By Faith

A Study About Faith within the Contextual Setting and Structure of Hebrews Chapter Eleven

Arlen L. Chitwood

By Faith

"But without faith it is impossible to please him [God]: For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Cover Photograph: The Canadian Rocky Mountains, Fall, 2010

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by
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By the Same Author —

HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
FROM ACTS TO THE EPISTLES
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
PROPHECY ON MOUNT OLIVET
MYSTERIES OF THE KINGDOM
THE BRIDE IN GENESIS
SEARCH FOR THE BRIDE
SEVEN, TEN GENERATIONS
GOD'S FIRSTBORN SONS
THE TIME OF JACOB'S TROUBLE
THE TIME OF THE END
SALVATION BY GRACE THROUGH FAITH
SALVATION OF THE SOUL
SO GREAT SALVATION
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
RUN TO WIN
JUDE
RUTH
ESTHER

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Introduction

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds [the ages] were framed by the word of God, so that things which are seen were not made of things which do appear (Heb. 11:1-3).

(Hebrews chapter ten, leading into chapter eleven, sets the tone for and governs how chapter eleven is to be understood. Actually, the whole of the preceding part of the book, chapters one through ten, leads into chapter eleven in this respect, with chapter ten forming an apex to the preceding nine chapters and chapter eleven forming an apex to all which precedes. This is fully developed in the opening two chapters of this book.

The introductory material which follows focuses on an overall view of chapter eleven itself; and the opening part of the book deals with the chapter from a contextual standpoint, apart from which the central tenor of this chapter cannot be properly understood.)

Hebrews 11:1 is not so much a definition of faith as it is a description of that which emanates out of faith.

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The words for "faith" and "believe" are the same in the Greek text, just different parts of speech. The former is a noun, and the latter is a verb (*cf.* Eph. 2:8; John 3:16). "Faith" is simply *believing that which God has to say about a matter.* "Faith" is *confidence in that which God has said.* Thus, *no one can act "by faith" apart from the Word of God.*

All of the individuals in Hebrews chapter eleven were moved to do certain things and react in certain manners because God had spoken.

They simply believed (had faith in) that which God had said, which God had revealed, and acted accordingly.

"Through faith we understand" (v. 3) because we believe that which God has revealed about different matters. We understand that the ages have been placed in an orderly arrangement by the Word of God so that the things which we see in the world about us did not originate out of that which can be seen, through the Word, by faith.

Hebrews 11:3 is one of the most difficult verses in the Greek New Testament to properly translate into English. And about the only way in which this can be satisfactorily accomplished is to add explanatory statements different places in the text:

> "By means of faith we understand that the ages were placed in an orderly arrangement by the Word of God; with respect to that [the ages being placed in an orderly arrangement by the Word of God], the things seen to have come into existence [the disorder which has come into existence, which one sees in the world all around us], not out of things appearing [*i.e.,* this disorder did not emanate out of that appearing 'by faith'; this disorder is not part of that, did not have its origin out of that, which can be seen 'by faith']."

God rules over all, and He has so ordered the ages and events in these ages that any possibility of haphazard events within the framework of these ages is immediately ruled out.

God planned and arranged the ages around the movement and activity of His Son (the living Word, the Word made flesh) within the framework of these ages. In so doing, God has appointed His Son "Heir of all things" (Heb. 1:2).

This inheritance will be realized in the coming age, and all activity throughout the preceding ages transpired (and continues to transpire) with an end in view — *the Son inheriting all things.*

And God has revealed these things in His Word. *Through faith (through believing that which God has revealed in His Word)* man can understand…

And the converse of that is equally true. *Apart from faith (apart from believing that which God has revealed in His Word)* man cannot understand…

There is no middle ground. It is one or the other.

Progression of Revealed Events — Section One (vv. 4-16) —

When studying the Old Testament, or, as in Hebrews chapter eleven — Old Testament individuals mentioned in the New Testament — one must keep the words of I Cor. 10:6, 11 ever before him:

> "Now these things were our examples [*lit.,* 'Now these things were brought to pass as types for us']…
>
> Now all these things happened unto them for ensamples [*lit.,* 'Now all these things happened to them typically']…"

The list of individuals in Hebrews chapter eleven is complete insofar as truths which the Spirit of God desires to set forth in this chapter are concerned, but it is far from complete insofar as a list of Old Testament individuals who died in the faith is concerned. The Spirit of God has singled out certain Old Testament individuals and events, not only to teach great spiritual truths, but also to teach a progression of revealed events in Biblical prophecy — additional spiritual truths associated with the prior spiritual truths. Those who have eyes to see recognize that Scripture has been written in a framework of this nature.

1) Abel (v. 4)

Abel is the first of four individuals forming a unit of progressive revealed truth in this chapter. Abel presented unto God the sacrifice which God required. Abel was a keeper of the sheep, this was evidently an offering of the first fruits which God could only have previously made known to Adam, and Abel brought both the correct type offering and the correct amount.

His brother, Cain, was a tiller of the ground. Cain, as well, presented the type offering which God required (from that which God had provided an increase), but Cain evidently didn't bring the amount which God required.

> (The thought often promulgated that the difference between these two offerings had to do with one being a blood offering and the other

a non-blood offering cannot be correct. The incorrect nature of this type teaching can be seen from at least three interrelated standpoints:

1) From the Hebrew text of Genesis chapter four.
2) From Genesis chapter four when studied in the light of the antitype, in relation to Christ and Israel, in the gospel accounts.
3) From the overall text and context of the passage in Hebrews chapter eleven, where an antitype in relation to Christians is seen.

Scripture simply will not support God's acceptance of one offering and rejection of the other on the basis of the presence or absence of "blood," along with the fact that an incorrect understanding of the passage after this fashion destroys the teaching which the Spirit of God built into these sections of Scripture on the subject at hand.

The blood sacrifice, which foreshadows the sacrifice of God's Son 4,000 years later, is seen in Cain rising up and slaying his brother, Abel, not in Abel's offering.

All of the preceding is fully developed in the first three chapters of this book.)

2) Enoch (v. 5)

Enoch was removed from the earth between two events — the offerings of Cain and Abel and the succeeding Flood during Noah's day. The removal of Enoch between these two events has to do, typically, with the removal of the Church at the end of the present dispensation, preceding that which is typified by the Flood during Noah's day, the coming Tribulation.

And this chronological arrangement of events by the Spirit of God, beginning in Genesis chapter five, in a foundational type, sets forth the truth at this opening point in Scripture that the Church will be removed from the earth before the beginning of the Tribulation.

Then, the fact that the Spirit of God singled out *this one event occurring between events surrounding Adam's two sons* and *the Flood during Noah's day* also sets forth a truth little appreciated in Christendom today — *the importance which God attaches to the coming removal of the saints of this dispensation into the heavens, i.e., the rapture of the Church* (*cf.* II Kings 2:11-24).

3) Noah (v. 7)

Noah was carried through the Flood in a place of safety. Noah cannot typify the Church, for "the Church" is typified by *Enoch.* This is clear from the fact that the Church is associated with *the heavens into which Enoch was taken.* "Noah" can only typify *Israel — an earthly people with earthly promises and blessings* — which will pass safely through the Tribulation here on earth (Isa. 26:20; Matt. 24:15-22; Rev. 12:6, 14).

