with realizing or not realizing an inheritance in the kingdom, which would limit this judgment *to the saved ALONE, having NOTHING to do with the unsaved.*

Note Rom. 8:17: "And *if children,* then heirs…"

"Sheep" and "goats" (vv. 32, 33), *can ONLY be understood contextually as a metaphorical way of describing two classes of saved individuals, similar to the parable of the wheat and the tares in Matt. 13:24-30.*

The unsaved and eternal verities simply *CANNOT* be in view in either passage. Rather, in both passages, *ONLY the saved, with a view to an inheritance or non-inheritance in the kingdom, can be in view.* Compare that which the King states to those on His right hand (vv. 34-40) as opposed to that which He states to those on His left hand (vv. 41-46).

(The words "everlasting" and "eternal" in vv. 41, 46 are translations of the Greek word *aionios* and would, in the light of v. 34, have to be understood as "age-lasting," not "eternal" as it has been translated in most versions of Scripture.

Neither the Hebrew of the O.T. nor the Greek of the N.T. contains a word for "eternal." *Olam* is the word normally translated "eternal" or "everlasting," in English translations of the O.T., and *aion* [a noun] or *aionios* [the adjective form of *aion*] are the words translated "eternal" or "everlasting" in the N.T. [also there is *aidios,* an older form of *aionios,* used two times and meaning the same as *aionios* (Rom. 1:20 and Jude 6)].

Olam, aion, and *aionios* all have to do with "a long period or cycle of time," which, if the context permits, can refer to "unending time" [*e.g.,* the *aionios* God in Rom. 16:26]. But the words standing alone, apart from a context, *CANNOT* be understood this way. *Context* is the all-important factor to ascertain *the length of time in view* when these words are used.

Aion and *aionios* are usually thought of and used numerous times in the New Testament in the sense of "an age." And a usage of this nature is even brought over into English. For example, the English word "aeon [or 'eon']" is derived from the Greek word *aion.*

The ONLY way in which the Greek text can express "unending time" apart from textual considerations is through a use of *aion* in the plural [*e.g.,* Luke 1:33; Heb. 13:8, referring to "the ages," *i.e.,* "ages without end," which would reference "unending cycles of time" or a double use of *aion,* in the plural and articular both times [*e.g.,* Rev. 1:6; 4:9, 10, referring to "the ages of the ages," again, "ages without end"].

And the use of *aionios* in Matt. 25:41, 46 [the adjective form of the noun, *aion, meaning EXACTLY the same*], referring to an inverse of that seen in v. 34 [failing to realize an inheritance in the kingdom] *can ONLY* be understood as "age-lasting."

It *can ONLY be understood in connection with the outcome of a judgment of unfaithful saved Gentiles coming out of the Tribulation, which, in perfect alignment with the whole of Scripture, CANNOT be extended beyond the seventh day, the seventh millennium.*)

(For additional information on the preceding, refer to Chapters V and VI in this book, "Aion, Aionios, Kosmos" and "Ages and Dispensations.")

The extensive use of "metaphors" in sections of Scripture such as Matthew chapters thirteen, twenty-four, and twenty-five *MUST be recognized.* Note, for example, "meat" in both Matt. 24:45 (previously discussed) and Matt. 25:35, 42, all part of the same discourse.

The use of "meat" is clearly metaphorical in chapter twenty four [referring to that which is spiritual, the Word of God], when dealing with the judgment of a servant; and the servant rendering an account at the time of his Lord's return is with a view to *regality* (*realizing or not realizing a position with Christ in His kingdom* [*cf.* Luke 12:42-48]).

Why should the matter be viewed after any different fashion in chapter twenty-five when also dealing with a judgment of individuals at the time of the Lord's return, with a view to an inheritance in the kingdom (*EXACTLY the SAME* as the regality previously seen in chapter twenty-four, though stated in a different manner)?

Understanding the preceding after this fashion (which, in reality, *is the ONLY contextually correct way* to view this section of Scripture) will, again, show *that ONLY saved individuals* can possibly be in view throughout Matt. 25:31-46.

BOTH those depicted by the "sheep" and the "goats" are seen as being in a position to dispense "meat," "drink." Unsaved man *CANNOT* occupy a position of this nature.

Aside from the preceding, *there is NO* such thing *in Scripture as a judgment of unsaved Gentiles at the end of Man's Day, prior to the Millennium*. Rather, the Millennium itself will form their judgment in this respect, for the Millennium will simply be 1,000 years of a righteous judgment, when Christ and His co-heirs rule the nations with a rod of iron.

2) The Book of Revelation

The Book of Revelation, throughout, uses numbers and

metaphors perhaps more extensively than any other section of Scripture of comparable length. And much of the misinterpretation and mishandling of this book is due, in no small part, to man mishandling the numerical and metaphorical aspect of the book.

The Book of Revelation is about *God bringing His Word to a close through opening up and completely removing any remaining veil surrounding His Son.*

And note how this is done in this book. It is done through *an extensive use of particularly numbers and metaphors.*

There are "seven Churches," with an "angel" over each Church; and this (the number *seven*) shows *a completion concerning God's angelic ministry in the Churches during the dispensation,* with the seven Churches showing *the complete Church, ALL Christians* (chs. 1-3).

There are "seven seals," "seven trumpets," and "seven vials" of wrath, showing *Divine perfection* (the number *three*) within *God's complete judgment* (the number *seven*) upon Israel and the Gentile nations (chs. 6-11, 15, 16).

There are "four horsemen," which cover *the complete panorama of the matter* (*four, the number of the earth* [ch. 6]).

There are *"mountains," "islands," "a Beast," "a harlot woman," "Babylon, " "The sun," "the moon," "the stars"* — among others — all used in metaphorical senses (chs. 1, 6, 12, 13, 16-18).

And God's use of language in this respect *MUST NOT ONLY be recognized at this point in Scripture BUT elsewhere as well* (note particularly the Book of Daniel in this same respect).

IF a person does recognize God's use of language in this respect, he can interpret aright, following the manner in which God has structured and given His Word to man.

IF a person *does NOT do so,* he will invariably find himself lost in a sea of misinterpretation.

Whether signs, types, parables, figurative language, or any other method which God has used in His revelation to man, a person *is NEVER left in the dark or to his own imagination interpreting and understanding the passages. God has provided other Scripture to cast light upon, help explain, that which He has revealed through different methods at different times, through different individuals.*

The whole of Biblical study is, in one respect, really that simply. Simply pay attention to how God has structured and given His Word, along with that which the Word states.

(For additional information on the preceding, refer to the author's book on Revelation, *The Time of the End*.)

11

Studying, Proclaiming the Word

"Beginning at Moses, and All the Prophets"

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

The Scriptures, given to man through man, reveal the mind of God. And God's thoughts and ways are invariably quite different than man's thoughts and ways. God thinks and does things from an infinite perspective, on an entirely different plane from that of finite, fallen man.

The difference between the infinite and the finite in this respect, in Scripture, is compared to the difference between the heavens and the earth:

"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).

The earth, the home of finite, fallen man, rests under a curse (Gen. 3:17-19).

But the heavens — the heavens beyond our solar system (and beyond our galaxy, or any other galaxy), the heavens in which God dwells — are far removed from the realm covered by the curse.

And God uses a contrast between the two in order to show the wide, unbridgeable gulf which separates His thoughts and ways from man's thoughts and ways.

(In the preceding respect, note that the future destruction of *the heavens* [along with the earth, followed by the creation of a new heavens and a new earth (II Peter 3:7-13)], *MUST* be thought of *ONLY* in connection with the one solar system in which man lives — *the sun with its nine revolving planets.*

In Gen. 1:2, the sin of Satan evidently resulted in the sun being darkened, producing darkness throughout the solar system [Gen. 1:2-5, 14-19]. Thus, in a larger sense, *Satan's act evidently affected not only the earth but the entire solar system as well.* And God's restoration of the material creation in Gen. 1:2b ff *involved at least a restoration of the sun and the earth within this solar system*.

The remaining part of the solar system [the other planets] is not dealt with in this respect in Scripture, one way or the other. Scripture deals with the earth, its moon, and the sun, not the other planets in the solar system [though, as previously stated, they could only have been affected by the darkening and subsequent restoration of the sun in Gen. 1:2-5, 14-19; *ref.* Appendix I in this book].

> [Note that "light" was brought into existence on day one (vv. 3-5) prior to the restoration of the sun on day four (vv. 14-19). Thus, light of this nature, illuminating the earth, can exist apart from the sun; and, the matter can only be as scientists often view light in connection with the sun today — as enveloping the sun, not as an intrinsic part of the sun].

Satan [with his angels] presently resides in the heavens within this solar system; and these would be the heavens in relation to the earth rather than the other planets — heavens from which Satan will one day be cast [Rev. 12:4], heavens which will have to be cleansed before Christ and His co-heirs can reign from this realm [Job 15:15], heavens which will one day be destroyed with the earth [II Peter 3:7-12], and heavens which will then be created anew with the earth [II Peter 3:13; Rev. 21:1].

In the light of man's ever-advancing science pertaining to the heavens [our solar system, our galaxy, and other galaxies which lie beyond] and man thinking about the possibility of his being able to travel out into parts of this realm [far beyond where he has already gone], there is an existing paradox between unsaved man on the one hand and saved man on the other.

Unsaved man on the earth *has no calling to go out into the heavens;* but, nonetheless, he expresses a desire to go anyway.

Saved man on the earth, on the other hand, *has a calling to one day go out into the heavens* — the heavens associated with this earth during the Messianic Era, and the heavens associated with the universe at large during the ages beyond. But he, unlike unsaved man, expresses no desire to go.

The latter though results largely from his lack of knowledge surrounding the subject. Even though this is the primary purpose for his salvation — to occupy a regal position in relation to this earth during the coming age and exercise regality out in the universe during the ages which follow — in the main, he knows little to nothing about it. And the reason why this is the case can be seen on every hand.

The purpose for man's salvation [which has to do with the purpose for his creation and fall in the beginning], with rare exception, is *NOT* being taught in the theology schools or Churches of the land today — liberal and fundamental alike.

And, as a result, though unsaved man manifests an interest in that which God has no interest in [going out into, exploring, and colonizing the heavens], saved man knows little to nothing about that which God is very interested in [saved man going out into and occupying regal positions in the heavens].)

Man's thoughts and ways have, far more often than not, been left completely out of the equation when it comes to making God's will and purpose known.

God has given man a very simple and straightforward commission in this respect:

"Preach the word…" (II Tim. 4:2).

Man has been commanded *to proclaim that which God has stated about the matter, NOT that which he thinks or might like to state about the matter.*

He has been commanded *to proclaim that which has FOREVER been "settled in heaven" and given to man, which has emanated from an infinite, omniscient mind.*

He has been commanded *to proclaim that which is immeasurably "HIGHER" than ANYTHING man could possibly come up with in an eternity of time, separated to the extent of God's separation of the heavens from the earth* (Ps. 12:6; 119:89; 138:2).

Thus, this restricts the content of preaching *SOLELY to that which God has revealed in His Word.* Man is simply *to proclaim that which God has given to man through man.*

And what man may think about the matter — either about that which God has revealed, or about proclaiming that which God has revealed — *is of NO moment whatsoever.*

We are dealing with the Creator on the one hand and the creature on the other, with the infinite and with the finite, with the One Who can't fall and with the one who has fallen.

The Word has been given, and the instructions concerning this Word are very clear:

It is this Word and this Word ALONE which is to be proclaimed.

Preach the Word

In the command in II Tim. 4:2, the word translated "preach" is *kerusso* in the Greek text. *Kerusso* simply means "to proclaim," whether to one person or to a multitude; and the proclamation of the Word (stating that which the Word has to say) *can be done by any Christian at any time.*

Kerusso does not itself carry the thought of what type message is to be proclaimed. That, rather, is derived from the contextual usage of the word.

Kerusso, for example, is the word used for the proclamation of the gospel of the kingdom by John the Baptist, Jesus, the Twelve, and the Seventy (Matt. 3:1; 4:17; 10:7; Luke 10:1ff); it is the word used for the proclamation of "the gospel of the grace of God" (Acts 20:24; *cf.* v. 25); it is the word used for Paul's proclamation of that aspect of the gospel associated with "the mystery" which had been revealed to him (I Cor. 9:27; Gal. 2:2); and it is the word used relating Christ's proclamation (or announcement) to "the spirits in prison" following His resurrection (I Peter 3:18, 19).

In II Tim. 4:2, *kerusso* is used referring to *the whole of the written Word, though set in a context where things surrounding the Word of the Kingdom are being more specifically singled out and dealt with.*

Man, in this respect, is responsible for proclaiming *the whole of Scripture,* "all the counsel of God" (Acts 20:27), which, contextually, is seen in two realms in this twentieth chapter of Acts:

1) "The gospel of the grace of God" (v. 24).
2) "The kingdom of God" (v. 25).

Man has been saved (dealt with concerning that seen in "the gospel of the grace of God") *for a purpose* (to be dealt with concerning that seen in a message pertaining to "the kingdom of God," referred to in other texts as "the word of the kingdom" [Matt. 13:19-21] or "the gospel of the glory of Christ" [II Cor. 4:4, NASB]).

And this is shown at the very outset of Scripture. A skeletal framework for the whole of Scripture is given at the beginning (Gen. 1:1-2:3 [see Chapters I-IV in this book]),

and *ALL subsequent Scripture MUST, after some fashion, rest on this skeletal framework.*

This skeletal framework takes a person *from "a Creation," through "a Ruin" of that creation, through "a Restoration" of the ruined creation, and then through "a Rest" which follows the restoration.*

This framework takes one *FROM* "the gospel of the grace of God" (a ruined creation necessitating restoration [salvation, redemption], foreshadowed by God's work on day one of the restoration) *TO* "the kingdom of God" (to that foreshadowed by God's work throughout the remaining five days, with a following day of rest, foreshadowed by God resting on the seventh day).

Note an illustration of proclaiming "all the counsel of God" from Hebrews chapter eleven, in keeping with both the skeletal framework in Genesis and the structure and manner that God has revealed His Word to man.

In Heb. 11:4-10, four individuals who acted "by faith" are named in the order in which they appear in the first eleven chapters of Genesis.

These four ALONE appear in the opening part of Hebrews chapter eleven (save for the mention of Isaac and Jacob [attention is called to both in v. 9, but they are not dealt with until later in the chapter, in vv. 17-21]). And, though attention could have been called to numerous other individuals who acted "by faith" throughout this 2,000-year period (twenty generations — from Adam to Abraham which cover the first 2,000 years of human history), *these four ALONE* are singled out and dealt with in these opening verses.

Why these four *ALONE*?

The answer is simple.

Through these four individuals, God could *NOT ONLY* set forth great spiritual truths surrounding "faith" *BUT* He could also present a dispensational framework of events which would *NOT ONLY* be in keeping with that which is

set forth concerning "all the counsel of God" in Acts 20:24-27 *BUT* would also be in keeping with that which is taught through viewing the whole scope of events in Gen. 1:1-2:3.

Both the good news surrounding *the grace of God* (*cf.* Gen. 1:1-5) and the continuing good news surrounding *the coming glory of Christ* (*cf.* Gen. 1:6-2:3) are shown in type through Abel's experiences; and different continuing facets of "the kingdom of God" are then shown typically by Enoch's, Noah's, and Abraham's experiences.

As previously noted, there are two aspects to the account of Abel's offering seen in Genesis chapter four. And both aspects are dealt with in the Book of Hebrews — the first in chapter eleven, and the second in chapter twelve.

In chapter eleven — as in subsequent teachings surrounding Enoch, Noah, and Abraham — that revealed concerning Abel's offering would have to do with teachings surrounding a different facet of "the kingdom of God" than is seen in chapter twelve.

Abel 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 at this point in the type, death and shed blood are not really central features in the primary interpretation of the type (though death and shed blood would be central features in the other part of the type [from chapter twelve], or they could be seen in secondary applications in chapter eleven as well).

Rather, the primary interpretation of this part of the type revolves around *obedience to God's command* and concerns Cain and Abel bringing that which evidently were offerings of the first-fruits.

In this respect, Abel would have been expected to bring an offering from his flock, and Cain would have been expected to bring an offering from the field.

(For additional information on Cain's and Abel's offerings and that which followed, refer to the author's book, *Had Ye Believed Moses*, Chapters I, III.)

And the preceding would really be primary to understanding the place which that stated about Abel fits into the overall type.

The primary understanding of the beginning point, in this respect, in this overall type, would move beyond the point of salvation by grace and have to do *with obedience or disobedience among the saved.*

Then, 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 directly with the lambs which Abel slew and presented to the Lord, though *it is introduced* by the death and shed blood of these lambs. Rather, this subsequent part of the type has to do *with Cain slaying Abel.* This part of the type has to do *with Abel himself, as it were, being 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 death and shed blood associated with the primary interpretation of the whole of Genesis chapter four in the light of that stated in both Heb. 11:4 and Heb. 12:24.

ONLY in the latter part of the type are *Christ's death and shed blood* seen apart from secondary applications (that *introduced* by the death and shed blood of lambs in Heb. 11:4, and then *seen* through the death of Abel himself in Heb. 12:24).

Thus, the latter part of the type has to do with the same beginning point seen throughout Scripture — a type which foreshadows Christ's death and has to do with teachings, in

this respect, surrounding the simple gospel of the grace of God. It has to do with teachings surrounding man passing "from death unto life" so that teachings in the remainder of the overall type can then be seen.

In Hebrews chapter eleven, following that stated about Abel, Enoch is seen being removed from the earth alive before the Flood (Gen. 5:21-24), Noah is seen being protected on the earth in an ark, passing safely through the Flood (Gen. 6-8), and a new beginning is then seen in the actions of both Noah and Abraham following the Flood (Gen. 9:1ff; 12:1ff).

That's the complete, overall type, which points to a complete, overall antitype:

> 1) *God's acceptability of man,* as seen particularly in Hebrews chapters ten and eleven, is *ALWAYS* "by faith." "Without faith" *it is impossible to please God* (Heb. 11:6a). This would hold true for both *the saved* and *the unsaved.*
>
> Man is saved "by grace…through faith [through believing on the Son]" (Eph. 2:8). Death and shed blood *MUST* enter into the picture, allowing acceptability "by faith" to be possible (*introduced* through Abel's offering of lambs, but *seen more specifically* through Abel himself being slain, which foreshadowed Christ being slain 4,000 years later).
>
> Then, saved man is to live "by faith" (Heb. 10:38). The matter *MUST* be exactly as set forth in Rom. 1:17 (*cf.* Hab. 2:4; Gal. 3:11) — "…from faith to faith: as it is written, 'The just shall live by faith'" (in the antitype of that set forth in Hebrews chapter eleven, beginning with that seen through Abel acting "by faith").
>
> 2) The redeemed *one new man* "in Christ" is to be *removed from the earth* before the coming Tribulation (seen in Enoch being removed before the Flood).

3) Israel is to go *through the Tribulation* (seen in Noah going through the Flood).

4) Then, there is to be a new beginning following the Tribulation, the Messianic Era (seen *in the new beginning,* first through Noah and then through Abraham, who "looked for a city which hath foundations, whose builder and maker is God").

The whole of the Word — "every word that proceedeth out of the mouth of God" [Matt. 4:4] — is to be proclaimed by man. And this Word is to be proclaimed after the structure and manner in which it was written.

The Word *has a dispensational structure,* and much of it *is highly typical in nature* (and the latter, through Scriptures own internal evidence and testimony, *extends to the whole of Biblical history*).

Thus, proclaiming the Word has to do with correct divisions, drawing from the types and antitypes, drawing from the parables, etc. (see Chapters IX, X in this book).

In this respect, *one MUST know the Word, for the more one knows about the Word, the better equipped he will be to properly handle and proclaim the Word.*

But above all, *the Word MUST be proclaimed after the manner in which it was given,* regardless of what man in his finite wisdom may think about the matter. He is to proclaim the Word *EXACTLY as the infinite God gave it,* which will require long hours of study on his part, comparing Scripture with Scripture.