Noah passed through the Flood and came out on the other side. At the same time the nations of the earth suffered destruction in the Flood.

Thus will it be in the coming Tribulation. Israel will pass safely through this time, but the Gentile nations of the earth will suffer destruction.

> "As it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26).

A new beginning is seen in Noah's experiences following the Flood, which is carried over into Abraham and his experiences, with more detail added.

4) Abraham (vv. 8-16)

Abraham, through his experiences, sets forth both *an earthly and a heavenly inheritance beyond the Flood.* The earthly inheritance will be realized by *Israel*, and the heavenly inheritance will be realized by *the Church.* And the realization of these inheritances by both groups will occur in the coming age.

Abraham was called out of Ur of the Chaldees to go into a land which God would later give him for an inheritance. He sojourned in the land of promise with no permanent dwelling place, for the inheritance was yet future. God had previously given this tract of land in the Middle East to Abraham and his seed for an everlasting possession, but Scripture never places the full possession of all this land (the Israelites in the land, the nations outside the land) at any point other than the Messianic Era.

In a larger sense, the experiences of Abraham and the heirs with him of the same promise in verses eight through sixteen typify the

experiences of Christians. This is the case because Israel's earthly inheritance (which will one day be realized in a literal sense by Israel) is used to typify the Christians' heavenly inheritance (which will one day be realized in a literal sense by Christians). "Abraham" and "the heirs with him of the same promise" looked beyond the earthly inheritance to "a city which hath foundations, whose builder and maker is God." This city is associated with "a better country, that is, an heavenly" (vv. 10, 16).

Christians are to follow the identical order which "Abraham" and "the heirs with him of the same promise" followed. Christians, as Abraham, are strangers and sojourners with no permanent dwelling place during the present time. They are to fix their attention on *an inheritance with the Son yet future.* They are to fix their attention upon "a city which hath foundations, whose builder and maker is God." They are to confess that they are "strangers and pilgrims on the earth" and look toward "a better country, that is, an heavenly."

God was not ashamed to be called the God of those who so governed their lives in the type, and He will not be ashamed to be called the God of those who so govern their lives in the antitype.

Thus, the things set forth through Abraham's faith point to things beyond the Flood, things beyond the Tribulation which will occur during the Messianic Era. *The heavenly inheritance for Christians, as well as the earthly inheritance for Israel, will be realized then, not now.*

Progression of Revealed Events — Section Two (vv. 17-40) —

The first section in Hebrews chapter eleven terminates with an inheritance beyond the Flood — that is, an inheritance beyond the Tribulation, in the Messianic Era. In verse seventeen there is a new beginning in the chronological framework, which carries us once again through the same period but from a different perspective.

This section begins and ends at the same two places as the first section — the death of an individual (a vicarious death in the second), with the Church and the Messianic Era in view out ahead (note that not everything is seen in a single type; the Tribulation, not seen here,

is seen in other types).

In this second section, as in the first section, Old Testament personalities with their individual, particular experiences are used in an overall, typical framework to teach great spiritual truths.

1) Abraham and Isaac (vv. 17-19)

As Abel in the first section (in the Genesis account [also seen in Hebrews; *cf.* Gen. 4:10; Heb. 12:24]) became the blood sacrifice, Abraham in the second section offered his son for a blood sacrifice.

Cain slaying Abel typifies Israel slaying Christ 4,000 years later — one brother slaying the other brother; and Abraham offering his son typifies God the Father offering His Son 2,000 years later.

The place where Abraham offered his son was a designated "mountain" in "the land of Moriah," which included the area around Jerusalem. God was very particular about the place where Abraham was to offer his son; and many scholars believe that God, 2,000 years later, offered His Son at exactly the same place where Abraham had previously offered his son. Others (mainly Jewish scholars) believe that the brazen altar in the courtyard of the Temple (where the sacrifices under the Mosaic Economy occurred) later stood at this place referred to as "the mount of the Lord" (*cf.* Gen. 22:2, 8, 14; II Chron. 3:1).

> (Either way the matter would be perfectly in line with that stated about Abraham offering his son in Gen. 22:1-14, and the antitype. All of the blood sacrifices occurring at the brazen altar in the courtyard of the Temple foreshadowed the work of God's Son at Calvary, which occurred a short distance north of the Temple Mount, where the brazen altar stood.)

In the case of Abraham and his son there was a substitutionary death. A ram caught in the thicket died in the stead of Isaac. In the case of God and His Son there was also a substitutionary death. God Himself, in the person of His Son died in your place and in my place. Thus, the point of beginning through salvation by death and shed blood is once again set forth.

2) Isaac (v. 20)

Following the blood sacrifice, events throughout the entire pres-

ent dispensation, leading into the Messianic Era, are portrayed in the experiences of Isaac. The offering of Abraham's son, typifying the offering of God's Son, is recorded in Genesis chapter twenty-two. Chapters twenty-three and twenty-four typify events occurring following the offering of God's Son, leading into and including the present dispensation; and chapter twenty-five then projects the whole of the matter into the coming dispensation (the Messianic Era).

Following the offering of Isaac (ch. 22), Sarah, the wife of Abraham, died (ch. 23). This typifies the setting aside of Israel, the wife of Jehovah, following the events of Calvary.

After this, the servant of Abraham was sent into a far country to search for and procure a bride for Isaac (ch. 24). This typifies events throughout the entire present dispensation. God the Father has sent the Holy Spirit into the world, the far country, to search for and procure a bride for His Son.

After Abraham's servant had procured the bride in the far country, the bride was removed from this country and taken to Isaac's home. This typifies the fact that after the Holy Spirit has procured a bride for the Son, the bride will be removed from the world and taken to the Son's home.

The next event following the removal of the bride is the remarriage of Abraham (ch. 25). This typifies the fact that after the Holy Spirit has completed His work of calling out a bride for the Son, God the Father will restore Israel to her proper place as the wife of Jehovah.

The procurement of a bride for God's Son and the restoration of Israel will then usher in the Messianic Era.

The reference in Heb. 11:20 concerns Isaac's blessings bestowed upon both Jacob and Esau. Only Jacob received the blessing belonging to the firstborn. Esau was rejected for the inheritance associated with this blessing, and he received a far inferior blessing.

Esau had previously sold his birthright, considering it to be of little value (Heb. 12:16, 17). The truth brought out here is the same as that in Genesis chapter twenty-four. In this chapter the bride was called out of the family to participate in the inheritance which the father had given the son. And in the case of Jacob and Esau, the blessing of the firstborn, associated with the inheritance bestowed by the father, was likewise a family matter.

3) Jacob (v. 21)

Jacob was a sojourner in a strange land. He constitutes a dual type, which is the case with many of the Old Testament types. "Jacob" in his experiences typifies both *Israel* and *Christ*, similar to the experiences of "Jonah," typifying both *Israel* and *Christ.*

a) A Type of Israel

As *a type of Israel,* Jacob left the land covenanted to his fathers and became a merchantman and a wanderer in a strange land. But Jacob, like Israel, possessed God's promise that in all the places where he went God would be with him and eventually restore him to his own land.

While in a strange land Jacob met Laban, was mistreated by Laban, and became a crafty merchantman who grew wealthy at Laban's expense.

Israel, in a strange land during the Times of the Gentiles, has served Gentile causes and has been mistreated by the Gentiles. And the Israelites, in turn, have become crafty merchantmen who are growing wealthy at the expense of the Gentiles.

After acquiring a certain amount of wealth from Laban, Jacob expressed a desire to return to the land of his fathers (Gen. 30:25, 26). But the time for his return, although near, had not arrived. God's command for Jacob to return came only *after Jacob had acquired ALL of Laban's wealth.*

> "And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.
>
> And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.
>
> And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee" (Gen. 31:1-3).

From Gen. 28:15 to Gen. 31:3 God did not speak to Jacob. *The heavens remained closed* during the entire time of Jacob's exile. God did not speak to Jacob *until it was time for him to return from his exile.*

Jacob then returned to Bethel (meaning, "house of God") bear-

ing the riches of Laban (Gen. 28:12-19; 31:17, 18; 35:1-8). Then, at Bethel the Abrahamic covenant, concerning ownership of the land, was reaffirmed to Jacob (Gen. 35:9-12; *cf.* Gen. 28:3, 4).

Israel today has acquired a certain amount of wealth from the Gentiles and is expressing a desire to return to the land. But the time for Israel's return, although near, has not arrived. We're still living during the Times of the Gentiles, and God has not issued the command for Israel to return.

The present restoration of a remnant to the land, resulting from a Zionistic movement, is *NOT* the restoration prophesied numerous times in the Old Testament and set forth in type by the experiences surrounding Jacob's return. God's command for Israel to return will come only *after Israel is in possession of ALL of the Gentiles' wealth.*

During the entire time of Israel's present exile *the heavens will remain closed.* God will not speak to Israel again *until that time typified by Gen. 31:3* (*cf.* Jer. 30:3, 7-10, 18; 31:8, 9).

Israel will then be brought back into the land and there possess the wealth of the Gentiles. Not only will Israel possess Gentile wealth, but Israel will dwell in the most valuable piece of real estate on the face of the earth, and the Gentiles will be subservient to Israel (*cf.* Isa. 14:1, 2; 60:10-12; 61:5, 6, ASV).

b) A Type of Christ

As *a type of Christ,* Jacob left his home and went into a far country to obtain a bride. This bride was to be taken from the family of Abraham. Jacob was specifically charged not to take a wife "of the daughters of Canaan" (Gen. 28:1). As in the experiences of Isaac and Rebekah, this sets forth once again the truth that the bride is to be taken out of the family of Abraham (the saved), not from the Canaanites (the unsaved).

Jacob met Rachel by a well of water and fell in love with her (Gen. 29:6-18). As with Rebekah, so with Rachel — the bride is taken from those who draw from the Well, from those who dwell deeply in the Word of God.

Jacob became a servant and worked a total of fourteen years to obtain Rachel (Gen. 29:18-28). The fourteen years (two sevens)

have to do with two complete periods of servitude Jacob performed on behalf of His bride.

In the antitype, this foreshadows two complete periods of servitude Jesus performs on behalf of His bride. The first period is past and points to His ministry in the camp of Israel, terminating with the events of Calvary. The elder (Israel, as Leah) must be dealt with before the younger (the Church, as Rachel). Christ purchased His bride on Calvary's Cross. And in His present period of servitude, Christ, as High Priest, is providing a cleansing for His bride.

After completing his commitment as a servant to Laban, Jacob took Rachel and returned to his own country (Gen. 31:17).

After the Lord Jesus Christ completes His commitment to the Father on behalf of His bride (servitude on earth, followed by His present high priestly ministry in the heavenly sanctuary), Jesus will, like Jacob, take His bride to His own country — to heaven (I Thess. 4:13-18).

The reference concerning Jacob in Heb. 11:21 pertains to the blessings bestowed upon the sons of Joseph — Ephraim and Manasseh.

Manasseh was the elder son, in line to receive the blessing belonging to the firstborn. However, when Joseph brought his two sons into the presence of Jacob to be blessed, Jacob placed his right hand upon Ephraim's head and his left hand upon Manasseh's head. Jacob placing his right hand upon Ephraim's head indicated that the younger (Ephraim) was to be blessed above the elder (Manasseh).

"Manasseh," associated with *the father's house,* typifies *Israel;* and "Ephraim," associated with *fruitfulness in the land of Joseph's affliction,* typifies *the Church* (Gen. 41:51, 52). Manasseh was born before Ephraim, just as Israel was called into existence before the Church. But, just as Ephraim was blessed above Manasseh, the Church will be blessed above Israel. The Church is in possession of *a heavenly calling*, which is a higher calling than Israel's earthly calling.

4) Joseph (v. 22)

The things revealed about Joseph in Hebrews chapter eleven have to do with the coming resurrection of Old Testament saints, immediately preceding the deliverance of Israel from a worldwide dispersion.

Joseph "made mention of the departing of the children of Israel;

and gave commandment concerning his bones." Joseph knew that the Israelites would one day be delivered from Egypt, and the bones of Joseph being carried out with the Israelites under Moses speak of that future day when the Old Testament saints who died in the faith will be raised and delivered along with the living.

When Joseph died he was placed in "a coffin in Egypt." This coffin remained in the camp of Israel, *UNBURIED*, for about two hundred years.

Joseph had known that God would one day visit his brethren, lead them out of Egypt, and place them back in the land of Canaan. And he had specifically instructed the Israelites that his bones were to be carried out of Egypt with them at the time of the Exodus (Gen. 50:24-26).

When Moses led the Israelites out of Egypt, the coffin containing the bones of Joseph was carried out with them (Ex. 13:19). This coffin remained *UNBURIED* in the camp of Israel throughout the forty-year wilderness journey, and the bones of Joseph were buried only *AFTER* the Israelites entered into and possessed the land of Canaan, five generations after his death in Egypt (Joshua 24:32).

When the One Who is greater than Moses returns and leads the Israelites out from a worldwide dispersion, Old Testament saints will be raised from the dead and accompany the living back to the land. This fact is set forth in Biblical typology in the bones of Joseph accompanying the living back to the land. Thus, *the bones of Joseph* reflect upon Israel's resurrection at the end of this age.

5) Moses (vv. 23-29)

During the days of Moses, 3,500 years ago, we find the birth of a nation in the land of Egypt. The Book of Exodus, which records this birth, and also records the scenes in Heb. 11:23-29, constitutes an overall type of that which is about to occur immediately before and after the time yet future when this same nation will be "born at once" (Isa. 66:8). This book sets forth, in chronological order, events which will take place both during and after the coming Tribulation.

There are *two complete deliverances of the Israelites in Scripture.* One deliverance is *past;* the other is *future.* The first deliverance was under Moses; the second will be under the One greater than Moses, the Lord Jesus Christ.

When God states that He will "bring again the captivity" of His people (Jer. 30:3, 18), or "set his hand again the second time to recover the remnant of his people" (Isa. 11:11), He is not alluding to a

prior deliverance from the Assyrian and Babylonian captivities under Zerubbabel. This restoration was only partial, as is the present restoration of the Israelites to the land.