He, in the words of Scripture itself, is to simply "Preach the Word…" He is to *speak,* "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).

The matter could NOT be stated plainer, though, more often than NOT, the instructions go unheeded by those called to proclaim the Word.

The Gospel of the Grace of God

The message surrounding the gospel of the grace of God is given in very simple terms in Scripture. In fact, it is so simple that man often misses it. And any person who misses the one true message given by the infinite God and draws from his own finite wisdom and knowledge invariably — *he can't help but do so — ends up with a corrupted salvation message to proclaim.*

The ONE Divine requirement in the salvation message is the fact that "Christ died for our sins according to the scriptures" (I Cor. 15:3). *Death* and *shed blood* are introduced *NOT ONLY* in revelation surrounding Abel in Genesis chapter four *BUT ALSO* previously in God's provision for man following the entrance of sin in chapter three (v. 21), along with Christ having been "slain from the foundation of the world" (Rev. 13:8).

Then, *the ONE human requirement* in the salvation message is "believe" (Acts 16:31). John 3:16, following a secondary usage of the text, is often referred to as "the gospel in a nutshell" by individuals seeking to draw attention to the overall salvation message stated in its simplest form in Scripture.

"God," because of His love for fallen man — created *in His image, after His likeness — for a revealed purpose* (Gen. 1:26-28),

> "...gave his only begotten Son [I Cor. 15:3], that whosoever *believeth* in him [Acts 16:31] should not perish, but have everlasting life."

Everything, in its entirety, to procure man's salvation was done by Another. It had to be done by Another, for the one being redeemed was "dead in trespasses and sins" (Eph. 2:1), totally incapable of acting on his own behalf.

Christ is the One Who died, Christ is the One Who performed the work to procure man's salvation, and God is satisfied with His Son's finished work.

When Christ cried out from the Cross in "a loud voice" near the ninth hour, "It is finished" (Luke 23:46; John 19:30), He used one word in the Greek text, *Tetelestai,* which could be better translated, "It has been finished."

Tetelestai is a perfect tense usage of *teleo,* which means "to bring to an end," "to complete." Christ's work, as shown by the perfect tense usage of *teleo, was completed during His actions up to that point in time, with the result of His work existing at that time in a finished state.*

ALL of the work surrounding man's redemption which Christ had come to perform had, at that point in time, *been completed.*

This is the announcement which Christ made, in "a loud voice," and, consequently, there was then no longer any need for Him to continue His sufferings on the Cross. Thus, immediately after He had cried out, "It has been finished," He "gave up the spirit [*lit.,* 'He breathed out' (He expired)]" (Luke 23:46).

The work of Christ at Calvary, from the point He cried out, "It has been finished," *has existed in EXACTLY the same state in which He proclaimed it to exist at that time.*

It has existed as a work completed in past time, which extends into present time in a finished state, which will extend into all the ages lying out ahead in this same finished state. NOTHING can ever be added, and NOTHING can ever be taken away. That is to say, *NOTHING can ever change relative to Christ's finished work at Calvary.*

That's *the ONLY way* God's procurement for man's salvation could occur, that's *the ONLY way* it can presently exist, and that's *the ONLY way* it can exist throughout the Messianic Era and the subsequent ages of eternity. *Because of Christ's finished work,* salvation is extended to man "without money and without price" (Isa. 55:1); and *apart from Christ's finished work, there is NO salvation.*

"He that believeth on him is not condemned: but he that believeth not is condemned already [*lit.,* 'has already been condemned' (a perfect tense)], because he hath not believed in the name of the only begotten Son of God" (John 3:18).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

(The perfect tense used in the Greek text of John 3:18 points to the fact that the unbeliever "has already been condemned," with the reason given — "because he hath not believed in the name of the only begotten Son of God."

And, apart from his exercising belief, present circumstances surrounding the unbeliever in this respect *will remain unchanged.*)

It is utterly impossible — and foolish to even consider — that finite man, "dead in trespasses and sins," *could add one thing to or take one thing from the finished work of the infinite God through His Son.*

ALL man can possibly do is simply receive, through *believing on the Son, that which has already been done on his behalf.*

1) The Type and Antitype

The truth concerning man's salvation as being entirely through Divine intervention is shown in the opening five verses of Genesis, in the original type, in the very first type in Scripture. This truth is set forth at the very beginning, engraved, as it were, in stone; and *it can NEVER change.*

In these verses there *is a Creation, a Ruin* of the creation, and the beginning *of the Restoration* of the ruined creation. And to effect this beginning part of the restoration, *the Spirit of God moved, God spoke, and light came into existence* (Gen. 1:1-5).

In relation to man in a type-antitype framework, this is the point where the Word of God divides between man's soul and spirit (Heb. 4:12; *cf.* Gen. 1:4), allowing light to exist where only darkness had previously existed (II Cor. 4:6; Col. 1:13).

The man's *spirit* is saved. He now possesses spiritual life; and his spirit, at this point, *is separated* from his unsaved soul — involving action of the triune Godhead, a bringing forth from above, the Spirit breathing life into the one having no life, which results in man passing "from death unto life."

Then, the other five days in the Genesis restoration account have to do with redeemed man's *soul,* which is presently in the process of being saved. And to bring about man's complete restoration — "spirit and soul and body" (I Thess. 5:23) — there has to be a continued action of the triune Godhead, a continued bringing forth from above through a continued breathing in of life (*ref.,* Chapter IV in this book).

But remaining within the subject matter at hand, having to do with the salvation which we presently possess and the simplicity of the salvation message, everything in the Genesis account was accomplished entirely through Divine intervention.

The earth, covered with water and shrouded in darkness, *was totally incapable* of ever existing in any other state apart from Divine intervention. And that's the way it is with man "dead in trespasses and sins" today, *totally incapable of ever existing in any other state apart from Divine intervention.*

Divine intervention HAD to occur in relation to the ruined creation in Genesis, and *Divine intervention HAS to occur* in relation to the ruined creation today.

Genesis 1:1-5 forms *the original, unchangeable type, and ALL subsequent types have to follow and be in complete accord with that which was established at the beginning* (*e.g.,* Gen. 3:21; 4:2-5, 8-10; 22:1-14; Ex. 12:1-29; 17:6; Num. 21:5-9).

And, correspondingly, there can be *NO* possible change of any kind in the antitype (Matt. 12:40; John 3:14), for *the antitype can ONLY follow the type in EXACT detail.*

That which is true in THIS respect in one MUST be true in the SAME respect in the other.

In order to see the salvation message (or any other Biblical message) — in its pristine simplicity and completeness — one *MUST* begin where God began and view the matter *EXACTLY* as God set it forth in His Word. One *MUST* begin in Genesis and successive books, with the types, and move from there to the antitype, comparing Scripture with Scripture.

The main reason confusion exists in matters surrounding salvation (or any other Biblical doctrine) is man's failure to begin where God began and study Scripture after the fashion that it was revealed and recorded.

God has given His Word to man after a fashion which is highly typical for an evident reason. The various types surrounding man's salvation, along with the antitype, must be studied together in order to see and understand *EXACTLY* what God would have man see and understand *in relation to salvation as it has been set forth in His UNCHANGEABLE Word.*

And putting it all together, a person will *ALWAYS* come up with the same simple teaching. Viewing the antitype in the light of all the various types on the subject — viewing the antitype in the light of the complete Old Testament word picture — will *ALWAYS* reveal *EXACTLY* the same thing Jonah stated immediately prior to his deliverance from the place of death, *"Salvation is of the Lord"* (Jonah 2:9).

2) The Question, The Answer

Christ has completed the work which God required, and God is satisfied with His Son's finished work. This is the reason Paul and Silas could respond to the Philippian

jailer's question, "Sirs, what must I do to be saved," with the simple answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

This jailer at Philippi could do *NOTHING.* It had *ALL* been done on his behalf. *ALL* of the work which God required (involving death and shed blood) had already been done by Another.

It had already been finished, existing at that time as a Divinely completed work. He could do no more than *receive that which had already been done on his behalf.* He could do no more than *"Believe on the Lord Jesus Christ."*

Then, to view Acts 16:30, 31 after another fashion, note that this is *the ONLY place in Scripture* where the question, "What must I do to be saved," is asked and answered in so many words.

The salvation message can be found throughout Scripture, beginning in the opening verses of Genesis; but Acts 16:30, 31 is *the ONLY place in ALL Scripture* where the simple, direct question and the simple, direct answer regarding salvation have been placed together in this manner.

If one desires to remain within a completely Biblical framework when answering the question, "What must I do to be saved," he will have to respond with Acts 16:31, *"Believe on the Lord Jesus Christ, and thou shalt be saved."*

Remaining within a completely Biblical framework regarding the simple salvation message — *i.e., proclaiming the Word… — it is NOT possible to respond after any other fashion.*

Then one can go to all the various types, the antitype, or other places in Scripture dealing with the salvation message *and find EXACTLY the same thing.*

He MUST, for this is the way that the subject NOT ONLY begins BUT remains throughout Scripture. There is NO variance in the message from Genesis chapter one through Revelation chapter twenty-two.

(Some see Acts 2:37, 38 as two verses asking and answering the same question seen in Acts 16:30, 31, but this is *NOT* the case at all. Contextually, the issue surrounding the unsaved and eternal salvation is *NOT even in view in Acts chapter two.*

The context of Acts 2:37, 38 has to do with the beginning of the re-offer of the kingdom to Israel. The question asked in verse thirty-seven, contextually, had to do with that which the nation of Israel must do in order to rectify that which the Jewish people had done [which had climaxed in the rejection and crucifixion of their Messiah], effecting their Messiah's return and the restoration of the kingdom to Israel.

And Peter told them exactly what they must do: "Repent and be baptized, every one of you…" The entire nation would have to repent [change their minds], followed by baptism, which was the same message which had been proclaimed to Israel by John, Jesus, the Twelve, and the Seventy preceding the events culminating in Calvary.

Using these verses relative to eternal salvation is completely out of line with both the text and the context. And using these verses in this manner not only results in numerous false teachings and concepts about salvation by grace [placing both repentance and baptism in a completely wrong perspective relative to eternal salvation] but such a usage also does away with the correct understanding and interpretation of these verses.

For a proper understanding of Acts chapter two, particularly vv. 37, 38, refer to Chapters VII, VIII in the author's book, *The Acts Period*.)

The Kingdom of God

Moving beyond "the gospel of the grace of God," as previously stated, Scripture teaches that man *has been saved for a PURPOSE, which has to do with "the kingdom of God."*

But what is meant when referring to "the kingdom of God" in this respect?

The expression is used different ways in Scripture. A message surrounding "the kingdom of God" could be looked upon as quite broad in its scope:

> "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all" (Ps. 103:19).

God rules "over all" *from* "his throne in the heavens," which, in its larger scope, includes everything in the entire universe. Thus, in this respect, the expression, "the kingdom of God," could be understood in an all-inclusive respect.

However, references to the kingdom of God are used in this broad sense very sparingly in Scripture.

The Bible is a book which deals, *NOT with the universe at large, BUT with one province in the universe, this earth, with its associated heavens.* And when "the kingdom of God" is mentioned in Scripture, the primary reference invariably has to do *with the kingdom as it pertains to "the heavens and the earth," introduced in the opening verse of Genesis.*

Even Ps. 103:19 should be looked upon as pertaining first of all to this earth, though the verse in its larger scope would, of necessity, pertain to the entire universe.

That would be to say, Ps. 103:19, in a primary respect, in keeping with how Scripture is structured (pertaining to "the heavens and the earth," *NOT* the universe), would refer to God's rule in relation to the earth.

But in a secondary respect, also in keeping with how Scripture is structured (at times dealing with the kingdom outside the scope of the earth in order that man on the earth can properly understand things relating to this one part of the kingdom), Ps. 103:19 would be looked upon as pertaining, as well, to the universe at large.

In this respect, the verse could be viewed after a dual fashion.

1) The Kingdom and the Earth

Insofar as the kingdom of God in relation to the earth is concerned, Daniel states that God rules and exercises complete sovereign control "within the kingdom of men," though Satan (the disqualified provincial ruler) still holds his God-appointed position and governs as a rebel prince (Dan. 4:17ff).

Thus, Ps. 103:19, whether seen in a narrow or broad interpretive respect, referring to the earth alone, or the complete universe, *God's sovereign control over ALL would be seen to be the SAME throughout.*

In the New Testament though, the expression, "the kingdom of God," *is almost ALWAYS used in a restrictive respect referring ONLY to God's government of the earth.* And, almost every time that the expression appears in the New Testament it appears as synonymous with "the kingdom of the heavens" (*a segment* [the heavenly segment] of the complete provincial kingdom).

And the reason for this is quite easy to see and understand. This is the way in which the New Testament begins, and this is the subject matter dealt with throughout the New Testament.

In this respect, the expression, "the kingdom of God," is limited in scope to that covered by the subject at hand — "the kingdom of the heavens," *the rule of the heavens over the earth.*

The New Testament opens with the offer of the kingdom of the heavens to Israel (Matt. 3:1, 2; 4:17; 10:1-8). But this message pertaining to the kingdom was spurned throughout the offer, reaching a climax in Matt. 12:14-32, with the kingdom subsequently taken from Israel (Matt. 21:33-43).

Progression is then made to the calling into existence of a separate and distinct nation to be the recipient of that which Israel had rejected (Matt. 16:18; 21:43; I Peter 2:9).

And most of the remainder of the New Testament involves this new nation — the Church — and the proffered kingdom of the heavens.

When John the Baptist, Jesus, the Twelve, and the Seventy carried the message concerning the kingdom to Israel, that which they offered to the nation was "the kingdom of the heavens," or, as also expressed numerous times, "the kingdom of God" (*cf.* Matt. 4:17; 21:43; Mark 1:14, 15).

"The kingdom of the heavens" is that which was taken from Israel (referred to as "the kingdom of God" when the announcement was made in Matt. 21:43).

And this kingdom (the kingdom of the heavens, the rule of the heavens over the earth) is presently being offered to *the new creation* "in Christ" (*i.e.,* offered to Christians, comprising the Church).

(To summarize, "the kingdom of the heavens" and "the kingdom of God" are not necessarily synonymous expressions in Scripture, though invariably used in a synonymous respect throughout the New Testament.

"The kingdom of the heavens" refers specifically to *the heavenly segment of the kingdom [the rule of the heavens over the earth],* and "the kingdom of God" could refer to *a larger scope of the kingdom, both heavenly and earthly.*

However, the expression, "the kingdom of God," is invariably used in a more restricted sense in the New Testament, *referring to that part of the kingdom which was OFFERED to Israel, TAKEN from Israel, and is presently being OFFERED to the Church* [*cf.* Matt. 19:23, 24; 21:43; Mark 1:15; I Cor. 6:9, 10; Gal. 5:21].

That would be to say, the expression, "the kingdom of the heavens," *identifies* which segment of the kingdom *is in view*; and the expression, "the kingdom of God," is invariably used in a sense which *is limited* to this same segment of the kingdom, remaining within the scope of the subject matter at hand.)

God deals with the Church today in relation to *the kingdom of the heavens, i.e.,* in relation to the heavenly segment of the kingdom (*e.g.*, the Book of Ephesians; *cf.* Heb. 3:1ff).

He had dealt with the lineal descendants of Abraham through Isaac and Jacob in relation to this segment of the kingdom (along with the earthly) at a time in the past, lasting 2,000 years and climaxed by a direct offer of the kingdom of the heavens at Christ's first coming.

Today though we're living in a separate dispensation (following that time when the kingdom of the heavens was offered *TO* and taken *FROM* Israel [Matt. 21:43]), and God is today offering the kingdom *TO* a separate and distinct seed of Abraham for another 2,000-year period — to Christians, comprising the Church (Gal. 3:26-29; I Peter 2:9, 10).

During the past 2,000-year dispensation — during that time when Israel could, as Abraham, *look beyond the earthly to heavenly promises and blessings* (Heb. 11:8-16) — numerous Israelites *did EXACTLY that* (*cf.* Matt. 8:11; Luke 13:28, 29; Heb. 11:13-16, 35-40). And these Israelites, even though the kingdom of the heavens was later taken from Israel, will, in the coming age (a new dispensation), occupy positions in the heavenly segment rather than in the earthly segment of the kingdom (note the believing Israelites throughout the gospels and Acts period in this same respect).

During the present 2,000-year dispensation — following a climactic offer of the kingdom to Israel and the removal of the kingdom from Israel by the King of the kingdom Himself — the kingdom is being offered to Christians, who are "Abraham's seed, and heirs according to the promise [*heavenly,* not earthly]" (Gal. 3:29).

Jews during the present dispensation can still have a part in the kingdom of the heavens, but, to do so, *they MUST become new creations* "in Christ."

They MUST, through believing on the Lord Jesus Christ, become part of the nation presently being afforded the opportunity to bring forth fruit for the kingdom.

They MUST relinquish their national identification with the nation from which the kingdom has been taken and become identified with the new nation to which the kingdom is presently being offered, becoming part of the "remnant according to the election of grace" (Rom. 11:5; *cf.* Eph. 3:1-6).

> (Insofar as the natural man is concerned, a saved Jew today remains identified with the Jewish race and/or nation.
>
> But insofar as the man of spirit is concerned, having to do with his position *in Christ,* a saved Jew today has relinquished all connection with the Jewish race and/or nation and has become part of a completely separate nation [*cf.* Acts 21:9; Rom. 9:3; II Cor. 5:17; Gal. 3:26-29; Phil. 3:5; *ref.* Chapter VII in this book].)

During the coming age there will be lineal descendants of Abraham from both the past dispensation and the present dispensation *in the kingdom of the heavens.*

There will be Jews from the past dispensation who looked toward and had respect *for heavenly promises and blessings,* and there will be Jews from the present dispensation (believers on the Lord Jesus Christ, having become *new creations* "in Christ," Christians) who also looked toward and had respect *for heavenly promises and blessings.*

Then there will undoubtedly be some Gentiles from the past dispensation who became Jewish proselytes *and looked beyond the earthly* to *heavenly promises and blessings* (*cf.* Heb. 11:31).

And even less is revealed in this respect about those in the first of the three dispensations during Man's Day — those living during the time extending from Adam to Abraham — though Hebrews chapter eleven clearly reveals that certain individuals from this dispensation will be included.

The main influx of Gentiles though will come from the present dispensation (Acts 15:14; Rom. 11:25).

During this present dispensation there will be innumerable Gentiles (believers on the Lord Jesus Christ, having become Christians) who also (as some Jews past and some Jewish believers present) look toward and have respect *for heavenly promises and blessings.*

In this respect, those having a part in the future kingdom of the heavens will actually come from three dispensations covering the full 6,000 years of human history (*cf.* Heb. 11:35-40).

2) Gospel of Grace, Word of the Kingdom

The proclamation of "the gospel of the grace of God" is for a purpose, which has to do with "the kingdom of God."

Man was created to rule within this kingdom. He was created to rule the earth in the stead of Satan and his angels (Gen. 1:26-28).

However, Satan, the incumbent ruler, brought about man's fall; and man, in his fallen state, was/is no longer qualified to take the sceptre.

But God provided redemption for fallen man so that he could one day realize the purpose for his existence, so that he could one day take the sceptre.

Redemption in its complete scope, covering that foreshadowed by all six days of restorative work in Genesis chapter one, has to do with BOTH "the gospel of the grace of God" and "the gospel of the glory of Christ"; and man's rule over the earth in the stead of Satan and his angels has to do with ONE part of God's overall kingdom.

Thus, the COMPLETE scope of man's salvation is that shown ONLY by the proclamation of BOTH "the gospel of the grace of God" and "the gospel of the glory of Christ," as set forth in Acts 20:24, 25:

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
>
> And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

And this is why the proclamation of these two facets of the complete gospel message together ("the gospel of the grace of God" [v. 24] and "preaching the kingdom of God" [v. 25]) can be looked upon as a proclamation of "all the counsel of God" in Acts 20:27:

> "For I have not shunned to declare unto you all the counsel of God."