There is only one restoration in all history which was complete and can be placed alongside, by way of parallel, the restoration which is about to take place (*cf.* Jer. 16:14, 15; 23:7, 8).

This past restoration constitutes an overall type of the future restoration. "Moses" is a type of *Christ*, and "Egypt" is always a type of *the world* in Scripture.

The deliverance from Egypt under Moses is a type of the future deliverance from a worldwide dispersion under Jesus the Christ. Events on both sides of the actual deliverance from Egypt, revealed in the Book of Exodus, complete the overall type and provide us with a detailed explanation concerning that which is about to occur in the antitype.

The type has been set, and the antitype must follow the type in exact detail.

6) The Destruction of Jericho (v. 30)

Immediately following the deliverance of the Israelites from Egypt and immediately following their entrance into the land of Canaan, Gentile world power was brought to naught. The Pharaoh of Egypt (an Assyrian [Isa. 52:4]) and his armed forces were overthrown in the Red Sea immediately following the deliverance of the Israelites from Egypt, and Jericho was destroyed immediately following the entrance of the Israelites into the land of Canaan.

The manner in which God delivered His people from Egypt and established them in the land of Canaan in the past is the same manner in which He will deliver His people from a worldwide dispersion and re-establish them in the land of Canaan in the future.

Antichrist (an Assyrian [Isa. 10:5, 12, 24-27; Micah 5:5, 6]) and his armed forces will be overthrown following the deliverance of the Israelites. This man of sin and his armed forces will be overthrown *after the Tribulation but preceding the Millennium.* Christ will return to the earth, deliver the Israelites from a worldwide dispersion, and then tread the winepress (Isa. 63:1-5; Rev. 16:13-16; 19:17-21).

7) The Salvation of Rahab (v. 31)

Rahab, a Gentile, was saved out of the destruction of Jericho.

She received and believed the message of the two spies who had been sent into Jericho prior to its destruction.

The two spies who were sent into Jericho prior to its destruction foreshadow the 144,000 Jews in Revelation chapters seven and fourteen who will be sent throughout the Gentile world prior to its destruction. And Rahab's reception of the spies and her belief in the message which they proclaimed foreshadows the innumerable host of Gentiles who will receive and believe the message of the 144,000 during the Tribulation (Matt. 25:31-46; Rev. 7:9-14; 20:4-6).

8) Gideon, Barak, Samson, Jephthah, David, Samuel, et al. (vv. 32-40)

Following the destruction of Jericho and the deliverance of Rahab, six individuals are named in verse thirty-two. And the verses following reiterate the experiences of these and other individuals who, through faith, passed through certain experiences with their attention fixed on things out ahead. "Through faith" all of these individuals "obtained a good report," but they "received not the promise" (v. 39). The realization of that which had been promised lay out ahead, and it remains out ahead today. That which has been promised is millennial in its scope of fulfillment (note: "better resurrection," v. 35). Thus, this second section in Hebrews chapter eleven ends at the same point as the first section in this chapter — in the Messianic Era.

An interesting feature concerning the six individuals named in verse thirty-two is the fact that they are not listed in the same chronological order of their appearance in Old Testament Scripture as the ones preceding in verses four through thirty-one. Barak appears before Gideon, but is here mentioned last; Jephthah appears before Samson, but is here mentioned last; Samuel appears before David, but is here mentioned last.

The order is not haphazard, but, as in the preceding part of the chapter, the Holy Spirit has a designated purpose, not only in the individuals chosen, but also in the order in which they are presented. This purpose is to teach God's people great spiritual truths drawn from Old Testament types.

> *"O what blessed truths people deny unto themselves by a refusal to study the types of the Bible."*
>
> *—A. Edwin Wilson*

1

Faith to a Saving of the Soul

Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb. 10:35-11:3).

Hebrews chapter eleven is usually looked upon as "the great chapter on *faith"* in Scripture. Certain experiences of a select number of individuals from Old Testament history are recounted, and each of these individuals is said to have acted "by faith": "By faith Abel," "By faith Enoch," "By faith Noah," etc. (vv. 4, 5, 7ff).

But something is often overlooked when studying Hebrews chapter eleven — that stated about "faith" in the introductory verses. The various things stated about individuals walking "by faith" in this chapter (vv. 4ff) *must* be understood in the light of

that revealed about "faith" in the introductory verses leading into this section of the book (10:35-11:3).

"Faith" appears in connection with a particular subject in these introductory verses. And the subject being dealt with can only remain unchanged in that section of the book which these introductory verses lead into — that section of the book beginning with, "By faith Abel…" (11:4).

The verses introducing the thought of various individuals exercising a walk "by faith" deal specifically with "faith" in relation to *the saving of the soul* (10:39). This is the manner in which chapter eleven is introduced. And not only is a specific reference to *the saving of the soul* seen at this introductory point, but *the saving of the soul*, as well, is seen as the central subject throughout the entire preceding part of the book.

The saving of the soul has to do with present and future aspects of salvation, not with the past aspect of salvation, the salvation of the spirit. *The saving of the soul* has to do with a salvation awaiting those who have already "passed from death unto life," not with a salvation awaiting those who are still "dead in trespasses and sins" (John 5:24; Eph. 2:1, 5).

Then, to view the end of the matter, *the saving of the soul* is revealed in I Peter 1:9 to be *the goal* of "faith":

> "Receiving the end [goal] of your faith, even the salvation of your souls."

Both textually and contextually, *the faith of Christians*, not the unsaved, is in view in I Peter 1:9. But, a principle drawn from the relationship between *faith* and *salvation* in this verse and related passages of Scripture (*salvation* being *the goal of faith*) would be true at any point in Scripture where faith and salvation are in view. This principle would be true whether dealing with *the salvation which we presently possess*, or with *faith to the saving of the soul.*

"Faith," in both instances, would be seen to have *a revealed goal;* and that revealed goal, in both instances, would be *salvation.* In the former, *the salvation of the spirit* would be in view; and in the latter, *the salvation of the soul* would be in view.

A person is saved (past) "by grace…through faith" (Eph.

2:8). Through a simple act of faith, a person is saved. The Spirit breathes life into the one having no life, and man passes "from death unto life" (*cf.* Gen. 1:2b; 2:7; Ezek. 37:1-10; John 5:24; Eph. 2:1, 5; James 2:26). And this simple act of faith (the person believing on the Lord Jesus Christ) can only be looked upon as reaching its intended *goal* at this time (at the time the Spirit breathes life into the one believing, with that person instantaneously passing "from death unto life").