"All the counsel of God" moves man from the point where he is likened to and typified by the ruined creation in Gen. 1:2a through *NOT ONLY* events foreshadowed by God's work on day one of the restoration (1:2b-5) *BUT ALSO* through events foreshadowed by God's work on days two through six as well (1:6-25), anticipating the seventh day, the earth's coming Sabbath, the Messianic Era (2:1-3).

And, again, that covers the complete skeletal framework upon which the whole of Scripture rests.

Referring to a larger overall type, also resting on the original type in Gen. 1:1-2:3, the proclamation of "the gospel of the grace of God" and "the kingdom of God" together moves man *from* the death of the firstborn in Egypt in Exodus chapter twelve *to* an inheritance in another land, set forth in the Book of Joshua.

This complete sequence of events moves man *from* the place of his salvation in Egypt, *through* the Red Sea, *through* the wilderness, and *into* the land set before him.

The type was set forth in PERFECT, MINUTE form by Moses at the very beginning, in the opening two chapters of Genesis.

THEN, going beyond the original type, Moses records numerous events — also forming types — which provide various, additional details relating to the overall scope of redemption (Gen. 2:4ff).

AND, when one arrives at Exodus chapter twelve, Moses devotes the entirety of the remainder of that which he wrote to providing the largest single overall type in Scripture covering the whole of the original type in Gen. 1:1-2:3, relying on Joshua to complete the work.

These are the things provided for the Church as "examples [*lit.*, 'types'],"which have been recorded for our "admonition [or, 'instruction']" (I Cor. 10:6, 11).

> (Though the author of the Book of Joshua is unnamed, it appears evident that Joshua wrote the book.
>
> Joshua was chosen to complete the work which God had called Moses to do, which would not only involve leading the Israelites into the land but would seemingly also involve providing the historical record which would complete the type begun under Moses [*cf.* Ex. 3:10, 16, 17; Num. 20:12; Deut. 34:1-9; Joshua 1:1-9].)

And within this overall type extending from Exodus chapter twelve through the Book of Joshua there are innumerable individual types.

THAT'S the way Scripture HAS BEEN structured and recorded, THAT'S the way Scripture MUST be studied, and THAT'S the way Scripture MUST be proclaimed.

12

The Goal

After Six Days, on the Seventh Day

"Thus the heavens and the earth were finished, and all the hosts of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:1-3).

"And I saw an angel come down from heaven, having the key of the bottomless pit ['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 ['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 they [contextually, faithful Tribulation saints who had been slain] lived and reigned with Christ for a thousand years.

But the rest of the dead [contextually, unfaithful Tribulation saints who had been slain] lived not again until the thousand years were finished…

…they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:1-6).

The GOAL, the climactic point toward which the whole of Scripture moves, is seen at the very beginning in the foundational framework (Gen. 1:1-2:3), *EXACTLY* as God made known the content of that which He was about to reveal.

And this is where one *MUST* begin if he is to see and understand Scripture correctly.

As seen in previous chapters of this book (specifically Chs. II-IV), Scripture begins with:

1) A Creation (Gen. 1:1).

2) A *Ruin of the creation* (Gen. 1:2a).

3) A Restoration of the ruined creation covering six days time — six days of restorative work, concluding with man's creation and God's directive for man (Gen. 1:2b-31).

4) A following day of Rest — a seventh day, a Sabbath day in which God rested from all His restorative work over the preceding six days (Gen. 2:1-3).

And THIS SETS the pattern for the WHOLE of Scripture which follows.

ALL subsequent Scripture — save for a few brief portions having to do with either matters preceding the restoration of "the heavens and the earth" or matters beyond the Messianic Era — has to do with God's restorative work of a subsequent ruined creation, followed by a day of rest.

And the entirety of this latter work is patterned after the former work.

THIS subsequent work has to do with the restoration of *ruined man* (and the *ruined material creation* once again), for a purpose revealed at the beginning — "let them have dominion" (1:26-28), the man and the woman together, he as king, she as consort queen (still the same following the fall, though the second Man, the last Adam and His consort queen).

Thus, prior to taking the sceptre and fulfilling the purpose for his creation, man found himself *in a ruined state.* Rather than following God's command regarding partaking of fruit from all the trees in the garden, except one — "the tree of the knowledge of good and evil" — he had eaten fruit from this forbidden tree. And man's fall *NOT ONLY* brought about his own ruin *BUT* that of the entire restored creation as well (Gen. 3:6-19).

As the federal head, the one created to hold the sceptre (Gen. 1:26-28), Adam's fall "subjected" the whole of the restored creation to "the bondage of corruption," as Satan's fall had previously done to the newly created heavens and earth over which he had been placed (Gen. 1:2*a*; Rom. 8:20-22; *cf.* Isa. 14:12-17; Jer. 4:23-28; Ezek. 28:14-16).

For Satan though, following his fall, there had been no redemption, leaving both the one who had fallen and the material creation in a ruined state.

But things were different for man, which, of necessity, also resulted in things being different for the material creation at this time as well.

Following man's fall, God provided a means for his redemption, which, correspondingly, necessitated that the material creation ultimately be removed from "the bondage of corruption." Man, created to rule the restored material creation, *was NOW inseparably linked with this creation,* which provides the reason why God cursed the material creation following man's fall (Gen. 3:17-19).

The material creation had previously been restored FOR man, *NOT Satan.* It had been restored *with a view to man rather than Satan holding the sceptre and was, from that point forward, connected with man's destiny.*

And AS man's fall was inseparably linked to the subsequent ruin of the material creation, SO is his redemption inseparably linked to a future restoration of the material creation.

God, in COMPLETE accord with the pattern established in Gen. 1:1-2:3, is presently working six more days to restore man. And once man has been restored (once God's work in man's redemption has been completed), the material creation will be "delivered from the bondage of corruption" (Rom. 8:21).

The curse will be lifted, and this will be followed by God resting a seventh day, resting from His redemptive work (as in the established pattern [Gen. 2:1-3]).

God though is not presently working six solar days of twenty-four hours each to effect man's restoration, as in Gen. 1:2b-25. Rather, He is presently working six days of 1,000 years each. And the seventh day of rest which follows will also be 1,000 years in length (II Peter 1:16-18; 3:5-8).

In this respect, the six days of work, with a following seventh day of rest, in the opening two chapters of Genesis (solar days), foreshadow, they typify, *six 1,000-year days of work, with a following seventh 1,000-year day of rest.*

And this typical structure would hold true relative to both *the TIME* involved (six and seven days) and *the EVENTS* occurring within this time (events in Gen. 1:1-2:3).

Thus, the pattern which God laid down in Gen. 1:1-2:3 forms *an overall type* (comprised of numerous individual types) upon which the whole of subsequent Scripture, forming *the antitype* (also comprised of numerous individual types and/or antitypes), rests.

> (Though the sun was not restored until the fourth day, all six days of God's restorative work *could ONLY be viewed as solar days.*
>
> The sun, previously darkened and requiring restoration, was still there during the restorative work of the first three days. And the next three days are clearly controlled by the sun relative to *evening and morning comprising a day,* which is the identical expression used relative to that which comprised a day for the first three days [vv. 5, 8, 13, 19, 23, 31].

Thus, *there could be NO difference* in the nature and course of any one of the six days relative to the length of the day or that which constitutes a day.

Refer to Chapters II-IV in this book for a more detailed exposition of Gen. 1:1-2:3 in relation to the remainder of Scripture.)

Six Days, Six Thousand Years

The necessity of studying the opening verses of Scripture *from a typical* standpoint *CANNOT* be overemphasized; *NOR can the necessity of possessing a correct understanding* of this opening section of Genesis be overemphasized. *After all, this is the manner in which God structured and established His Word.*

As previously seen, a foundational type covering the whole of subsequent Scripture is set forth in these opening verses, and this foundational type is comprised of numerous individual types dealing with various facets of the overall, foundational type. And, in order to place the whole of subsequent Scripture in its correct perspective, *this opening section of Scripture MUST be viewed correctly at the outset.*

The central thought covered by events during the six days in the type *is RESTORATION, with a PURPOSE in view* (*having to do with the restoration of the ruined material creation, followed by the creation of man, for a revealed purpose*).

And the central thought covered by events during the 6,000 years in the antitype *is EXACTLY the same.* It is *RESTORATION, with a PURPOSE in view* (*having to do with the restoration of ruined man, then the earth once again, for a revealed purpose*).

And man's redemption within God's complete restorative work — foreshadowed by God's work during the complete six days — will include the complete man, *spirit, soul, and body* (*ref.* Chapter IV in this book).

In the type, the material creation was originally restored (complete with plant and animal life) with a view to man inhabiting and ruling the restored domain (*cf.* Gen. 1:26-28; Isa. 45:18). Man, created on the sixth day, was to rule the earth — a province in the kingdom of God — in the stead of Satan and his angels.

Then, in the antitype, *man's REDEMPTION is for EXACTLY the same PURPOSE.* Man is to be redeemed (along with the restoration of the material creation once again), with a view to man ruling the earth in the stead of Satan and his angels.

Thus, *the PURPOSE for man's REDEMPTION is EXACTLY the same as the PURPOSE for his CREATION in the beginning.*

Man was created to rule the restored earth, Satan's intervention brought about his fall and disqualification, and man's redemption (being brought about *in EXACT accord* with the pattern concerning *HOW* God restores a ruined creation in Gen. 1:2b-25) *will ultimately bring about a realization of the PURPOSE for his creation in the beginning.*

Man is going to rule the earth in the stead of Satan and his angels, for "the gifts and calling of God are without repentance [without a change of mind]" (Rom. 11:29). God is not going to change His mind concerning the reason He brought man into existence.

And this rule by man is going to be realized after six days, after 6,000 years, which is what is taught in both the type in Gen. 1:1-2:3 and the antitype in Gen. 2:4-Rev. 20:6.

Viewing the whole of the matter, one can immediately see how types and antitypes are inseparably connected with any correct study of Scripture, at any point in Scripture.

The whole of Scripture (Gen. 2:4ff) is built on a type (Gen. 1:1-2:3). And within that overall type-antitype structure, *there are innumerable* individual types and antitypes.

All Biblical history is *typical* in nature. There is really *NO such thing* as Biblical history being separated from typology. Man may not see the type in a particular historic account, but it's there nonetheless.

Note I Cor. 10:11 in this respect:

> "Now *all* [not *part,* but *'ALL'*] these things happened unto them for ensamples [Gk., *tupos,* 'types']: and they are written for our admonition, upon whom the ends of the world ['the ages'] are come."
>
> (Though the context of the preceding verse only deals with a select number of events in the history of the Israelites under Moses, illustrating the point, attempting to restrict typology to the events listed becomes meaningless in the light of other Scriptures bearing on the subject, such as Luke 24:25-27, 44 or Hebrews chapters three and four [*ref.* Chapter IX in this book].)

Man's Day, the 6,000 years encompassing the whole of Scripture from Gen. 2:4 to Rev. 19:21, typified by the six days in Gen. 1:2b-31, is looked upon *as one age divided into three dispensations.* The three dispensations correspond to *God's three divisions of mankind — Jew, Gentile,* and *Christian.*

God dealt with *the Gentiles* for 2,000 years, with *the Jews* for another 2,000 years (seven years yet remain), and He is presently dealing with *Christians* for the last 2,000 years of man's allotted 6,000 years (*ref.* Chapters VI, VII in this book).

Ages follow ages, and dispensations within the ages follow other dispensations. There *is a Divine purpose* behind the entire sequence, which was foreknown and predetermined in the eternal council chambers of God before the ages even began, with the ages arranged around the preordained work and activity of God's Son within time covered by these ages (Acts 15:18; Heb. 1:2).

There are two ages rather than one within the scope of time typified by the seven days in Gen. 1:1-2:3. Time typified by the first six days covers one age, and time typified by the seventh day covers another age.

And so it is with dispensations.

There are four dispensations rather than three within the scope of time typified by these seven days. Three dispensations cover three 2,000-year segments of time (6,000 years, one age), during which time God deals with the three divisions of mankind separately (*relative to REDEMPTION, for REGAL purposes*).

And the fourth dispensation will cover the last 1,000-year segment of time (a succeeding age), during which time God will deal with the three divisions of mankind together (*REDEMPTIVELY [the nations] and REGALLY [regality now realized*]).

Thus, any way one views Scripture — though man is still living during the six days, during Man's Day, covering 6,000 years — the focus *should NOT* be on events during the six days per se *BUT on the PURPOSE surrounding events during the six days, to be REALIZED on the seventh day.*

One's focus should *ALWAYS be the same* as Christ's focus at Calvary (Who left us "an example," that we "should follow his steps" [I Peter 2:21-25]).

Note that stated about Christ in this respect in Heb. 12:2b:

> "...for the joy that was set before him [the day when He would rule and reign (*cf.* Matt. 25:21, 23)] endured the cross, despising the shame [endured the cross during time within the six days, considering His sufferings of little consequence when compared to the joy set before Him, to be realized on the seventh day], and is set down at the right hand of the throne of God."

But Christ will not remain seated at the Father's right hand forever. He will remain there for two days, 2,000 years,

while the Spirit searches for and procures His bride (Gen. 24:1ff; Rev. 19:7, 8).

THEN, the Son is going to come forth in the antitype of Melchizedek, with His bride, and rule the nations with "a rod of iron." He will rule in the midst of His enemies, which will have been made His footstool (Ps. 2:1-12; 110:1-7). And He will rule after this fashion for 1,000 years.

Things of the preceding nature surrounding the Son's coming rule over the earth *ALL* fall within the scope of that seen through events occurring during the seventh day in this opening section of Scripture, set forth in detail largely through subsequent types.

ALL Scripture beyond the foundation in Gen. 1:1-2:3 (*i.e.*, Gen. 2:4ff), *having to do with the Messianic Era*, will, after some fashion, relate back to *the seventh day* in Gen. 2:1-3.

ALL Scripture of this nature MUST relate back in this manner, for Gen. 2:1-3 forms the foundational type to which any subsequent type or antitype having to do with *the seventh day, the seventh 1,000-year period, is inseparably connected.* And they have to be connected after this fashion, *for they are dealing with the SAME thing, with the former forming the foundation and the latter the building material.*

To view events during the six days (the 6,000 years) apart from events of the coming seventh day (the seventh 1,000-year period) will present a very one-sided view of Scripture.

And contrariwise, to view events of the seventh day apart from events of the first six will equally present a very one-sided view of Scripture.

Viewing the six days apart from the succeeding seventh would be building *without a GOAL,* and viewing the seventh apart from the preceding six would be building *without a FOUNDATION.*

Building either way will result in an incomplete structure, an incomplete understanding of Scripture.

ALL seven days MUST be viewed together, with things realized during the seventh day being the GOAL toward which ALL things move during the first six.

"And After Six Days…"

It was *after six days* that Jesus took Peter, James, and John up into "an high mountain" and was "transfigured before them." They, at this time, "saw his glory" (Matt. 17:1-5; Luke 9:32; John 1:14).

And this event made such an impact on Peter that over thirty years later, when seeking to emphasize the importance of Christian preparedness in view of the Lord's return and the establishment of His kingdom (II Peter 1:1-15), Peter called attention to that which he, James, and John had seen years earlier while on the Mount with Christ:

> "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty [a superlative in the Greek text — contextually, '…eyewitnesses of His greatest (regal) magnificence' (which, as a superlative, could *ONLY* be understood *as the greatest regal magnificence possible*)].
>
> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
>
> And this voice which came from heaven we heard, when we were with him in the holy mount" (II Peter 1:16-18).

Then, after commenting on the prophetic word (vv. 19-21), Peter turns to a discussion about and warning against *false teachers* (2:1ff).

The subject under discussion preceding the mention of false teachers bringing in "damnable heresies" (2:1) *has to do with the Word of the Kingdom* (1:1-21), which is also the

subject under discussion at the conclusion of the mention of false teachers (3:1, 2; *cf.* 1:12-15).

1) False Teachers (Past)

To remain within context, it *MUST* be recognized that the false teachers to whom Peter referred were *teachers proclaiming false doctrine relative to the Word of the Kingdom,* the subject under discussion. They were proclaiming false doctrine relative to the saving of the soul, *NOT* false doctrine relative to the salvation presently possessed by these Christians.

And these false teachers were NOT unsaved individuals; NOR were they ignorantly proclaiming this false doctrine.

These were teachers who had, at a previous time, "escaped the pollutions of the world through the knowledge [Gk., *epignosis,* 'mature knowledge'] of the Lord and Saviour Jesus Christ," but had become "again entangled therein," and had been "overcome [rather than having overcome (Rev. 2, 3)]" (2:20; *cf.* 1:4).

According to I Cor. 2:14, an unsaved person *CANNOT* even come into a rudimentary knowledge (Gk., *gnosis*) of "the things of the Spirit of God," for these things "are spiritually discerned" (*cf.* I Cor. 2:9-13).

In II Peter 2:20 though, these false teachers are said to have gone beyond a simple rudimentary knowledge of the Word, coming into a mature understanding of the Word, *which could ONLY have involved moving from the "letter" to the "spirit."*

Thus, from a Scriptural standpoint, *it is NOT possible* to view these false teachers as other than saved individuals.

Note that these individuals are seen to even be guilty of "denying the Lord that bought them" (II Peter 2:1b; *cf.* Rom. 1:25, 28; Heb. 6:6; 10:29-31).

In the type, the Israelites under Moses — after having received the Word at Sinai and subsequently tasting the

fruits of the land — rejected Moses, sought to appoint a new leader, and return to Egypt (Num. 14:2-4).

(The same thing is seen in the first chapter of Paul's epistle to the Christians in Rome, an opening section of Scripture which naturally divides itself into two parts, having to do *with the saved ALONE.*

The first seventeen verses introduce the subject [introducing "the gospel of Christ," *the good news concerning the One Who will rule and reign*], with these verses having to do with *the faithful.* Then the last fifteen verses [vv. 18-32] continue this same subject, dealing *with the unfaithful.*

The word "knowledge" in Rom. 1:28, *is epignosis* in the Greek text, clearly showing that the latter part of Romans chapter one deals with *the saved, NOT with the unsaved.*

And dealing with *the unfaithful,* Paul takes the matter to extremes in what *could ONLY* be considered the depths to which it is possible for Christians to sink in man's perversion of God's truth, *textually, even by Christians having come into a mature knowledge of the Word of the Kingdom.*

Paul references the homosexual [women with women, men with men, "working that which is unseemly" (vv. 26, 27)], And this is in complete keeping with Paul's reference to the same type individuals in I Cor. 6:9, 10, who, because of their manner of living, *will be rejected for an inheritance in "the kingdom of God" in that coming day.*

Thus, the matter, as it is dealt with in both Romans and I Corinthians, has to do *with the saved, with the people of God, NOT with the unsaved*, with those estranged from God [as in Sodom, Gomorrah, and the other cities of the plain in Gen. 18, 19].

And the matter, as it is dealt with in this respect throughout Scripture, *always has to do with the people of God in relation to the theocracy — both aspects of the theocracy, heavenly and earthly* [the Israelites under Moses, *past, with a view to the future*; Christians under Christ, *present, with a view to the future*].

Thus, in the preceding respect, *this perversion is dealt with EXACTLY the SAME way in both Testaments in relation to the saved* and *the theocracy.*

The penalty in both Testaments is the same, *death—physical death (which could only carry over into spiritual death)* in the Old Testament [a cutting off from the house of Moses and all that appertained thereunto (Lev. 20:13; *cf.* Heb. 3:1-6)], and *spiritual death (which could, as well, involve prior physical death)* in the New Testament [a cutting off from the house of Christ and all that appertains thereunto (Rom. 8:13; Rev. 2:11; *cf.* Heb. 3:1-6)].

Why such a harsh penalty for this sin in both Testaments? The answer would be very simple.

Homosexuality is a negative reflection on the way God established matters in the beginning, *it is a negative reflection on the Husband-wife relationship between God and Israel* [both past and future, in line with the way God established matters in the beginning], *and it is a negative reflection on the Husband-wife relationship yet future between Christ and His Church* [in line with the way God established matters in the beginning].