The intended *goal* of "faith," in this respect, is *eternal salvation.* The entire salvation process is instantly completed, through a Divine work (the present work of the Spirit, based on the past work of the Son at Calvary), the moment one believes on the Lord Jesus Christ; and faith, with respect to that which is brought to completion, *must* be looked upon in the same sense. Faith produced its intended result at that point in time; and faith, at that same point in time, was brought to its *goal.*

> (For the one who has exercised faith, resulting in eternal salvation, everything pertaining to his presently possessed eternal salvation is *past and complete.* Faith with respect to eternal salvation has been brought to its *goal.*
>
> The work of the Son at Calvary is *past and complete*; and the work of the Spirit, breathing life into the one having no life, on the basis of the Son's finished work at Calvary, is *past and complete* as well.
>
> In Eph. 2:8, the words, "are ye saved [*lit.,* 'you have been saved'],"
> are the translation of a Greek verb in the perfect tense, pointing to *a Divine work completed in past time which presently exists in a finished state* [the same tense Christ used when He cried out from the cross, "It is finished (*lit.,* 'It has been finished')]."
>
> Everything is *a past, completed Divine work.* And nothing can ever be added or removed from that emanating out of *this past Divine work which presently exists in a finished state.*)

But that's "faith" with respect to the salvation which we presently possess. And though faith, as it pertains to this salvation, has been brought to its *goal*, faith itself *must and does continue* (though *faith* may or may not be active in every Christian's life). But this continuing faith, rather than pertain to salvation past (the

salvation of the spirit), pertains to salvation present and future (the salvation of the soul).

Romans 1:17 states, "…from faith to faith: as it is written, The just shall live by faith." And the faith referred to in this verse, both textually and contextually, can only have to do with *a continuing faith* beyond the point of a past, initial act of faith, resulting in one's presently possessed eternal salvation.

The whole of that seen in Romans chapter one, both preceding and following verse seventeen, has to do with salvation present and future — the salvation of the soul. "From faith to faith," according to both the text and context, refers to *a continuing faith* by which the just are to live. It refers to *faith as the operating principle within the spiritual life* of the one who has "passed from death unto life." And *a continuing faith* of this nature could only be the natural outflow of a new spiritual life, brought into existence through a prior act of faith.

And this *continuing faith,* referred to in Rom. 1:17, is exactly the same faith referred to in Heb. 10:38: "Now the just shall live by faith…" Both verses are quotations from the same Old Testament passage — Hab. 2:4. And whether in Habakkuk, Romans, or Hebrews, faith with respect to "the saving of the soul" is in view (Heb. 10:39); and there is *an end, a goal,* connected with this continuing act of faith, as there was *an end, a goal,* connected with faith relative to one's presently possessed eternal salvation.

The pilgrim walk, the race in which Christians find themselves engaged, is a walk solely "by faith." And though "works" enter and must have a part (James 2:14), works are seen entering *only following faith.* "Faith" *must always* precede works, for works *must always* emanate out of a continuing faith, bringing faith to the goal seen in I Peter 1:9, as Christians govern their lives accordingly (James 2:22; *cf.* Rom. 10:17; James 1:21). *Everything* must be "by faith," *from beginning to end.*

(In both the salvation of the spirit and the salvation of the soul, *works* allow "faith" to be brought to its goal. *Works throughout, from beginning to end,* are the means which God uses to bring "faith" to its *goal.*

In the good news concerning the salvation connected with a past

aspect of faith [one's presently possessed salvation, the salvation of the spirit], it is *the work of Another* — Christ's finished work at Calvary [John 19:30] — which allows "faith" to be brought to its goal through a present work of the Spirit [breathing life into the one having no life, on the basis of Christ's past, finished work].

In the good news concerning the salvation connected with an ongoing aspect of faith [the salvation to be realized at the time of Christ's return, the salvation of the soul], it is *the Christians' own works* — works which are the natural outflow of faithfulness, works performed under the leadership of the indwelling Spirit [James 2:21-25] — which allows "faith" to be brought to its goal: "…by works was faith made perfect [brought to its goal]" [v. 22].)

Faith

But what is "faith"? The definition of faith is seen in the meaning of the word itself. "Faith" and "believe" are two different forms of the same word in the Greek text. One is a noun (faith), and the other is a verb (believe). "Faith" is simply *believing God.* "Faith" is *believing that which God has revealed in His Word.*

Thus, "faith" could involve any area of study within the revealed Word. And too often little attention is paid to the context where "faith" is used when dealing with this subject throughout Scripture.

For example, in Rom. 4:3, quoting from Gen. 15:6, "Abraham believed God [Abraham *believed* that which God had said; Abraham exercised *faith*], and it was counted unto him for righteousness."

This event is looked upon by some individuals as the point in Abraham's life where he was saved. But that cannot be correct. The context of the statement in Gen. 15:6 has to do with that which God had previously revealed about Abraham and his progeny realizing an inheritance in another land (*cf.* Gen. 13:14-17; 15:2-21), which is the contextual setting of the statement in Romans as well (4:1-22). And it was in this realm that Abraham exercised faith, believed God.

Abraham had believed God relative to this same issue prior to the events of Genesis chapter fifteen, while still in Ur (*cf.* Gen. 12:1-3; Heb. 11:8). And his belief concerning this issue, once in

the land, is simply *a continuing belief* in God's fulfillment of that which He had previously promised. It had *nothing* to do with Abraham's eternal salvation, for he could only have been spiritually alive (saved) at the time he left Ur, else he could not have gone out "by faith" (Gen. 12:1-4; Heb. 11:8).

Eternal salvation is not in view anywhere in this passage. Eternal salvation, of necessity, would have been an issue at a prior time in Abraham's life. Abraham could only have been saved prior to God commanding him to leave Ur and travel to another land, though the matter is not dealt with in Scripture per se.

> (The means of eternal salvation is dealt with prior to the account of Abraham [which begins in Genesis chapter eleven], in parts of the first four chapters of Genesis, preceding and during Adam's day. And this preceding revelation provided *the unchangeable means* through which Abraham would have been saved, which is not dealt with in the account of Abraham's life in Ur, prior to his departure, "by faith."
>
> And this previously revealed means of salvation would, alone, tell a person that Gen. 15:6, quoted in Rom. 4:3, had nothing to do with Abraham's eternal salvation. Abraham's "belief" in these passages had to do with that which God had revealed about his seed, his progeny [Gen. 15:2-21; Rom. 4:1-22]. It had nothing to do with belief in God's provision of a blood sacrifice, belief having to do with death and shed blood.
>
> Again, eternal salvation, as it relates to Abraham, is simply not dealt with outside of the prior revealed means of eternal salvation, a means through which Abraham would have previously acted, "by faith.")

It would have been impossible for Abraham to act in accordance with that revealed in Gen. 12:1-3; 15:6 apart from his being saved prior to this time. An unsaved man simply cannot act in the spiritual realm after this fashion. He, spiritually, is *dead* and cannot act in a realm in which he does not possesses a living existence.

And the issue surrounding "faith" in Hebrews chapters ten and eleven is the same as that seen relative to "faith" in Gen. 12:1-3; 15:6 (*cf.* James 2:21-23). "Faith" in these sections of Scripture must be understood in accordance with that dealt with in the context. And that dealt with in the context is clearly revealed to

be *the salvation of the soul,* not salvation by grace through faith as seen in Eph. 2:8, 9.

Thus, one should no more attempt to read eternal salvation into the subject of "faith" in Hebrews chapters ten and eleven than he should into the subject of "faith" in Genesis chapters twelve and fifteen, or elsewhere in Scripture when the context clearly shows that something other than eternal salvation is in view. Eternal salvation should never be pressed into a section of Scripture as a primary interpretation when that is not the subject being dealt with in the passage. Doing such will not only destroy that which is being dealt with but it will often result in corrupting the simple message of salvation by grace through faith.