For additional information on Rom. 1, refer to Ch. IX, "God Gave Them Over," in the author's book, *We Are Almost There*.)

And the word *epignosis* ("mature knowledge"), as used in Rom 1:28 and II Peter 2:20, is used other places in the New Testament having to do with Biblical doctrine pertaining to the saving of the soul as well (*cf.* Eph. 1:17; 4:13; Phil. 1:9; Col. 1:9, 10; 2:2; 3:10; I Tim. 2:4; II Tim. 2:25; 3:7; Titus 1:1; Heb. 10:26; II Peter 1:2, 3, 8).

It is evident from both the context of II Peter 2:20 and the way *epignosis* is used throughout the Greek New Testament that *these false teachers had come into a knowledge of the Word of the Kingdom, had turned from it, and were teaching false doctrine concerning the message which they had at one time understood and embraced.*

Peter warns against teachers of this nature — teachers proclaiming a similar message to the "evil report" proclaimed by ten of the twelve spies during Moses' day (spies who had seen and understood the things surrounding the land set before them [Num. 13:26-33]).

And Peter concludes his warning in the same manner he had used to emphasize the importance of Christian preparedness in view of the Lord's return and the establishment of His kingdom prior to his warning against false teachers.

Though not mentioning the event directly, as he had previously done, Peter alludes to that which he, James, and John had seen while on the Mount with Christ.

Through a reference to past and present worlds ("the world that then was" [3:6] and "the heavens and the earth, which are now" [3:7]), Peter puts to silence the claim by the false teachers that "all things continue as they were from the beginning of the creation" (3:4).

The "world that then was [which included both 'the heavens and the earth']" *was destroyed* (3:6; *cf.* Gen. 1:2a), and "the heavens and the earth, which are now" *will be destroyed* (3:7, 10-12).

Then Peter draws the whole matter to a climax by alluding to that which he had previously said about being on the Mount with Christ (1:16-18):

> "But, beloved, be not ignorant of this one thing [*lit.,* '… stop allowing this one thing to escape your attention'], that one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

There is a septenary structure to Peter's second epistle. The event on the Mount occurred "after six days," *on the seventh day* (Matt. 17:1). That would be an allusion back to the foundation in Gen. 1:1-2:3, and it was this septenary

structure within God's dealings with man that Peter referred to in II Peter 3:8 (a statement also reflecting back on that which is revealed in the immediately preceding verses concerning the destruction of two worlds).

The six and seven days in Genesis foreshadow six and seven thousand years, and so do the days in Matt. 17:1. And this is exactly what was uppermost in Peter's mind when he stated, "But, beloved, stop allowing this one thing to escape your attention…"

(Note that the destruction of "the world that then was" in II Peter 3:6 can have *NO* reference to the destruction of the earth by water during Noah's day. This *would NOT* be in line with either the evident parallel between past and future destructions of the earth [3:6, 7] or the septenary structure of the epistle [1:16-18; 3:5-8].

The future destruction will include the heavens as well, and, within the parallel, so *MUST* the past destruction. The *ONLY* past destruction which included the heavens was the pre-Adamic destruction in Gen. 1:2a. The Noachian Flood in Gen. 6-8 *had NOTHING* to do with the heavens [apart from waters which God had placed above the earth's atmosphere in Gen. 1:6-8 falling to the earth as torrential rain, providing part of the water which flooded the earth].

Also, the main emphasis in the destruction wrought by the Noachian Flood was *a destruction of the people on the earth, NOT the earth itself.*

NO restoration of the earth occurred afterwards, as in Gen. 1:2b-25, for such was unnecessary. The waters were simply caused to recede over time [with a lifting of certain land masses and a lowering of others (Ps. 104:6-9, NASB)], with the earth's terrain then remaining essentially the same, save for the terrain being left water-ravaged [with remnants of this still clearly visible in numerous parts of the western United States today (*e.g.,* the Grand Canyon, other parts of Arizona, parts of Utah, etc.)].

Though a destruction of the earth occurred during Noah's day [Gen. 6:13], this was *NOT* the same type destruction which occurred in Gen. 1:2a; *NOR* was it the same type destruction referred to in II Peter 3:6 [necessitated by both the septenary structure of the epistle and a parallel between past and future destructions in this section of Scripture].

The two destructions in II Peter 3:6, 7 are separated by a 7,000-year period of time.

One occurred at a time prior to the 7,000 years, necessitating a restoration of both the heavens and the earth at the beginning of the 7,000 years; and the other will occur following the 7,000 years, necessitating the creation of "a new heavens and a new earth" [*cf.* Gen. 1:2b-25; II Peter 3:10-13; Rev. 21:1].)

2) False Teachers (Present)

During the first century "the gospel of the glory of Christ," "the word of the kingdom," "the hope of the gospel," Paul's "gospel," "the saving of the soul" (*cf.* Matt. 13:19; Rom. 16:25; II Cor. 4:3, 4; Col. 1:23; I Tim. 1:11; Heb. 10:35-39) — *ALL referring to the SAME central teaching* — was widely proclaimed within Christendom. This, is what Paul taught throughout the Churches of the land, with numerous Christians in these Churches well-grounded in this message (Acts 20:17-32).

In fact, Paul states in Col. 1:23 that this message "was preached to every creature which is under heaven," which would be to say that the message was proclaimed *throughout ALL Christendom* (for this message is to be proclaimed *to the saved, NOT the unsaved*).

Today though the situation has almost completely reversed itself. This is a message seldom heard in Christendom. The leaven which the woman hid in the three measures of meal in Matt. 13:33 has done its damaging work, and it will continue working *UNTIL the whole of Christendom has been leavened.*

And, because of the working of the leaven, the Church will exist at the end of the dispensation in the state depicted by the Church in Laodicea — "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:14ff).

Both the destructive work depicted by the leaven in Matthew chapter thirteen and the deterioration depicted in Revelation chapters two and three center around *the Word of the Kingdom, NOT other realms of Biblical doctrine* (*e.g.,* salvation by grace), though these other realms would be adversely affected. Such is evident from both sections of Scripture, understood within their contextual settings.

In Matt. 13:33 the matter relates to the kingdom of the heavens and the Word of the Kingdom (*cf.* vv. 11, 19); and in Revelation chapters two and three the matter relates to works and overcoming, with the judgment seat of Christ and the coming kingdom in view (*cf.* 1:10-20; 2:2, 7, 9, 11, 13, 17, 19, 26; 3:1, 5, 8, 12, 15, 21).

(Attention was previously called to homosexuality among Christians from both Romans chapter one and I Corinthians chapter six, particularly in the light of that which Scripture has to say about the matter *in relation to the Word of the Kingdom.*

Christendom, in its departure from the Word of the Kingdom, has, toward the end of the present dispensation, correspondingly departed from that which Scripture has to say about homosexuality. And this is the reason why an increasing number of Churches and Christian leaders today are straying farther and farther away from the Scriptures, beginning to look upon and accept the homosexual as simply someone with a different lifestyle, no longer recognizing a problem with this lifestyle.

This, of course, is something seen in a similar respect out in the world. These days though — with the world often finding it advantageous to claim an association with Christendom, and Christians often intermixed with the ways and

practices of the world — it is difficult at times to see a clear distinction between the world and the Church, where one ends and the other begins.

Suffice it to say that history is replete with accounts of nations which can trace their fall to the people forming these nations beginning, in an ever-increasing manner, to engage in sexual perversions — both heterosexual and homosexual.

And, if time during Man's Day were allowed to continue long enough, the United States, for this very reason alone, would find itself one day occupying a place in the graveyard of nations, with the tombstone properly marked.

And Scripture is quite clear as well that Christians following suit will one day find themselves *in similar straits* as matters relate to the Church rather than the world. They will find themselves among those, as seen in Rev. 2:5, whose "candlestick" will be removed, *which, contextually, has to do with being overcome rather than having overcome [having been overcome by the world, and/or the flesh, and/or the Devil], subsequently failing to realize an inheritance in the kingdom* [*cf.* Rev. 2:7, 26, 27; 3:21].)

3) The Message (Past, Present)

A false message concerning the Word of the Kingdom today, unlike in the first century, would come more from ignorance than it would from knowledge. Christians in general today have little to no understanding of this message. And not understanding this message, they end up with all types of perversions of Scripture when dealing with the numerous passages having to do with this subject.

(The norm throughout practically the whole of Christendom today is to take passages having to do with the Word of the Kingdom and understand these passages as having to do with the message of salvation by grace through faith — a type mishandling of Scripture seen throughout fundamental [so called] and liberal Churches alike. This is the place where both find common ground, *leaving both Laodicean.*

> Through such means, one facet of the overall gospel message [the good news of the grace of God] is corrupted, and the other facet of the overall gospel message [the good news of the glory of Christ] is done away with.)

That's WHERE Christendom finds itself today, and things are not going to improve. In fact, IF the leaven has yet to complete its work, according to Scripture, the opposite will result. Things will instead deteriorate even further.

The leaven is going to do its damaging work *UNTIL the whole has been leavened* (*ref.* Matt. 13:33). And the resulting conditions, once completely leavened — *possibly, from ALL outward appearances, already completely leavened — will be EXACTLY as Christ said that it would exist at the time of His return.*

When Christ was on earth the first time He asked His disciples:

> "Nevertheless when the Son of man cometh, shall he find faith ['the faith'] on the earth?" (Luke 18:8).

The answer to the question, according to the manner in which the question is structured in the Greek text, is "No." The Son of Man is *NOT* going to find "the faith" on the earth at the time of His return.

The expression, "the faith," has a peculiar reference to teachings pertaining to the Word of the Kingdom (*cf.* I Tim. 6:11-15, 19; II Tim. 4:7, 8; Jude 3; see also the contextual setting of Luke 18:8).

And THIS is the message that Christ will NOT find being proclaimed in the Churches at the time of His return — the central message universally proclaimed to Christians during the first century, and the central message which should have been proclaimed throughout Christendom during the whole of the dispensation, throughout the past 2,000 years.

Matters though have become so far removed from reality in Christendom today that Christianity, from a Biblical perspective, *is hardly recognizable.* The Word of the Kingdom is ignored, despised, rejected, etc. Christians have done about everything with the message but proclaim it.

In this respect, false teaching surrounding the Word of the Kingdom at the end of the leavening process is being accomplished after an entirely different fashion than it was at the beginning of this process.

At the beginning, there were numerous Christians who understood this message. Thus, *a false message pertaining to the kingdom* was necessary (*e.g.,* II Peter 2:1ff; Jude 4ff).

Today though very few Christians have any comprehension of the message surrounding the kingdom at all. Consequently, *the present silence* on the subject renders a false message, for the most part, unnecessary.

And both antagonism toward the message at the beginning of the dispensation and mainly silence concerning the message at the end of the dispensation will, together, serve to bring about the same end:

> *The Son of Man is NOT going to find "the faith" on the earth at the time of His return.*

4) But Nothing Has Changed…

ALL of that which has occurred throughout the dispensation changes *NOTHING* insofar as God's plans and purposes are concerned. It changes *NOTHING* insofar as the structure of Scripture is concerned, that which God has revealed is concerned.

NOTHING has changed. EVERYTHING surrounding God's revelation to man remains the SAME.

In this respect, *it matters NOT* whether man sees or doesn't see foundational teachings concerning the saving of the spirit

and the soul in Gen. 1:2b-25; and *it matters NOT* whether man sees the purpose for restoration having to do with the seventh day in Gen. 2:1-3.

The Word of God has FOREVER been "settled in heaven" (Ps. 119:89). The teaching is there, it's NOT going to change, and it's NOT going to go away.

To illustrate the point, note God's promise to His people in Mal. 4:2:

> "…unto you that fear my name shall the Sun of righteousness arise with healing in his wings…"
>
> (The rising of the sun, bringing about a new day, is used in a metaphorical respect to describe the Son's return.
>
> God has established the time in which the sun rises above the horizon in relation to the rotation of the earth on each new day, at every point on earth. Everything was *SET* in motion by God, through His Son, in the beginning [*cf.* Gen. 1:1; John 1:1-3].
>
> The sun will rise at a Divinely-set time each day, and man can exert no control whatsoever over the matter. Man *CANNOT* change the time or stop the movement; *he can do NOTHING whatsoever about that which God has established in this respect or in any other respect.*
>
> Thus, *EXACTLY* the same thing said about the rising of the sun can be said about the Divinely established timing of events surrounding the Son's return. The whole of the matter has been *SET* in motion by God, in complete accordance with *SET TIMES. UNTIL* these set times arrive, man can do *NOTHING* to hasten their fulfillment. And *WHEN* these set times arrive, man can do *NOTHING* to slow down or stop their fulfillment.
>
> *ALL* of this has been foretold in God's Word, in minute detail.

> The nearness of that which will usher in the whole of the matter for the Church — *God's SET TIME arriving* — can be seen on practically every hand, particularly in the decadent condition of Christendom, seemingly existing today in *EXACTLY* the condition which Scripture had foretold that it would exist at the end of the dispensation.
>
> And, the nearness of that which will usher in the whole of the matter for Israel and the nations — *God's SET TIME arriving* — can equally be seen on practically every hand. The approaching hoofbeats of the four horsemen from Revelation chapter six, whose arrival will usher in events of the coming Tribulation, grow closer with each passing day, with each passing hour, with each passing minute, with each passing second.)

Thus, *EVERYTHING* within the six days is still moving out toward that seventh day ahead, first spoken of in Gen. 2:1-3, referred to throughout Scripture, and climactically referred to with respect to a future realization in Rev. 20:1-6.

And whether man talks about it or doesn't talk about it, whether man believes it or doesn't believe it, whether man cares about it or doesn't care about it *is of NO consequence whatsoever insofar as the finality — the bringing to pass — of that set forth at the beginning is concerned.*

And viewing matters from another perspective, contrary to popular teaching, and for those who have eyes to see otherwise, it should be easy to understand that Rev. 20:1-6 *does NOT contain* the first mention of the thousand years in Scripture, providing the length of the coming Messianic Era. Contrariwise, *THESE verses are the capstone to ALL previous revelation on the subject, a subject beginning with the seventh day in Gen. 2:1-3 and spoken of throughout Scripture.*

Then viewing another perspective of the matter, Can man place too much emphasis on events surrounding Christ's return and the establishment of His kingdom? Can he, so to speak, "go to seed" on these things, as often expressed by those seeking to cast reproach upon this message?

The questions can be easily answered by simply seeing where the triune Godhead in the eternal council chambers of God placed the emphasis (Acts 15:14-18; Heb. 1:2), where the writers of Scripture placed the emphasis within that which they wrote as "they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21), where Christ placed the emphasis during His earthly ministry (Matt. 4:17-Acts 1:9), and where the emphasis is placed within His present ministry in the heavenly sanctuary on behalf of Christians today (Heb. 10:19-39).

EVERYTHING in Scripture moves toward this ONE GOAL, beginning with that which was foreknown and predetermined in the eternal council chambers of God at a time before man was even created.

Peter stated the matter after this fashion:

> "Wherefore I will not be negligent *to put you always in remembrance of these things* [things having to do with Christian preparedness in view of Christ's return and the coming kingdom], though ye know them and be established in the present truth.
>
> Yea, I think it meet, as long as I am in this tabernacle, *to stir you up by putting you in remembrance*;
>
> Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.
>
> Moreover I will endeavor that ye may be able after my decease *to have these things always in remembrance"* (II Peter 1:12-15; *cf.* II Peter 3:1, 2).

It is man who has turned Scriptural matters around, resulting from the working of the leaven.

There is *a GOAL* connected with the salvation which Christians presently possess (the salvation of the spirit [John 3:6], foreshadowed by events on day one in Gen. 1:2b-5).

There is *a GOAL* connected with the present working out of one's salvation (the salvation of the soul [Phil. 2:12-16; Heb. 10:35-39], foreshadowed by events on days two through six in Gen. 1:6-25).

And *that GOAL has to do with occupying a position with Christ during the coming day of His power* (a realization of the salvation of the soul [Heb. 1:13-2:10], foreshadowed by events *on day seven* in Gen. 2:1-3).

Concluding Remarks:

Thus, apart from a brief mention of events occurring after the Messianic Era has run its course, along with the ushering in of the eternal ages which follow (Rev. 20:7-22:21), Scripture ends where it began.

Scripture began *with a Sabbath rest following six days of restorative work*, and Scripture ends *with a subsequent Sabbath rest following six subsequent days of restorative work.*

It is God's revelation to man concerning His plans and purposes, covering two ages — 7,000 years of time — which God has placed between the ages past and the unending ages future.

The whole of God's revelation has a Divine structure. The whole has to do with the "letter" which MUST become "spirit" — the letter MUST be seen in its spiritual respect — for Scripture MUST be spiritually discerned.

And by way of closing this chapter and this book, note I Cor. 2:6-10 in the preceding respect:

> "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

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

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Appendix I
Beginning, Heavens, Earth

Thoughts on Genesis Chapters One, Two

"In beginning God created the heavens and the earth" (Gen. 1:1).

"In beginning was the Word…" (John 1:1a).

"That which was from beginning…" (I John 1:1a).

As shown in the preceding English translations, there is no definite article before "beginning" in the Hebrew text of Gen. 1:1 or in the Greek text of John 1:1 and I John 1:1. Rather, there is an indefinite beginning opening each of these three books, *allowing for more than one beginning*.

Thus, this indefinite beginning in Gen. 1:1 *would allow for "the heavens and the earth" to have been created at a different time from that of the remaining material universe, with BOTH having beginnings (note Job 38:4-7 — the earth's creation, with its rulers [cf. Job 1:6-2:7], seen separate from the remaining universe)*.

THEN, the special and particular place that "the heavens and the earth," along with "man," occupy in God's plans and purposes *could ONLY add credence to the matter*.

BUT, let's get some context from the WHOLE of Gen. 1.

"Heavens" in Genesis Chapter One

"Heavens," as seen in Gen. 1:1 (Heb., *shamayim*), is a plural word throughout the Hebrew text of the O.T., in all of the more than four hundred times that it is used (ten times in Gen. 1, translated "air" three times ["fowl of the air," "fowl of the *shamayim*"; vv. 26, 28, 30]).

The extent of the expanse referred to by "the heavens" *MUST be understood textually or contextually.*

On day one the *shamayim* covered the expanse that was darkened in connection with a destroyed earth (v. 2). Then, light was restored to this expanse (vv. 3-5).

On day two the *shamayim* covered the expanse between two bodies of water (v. 8).

Day three, kept within context, the *shamayim* evidently covered the same expanse as on day two (v. 9).

On day four, contextually, the *shamayim* had to do with the expanse between the earth and the sun and moon, with the stars mentioned, though not associated with the expanse (vv. 14, 15, 17 [on the "stars,"see parenthetical data on the next page]).

And on days five and six, the *shamayim* had to do with the expanse where the birds flew (vv. 20, 26, 28, 30).

(Note that the extent of the expanse, the *shamayim*, on day one was left indefinite, though later dealt with on day four — Scripture further explaining other Scripture.

The light brought into existence on day one [vv. 3-5] is seen enveloping the restored sun on day four [vv. 14-19], forming the sun's exceeding brightness existing today.)

BUT, what about the expanse referenced by "heavens" in Gen. 1:1, preceding day one?

Little thought is invariably given to this expanse. The matter is usually glossed over and thought of, apart from the continuing context, as referencing the entire universe.

BUT, in continuing statements dealing with this expanse throughout the first chapter (statements in each of the six days, describing God's restorative and creative work), the expanse is always dealt with in a quite limited extent.

On days two, three, five, and six the expanse had to do with the area close to and surrounding the earth; And on days one and four the expanse extended out to include the sun and moon in our solar system, but not beyond.

("The stars" mentioned on day four would seemingly be included in this expanse [English translation], *but NOT so*.

Note how verses 16 and 17, describing God's work on this fourth day, read:

> "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
>
> And God set them in the firmament of the heaven ['the heavens']to give light upon the earth."