(Something though should be noted about adhering to primary interpretations in the preceding manner. Any part of the Word will have a primary interpretation, an interpretation which must be recognized; but the Word of God has been structured in such a manner — given to man through the instrumentality of the Spirit, after a certain fashion — that any part of the Word will invariably lend itself to secondary applications.

A familiar case in point would be Christ's statement to Nicodemus in John 3:14a, associating Moses lifting up the brazen serpent in the wilderness [Num. 21:5-9] with Christ being lifted up at Calvary [John 3:14b]. The primary interpretation in Numbers chapter twenty-one would, of necessity, have to do with the sins of a people who had already appropriated the blood of the paschal lambs in Egypt [Ex. 12]; but Christ used this event as a type of that previously seen through the death of these paschal lambs [one type reflecting back on a previous type, both pointing to the antitype].

Christ used this event — as He had used the death of the paschal lambs in Ex. 12 — to typify His finished work at Calvary. Thus, Christ, in John 3:14, drew from a secondary application of the type in Num. 21:5-9 to teach a spiritual truth beyond that seen in the primary interpretation.)

Of Faith

The translation of Heb. 10:39 in the KJV doesn't convey exactly what is stated in the Greek text, leaving the reader without the

proper thought to continue into the eleventh chapter. Attention is called to two types of Christians in the verse — one placed in the category *of shrinking back,* and the other placed in an opposite category, that *of faith.* The former leads to *ruin, or destruction;* and the latter leads to *the salvation of the soul.*

Hebrews 10:39 could be better translated:

> "But we ourselves are not of shrinking back unto ruin ['destruction'] but of faith to a saving [a keeping safe, or preserving (with a view to salvation at a future date)] of the soul."

Scripture leading into this verse deals only with the saved, with Christians. These verses deal with those possessing *a High Priest* (vv. 19-22), those possessing *a hope* (v. 23), those exhorted to assemble together *for mutual exhortation, incitement* (vv. 24, 25), those who will one day be judged by the Lord as *His people* (vv. 30, 31), and those in possession of *a promise,* with a view to *a recompense* for faithful servitude as household servants at the time of Christ's return (vv. 35-37).

And the verse itself, even apart from the context, can be looked upon *in only one manner.* It can only be looked upon as dealing with *the saved alone.*

The latter part of the verse clearly refers to those "of faith to the saving of the soul," and the former part of the verse must be looked upon within an opposite frame of reference, relating to the same subject — those *not* "of faith to the saving of the soul." And those not of faith in this respect are described as those "shrinking back unto ruin ['destruction' (not destruction relative to their presently possessed eternal salvation but destruction relative to that which is in view — *the salvation of the soul*)]."

Both the former and latter parts of this verse deal with *exactly the same thing — the salvation or loss of the soul,* which will be brought to pass in that coming day when "he that shall come will come, and will not tarry" (v. 37). A brief statement appears in the former having to do with those not exercising faith, with a view to this salvation; and a brief statement appears in the latter having to do with those exercising faith, with a view to this salvation.

And neither part of this verse has *anything whatsoever to do*

with eternal salvation. Both parts have to do *solely with present and future aspects of salvation.* Both parts have to do with a salvation in connection with the present race of the faith, a salvation to be revealed at the time of Christ's return. And this is a salvation in connection with realizing an inheritance with Christ in the coming kingdom (I Peter 1:4, 5, 9). Thus, *millennial verities alone are in view.*

Further, Christians are the only ones in a position to shrink back or draw back after the manner seen in the verse. They are the only ones possessing spiritual life. The unsaved are dead in trespasses and sins, completely incapable of operating after this fashion in the spiritual realm. They are in no position to receive or understand spiritual truth. They possess nothing to shrink or draw back from; and, accordingly, they cannot shrink or draw back in relation to the salvation or loss of the soul.

Shrinking back or drawing back has to do with "timidity" or "fear" relative to that which is in view — *the salvation of the soul.* This leads a person to the point of not wanting to have anything to do with the whole matter. And such a person withdraws, keeps silent. When the subject pertaining to the salvation of the soul is dealt with, he becomes timid or afraid and draws back. He refuses to involve himself with the matter at hand, usually because of the scarcity of teaching on this subject and the fear of what others might think, or the fear of where this might lead in his standing among fellow-Christians. Thus, he simply withdraws and remains silent.

But, where does this type position on the subject lead an individual? The text is clear. It leads an individual *to the opposite* of that to which he has been called. It leads an individual *to ruin, to destruction.* It leads an individual *to the loss of his soul, his life.* It leads an individual into a position in which *he will fail to realize salvation at the time of Christ's return.* And, resultingly, it leads an individual into a position in which *he will fail to realize the awaiting inheritance and a proffered position as co-heir with Christ in His kingdom.*

And that's what is in view at the close of Hebrews chapter ten. Two types of Christians are set forth — one *who draws back to ruin in relation to the saving of the soul* (resulting from his failure to exercise "faith"), and the other *who exercises faith in relation to*

the saving of the soul. And it is this whole overall thought which introduces the subject of "faith" in the eleventh chapter.

There can be no proper understanding of the things reiterated in this eleventh chapter, beginning with Abel, apart from two things:

1) Possessing an understanding of *the salvation of the soul.*

2) Possessing an understanding, through introductory verses, that "faith" in this chapter is dealt with in relation to *the salvation of the soul.*

Now Faith Is…

Beginning chapter eleven, the thought contextually, as has been shown, has to do with "faith" in relation to *the saving of the soul.* That is,

> "Now faith [believing God, in relation to the saving of the soul] is…" (v. 1).

When "faith" appears in Scripture, the *object* of faith also appears. Man is never told to believe God apart from the revelation of God — the object of faith — also being brought to the forefront as well. "Faith" always appears in connection with *the revealed Word of God and a subject within that Word.*

God has spoken, and man is expected to believe that which God has said. God has spoken to man through His Word. And a person has to know that which God has revealed *before* he can exercise faith. That would be to say, a person has to know that which God has said *before* he can believe that which God has said.

And this is why Rom. 10:17 states,

> "So then faith cometh by hearing, and hearing by the word of God."

A major problem in Christendom today though is *an existing, widespread ignorance of the Word of God.* Christians simply do not know this Word. And the ability of these same Christians to exercise "faith" — to walk "by faith" — is, accordingly, adversely affected. Not knowing the Word of God, they simply cannot exercise faith,

cannot walk by faith. That is, not knowing that which God has said, they cannot believe that which God has said.

And this is particularly true when it comes to that which God has said relative to *the salvation of the soul.*

Christians in general are so ill-versed in Scripture that they see only one thing when it comes to the salvation issue. They see *eternal salvation alone,* and they attempt to fit everything pertaining to salvation or deliverance into their framework of thinking in this one area.

Christians *invariably* use the expression, "salvation of the soul," referring to eternal salvation. Scripture though *never* uses the expression in this manner. Scripture *always* uses the expression referring to present and future aspects of salvation, *never* to the past aspect of salvation.

And Christians lacking a knowledge and understanding of Scripture, resulting in their viewing Scripture in this limited fashion, often end up with interpretations of the Word which cannot be related to "faith" at all. That is, many times they end up with a corrupted form of the Word of God, something which is not the Word; and a person believing that which has been corrupted can, by no stretch of the imagination, exercise "faith," walk "by faith," in the true Biblical sense of the word.

The object of faith, the purpose of salvation, the manner in which salvation is effected, and the time in which salvation occurs are all different in teachings pertaining to the salvation of the soul than they are in teachings pertaining to the salvation of the spirit. This is why Scripture *always, of necessity,* separates teachings pertaining to salvation in these two realms.

A case in point concerning how Scripture handles this matter would be the text under discussion in this study (Heb. 10:35-11:3). These verses introduce that which could be looked upon as the apex of the Book of Hebrews — a book which, throughout, deals centrally with *the salvation of the soul.* And, as previously shown, these verses introduce *faith* in relation to "the saving of the soul" *prior* to introducing a number of individuals from Old Testament history and recounting various acts in their lives, wrought through their believing God.

Each individual performed certain acts, *by faith;* and "faith," in each instance, had to do with that seen in the introductory verses, or, in reality, the book as a whole — *the salvation of the soul.* The acts which they performed, because they believed God, had to do with *the salvation of the soul,* something which had already been singled out in connection with "faith" in the book.

And this is the manner in which Scripture is structured. Scripture never leaves one in the dark to form interpretation of this manner from his own reasoning. Rather, Scripture provides its own interpretation. Scripture is self-interpreting, which is why Scripture must be compared with Scripture by any individual who would come into a proper and correct interpretation and understanding of the Word of God (I Cor. 2:9-12).

Hebrews 11:1 is simply a continuation of the thought on faith and the subject matter to which faith pertained (the saving of the soul) from the previous verse (10:39). And that revealed about individuals walking by faith, beginning in verse four, must relate back to these two verses, along with the surrounding verses and the book as a whole. This would simply be comparing Scripture with Scripture to arrive at the correct Biblical interpretation of the whole of chapter eleven. And comparing Scripture with Scripture after this fashion is the only manner in which Scripture in this or any other section of the Word of God can be properly interpreted and understood.

Thus, Heb. 11:1, introducing what is often looked upon as "the great chapter on *faith"* in the Word of God, can be viewed only one way contextually:

> "Now faith [to the saving of the soul] is…"

And the remainder of the verse doesn't provide a definition of faith (which is something seen in the meaning of the word itself; *i.e.,* "faith" is *believing God*). Rather, the remainder of the verse reveals that which emanates out of the faith in view, that which emanates out of *believing God to the saving of the soul.*

1) The Substance of Things Hoped for

The word "substance" is a translation of the Greek word, *hu-*

postasis. This is a compound word, comprised of *hupo* and *stasis. Hupo* means "under," and *stasis* means "to stand." And the words used together, forming a compound word, would carry the meaning, "to stand under." The thought in view is that of *a foundation underlying a superstructure.*

That is, faith to the saving of the soul is *the foundation* upon which the "things hoped for [the superstructure]" rests. The immediate contextual reference would be back to the last mention of *hope* in the book (10:23), where an exhortation is given:

> "Let us hold fast the profession of our faith [*lit.,* 'the confession of the hope'] without wavering; (for he is faithful that promised;)"

The hope set before Christians and that which lies within the framework of this hope is the revealed purpose for a further exhortation in verses twenty-four and twenty-five:

> "And let us consider one another to provoke ['incite'] unto love and to good works:
>
> Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

(Refer to Appendix II in this book for information pertaining to Heb. 10:23-25 in connection with the fourth major warning in the Book of Hebrews, "The Wilful Sin" [vv. 26ff].)

Christians are exhorted to assemble together, not for the sake of mutual encouragement and incitement in a general sense but for the sake of mutual encouragement and incitement in *a particular, specified realm. The hope* set before Christians is in view, and this hope must be kept in view if Christians would assemble within the framework of that seen in Heb. 10:23-25.

This hope was seen earlier in the book as "an anchor of the soul" (6:18, 19). An anchor is something which holds that to which it is attached firmly in place. And, with the soul being anchored in this manner, Christians are, in turn, to "hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

The words "confidence" and "rejoicing" are translations of

the Greek words (*parresia* and *kauchema*), which have to do with "boldness" and "pride" respectively. Christians possess something of incalculable value, something which they can both be bold about and take pride in (resulting in "rejoicing," as in the KJV translation).

Christians possess *a hope,* which is "an anchor of the soul." And they are to exhibit *boldness and pride in that which is theirs* as they stand ready to respond to any individual who might ask them about this hope:

> "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

It is inevitable that a response of this nature will result in askance looks, disdain, scorn, etc. at the hands of other Christians. That was anticipated by Peter as he penned the words in this verse. He himself knew full-well that the servant would receive no better treatment than that accorded the One Whom he served (*cf.* Acts 4:1-21; 5:28-40; I Peter 1:7, 11; 4:12-19; *cf.* John 21:18, 19).

And with this in view, immediately before and after Peter penned the words in this fifteenth verse, he wrote:

> "But, if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror [don't be intimidated by them], neither be troubled.
>
> Having a good conscience [spiritual awareness]; that, whereas they speak evil of you, as evildoers, they may be ashamed that falsely accuse your good conversation [manner of living] in Christ" (vv. 14, 16).

Christians viewing this hope with boldness and pride, knowing that this hope is an anchor of the soul, are not to be afraid, troubled, or intimidated by those who might speak evil of them because of this hope. Rather, Christians are to view this hope and respond to others concerning this hope in such a manner that even their accusers might, themselves, end up being ashamed.

This is the hope spoken of by Paul in his letter to Titus in connection with an inheritance in the coming age (*cf.* 1:2; 3:7). It is called "that blessed hope," having to do with "the glorious

appearing [*lit.,* 'the appearing of the glory'] of the great God and our Saviour Jesus Christ" (2:13). And Paul in this epistle, relative to this hope, exhorts Christians to "live soberly [of sound mind, keeping one's head], righteously, and godly, in this present world ['age']" (2:12, 13).

As well, this hope is presented in a similar manner other places in both the Pauline and General epistles (*e.g.,* Eph. 1:18; Col. 1:5, 23, 27; I Thess. 5:8; I Peter 1:3; I John 3:3). This is a "hope" which rests on *the foundation* "of faith to the saving of the soul." And it is only one of two things singled out and mentioned in connection with *faith* in Heb. 11:1.

2) The Evidence of Things Not Seen

"The evidence of things not seen" is that which is also singled out and mentioned in connection with "faith to the saving of the soul."

The word "evidence," a translation of the Greek word *elegchos,* could be better translated in the sense of "bringing to light." That is, "faith to the saving of the soul" is not only *the foundation* on which our hope rests but it is also that which *brings to light the things not seen,* connected with this hope.

The things not seen, further dealt with in verse three, have to do with that which cannot be seen in the world about us. But, through "faith to the saving of the soul," these things can be seen in that which God has revealed in His Word (*cf.* I Cor. 2:9, 10).