The word "made" in v. 16 [Heb., *asah*, "to do," "to make"] has to do with the same type work previously seen in the preceding three days — *a restorative work*. And this work has to do with the sun and moon *ONLY*, *NOT* with the stars.

The word *asah* appears in the Hebrew text relative to the sun and moon *but NOT relative to the stars* [note that this word appearing in the English text relative to the stars is in italics, indicating that it is not in the Hebrew text].

The text should read, "…to rule the night, the stars also." That is, the moon and stars were to rule the night. But *NOTHING* is said about the stars being restored with the sun and moon. The English text, including the word "made" before "the stars," is a translator's interpretation.

The stars which one sees [only a minute percentage can be seen with the naked eye, far less than one percent] are in our own galaxy and *would NOT* have been darkened. They *would NOT* have been affected by that which occurred on the earth and its associated heavens at the time Satan fell [described back in v. 2a]. Nor would any part of any other galaxy in the universe have been affected.)

In the light of how the word "heavens" is consistently used *ONLY* one way throughout God's work during the six days of Gen. 1:2b ff, unless interpretation is thrown to the winds, the word *could NOT* possibly be used any other way in Gen. 1:1, introducing the whole of the matter.

Scripture is to be interpreted in the light of its context, in the light of other Scripture, and in the light of the way Scripture has been structured (*e.g.*, note previous understanding of the extent of the "darkness" on day one from God's revealed restorative work on day four).

And, *IF* Scripture is interpreted in this manner when dealing with Gen. 1:1, then that meant by the extent of the expanse (the *shamayim*) will be self-explanatory.

BUT, IF this is not done…

Beyond the preceding, the Bible is about the present heavens and earth (the present earth, with its associated heavens), *NOT* about our galaxy or the estimated billions of galaxies forming the physical universe.

NOR is the Bible about the new heavens and new earth (the new earth, with its associated heavens).

In the preceding respect, note II Peter 3:7-12, where "the heavens," along with "the earth," will one day pass completely out of existence.

From understanding Gen. 1:1ff correctly, the passing from existence of the present heavens and earth in II Peter 3:7-12, along with the creation of "a new heavens and new earth" in Rev. 21:1ff, *can ALL be understood correctly*.

Other parts of our galaxy, or the universe at large, *are NOT in view.*

Again, compare Scripture with Scripture and simply allow Scripture to interpret itself.

God's Universal Government

Then, in connection with the preceding, note God's established government of the universe, which has to do with the whole of the matter seen in Genesis chapter one.

Scripture reveals that angels govern provinces (like the earth, governed by Satan), and these provinces evidently ex-

ist throughout these estimated billions of galaxies comprising the physical universe (Job 1:6-2:7). And as Satan governs his province from a place in the heavens above the province (Eph. 6:12) — as Christ and His co-heirs will do during the Millennium (Eph.1:3-14; 2:6; 3:1-11; Heb. 3:1) — evidently other angels, governing provinces throughout the universe, rule their assigned kingdoms from the heavens above the provinces as well.

THEN, God rules from the heavens *above and over ALL*.

This is the universe which man, beyond the Millennium, on the new earth, will evidently have a part in governing from "the throne of God and of the Lamb" in Rev. 22:2-5.

Satan, insofar as we know or can know, was the only Messianic angel in the universe that sought to move outside of God's established laws relative to his assigned position. And, apart from the one province over which he was placed in the beginning, Satan *has had NOTHING to do with God's universal government* (though at a time in the distant past, he sought universal power and authority [Ezek. 28:12-19], *resulting in the destruction of the province over which he ruled*).

And, as seen, THIS past destruction did NOT extend out into the universe.

NOR will the future destruction be ANY different.

Again, the Bible is ABOUT the earth, from beginning to end, NOT the material universe.

(Our sun is a medium-sized star, with revolving planets, forming our solar system; and within our galaxy there are an estimated two hundred to five hundred billion other stars with many [possibly most], having revolving planets, together forming solar systems. And astronomers, with their powerful telescopes in use today, have been able to see these planets revolving around many of them [several thousand of them].

Then, astronomers estimate that billions of galaxies exist, each containing multiplied billions of stars [suns], with many evidently possessing revolving planets.

And these form the kingdoms which appointed angels have ruled, under God, since time immemorial.

And David could only see a very minute part of this in just one galaxy when he looked up into the heavens and said:

> When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
> What is man, that thou art mindful of him? and the son of man, that thou visitest him?
> For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
> Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
> All sheep and oxen, yea, and the beasts of the field;
> The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
> O LORD our Lord, how excellent is thy name in all the earth! [Ps. 8:3-9].)

Now, to Something Else in Gen. 1, 2

"Numbers" and their meaning, as seen beginning both Testaments, occupy a very significant place throughout Scripture.

1) After Four Days

On the restoration of the earth in Gen. 1, it is evident that God completed His restorative work pertaining to the material creation (the heavens and earth) at the end of the fourth day (Gen. 1:2b-19).

His work on days five and six (Gen. 1:20-28) *had to do with populating an ALREADY restored earth* (animals, then man).

And it is here, in the opening chapter of Genesis, that the foundational base for the meaning of the number "four" *is UNCHANGEABLY ESTABLISHED and SET*.

*Accordingly, throughout ALL subsequent Scripture, t*he num-

ber "four," *when dealing with numeric values, would ALWAYS be used in the SAME manner seen in these opening verses, referencing "the creation," "the earth"* (*cf.* Dan. 8:4, 8, 9; Rev. 20:7, 8).

Genesis chapter one records the past restoration of the material creation, the earth; Revelation 6-19 records the future restoration of the material creation, the earth.

And with the number "four" inseparably connected with the first restoration, one could ONLY expect to find this number inseparably connected with the second restoration as well.

Then, to help in this respect, note something else about *HOW* God began the revelation of Himself to man, *also UNCHANGEABLY ESTABLISHED and SET in Gen. 1.*

God opens His Word *with a foundational framework, SET in a septenary form, showing in a very succinct manner NOT ONLY WHAT the whole of subsequent Scripture was about BUT HOW the whole of subsequent Scripture would be structured.*

This is the way God began His Revelation to man, *SHOWING* within this septenary structure *HOW* He restores a ruined material creation, then man (man dealt with later).

a) Genesis and Revelation

And with the preceding in mind, note *that EXACTLY the same thing is seen at the close of God's Word, in the Book of Revelation, when God, once again, restores a ruined material creation.*

The past restoration of the material creation in Genesis, covering four days, SET in a septenary structure, is the way God opened His Word.

And the future restoration of the material creation in Revelation MUST occur in EXACTLY the SAME manner. It HAS to occur EXACTLY the SAME way, for the way God restores a ruined creation was UNCHANGEABLY ESTABLISHED and SET in Genesis.

And to see this, all you have to do is turn to Rev. 6, at the beginning of the future restoration of the material creation, and begin reading.

This restoration opens with the introduction of "*four horsemen*" (vv. 1-8). *And* it is evident (from the place occupied by these horsemen [opening eight verses], that stated about each, and their number) that *the ENTIRE restoration is seen in FUTURE time (and, as will be shown, of necessity, in PAST "time" as well) through the actions of these four horsemen, paralleling, numerically, the "four days" opening Gen. 1.*

In Revelation, *EVERYTHING pertaining to this restoration (ALL the judgments of the Tribulation and those immediately following) are seen encapsulated within the actions of these four horsemen (effecting the restoration of the earth, the outworking of that introduced in the previous chapter, in chapter 5).*

And, *EXACTLY* as God's work during the first four days in Genesis *NOT ONLY* resulted in the restoration of the material creation *BUT* was set within a septenary structure, the actions of the four horsemen in Rev. 6 will *NOT ONLY* result in the future restoration of the material creation *BUT* are also set within a septenary structure as well.

God's redemptive terms for the earth are seen contained in a threefold, septenary arrangement of Judgments — a seven-sealed scroll (ch. 5), with the seventh seal, once broken, containing seven trumpets and seven vials of wrath (chs. 8-10, 15, 16). And the breaking of these seven seals of the scroll occur during the last seven years of Man's Day, and time immediately following.

("Three" is the number of *Divine perfection*, and "seven" is *God's number, showing the Divine completeness of that in view*.)

THEN, as Gen. 2:4-Mal. 4:6 forms commentary for that seen in the septenary structure of Gen. 1:1-2:3, Rev. 6:9-19:21 forms commentary for that seen in the septenary structure surrounding Rev. 6:1-8 (*ALL following [6:9ff], wherein the septenary structure is seen, is encapsulated within the actions of the four horsemen in vv. 1-8* [*cf.* John 1:1-2:11]).

b) Genesis, Daniel, Revelation

NOW, note *HOW* the number "four" is used in the Book of Daniel in a different manner, relating to and providing *a part of the SAME word picture.*

Gentile world power throughout the Times of the Gentiles, from its beginning to its end (the final 2,600 years of Man's 6,000-year Day), is depicted through a "four-part great image" (2:31-45) and "four great beasts" (7:1-28).

And *the same climactic end* wrought through the actions of the four horsemen in Rev. 6:1-8 (developed in continuing Scripture, succeeding commentary [6:9-19:21]), is seen at the end of these two corresponding sections in Daniel, *each depicting, after different fashions, the end and destruction of Gentile world power* (*cf.* Isa. 63:1-6; Ezek. 38, 39; Rev. 14:14-20; 19:11-21).

Genesis introduces matters, covering the entire time from creation to the Messianic Kingdom, with the government of the earth in view throughout (first thirty-four verses).

Then, Daniel is about the government of the earth during the entire Times of the Gentiles, ending with the destruction of Gentile world power, followed by the Messianic Kingdom.

And *THAT'S* what Scripture is about, the government of this one province in God's kingdom — correcting matters after one fashion at the time Gentile world power is destroyed and Satan is bound, then taking 1,000 years of a righteous rule, with "a rod of iron," to bring matters regarding correcting the government of the earth *to a FINAL and COMPLETE end.*

THEN, AFTER the Son delivers a COMPLETELY restored kingdom up to His Father (I Cor. 15:24-28), the earth, with its heavens, *will be "burned up," "dissolved," "the elements shall melt with fervent heat"* (II Peter 3:7-13; *cf.* Rev. 7:12).

As can be seen, *God is NOT going to countenance one of the provinces in His kingdom which had any past connection with sin, death, and destruction to EVEN remain in existence, in ANY form.*

ONLY THEN, ONLY AFTER THIS has been done, will God bring into existence "a new heavens and new earth" (*NOT* a renovated heavens and earth, *BUT a completely NEW heavens and NEW earth*). *The OLD, associated with sin and death, will have passed COMPLETELY out of existence; and the NEW, associated with righteousness and life, will have been brought into existence* [Rev. 21:1ff].

2) After Six Days

Then, rather than "four," as in the creation's restoration, note that "six" is used relative to man's restoration, foreshadowed in Gen. 1 and dealt with throughout Scripture.

"Six" is man's number (Rev. 13:18). Man fell, and God is taking six days, 6,000 years, to effect his restoration, with a view to the seventh day, the seventh 1,000-year period.

3) Four Days, Two Days, the Seventh Day

Now, the redemption of the province (four days), the redemption of man (six days), all with a view to the Messianic Era (the seventh day), should provoke thought on why all seven days in Gen. 1 are so often divided into "four days" and "three days" (four days for the earth's redemption, two additional days for man's redemption, with the seventh day added to the last — "on the third day."

This division of "seven" into two parts, "four" and "three," is seen numerous places throughout Scripture, with a tremendous amount of Biblical truth dealt with through this means — "on the third day," "after six days," with the ending points for both being the same, "the seventh day."

This is simply one of the different ways that God has structured His Word.

Numerous things can be stated in a very succinct manner through the simple use of numbers. The way God has begun each Testament provides a case in point.

The first sixty-two verses in John's gospel, beginning the N.T., incorporate this numeric arrangement, with events during the first four days dealt with in a separate respect from the remaining three days. Four days (vv. 29, 35, 43) take you to the end of chapter one; then the remaining three days appear as a unit beginning chapter two — "And the third day…," plus the previous four days, take you into the seventh day, into the Messianic Era (first sign in this gospel).

As well, note that events in the O.T. are spread across four days (4,000 years), with those in the N.T. taking two additional days (2,000 years). And all six are with a view to restoration (the earth and man), with man's rule over a restored earth to be realized on the seventh day (a day dealt with throughout Scripture, beginning in Gen. 1:28; 2:1-3).

4) After 483, 490 Years

For an indispensable part of Scripture on *HOW* all of this will be worked out, note Daniel's prophecy of the Seventy Weeks (Seventy Sevens, 490 years) in Dan. 9:24-27.

All but the last seven years of Daniel's prophecy, along with all but the last seven years in the Jewish dispensation, were fulfilled at the time of Christ's crucifixion in 33 A.D. — seven years short of the full 490 years, seven years short of a complete four days, a complete 4,000 years.

And at this time God, so to speak, stopped the chronometer marking off time in Daniel's 490-year prophecy and began a completely new dispensation, working for another two days, another 2,000 years, with a completely new entity — *the one new man* "in Christ."

And once God has completed His work with this new man, He will remove the new man from the earth (Rev. 1:10; 4:1, 2), turn back to Israel (Rev. 6:1ff), and complete the Jewish dispensation by restarting the chronometer, marking off the last seven years in Daniel's 490-year prophecy.

THIS "time" FROM Daniel's prophecy, FROM man's finite vantage point, is yet FUTURE. BUT, with "time" continuing from the point that it left off in the spring of 33 A.D., from God's vantage point, it will be fulfilled 2,000 years in the PAST.

The Jewish people, in THAT day, timewise, will FIND themselves in the POSITION of having JUST crucified their Messiah, at a TIME preceding His burial and resurrection (cf. Zech. 12:10-14).

And Israel's Messiah will THEN lie in the grave two days (the present dispensation, where He will have ALREADY lain in the grave two days [note Israel's blindness throughout these two days]), with BOTH of God's firstborn Sons to be raised up on the third day (the seventh day), with Israel's sight restored.

THESE final seven years of "time," with their associated judgments — completing the fourth day, completing the fourth 1,000-year period dating back to the restoration of the earth and man's creation in Gen. 1 — *will result in the restoration of the earth the SECOND time. And this restoration will occur EXACTLY WHEN it is supposed to occur, WHEN it HAS to occur, at the end of four days, at the end of 4,000 years.*

NOR can this restoration occur at ANY other "time," for THIS "time" was UNCHANGEABLY SET at the beginning in Genesis.

BUT, with "time" comprising the fifth and sixth days, the fifth and sixth 1,000-year periods (the present dispensation) *having ALREADY been completed BEFORE events seen in the previous several paragraphs even BEGIN to occur*, Christ can return following the completion of Daniel's prophecy, and, following certain events, usher in the long-awaited seventh day, the seventh 1,000-year period, the Messianic Kingdom.

And *IF* you are wondering how God can work with "time" and do something of the preceding nature, *DON'T!*

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

> "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

> That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (*cf.* Josh. 10:12-14; Isa. 38:8, 9; 46:9, 10; 48:1ff; Rom. 9:20).

Beginning the Old Testament (the first thirty-four verses), the Messianic Kingdom is seen to come after six days, after 6,000 years. And the same thing is seen beginning the New Testament (first sixty-two verses of John's gospel).

BUT, beyond this, *in BOTH Testaments*, the kingdom is seen to come at the end of four days, at the end of 4,000 years.

To see this in the O.T., other than referencing Dan. 9:24-27, where the kingdom follows the fulfillment of this prophecy (v. 24), note Hosea 5:13-6:2. *The two days and third day in the text can ONLY have to do with the Jewish dispensation, NOT the subsequent Christian dispensation.*

Israel is to be raised up, to live in God's sight, "after two days, on the third day" (time extending from Abraham to the end of Daniel's Seventieth Week, seven years following Christ's crucifixion).

And to see this in the New Testament, turn to the four gospels and Acts. The kingdom of the heavens was offered to Israel at the end of four days, at the end of 4,000 years, *EXACTLY WHEN* it should have been offered.

Daniel's Seventy-Week prophecy, with the kingdom following, *was nearing completion*; and the four days, the 4,000 years *were almost up, with the earth about to be redeemed.*

BUT, wait a minute!

According to the way *BOTH* Testaments begin, *TWO additional days, TWO additional 2,000-year periods, MUST FIRST come to pass BEFORE the kingdom can be established.*

And *THAT* (as previously shown, in part) is dealt with, explained, and clarified *by comparing Scripture with Scripture, allowing Scripture to interpret itself*—studying the typology of the O.T., Daniel's Seventy-Week prophecy, the gospels and Acts, and Paul's gospel *TOGETHER.*

(On the previously mentioned offer of "the kingdom of the heavens" to Israel at the end of four days, note something about the matter in relation to "heavens" in Gen. 1:1ff.

This expression, "the kingdom of the heavens" [correct rendering from the Greek text, *NOT* "the kingdom of heaven"], appears thirty-two times in Matthew's gospel. And it is peculiar to this gospel, except possibly John 3:5 [some Greek manuscripts have "the kingdom of the heavens" instead of "the kingdom of God" in this verse].

But, since we have Matthew's gospel, the way John 3:5 is translated in this respect would be immaterial. The expression, "the kingdom of God," found in all four gospels [also in Acts and some of the epistles], would be limited to and refer to the subject at hand, "the kingdom of the heavens."

On the other hand, the translation found in almost any English version of Scripture, "the kingdom of heaven," certainly *HASN'T* helped matters. This translation *does NOT* identify the referenced kingdom in a proper manner; *NOR would* the expression, "the kingdom of God," standing alone, apart from the expression, "the kingdom of the heavens."

BUT, IF translated properly, and an individual begins with Gen. 1:1 and remains with the way "heavens" is dealt with throughout this chapter, along with other related parts of the O.T., *the expression becomes self-explanatory*.

This expression, having to do with REGALITY and LOCATION, can ONLY have to do with the heavens in relation to the earth, from whence Satan and his angels presently rule, from whence Christ and His co-heirs will one day rule.)

Now, Something Else

All six days in Gen. 1 have parts to them, both "*ABOVE*" and "*BELOW*," which is where the teaching seen in John 1, 3, "brought forth from above," is introduced in Scripture.

On the first day there was light from above dispelling the darkness below.

On the second day there were both waters above and waters below.

On the third day there was land rising out of and above the waters below.

On the fourth day there were lights in the heavens above providing light on the earth below.

On the fifth day there were birds above and sea creatures below.

On the sixth day there were land animals below, with man then created to rule the whole, from the heavens above, on the seventh day.

Note that the things dealt with in John 1, 3 (also see James 1, I Peter 1, and I John 2-5) *draw from that seen at the very beginning, in Gen. 1, among numerous other places in the O.T.*

No wonder Jesus, responding to Nicodemus' lack of understanding (v. 9), asked him the question that He did (v. 10)!

"Nicodemus answered and said unto him, 'How can these things be'?

Jesus answered and said unto him, 'Art thou a master of Israel, and knowest not these things'?"

Brought forth from above, as opposed to being brought forth from below, can be seen at every turn in Scripture.

How was Eve brought forth when she ate of the forbidden fruit? How was Cain brought forth when he slew Abel? How was Noah brought forth when he built the ark? How was Abraham brought forth when he left Ur and went out to another land, by faith?…

And Christians, as Abraham, have been called to another land and are to exercise faith, follow what God's word has to say about the matter. They are to be *brought forth FROM ABOVE in all areas of life, fixing their thoughts upon things ABOVE, things relative to or connected with the future kingdom,*

NOT brought forth FROM BELOW in any area of life, NOT fixing their thoughts upon things relative to or connected with the present kingdom.

Christians are to study these things out and put these different things seen at the outset in the first thirty-four verses of Genesis and the first sixty-two verses of John together, *allowing them to NOT ONLY know and understand WHAT Scripture is all about BUT to ALSO know and understand HOW to properly deal with the numerous things seen throughout all subsequent Scripture.*

The WHOLE was set forth at the beginning, in each Testament (Isa. 46:9, 10).

Know and understand this FIRST!

THEN, with a CORRECT foundation, you can deal with the SAME thing in ALL subsequent Scripture, BUILDING the superstructure upon the CORRECT foundation, in a PROPER manner.

(Note that dealing *with* the septenary structure beginning each Testament in relation to *the WHOLE of Scripture covers "time" and "events" having to do SOLELY with the LAST 7,000 years* of the existence *of the PRESENT heavens and earth.*

That's WHY the WHOLE of Scripture does not move beyond this seventh day, for the WHOLE of Scripture rests on the foundation set forth at the beginning of each Testament. This is simply the way Scripture, in an overall respect, has been structured.

ALL of the types and signs point to and foreshadow things out ahead, mainly things having to do with the seventh day; *BUT, NONE* point to and foreshadow things beyond the seventh day. *They CAN'T*, for that would be moving beyond the *established* "time" *in the previously SET foundation.*

And the same would be true for the Psalms, the Prophets or the central teaching of Scripture anywhere else, O.T. or N.T.

EVERYTHING MUST be kept within the 7,000 years of "time" covered by the previously laid foundation. And EVERYTHING MUST be built upon and rest upon THAT foundation.)

Appendix II

O. T. Subject and Structure

The End Opened Up & Revealed from the Beginning

The Old Testament can be divided into three major sections — *Genesis through Esther (historic), Job through the Song of Solomon (personal and experiential), and Isaiah through Malachi (prophetic).*

First Section

Insofar as the historical nature (and much of the typical nature) of that seen throughout the first part of these three major sections is concerned, "Esther," *having to do with Israel and concluding the first section*, outlines, in a succinct typical fashion, that seen throughout the whole of this first section of Scripture (particularly beginning with Gen. 11b ff).

Thus, in this respect, the Book of Esther simply presents a brief summary *of all which has preceded surrounding Israel*, with the emphasis placed in the same realm seen in the preceding Scriptures, placed on the latter days, leading into the Messianic Era.

And the Book of Esther coming at the end of the first of these three major sections would be the proper place for this book in the Canon of Scripture.

This first major section of Scripture (Genesis through Esther) is often thought of *ONLY in the sense of providing Biblical history, along with spiritual lessons drawn from Biblical history.*

However, *viewing THIS section of Scripture from THIS perspective alone ONLY presents part of the picture. THIS section, through mainly its type-antitype structure, is HIGHLY prophetic in nature.*

In fact, *FROM a typical perspective, this first section is JUST as prophetic in nature as the third section* — from Isaiah through Malachi, containing the major and minor prophets (major and minor *in the sense of length, NOT importance*).

> (In the preceding respect, note a problem with the oft-repeated statement that about one-fourth to one-third of the Bible is prophetic — *a claim which has NOT taken the typical facet of Biblical structure into account at all, else the figure being used would be MUCH higher, probably MORE than doubled.*)

Also, though this first section centers around *Israel and the nations* from a historical perspective, *typology* throughout this section is another matter.

The typical structure and prophetic nature of this section of Scripture, a section covering about one-half of the entire Old Testament, is somewhat divided between God and Israel and Christ and the Church.

For example, viewing two parts of Genesis (chs. 2-8 and 23-25), chapters two, three, and five have to do with *Christ and the Church*, and chapters four and six through eight have to do with *God and Israel*; then chapter twenty-three has to do with *God and Israel*, chapter twenty-four has to do with *Christ and the Church*, and chapter twenty-five has to do with *God and Israel* once again.

Both aspects of these typical teachings can be seen in the lives of Joseph in the latter part of Genesis (chs. 37-45) and Moses in the first part of Exodus (chs. 2-4).

Both Joseph and Moses *took Gentile brides during a time after they had been rejected by and separated from their brethren* (having to do with *Christ and the Church*, following Christ's rejection by and separation from Israel, His brethren according to the flesh).

But the time came when both Joseph and Moses *dealt with their brethren again* (having to do with *Christ and Israel*,

with that time when God resumes His national dealings with Israel).

Then, whole books deal with matters in this typical manner.

Most of the Book of Exodus deals with *God and Israel* in this respect, and the Books of I, II Samuel deal with *Christ and the Church* in this same respect.

Then, the same thing can be seen in the Books of Ruth and Esther. The Book of Ruth deals with *Christ and the Church*, while the Book of Esther deals with *God and Israel.*

And, viewing matters from a different perspective yet, note that the journey of the Israelites under Moses and Joshua (Ex. 12 through Joshua) typifies *NOT ONLY* the experiences of Israel yet future *BUT* that of Christians under Christ today.

An earthly land lay before Israel in the type, and antitype; and *a heavenly land* lies before Christians in the antitype.

This type-antitype structure is that which is referenced through the use of the word *tupos* (type) in the Greek text of I Cor. 10:6, 11; *this is the basis upon which particularly the second, third, fourth, and fifth of the five major warnings in Hebrews are to be understood* (Heb. 3-12); *and this forms the basis for a proper understanding of the entire pilgrim walk of the Christian today* (a journey *from Egypt* [a type of the world] *to Canaan* [a type of that heavenly land, connected with an inheritance and a rest, awaiting Christians]).

Or, as previously seen, going back to God and Israel, these same experiences of the Israelites under Moses foreshadow, as well, the future restoration of the Jewish people to the land under Christ.

Thus, an immense wealth of information lies within the way God has designed this opening section of His Word.

Within the inherent typical structure, this section of Scripture is HIGHLY prophetic — as prophetic and instructive in this respect as ANY section of subsequent Scripture.

And *NOT ONLY* are numerous prophecies seen in the types extending from Genesis through Esther *BUT* also in places such as the account of Balaam (Num. 22-24), or that seen in God's promises and warnings to Israel in Leviticus chapter twenty-six and Deuteronomy chapter twenty-eight.

These sections of Scripture provide *a detailed history* of Israel, relating *the reason WHY the nation was called into existence, WHAT was expected of this nation, and the reason WHY the Jewish people ultimately found themselves uprooted from their land and scattered among the Gentile nations.*

THEN, viewing *the typical aspect* of these sections of Scripture, events move beyond history into prophecy, showing the end of the matter — the same thing seen in the Psalms and the Prophets.

This is the way that God designed and structured this opening section of His Word. And if man would properly understand God's revealed Word, *he MUST recognize this fact and study this Word after the same fashion in which it has been given.*

Note the opening two verses of Hebrews in this respect:

> "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 ['the ages']"

God, at different times and ways spoke in time past to the Jewish people through the prophets. Then, at times beyond that, referred to as "these last days," He spoke to us in the person of the One Whom He has appointed "heir of all things," through Whom he arranged and set the ages in place and order.

This opening section of Scripture, from Genesis through Esther, referenced in Heb. 1:1, forms *the backdrop* for *NOT*

ONLY the second major section (a section covering five books, from Job through the Song of Solomon) *BUT* the third major section as well (all of the prophetic books, extending from Isaiah through Malachi).

That would be to say, Genesis through Esther forms *the backdrop for the remainder of the Old Testament*. And *IF* man *does NOT* understand (or *IF* he ignores) that placed at the beginning, *it will be IMPOSSIBLE for him to EVER come into a proper understanding of later revelation (including, of course, the N.T. as well), for the latter is INSEPARABLY tied to and built upon the former in this respect.*

> (Thus, the first part *is FOUNDATIONAL*. And "*IF* the foundations be destroyed" [whether ignored, *NOT* dealt with after the fashion in which the material has been put together, or *ANY* other similar negative means (Ps. 11:3)], *THEN*…)

Second Section

God's revelation to man *is progressive* in the sense that it has been designed so that a proper understanding of later revelation rests on a proper understanding of earlier revelation. One part progresses into the other, and, *with THIS in mind, Scripture MUST be compared with Scripture* — later revelation with earlier revelation, and earlier revelation with later revelation (I Cor. 2:9-13; *cf.* Isa. 28:10).

For example, in the second section, there are numerous Psalms covering *NOT ONLY* Israel's present condition (scattered among the Gentile nations) *BUT* also that which lies in the future for Israel (the end of Gentile world power, with Israel restored to her land and elevated to her proper place among the nations [*e.g.,* chs. 2, 8, 22-24, 37, 45-47, 76, 83, 89, 97, 102, 110, 121, 126, 137, 145]). And these Psalms *CANNOT* be properly understood apart from the backdrop provided by the first section of Scripture.

The fact that numerous Psalms *CANNOT* be properly understood apart from this first section should be easy enough to understand, for this first section of Scripture reveals the history of Israel, *extending FROM the reason for the nation's calling as God's firstborn son TO the reason WHY God allowed the Gentile nations to come into the land and uproot His people.*

THEN, beyond that, the typical aspect of this first section enters into the matter, projecting events out into the future, introduced in the historic section in this typical fashion and later seen in the Psalms after a different fashion (again *ref.* Heb. 1:1, 2).

Third Section

And all of the prophets present *EXACTLY the SAME central theme.*

It is *THAT* seen throughout the preceding Psalms, or the preceding historical books, viewing the latter from both historical and typical vantage points.

Each of the prophetic books (seventeen in all, as there are seventeen historic books) deals with different facets of *the whole of Israel's history, current condition, and future destiny, with a particular emphasis placed upon God's punishment befalling His people because of disobedience, followed by the Jewish people's repentance, followed by the destruction of Gentile world power and the restoration of Israel.*

These things comprise *the overriding theme of ALL Old Testament prophecy as it pertains to Israel, whether in the historic books, the Psalms, or the Prophets.*

Each of the prophetic books, beginning with Isaiah, covers, after some fashion, this panorama of Israeli history — events extending *from the time of the nation's inception* almost three and one-half millenniums ago *to the Messianic Kingdom* yet future.

BUT, NO two of these seventeen books cover *EXACTLY* the same thing, after *EXACTLY* the same fashion. *Each book centers around a particular and peculiar facet of study within this panorama of events.*

In this respect, studying these prophetic books is much like studying types. As no one type provides the complete picture in and of itself, no one Old Testament prophetic book provides the complete picture in and of itself as well.

Note, for example, how Gentile world power is dealt with in the Old Testament. This power exists *BECAUSE OF Israeli disobedience*; and this power also exists *TO BRING Israel, THROUGH persecution at the hands of the Gentiles, TO the place of repentance.*

THEN, since *the emphasis* concerning Israel in this realm, in any part of the Old Testament, is upon Israel's repentance and restoration (which it is), *the emphasis* concerning Gentile world power should, as well, be upon the end and destruction of Gentile world power (which it is). *ONE parallels the OTHER in THIS respect, WHETHER in Moses, the Psalms, or the Prophets.*

Over and over in the Old Testament — beginning in Genesis — *the end of Gentile world power* comes into view. There is an emphasis placed in this realm, for *Gentile world power MUST be brought to an end BEFORE Israel can occupy the nation's proper place within a restored theocracy.*

THIS is WHY one finds the power of Egypt destroyed in the Red Sea *at the time of the Exodus under Moses* (Ex. 14:27-31); *THIS is WHY* one finds Haman slain in Esther *prior to the Jewish people receiving their proper and due recognition* (7:9, 10; 8:15-17; 10:1-3); and *THIS is WHY* numerous Psalms and Prophets deal with this subject *prior to Israel being restored* (*e.g.,* Ps. 2:1-5; Isa. 24:21; Jer. 4:26-28; Ezek. 39:21, 22; Dan. 11:36-45; Joel 3:12-16).

Gentile world power is going to come to an END. And its end will be as depicted in Dan. 2:34, 35, 44, 45, among numerous other places in the Old Testament.

Christ will return and personally destroy Gentile world power in its final form, headed up under Antichrist in that coming day.

And *ONCE* Gentile world power has been destroyed in this manner — pictured as "chaff" thrown into the wind from a threshing floor, being carried away by that wind — *Israel WILL BE elevated to the nation's proper place among the Gentile nations of the earth, REALIZING the position occupied by firstborn sons* (*cf.* Ex. 4:22, 23).

Concluding Remarks

"A threshing floor" is used in Scripture to depict *judgment.* This is true of *God's judgment upon Christians at the end of this dispensation* (*cf.* Ruth 3:2ff; Matt. 3:11, 12), and it is equally true of *God's judgment upon the Gentile nations at the end of the Tribulation* (Dan. 2:35).

And to deny that these sequences of events will occur at the end of Man's Day is to deny central themes of all Old Testament Scripture, as it pertains to the Church, Israel, and the nations.

Much of that seen in Old Testament Scripture surrounding the Church, Israel, and the nations awaits fulfillment.

And, in this respect, when God steps in and begins to fulfill these Scriptures, multiplied thousands upon thousands of prophecies seen throughout the pages of the Old Testament, beginning with the opening chapters of Genesis, will be fulfilled in a very short period of time.

God, through the writers of the Old Testament, has provided a voluminous amount of information on this overall subject; and there is absolutely NO reason for anyone today to be uninformed or ignorant concerning that which God is about to do.

It has ALL been laid out in the Old Testament Scriptures, beginning with Moses and ending with the Prophets.

Appendix III
N. T. Subject and Structure

The Gospels, Acts, Epistles, Revelation
The Relationship of One Part to the Other

The New Testament is simply an outworking of that introduced by Moses 1,500 years earlier and then continued in the Psalms and the Prophets. In this respect, properly understanding the New necessitates a prior proper understanding of the Old.

The preceding will become increasingly evident throughout the course of this appendix article. We'll look at *the CENTRAL subject matter* seen throughout the four divisions of the New Testament first — *i.e.*, throughout the Gospels, Acts, the Epistles, and Revelation — then we'll see *HOW* this subject had been previously introduced and developed in the Old Testament, with the New Testament simply *continuing a previously developed, CENTRAL subject.*

The Four Gospels center around an offer of the kingdom of the heavens to Israel (the kingdom offered to and rejected by Israel [Matt. 3:1ff], with Christ then announcing that the kingdom *would be taken from Israel* and "given to a nation bringing forth the fruits thereof" [Matt. 21:18-43]; and this was followed by Israel's crucifixion of her King [Matt. 27:22ff]).

The Book of Acts centers around a re-offer of the kingdom of the heavens to Israel (beginning in chapter two [vv. 3ff], by the new entity [the "nation bringing forth the fruits thereof" (I Peter 2:9, 10)] called into existence immediately prior to that time to be the recipient of that which Israel had rejected [1:5; 2:1, 2]).

However, the re-offer (beginning in Acts 2 and continuing for about the next three decades [33 A.D. to about 62 A.D.], seen throughout the Book of Acts) was rejected as well, with the offer ultimately being completely taken from Israel and the nation set aside (Acts 28:28).

The Twenty-One Epistles (twenty-eight with Rev. 2, 3), though some were written prior to 62 A.D., center around the offer of the kingdom of the heavens to an entirely new entity, *the one new man* "in Christ," called into existence to be the recipient of that which Israel had rejected.

> *(The Book of Acts,* in the preceding respect, forms the God-provided bridge between the gospels and the epistles, apart from which the epistles *CANNOT* be properly understood.
>
> Everything is inseparably tied together in this respect — the Old with the New, Acts with the gospels and epistles…)

Then, the Book of Revelation — relative to the Church, Israel, and the nations — brings the whole of the matter to a conclusion, *in COMPLETE accord with the O.T. Prophets.*

The Kingdom of the Heavens

The expression, "the kingdom of the heavens" (literal rendering from the Greek text, found thirty-two times in Matthew's gospel), is simply a reference to *the rule of the heavens over the earth.*

And this is something seen and dealt with in the Old Testament, *NOT* something introduced in Matthew's gospel.

As in Dan. 4:26, "the heavens do rule" — beginning with *God, the supreme Ruler over ALL, and progressing through an orderly structure of ruling angels* (subordinate provincial rulers, with other angels possessing lesser positions of power and authority ruling under them), placed over provinces throughout the universe.

Thus, there are two spheres of rulership in God's kingdom — *HEAVENLY* and *EARTHLY.* And this pertains *NOT ONLY* to God's universal kingdom as a whole *BUT* also to the various provinces in His kingdom.

This is simply the way in which God established the whole of His universal government in the beginning (*e.g.*, Job 1:6ff; 2:1ff).

He Himself rules from a place in the heavens over an ordered universe; and it is evident from the present form of the earth's government (existing in the same form which it will take yet future) that a rule of this nature — a rule from the heavens over the governed realm — is the form which God, in the beginning, used when He established the government throughout the different provinces of His kingdom as well.

As this governmental rule pertains to the province upon which we live, Satan and his angels rule from a place in the heavens over the earth; and this rule is revealed to take the form of powers in the heavens ruling through powers on the earth (Dan. 10:13-21; Luke 4:6; Eph. 2:2; 3:10; 6:12).

Again, "the heavens do rule." That's the way matters in God's ordered government throughout the universe which He created have always existed, continue to exist, and will always exist.

(Note that it was *the heavenly sphere* of the kingdom which was offered to, rejected by, and taken from Israel, *NOT the earthly* — the kingdom covenanted to David. The latter, the kingdom covenanted to David, *can NEVER* be taken from the nation.

The continuing pages of this article deal with different facets of the preceding [pp. 322-332a]. Then, the whole of the matter is put together after a different fashion in the continuing "Supplemental Data" section [pp. 332b-336].)

The Existing Kingdom Past, Present, and Future

Satan, in his unfallen state, at the time the heavens and the earth were created, was placed over the province upon which man presently resides — over the earth (Job. 38:4-7; Ezek. 28:14, 15). And a great host of ruling angels were placed in subordinate positions of power and authority with him.

The day came though when Satan became dissatisfied with his appointed position and rebelled against God's supreme power and authority. He sought to "exalt" (elevate) his throne above all the other God-appointed provincial rulers (angels ruling over other provinces elsewhere in the universe [worlds similar to the earth]) and "be like the most High" (Isa. 14:13, 14).

Because of this act, rather than elevating his throne, Satan became disqualified to rule even the province over which he had been placed. And this necessitated his subsequent removal, with another being appointed to take his place.

But God didn't immediately act in this respect. Rather, God allowed Satan to continue holding his position, for a time.

(A principle of Biblical government necessitates that an incumbent ruler *continue to hold his appointed position UNTIL his replacement is NOT ONLY on the scene BUT ready to ascend the throne and hold the sceptre* — something, for example, seen in the account of Saul and David in the Books of I, II Samuel:

Saul was anointed king over Israel; but Saul disqualified himself by refusing, as God had commanded, to destroy the Amalekites and all of their possessions [I Sam. 15:1ff], though Saul continued to reign.

And Saul would continue to reign *UNTIL* the one whom God had chosen to replace him was *NOT ONLY* on the scene *BUT* ready to ascend the throne.

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

Satan was anointed king over the earth; but Satan disqualified himself through seeking to extend his rule beyond his God-appointed position [Isa. 14:13, 14; Ezek. 28:14, 15], though Satan continued to reign.

And Satan would continue to reign *UNTIL* the One Whom God had chosen to replace him was *NOT ONLY* on the scene *BUT* ready to ascend the throne.

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

BUT, David *DIDN'T* immediately ascend the throne. Rather, he eventually found himself in a place out in the hills, separated from Saul and his kingdom. And, during this time, certain faithful men joined themselves to David and remained out in the hills with him.

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

In the antitype, after God had rejected Satan as the earth's first ruler, *God anointed His Son King over the earth* [Ps. 45:6, 7, 16; Heb. 1:8, 9]. *There were THEN, and there are TODAY, TWO anointed Kings over the earth.*

BUT, God's Son, *EXACTLY* as David in the type, *DIDN'T* immediately ascend the throne. Rather, as David, Christ finds Himself in a place of exile, separated from the kingdom. And, as in David's case, certain faithful individuals join themselves to Christ during this time, remaining in the place of exile with Him.

BUT, the day is near at hand when *matters WILL continue EXACTLY as seen in the type.*

Christ, in that day, as David in his day, *will be ready to ascend the throne, possessing a contingent of faithful followers to rule with Him.*

THEN, Satan, as Saul, will be put down, his crown will be taken and given to Christ, and Christ, with His faithful followers, will move in and take over the government.

THIS COMPLETE sequence of events has been SET in O.T. typology, and the type CANNOT be broken. Matters MUST come to pass, in the antitype, EXACTLY as seen in the type.)

Satan's reign though, following his rebellion against God's supreme power and authority, was quite different than it had been before that time. Two-thirds of the angels originally holding positions of power and authority over the earth with him refused to have a part in his actions.

Only one-third followed Satan (Rev. 12:4), and this left him with a disrupted power structure in the government of his kingdom, completely out of line with that which God had originally established.

And *NOT ONLY* did a ruin of this nature exist in the governmental structure of his kingdom, *BUT* the physical state of his kingdom was reduced to a ruined condition as well (Gen. 1:2a).

But the day came when God restored the physical kingdom and created man to replace the incumbent ruler.

The physical creation, including the creation of animal life, was restored over a six-day period, and man was created on the sixth day to "have dominion" — the dominion which Satan and his angels possessed (Gen. 1:2b-28).

Satan, knowing why man had been created, immediately sought a way to bring about man's disqualification. And this is what he accomplished through man's fall, an act which, for the time, prevented man from ascending the throne and allowed Satan to continue holding the sceptre.

Following man's fall, Satan and his angels ruled over a restored province, though under a curse because of man's sin (again ruined, though after a different fashion [Gen. 3:17, 18; *cf.* Rom. 8:19-22]).

BUT, knowing the end from the beginning (Isa. 46:9, 10) God *had ONLY begun* to work out His plans and purposes as they pertained to man and one ruined province in His kingdom.

Redemption was to be provided in order that man, at a future point in time, could realize the purpose for his creation in the beginning.

Man, a creation quite different than angels, created in the image and likeness of God, *was to be redeemed; and, as God originally intended, man was to one day hold the sceptre in Satan's stead* (*cf.* Heb. 2:5).

Man's Destiny, Satan's Destiny

The Bible is a book of *redemption,* and this redemption encompasses far more than just man's eternal salvation wrought through faith in God's provided Redeemer. It encompasses bringing redeemed man back into the position for which he was created.

The PURPOSE surrounding man's redemption is *the SAME as the PURPOSE* surrounding man's creation in the beginning — "let them have dominion" (Gen. 1:26-28).

And from the point of the fall in Genesis chapter three to the point of this dominion being realized by man in Revelation chapter twenty, *ALL of God's redemptive purposes in Scripture are seen to move toward THIS end.*

ALL are seen to move toward man one day possessing dominion over the earth (a redeemed/restored earth in that day), in the stead of Satan and his angels.

The "gifts and calling of God are without repentance [without a change of mind]" (Rom. 11:29). God *is NOT* going to change His mind concerning the reason He called man into existence.

Man *WILL,* man *MUST,* one day hold the sceptre, *BUT in God's TIME.*

In the meantime, Satan and his angels continue to occupy the throne, continuing to rule from a place in the heavens over the earth.

BUT, the day is coming when there will be "war in heaven." Michael and his angels will fight against Satan and his angels, and Satan and his angels will be "cast out," anticipating *Man* — namely *Christ and His co-heirs* — taking the kingdom and occupying these positions, exercising power and authority over the earth (Rev. 12:4, 7-10; *cf.* Rev. 2:26, 27; 11:15; 19:11-20:6).

The Four Parts of the New Testament

The New Testament, as previously stated, can be divided into *four main sections* — the four gospels, the Book of Acts, the twenty-one epistles, and the Book of Revelation (containing seven more epistles in chs. 2, 3).

Each section forms an integral part of the New Testament, *and ONLY through seeing the relationship of the different parts to the whole can the New Testament be properly understood.*

Then, viewing matters surrounding the first five books beginning the New Testament from a more specific perspective, the Book of Acts, in a respect, *forms a fifth gospel.*

And Acts, in a sequential arrangement of these opening five books, should follow Luke's gospel, not John's gospel.

Acts picks up *EXACTLY* where Luke left off in his gospel — with Christ's post-resurrection ministry and His ascension, with Luke adding more details as he begins Acts.

And, effecting the preceding, John's gospel actually belongs at the beginning of the New Testament, followed by Matthew, Mark, Luke, and Acts. John's gospel, *the only non-synoptic gospel, is the ONE gospel that NOT ONLY begins EXACTLY the SAME way Genesis begins BUT continues with the SAME subject matter as well.*

Rearranging the gospels in this manner would allow each Testament *to begin and progress from this beginning point EXACTLY the same way.*

(For more information on the preceding, refer to the author's books, *Moses and John, The Acts Period, From the Beginning, Salvation Message in the Gospels, Acts, Epistles, Revelation,* and *Message in the Gospels, Acts, Epistles*.)

IF the first five books in the New Testament were arranged in the preceding manner, one would *NOT ONLY* have *a Pentateuch beginning both Testaments BUT a parallel beginning for both and a far better transition from the Old Testament to the New and from the gospels through Acts into the epistles, allowing one to better understand the transitional progression of the offer of the kingdom of the heavens from Israel to Christians.*

In the preceding respect, *the New Testament is simply a continuation, unveiling, and outworking of that which was previously revealed in the Old Testament*.

Accordingly, the New *CANNOT* be properly understood apart from the Old. The Old will help explain and shed additional light upon that which is being opened up in the New; and, in a corresponding respect, the New, as well, will help open up and explain numerous things in the Old.

The two Testaments are INSEPARABLY CONNECTED in this respect.

Scripture, beginning in Genesis and concluding in Revelation, forms *a divinely given interrelated and interdependent, progressive unveiling of God's plans and purposes.* And *NO part of this revelation* — however large or however small — can stand alone. *The WHOLE of the revelation MUST stand together, as a UNIT* (II Peter 1:20, 21).

Thus, beginning in the Book of Acts and continuing into the epistles and on into the Book of Revelation *necessitates continually going back to the gospels, and behind that to various*

parts of the whole of the Old Testament. Placing the Book of Acts within *its contextual setting* — in relation to both that which precedes and that which follows — *is the ONLY possible way that it can be properly understood.*

The Book of Acts records a continuation of events from the gospel accounts, occupying a place immediately following the four gospels on the one hand and a place leading into the epistles on the other. And this book provides that which man *MUST know* in order to properly understand the progression of God's plans and purposes as they move from the gospels into the epistles, reaching their climax in the Book of Revelation.

The Proffered Kingdom In the Gospels, Acts, and the Epistles

When John the Baptist, Jesus, and His disciples appeared to Israel with the message, "Repent ye: for the kingdom of the heavens is at hand" (*cf.* Matt. 3:2; 4:17; 10:7), *there could have been NO mistake concerning EXACTLY what was meant.*

This expression was NOT explained, for such would have been COMPLETELY unnecessary. In Old Testament revelation, there was NO kingdom connected with the heavens and the earth outside of the one which God had established in the beginning, the one over which a disqualified provincial angel ruled.

The expression, "the kingdom of the heavens," *could have ONLY* been understood by Israel as a reference to *the kingdom ruled by Satan and his angels from a heavenly sphere, a kingdom to one day be ruled by Christ and His co-heirs from the same heavenly sphere.*

And the various things about this kingdom are things which the Jewish people should have been fully aware of, for the structure of the kingdom as it exists throughout Man's Day and will exist at a future time is a clearly revealed subject of Old Testament revelation.

This subject was introduced by Moses in the first thirty-four verses of Genesis — restoring the kingdom, then introducing man as the one to take and rule the kingdom in Satan's stead.

Then, moving two centuries ahead, *Moses spoke of that day when the seed of Abraham would exercise power and authority over the earth from two spheres — heavenly and earthly (Gen. 22:17, 18); and this power and authority would be realized in that future day when God's Son exercises the Melchizedek priesthood* (Gen. 14:18-22; *cf.* Ps. 110:1-4; Heb. 5-7).

And, as previously shown, the form in which this kingdom exists throughout Man's Day (and will exist in that coming day when Christ and His co-heirs take the kingdom) is revealed in Daniel chapter ten (vv. 13-21).

> (The absence of *an explanation* about the kingdom being offered to Israel at the beginning of the gospels is similar to the much discussed and seemingly isolated expression in II Thess. 2:7, "…he who now letteth *will let* [hindereth, *will hinder*, until he be taken out of the way."
>
> This, as well, *is NOT explained* in this second chapter. And the reason would be the same as the absence of an explanation about the kingdom being offered to Israel at the beginning of the gospels.
>
> *In BOTH instances, there would have been NO reason to explain the matter.* That which prevented the man of sin from being revealed in II Thess. 2:7 is explained in previous Scripture, in I Thessalonians [note v. 5]; and that meant by an offer of the kingdom of the heavens to Israel is, in like manner, explained by previous Scripture, by the Old Testament.)

At Christ's first coming, through the ministry of John, Christ Himself, the Twelve, and the Seventy, "the kingdom of the heavens" was proffered to Israel. Through the ministry of these individuals, the nation of Israel was offered *the sceptre held by Satan and his angels.*

Had Israel accepted this offer, Christ would have taken the kingdom; and Israel, with the nation's Messiah, would have held the sceptre.

BUT, Israel refused the offer, and the nation climaxed this refusal by crucifying the One making the offer — Messiah Himself.

THEN, following Christ's resurrection and ascension, the Book of Acts details a re-offer of the kingdom of the heavens to Israel — beginning on the day of Pentecost (2:3ff) and terminating about thirty years later with Paul in Rome (28:28).

Israel though *AGAIN* refused, and during this period God began His work of forming *the one new man* "in Christ," *with those called out of this new man to one day occupy the heavenly positions in the kingdom which Israel had spurned.*

And once Israel's refusal in the re-offer of the kingdom reached a terminal point in God's eyes, He set the nation aside and, with respect to the kingdom of the heavens, *turned His attention completely toward the new entity, the new creation "in Christ."*

(The re-offer of the kingdom to Israel could continue *ONLY as long as a saved generation of Jews remained on the scene* [the generation alive on both sides of Calvary; *ref.*, the author's article, "Salvation in Scripture, O.T., N.T."].

Thus, *once this generation of Jews began to pass off the scene, the re-offer of the kingdom could NO longer continue.*

The re-offer of the kingdom, in this respect, continued *FROM* 33 A.D. *UNTIL* about 62 A.D.

THEN, the re-offer, of necessity, ended.)

This complete, overall picture of the offer of the kingdom of the heavens — whether *to Israel* (the offer and the re-offer), or *to the one new man* "in Christ" — is how the gospels lead into Acts and how Acts leads into the epistles, with Acts forming a bridge between the gospels and the epistles.

As stated at the beginning, *the gospels* record the original offer of this kingdom to Israel, *the Book of Acts* records the re-offer of this kingdom to Israel (as well as recording the inception of and a beginning offer of the kingdom to the Church), and *the epistles* record the continued offer (present offer) extended to Christians.

All of these things form the central subject matter which *MUST* be grasped in order to properly understand the flow of events as they begin in the gospels (continuing from the O.T.) and flow through Acts into the epistles.

Importance of Understanding the Kingdom In the Gospels, Acts, and the Epistles

There can be NO such thing as properly understanding the gospels, Acts, or the epistles apart from "the kingdom" being seen as CENTRAL.

Christ's death on Calvary, effecting man's redemption, has to do with *the kingdom.* Christ, while enduring the sufferings surrounding Calvary, *looked beyond these sufferings to ONE thing — the glory which lay out ahead* (Heb. 12:1, 2; *cf.* Luke 24:26).

The coming kingdom, the Messianic Era, the time during which Christ and His co-heirs will exercise power and authority over the earth for 1,000 years, was THAT upon which Christ focused His attention while paying the price for man's redemption.

And it is this SAME kingdom upon which He has instructed redeemed man — in the midst of trials, testings, and sufferings — to focus his attention as well (I Peter 2:21; *cf.* Gen. 19:17).

Man's redemption is inseparably connected with the coming kingdom of Christ. And though man's redemption is *eternal* in duration and connected *with a continuing regality* during the eternal ages beyond the Messianic Era, *THIS is NOT where Scripture places the emphasis.*

The central focus in Scripture pertaining to man's present redemption and future rule CENTERS on the 1,000-year Messianic Era, NOT upon the ages beyond as well.

(Regality exercised by man beyond the Messianic Era will evidently extend out into the heavens beyond the new earth [Rev. 22:1-5]. This is a realm extending far beyond the present kingdom of the heavens ruled by Satan and his angels, out where Satan sought to extend his rule at a time in eternity past.

Scripture though *CENTERS around man, the present earth, and the present kingdom.*

Scripture CENTERS around man occupying the present kingdom of the heavens ruled by Satan and his angels, with Christ and His co-heirs taking 1,000 years to bring order out of disorder [I Cor. 15:22-28].

The eternal ages lying beyond are mentioned in Scripture *ONLY* to an extent which will allow man to understand where God is going to carry matters once order has been restored in the government of one ruined province in His universe, followed by the destruction of this one province.)

Thus, *the CENTRAL purpose* presented in Scripture surrounding man's redemption *is that man might ultimately occupy the position for which he was created — to rule and to reign over THIS present earth.*

THIS is something which *CANNOT* be overemphasized. And to speak of man's redemption apart from the revealed purpose surrounding man's creation, which resulted in his fall, necessitating redemption, *is to NOT see and understand redemption in its correct Biblical scope at all.*

As one moves through the gospels into Acts and into the epistles, the focus is kept *EXACTLY* where it was seen moving throughout the whole of the Old Testament — *out ahead on that coming Sabbath rest awaiting the people of God, the coming 1,000-year Messianic Era.*

And viewing matters in the gospels, in Acts, and on into the epistles from a Scriptural framework of this nature is the ONLY possible way that they can be properly dealt with and understood.

Interpretation MUST be both textual and contextual, "comparing spiritual things with spiritual."

THIS is the ONLY way that a person can go beyond "man's wisdom," see that "which the Holy Spirit teacheth," and, resultingly, come into an understanding of "the deep things of God" (I Cor. 2:9-13).

Supplemental Data

(Material in this supplemental data is provided to help further clarify what *can ONLY* be meant by the expression, "the kingdom of the heavens," peculiar to and found thirty-two times in Matthew's gospel.

Further, the meaning of this expression throughout Matthew's gospel *NEVER* changes. It remains the same throughout, *meaning EXACTLY the same thing in ALL thirty-two places where the expression appears.*)

*EXACTLY WHAT king*dom was John the Baptist referencing when he appeared with the message, "Repent ye; for the kingdom of the heavens is at hand…"?

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

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

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

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

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

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

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

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

> "And the seventh angel sounded; and there followed great voices in heaven, and they said,
>
> The kingdom of this world became that of our Lord, and of his Christ: and he shall reign for ever and ever."

Throughout, it is the SAME kingdom seen at the beginning in Genesis, a kingdom seen permeating the WHOLE of Scripture!

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

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

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

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

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

> "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
>
> The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
>
> Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
>
> The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Ps. 110:1-4).

> "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
>
> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

This is the kingdom which Christ will wrest from Satan's hands upon His return.

And, with the Son *THEN* in control of the kingdom, He, with His co-heirs, will ascend the throne (His *OWN* throne, *NOT* David's throne on earth) and rule over a restored kingdom, a restored earth.

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

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

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

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

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

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

(For additional information on this subject, refer to the author's book, *Message in the Gospels, Acts, Epistles*.

Also, see the author's books, *From the Beginning, The Most High Ruleth, The Acts Period,* and *From Acts to the Epistles*.)

Appendix IV
Salvation in the O.T., N.T.

Divinely Established in an Unchangeable Manner in Genesis

On the salvation issue in Scripture, first of all it would probably be best to forget the two divisions of Scripture as man has designated them (O.T. & N.T.) and see the whole of Scripture *as one continuous book.*

"Testament" is simply a synonym for, another way of saying, "covenant" (Heb., *Berith* [translated almost exclusively "covenant" in the O.T., KJV]; Gk., *diatheke* [translated both "testament" and "covenant" in the N.T., KJV]); and Scripture is not a covenant per se. Rather, *the whole of Scripture is a revelation from God to man.*

Thus, *Scripture* is one thing, *covenants* are another. Covenants, rather than being used to refer to Scripture (O.T., N.T. [*i.e.*, Old Covenant, New Covenant]), form a vital part of Scripture and are among the subjects that can be found in Scripture.

(Scripture is often referred to different ways in various passages — *e.g.*, in Isa. 8:20, *the whole of Scripture* [O.T., though *there is NOTHING in the New that is NOT in the Old*] is referenced two different ways ["Law" and "Testimony"]; or, in Luke 24:27, *the whole of Scripture,* in this same respect, is referenced through "Moses and all the Prophets"; then, note *the same thing* at the close of the O.T. Scriptures through the reference to Moses [Law] and Elijah [Prophets] in Mal. 4:4, 5.

And since "the Law" is *the Old Covenant*, there could be some precedent for calling the section of Scripture from Genesis to Malachi "The Old Testament." But a similar precedent

would not exist for calling the remainder of Scripture "The New Testament.")

Aside from the preceding, beyond Genesis chapter twelve, covenants are made *with Israel* (Rom. 9:4).

NO covenant has been made or ever will be made *with the Church*. Thus, to see that part of Scripture beginning with Matthew's gospel called "The New Testament ['The New Covenant']," with numerous books dealing directly with the Church, appears rather strange.

And this would appear strange even more so since the New Covenant is yet to be made with the house of Israel.

The Old Covenant (Mosaic, inseparably associated with the Abrahamic) *was made with Israel*; and the New Covenant, one day replacing the Old (also inseparably associated with the Abrahamic), *will be made with Israel.*

BOTH have to do with the theocracy, as do ALL covenants made or to be made with Israel (Davidic, Palestinian, New).

NONE of the covenants *have ANYTHING* to do with *eternal salvation. ALL* since Abraham's day were made with *a people ALREADY saved, or WILL be saved when the New Covenant replaces the Old. As well, ALL were made/will be made with the people comprising the ONLY nation with a God.*

And, in reality, *ALL* could be classed as "The Magna Charta for the Kingdom," with the Mosaic, and evidently the New, since it will replace the Old, having to do with *the rules and regulations governing the people of God in the theocracy*.

Creations, Sonship

NOR do "creations" — *the Adamic* (Gen. 1:26-28), *the old creation in Jacob* (*new* at the time [Isa. 43:1]), or *the new creation in Christ* (II Cor. 5:17) — *have ANYTHING to do with salvation.*

NOR does "sonship" have anything to do with salvation.

(*Sonship* has to do with "creation." Adam was God's *son* because of "creation" [Luke 3:38]. This status *DID NOT change* following the fall. Israel is God's *son* because of "creation" [God's *firstborn son* because of *a subsequent adoption*] and remains God's *son* today [God's *firstborn son*], even though in an unsaved state [Ex. 4:22, 23; Isa. 43:1; Rom. 9:4].

And Christians are God's *sons* because of "creation" as well [*new creations* "in Christ," *STILL separate from salvation* (*NOTHING* about *death and shed blood* in "creation" itself), though occurring at the same time, with "creation" occurring *because of an individual AVAILING HIMSELF of that made possible through Christ's death and shed blood*].

To further illustrate the point in relation *to salvation*, note that *ALL angels are God's sons because of their individual "creation,"* and that position remained unchanged in relation to Satan and his angels following their fall [Gen. 6:2]. *ALL angels remain God's sons today — fallen or unfallen, for ALL are "created" beings.*)

In the first two creations (Jew and Gentile), a person cannot move from one creation to the other.

That is, a Gentile cannot become a Jew (he can do no more than become a Jewish proselyte); nor, in the same respect, can a Jew become a Gentile. And the reason for the preceding is simple: Both have to do *with the physical man.* That which *is physical* simply cannot be changed.

The third creation, of course, is formed from the first two. A Jew or a Gentile becomes *a new creation in Christ* through "belief." *And a person can move from one creation to the other in this respect because the spiritual man rather than the physical man is involved.*

Believing Jews or believing Gentiles remain in their respective creations *physically* (that cannot change), but both become *new creations* "in Christ" — Christians — *a spiritual* rather than *a physical* change.

As well, since *the physical* is involved with Jews and Gentiles, their respective creations can be passed from father to son through procreation.

But, such cannot occur at all for Christians, for *the spiritual* is involved — a realm where man cannot operate, a realm which has nothing to do with natural procreation.

Salvation in One Book

Now, with the preceding things in mind, let's look at the salvation issue in one Book, not two Testaments, for *the salvation issue NEVER changes throughout Scripture.*

The whole of the matter is *set forth and established in AN UNCHANGEABLE MANNER in the opening chapters of Genesis.* Scripture begins with the creation, ruin, and restoration of the material creation, foreshadowing EXACTLY how man, a subsequent ruined creation, would be restored; *and NO CHANGE CAN EVER OCCUR, for the matter was established PERFECT in the beginning.*

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

> "And the Spirit of God moved upon the face of the waters.
> And God said, Let there be light: and there was light.
> And God saw the light, that it was good: and God divided the light from the darkness.
> And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

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

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

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

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

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

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

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

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

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

And *HOW* does God restore a ruined creation? The answer, of course, along with the purpose for restoration — *ALL as previously dealt with — is seen back in the opening thirty-four*

verses of Genesis.

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

In this chapter, a man (Adam, typifying Christ 4,000 years later) partook of the forbidden fruit of the tree of the knowledge of good and evil, bringing about the fall. But, remaining in complete conformity to Christ's work at Calvary, *Adam, who had NOT been deceived (I Tim. 2:14), partook of the fruit from the tree WILLINGLY and for a PURPOSE.*

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

BUT, the ONLY way Adam could effect Eve's redemption, with a view to both one day partaking of the tree of life together and realizing the purpose for their very existence (*Adam partaking of the tree as a COMPLETE being, which would necessitate Eve's presence with him*), was to partake of the forbidden fruit himself, which he did. And this, as previously stated, *was with a view to REDEMPTION.*

Note how this is clearly seen in the antitype:

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

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

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

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

There was *a restoration of the Glory*, after a fashion, during Moses' day at Mt. Sinai when the Glory filled the tabernacle [Ex. 40:1ff]. And this may be what is being referenced, or at least is in view, in Rom. 5:14 — "Nevertheless death reigned from Adam to Moses…" — but man being brought *completely back into the position from which he fell* will require a restoration of the Glory *after the SAME fashion* seen prior to Adam's fall. Such a restoration will require man to, *once again, be enswathed in Glory*.)

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

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

ALL fallen man can do is simply RECEIVE that which HAS BEEN DONE on his behalf (through BELIEVING in the One Who DIED and SHED His BLOOD).

NOTHING MORE can enter into the matter.

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

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

Now, a lot of time has been spent on this overall salvation issue from the first four chapters of Genesis for the simple reason that *these foundational truths pertaining to salvation are needed to understand the subject at hand — salvation as seen throughout ALL subsequent Scripture, particularly as it MUST be seen in the camp of Israel on both sides of Calvary.*

> (Note the importance of beginning where God began and studying Scripture after the manner in which God structured His Word.
>
> Understand how the subject is set forth in its foundational respect at the beginning of Scripture and you will know how to handle the same subject matter when it appears later in Scripture, though perhaps dealt with from different perspectives at times.
>
> But fail to understand the subject in this foundational respect…)

Events in Genesis chapter twenty-two or chapter thirty-seven further illustrate and provide additional information for that seen in the opening four chapters of Genesis, but let's move on to Exodus chapter twelve.

In this chapter we have that previously illustrated from several types in Genesis brought together in the institution of the Passover.

A lamb from the flock was to die in a vicarious manner in the stead of the firstborn in the family. And a lamb dying in this manner, with the blood caught and properly applied — in line with the way that the sacrifices or other types were seen back in Genesis — pointed to the Paschal Lamb dying at Calvary, shedding His blood.

Now, a self-answering question:

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

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

ALL of these sacrifices were inseparably associated with the One actually slain BEFORE man even fell, or BEFORE one sacrifice was ever offered. Christ was "slain from the foundation of the world" (Rev. 13:8), which takes matters back to the beginning of the restoration of the ruined earth, preceding man's creation, in Gen. 1:2b.

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

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

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

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

Salvation on Both Sides of Calvary

NOW, let's look at *THIS* status of the Jewish people on both sides of Calvary in relation to the offer and re-offer of the kingdom of the heavens to Israel (again, *ref.* Rev. 13:8).

(But, note something about events in John chapter eight first. In this chapter, Christ, during His earthly ministry, referred to Jews who had believed in Him [v. 31] as being "of your father the devil" [v. 44].

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

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

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

For additional information on the preceding, refer to the author's book, *From the Beginning*.)

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

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

How could a status in their salvation possibly change? God had previously *ESTABLISHED* and *RECOGNIZED* animal sacrifices in this respect; and, according to the original type in the opening two chapters of Genesis, or any other type, once a man had passed from death unto life, God *NEVER dealt with the person on THAT basis again. ALL* of God's dealings with the person, beyond availing himself of the blood sacrifice, *were NOW focused ON that which lay ahead, NEVER on THAT lying behind.*

Had not the status of these Jews remained the same (*i.e.*, just as saved following Calvary as they had been before Calvary), *there could have been NO re-offer of the kingdom to Israel*, as seen throughout the Book of Acts. And had God continued to recognize animal sacrifices beyond Calvary, the re-offer of the kingdom could conceivably have continued indefinitely (as long as Israel remained in a position to and continued to sacrifice the paschal lambs year after year).

But, following Calvary, *God recognized ONLY the sacrifice of the Paschal Lamb, NOT sacrifices of paschal lambs as before.*

And, on the basis of Rev. 13:8, *one could ONLY say that God, in reality, had recognized ONLY the sacrifice of the Paschal Lamb since before man fell, which was seen and foreshadowed in ALL the paschal lambs slain up to Calvary.*

Thus, the re-offer of the kingdom could remain open *as long as a saved generation of Jews remained on the scene* (*NOT* Christians, *BUT* saved Jews [*individuals still rejecting the One Who had BOTH presented Himself to them and been crucified in a REGAL* respect]). *BUT, once this generation had passed off the scene, there could be NO continued re-offer of the kingdom.*

The preceding is why the re-offer, of necessity, ceased after some thirty years (from 33 AD to about 62 AD). The saved generation of Jews was rapidly passing off the scene, leaving unsaved Jews to replace them. *And THAT having spiritual values could NOT have been offered to individuals sep-*

arated from spiritual values.

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

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

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

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

Attempts by some to read "eternal salvation" into ANY part of this can ONLY be detrimental to ANY sound method of Biblical study.

And, *in this SAME respect*, moving beyond Acts 2, *it would be ABSURD to think of Paul, a zealous Pharisee, NOT having previously availed himself of God's sacrificial provision — i.e., NOT having previously observed the Passover [with Paul ALSO being counted among those in that SAME saved generation].*

Then, note a few related, companion thoughts:

It is commonly believed and taught in Christendom that the O.T. saints were saved *through believing God* [*e.g.*, Abraham in Gen. 15:6; *cf.* Rom. 4:3]. *BUT, IF SO, since there was NO death and shed blood, ONLY belief*, this would be *CONTRARY TO the foundational types, set forth particularly in the opening four chapters of Genesis* [*cf.* Heb. 9:22 (see next section, p. 13)].

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

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

It is true that Christ was "slain from the foundation of the world" [Rev. 13:8], *but God STILL required/requires death and shed blood. And this can be seen BOTH past and present [present, of course, through the PAST, finished work of Christ at Calvary, which was FUTURE during His entire ministry as seen in the four gospels].*

Thus, note the importance of UNDERSTANDING and ALWAYS remaining with the overall, UNCHANGEABLE, GOD-ESTABLISHED foundations from Genesis.

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

"Without Shedding of Blood…" (I)

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

God rejects first things: "He taketh away the first, that he may establish the second" (Heb. 10:9).

God rejected the first earth (the present earth, to be replaced by a new earth), the earth's first ruler (Satan, to be replace by Another), the first man (Adam, to be replaced by the second Man, Christ), etc.

God, rejecting the first man, who sinned, has rejected the first birth. And the firstborn, being rejected, *MUST DIE*, for "the wages of sin is death" (Rom. 6:23).

But, on the other hand, the individual *MUST live, NOT die,* to one day realize the purpose for God creating man in the beginning, else Rom. 11:29 —"For the gifts and calling of God are without repentance ['without a change of mind']" — *COULD NOT remain true.*

And this is where *death and shed blood* enter into the picture, something which *MUST* be seen in man's complete salvation (both past and present, with a view to the future), from the time Adam sinned in Eden to that future time beyond the Millennium, in the unending cycle of ages, when sin and death have been done away with.

UNTIL THEN, death and shed blood MUST be seen throughout.

And the foundational word picture which God provided, both preceding and following man's sin — pertaining to the beginning, foundational aspect of the matter, the past aspect of salvation — is seen in Gen. 1:2b-5; 3:21, followed by additional information in Gen. 4, 22, 37. Then, all of this is put together in the death of the firstborn in Ex. 12 (both *personal* and *national*), where the birth of a nation descending from Abraham through Isaac and Jacob occurred.

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

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

There was/is NO alternate to the preceding!

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

Seeing *the BLOOD*, the Lord knew that *DEATH had already occurred in that house. The firstborn had DIED*, vicariously; a lamb from the flock had died in his stead.

God recognized this vicarious death which He had previously established, God was satisfied, and He passed over that house.

HOWEVER, if the Lord DIDN'T see ANY BLOOD, THEN the firstborn in that house had to pay the penalty himself, for the firstborn MUST DIE!

The firstborn THEN died apart from a substitute, for God has REJECTED the firstborn, and the wages of sin is DEATH.

Now let's look at all of this in the light of several things which have previously been dealt with to an extent but will now be dealt with in a different or fuller respect.

1) Death and Shed Blood, Abraham's Salvation

Abraham believing God in Gen. 15:6 ("And he believed in the Lord; and he counted it to him for righteousness") is quoted by Paul in Rom. 4:3 ("Abraham believed God, and it was counted unto him for righteousness" [*ref.* Gal. 3:6 and James 2:23 where Gen. 15:6 is also quoted]). And Abraham believing God at this time — a number of years after he had entered the land of Canaan — is often seen *as the TIME that Abraham was saved.*

But, how can anyone come to such a conclusion concerning Abraham's salvation, though many do? After all, some years prior to this time Abraham had left Ur "by faith," believing God.

And during the intervening years up to and following Gen. 15:6 Abraham continued exercising faith, continued believing God (Heb. 11:8, 9).

Decades later, Abraham, by faith, believing God, offered his son, on a particular Mount which the Lord had chosen (Gen. 22). And note how Abraham's actions and the outcome are worded in James 2:23 (*cf.* vv. 21, 22), with reference made back to and quoting Gen. 15:6 — "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness…"

Genesis 15:6 is set in a section having to do with *Abraham believing God relative to a promised seed and the promised land in the Abrahamic Covenant.* The structure of the verb "believe" in the Hebrew text of this verse shows that *Abraham's faith — EXACTLY THE SAME FAITH spoken of here — PRECEDED this time, NOT began here. Abraham made a previously existing faith KNOWN after the fashion stated.*

Also, *death and shed blood* are seen in connection with the verses in both Genesis and James, *but NOT in connection with Abraham.*

In Genesis, *death and shed blood have to do with the covenant concerning the land grant* (15:7-21).

Then, in James, *death and shed blood have to do with a substitute sacrifice for Abraham's son* (2:21-23 [*cf.* Gen. 22:10-13]).

Abraham's salvation, which many look for in Gen. 15:6, *is NOT* dealt with in Scripture. It could *ONLY* have occurred in Ur, prior to his departure, else *he could NOT have gone out by or continued to exercise "faith," in the manner seen.*

(The typology of Abraham *leaving Ur for another land would CLEARLY show the preceding.*

But first, note a later type [comparing Scripture with Scripture] dealing with the same thing — the Israelites under Moses [the nation which sprang from the loins of Abraham], over four hundred years later, *leaving Egypt for the SAME land.*

The Israelites *COULDN'T* leave Egypt [a type of the world] *UNTIL* blood sacrifices had occurred and the matter of their eternal salvation had been settled — the death of the first-born [Ex. 12:1ff].

EXACTLY the SAME thing is seen in the life of an individual today. A person simply *CAN'T* exercise faith and leave the things of this world and begin moving toward the land of his calling [which in this case is a heavenly land] *UNTIL AFTER he has been saved [availed himself of the blood Sacrifice].*

NOR could Abraham have previously left Ur [a type of the world] *UNTIL EXACTLY the SAME thing — a blood sacrifice — had occurred.*)

2) Death and Shed Blood, the Gospels

It is rather strange to see individuals begin the gospel accounts, particularly John's gospel, seeing Christ coming to an unsaved Jewish nation and, through the proclamation of a message concerning the kingdom, offer to these people eternal salvation. That is about as far removed from reality as one can possibly get in any semblance of correct Biblical interpretation as one moves from the O.T. over into the N.T.

But, nonetheless, a message of this nature, or some semblance of this type message, is *EXACTLY* what is *NOT ONLY* widely taught in Christian circles today *BUT* widely accepted as well.

The only death and shed blood seen in the gospel accounts in this respect — prior to the events of Calvary near the close of each account — had to do with the Jewish sacrificial system, beginning with the slaying and application of the blood of the paschal lambs.

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

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

All of this (things presently being proclaimed), from a Scriptural standpoint, makes little to no sense. But, nonetheless, that's what is being believed and taught in much of today's Christendom.

3) Present Aspects of Salvation, O.T., N.T.

As *death and shed blood* are seen throughout *the past aspect of salvation*, they are seen throughout *the present aspect of salvation* as well.

The O.T. priestly ministry in the Tabernacle/Temple, on behalf of the Jewish people, centered around *death and shed blood*; and Christ's present ministry in the heavenly sanctuary, on behalf of Christians, centers around *death and shed blood* as well.

As long as sin, requiring death, exists, God's requirement for *death and shed blood* will exist (*cf.* Ezek. 43:19ff). It will *ONLY* be during the unending cycle of ages beyond the Millennium that sin and death will no longer exist, with God no longer requiring *death and shed blood.*

"Without Shedding of Blood..." (II)

"And almost all things are by the law purged with blood; and *WITHOUT* shedding of blood is *NO* remission" (Heb. 9:22).

As previously seen in this article, it can be easily 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 (a yet future work), subsequently breaks the seals (Rev. 6:1ff) *while exercising the office of the SLAIN Lamb, NOT that of the 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 earth. In this respect, APART from DEATH and shed BLOOD, 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 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 same earth when He, over six days time, restored the ruined earth in Genesis chapter one.

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 earth 6,000 years prior to the time when He will do it again, as seen in Revelation chapter five (*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?

THEN, beyond the preceding, note that the first restoration

of the material creation foreshadows man's restoration, following the fall in Genesis chapter three.

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*.

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 Genesis chapter one?

Are we to think that DEATH and shed BLOOD were ABSENT in Genesis chapter one — relative to the earth's redemption, foreshadowing man's redemption — NOT being seen UNTIL Genesis chapter three?

HARDLY!

The necessity of *DEATH* and *shed BLOOD* being present in the earth's redemption *in BOTH* Genesis chapter one and Revelation chapter five, along with Genesis chapter one 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" (in a book dealing specifically with the earth's future redemption, reflecting back on a past restoration).

Apart from God working things out in this manner there could have been *NO* restoration of 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, DEATH, and shed BLOOD, redeeming once again the material creation for man to rule.

AND, even during this subsequent 1,000-year day, the Lord's Day, DEATH and shed BLOOD will STILL be seen (Ezek. 45:15-25;46:4-15).

It will be ONLY following the destruction of the present heavens and earth, in the new heavens and earth, that DEATH and shed BLOOD will NO longer be seen.

Appendix V
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], Divinely designed to introduce the three synoptics. This has been dealt with to some extent in both the introduction and second chapter of this book, and this fifth appendix article will provide additional material.

As well, note that material in Chapter V of this book — "Aion, Aionios, Kosmos" — was taken mainly from John's writings, from his gospel and first epistle, establishing N.T. word usage correctly at the outset.

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 is to be realized.

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

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

And the latter *MUST* follow the former *in EXACT detail*, for the pattern concerning how God restores a ruined creation *was SET in a perfect, unchangeable fashion 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* (*ref.* Appendix IV in this book).

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

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

And, from 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."

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 exist in the Genesis account, *which can ONLY be EQUALLY true in John's account.*

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

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

And as John's gospel provides commentary 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 Chapter I, "The Mandate Given to Adam," in the author's book, *Mysteries of the Kingdom*.)

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

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

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

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

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

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

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

For material on these verses in Heb. 12, refer to 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 by the incumbent Messiah, Satan.*

He, in this capacity, was rejected by Israel (John 18:37-40; 19:14-16); and He was crucified as "the Son of man"

(a Messianic title, clearly identifying Him as the Messiah to replace the incumbent Messiah, along with the caption placed above His head, "This is Jesus [of Nazareth], the King of the Jews" [Matt. 2:1, 2; 4:17ff; 27:37 John 3:13, 14; 8:28]).

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

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

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

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

The Jewish people receiving Him did so relative to the SUBJECT at hand, which, 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 (1:4-2:11).

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

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

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

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

Relative to these statements pertaining to Jesus as "the Lamb of God," a saved people (the Jewish people) were being dealt with at that time.

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

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

To correctly understand these verses, *FIRST and FOREMOST Israel's place in God's economy needs to be understood* (*ref.* the author's article, "Salvation Is of the Jews").

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

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

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

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

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

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

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

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

> "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.
>
> Ye [the Jewish people] are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.
>
> I, even I, am the LORD; and beside me there is no Saviour.
>
> I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God" (vv. 9-12).

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

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

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

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

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

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

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

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

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

> "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
>
> Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
>
> Thou wilt say then, The branches were broken off, that I might be grafted in.
>
> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
>
> For if God spared not the natural branches [Jews, relative to the proffered kingdom], take heed lest he also spare not thee [Christians, relative to the proffered kingdom]."

EVERYTHING relative to salvation/restoration is INSEPARABLY connected to Israel. This is simply the WAY God works out His plans and purposes regarding man, 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" (Gk., *kosmos; ref.* Chapter V in this book), in the light of the place which Israel occupies in God's economy and how God deals with the nations within this economy, *CANNOT* possibly be thought of as including more than Israel *ALONE.*

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

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

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

And this new nation, in possession of the Word, has *a God, a calling, and a message ONLY because of their connection with Israel through 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 [*louo*] 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 *louo* and *nipto*, same as in John 13:10, for these two washings [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 have anything about salvation by grace in the primary interpretation. As the material following verse five in chapter one, *THIS will have to be derived from secondary interpretation.*

Note how chapter three begins:

> "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
>
> The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for

> no man can do these miracles [Gk. *semeia*, 'signs'] that thou doest, except God be with him.
>
> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (vv. 1-3).

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

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

But, rather than deal with the error (for it takes a number of different forms here, as it invariably always does), we'll simply deal with what the verses have to say and let Scripture itself expose the error (*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 proffered "kingdom," NOT with salvation by grace; and a saved individual capable of responding to the message pertaining to the kingdom, is being dealt with, NOT an unsaved individual.*

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

Thus, let's move on to the latter part of the account in chapter three and deal with the parallel pertaining to Christ as "the 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 7:58; Heb. 2:6 [a quotation from Ps. 8:4], and Rev. 1:13; 14:14).

The paschal lamb was given to Israel, and it was given to Israel *to be slain* {Ex. 12:1ff).

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

And the Old Testament 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 can refer *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 word at Calvary, or that which His death and shed blood at Calvary makes possible (His continuing work as High Priest) — man can do *NO more* than simply believe.

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

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

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

Aionios, as seen in Chapter V of this book, 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.*

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 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 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" [John1:11a]. 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 earth, and man (created in Genesis, redeemed in John) ruling that restored earth.

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

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