"Faith to the saving of the soul" is *the one thing* which can bring to light, *from the Word,* that which a person cannot see in the present world system under Satan. There is the present kingdom under Satan, and there is the coming kingdom under Christ. The things of the present kingdom can be seen through natural perception, by the natural man; but the things of the coming kingdom can be seen only through spiritual perception, by the spiritual man.

These things can be seen *only by faith, only by believing that which God has revealed in His Word.* And it is *only through this means* that all the various things having to do with *the saving of the soul, the hope set before us,* are brought to light.

These things are brought to light through the Word being opened to the Christians' understanding by the One presently in the world searching for a bride for God's Son (*cf.* Gen. 24:1ff; John 16:12-15). And all these things from the Word are being laid out before the prospective bride — described as "jewels of silver, and jewels of gold" — as the Spirit completes His work during the present dispensation (Gen. 24:53ff).

2

Through Faith We Understand

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb. 11:3).

The Book of Hebrews begins with a brief statement calling attention to the various means which God used to reveal Himself, His plans, and His purposes to man through Jewish prophets in time past. They were God's spokesmen, the channel through which He communicated His Word to His people. Through this means, through the prophets speaking God's Word, not the prophets' words, God spoke to His people "by ['in' (in the person of each of)] the prophets."

Then the book continues with a parallel thought. An additional brief statement is given to the effect that God, "in these last days," has spoken to man through another means. He has spoken to man in these last days "by ['in' (in the person of)] His Son" (Heb. 1:1, 2a).

(In the Greek text there is a definite article before "prophets" [v. 1] but not before "Son" [v. 2]. The literal rendering is "in the prophets… in Son."

The use of a definite article in the Greek text stresses *a particular identity;* But, when there is no article [a definite article; the Greek language does not use indefinite articles, as in English], *quality* and *character* are stressed. The absence of the article before "Son" allows an association to be shown between the Father and the Son which the presence of the article would not allow. Such a structure allows *Deity* to be shown in connection with both.

It is very similar to that seen in John 1:1, which concludes with the statement, "…and the Word was God." There is no article before God, as there is no article before "Son" in Heb. 1:2. As to *essence* and *being*, in John 1:1, the Word is associated with God; and in Heb. 1:2, the Son is associated with God in this same respect. A Father-Son relationship is seen in both instances. *Deity is seen throughout.*

God used Jewish prophets in time past to communicate His Word. He spoke through these prophets. But the thought goes far beyond this in relation to God speaking in these last days to man through His Son. The structure of Heb. 1:2 clearly reflects on the fact that the Son was *very God of very God*, God manifested in the flesh, communicating His Word to His people.

God, in these last days, has made His Word known through a new and living way, not through Jewish prophets but through *the Word becoming flesh in the person of His Son* [John 1:1, 2, 14]. God, in these last days, has spoken *as Son — a full manifestation, an embodiment, of the complete Old Testament Scriptures in the person of the Son.*)

This whole overall thought of God speaking to His people in the preceding fashion — first in the person of each of the prophets, and then in the person of His Son (or, *as Son*) — was alluded to during Christ's ministry, within another frame of reference. And this was done shortly before His crucifixion through calling attention to that which had occurred both in time past (following the appearances of the prophets) and during the present time (following the appearance of God's Son) in God's vineyard, the house of Israel (Matt. 21:33-41).

God had spoken to Israel in time past by means of Jewish prophets, at a time when these prophets had been rejected and ill-treated. Following their rejection, many had been beaten, and some had even been stoned and killed.

And this type treatment was not the exception. Rather, it was the rule (Acts 7:52). And it occurred over centuries of time, down through the course of Israeli history (Matt. 21:34-36).

Then, last of all, God sent His Son. But the attitude of the Jewish people remained unchanged, even though *the very Son of the Owner of the vineyard* was present with His Father's message, *with the same Word previously proclaimed by the prophets, for He was this*

Word manifested in flesh. And, as before, there was only continued rejection of the Word — a rejection wrought by the nation's religious leaders, with the multitudes following suit (vv. 37ff).

These religious leaders were made up mainly of the Scribes and Pharisees, who, because of their very numbers, held sway over the people. The Scribes and Pharisees constituted, by far, the largest religious party in Israel, and they controlled the religious life of the Jewish people. They were the keepers and teachers of the Law, the ones recognized to occupy "Moses' seat" (the ones controlling matters among the people in relation to the Law, though the theocracy had long since ceased to exist [the Law had been given through Moses to govern the Jewish people within the theocracy]).

And the nation's main religious leaders, the Scribes and Pharisees, were the ones centrally responsible for misleading the Jewish people when the Heir of the vineyard appeared. They were the ones centrally responsible for the rejection of the message being proclaimed and the corresponding rejection and ultimate crucifixion of the Messenger.

Then, if that wasn't enough, Scripture reveals that Israel's religious leaders even *knew the identity of the One in their midst.* They knew that they were not rejecting and slaying just another prophet whom God had sent. They knew that this was *the very Heir Himself (the One Who would inherit all things, which included the Father's vineyard), and their knowledge of this fact formed the reason for their actions.*

Note Christ's exact words as He revealed these things in a parable, in Matthew chapter twenty-one, only several days before His crucifixion. And He spoke this parable to Israel's religious leaders (in this instance, to "the chief priests and Pharisees"), revealing to the very ones who knew His identity the very things which they were doing and were about to do:

> "But when the husbandmen [those Jews to whom the care of the vineyard (the house of Israel; Isa. 5:1-7) had been entrusted] saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.
>
> And they caught him, and cast him out of the vineyard, and slew

him [*i.e.,* they slew Him outside the vineyard, outside the city, away from the Temple]" (vv. 38, 39; *cf.* Mark 15:20; John 3:1, 2; 19:20; Heb. 13:12).

Then, beyond the preceding, note that these religious leaders — the ones who were aware of Christ's identity — knew that He had been talking about them:

"And when the chief priests and Pharisees had heard his parables, they perceived [Gk., *gnosis,* 'knew'] that he spake of them" (v. 45).

Israel's religious leaders extended a treatment to the Son in complete keeping with two things:

1) *Their previous treatment of the prophets.*
2) *Their knowledge of the Son's identity.*

Those recognizing the Heir, casting Him out of the vineyard, and slaying Him in that day were not about to let Another come in and take from them that which had been committed to their trust (v. 33), even if this other person was the very Heir Himself (v. 38). They wanted to keep things completely in their own possession, under their own control.

But all of this — the rejection of the prophets, followed by the rejection of the Son, along with the ill-treatment accorded to them in the process — would not occur apart from *grave consequences.* And these consequences would be visited not only upon *the generation of Jews present when Christ was upon earth the first time but upon succeeding generations of Jews, extending all the way to the time of Christ's return.*

Israel's rejection of Christ brought matters to *an apex.* And following His rejection, Christ made an announcement to Israel's religious leaders concerning *the grave consequences about to follow.* After pronouncing "woe" after "woe" upon these religious leaders because of that which they had done (Matt. 23:13-33), He announced that "all the righteous blood shed upon the earth," extending all the way back to Abel, would come upon "this generation" (vv. 34-36) — an all-inclusive statement relative *to Israel and shed blood,* which, as will be shown, would come upon not only the generation

then present but continue throughout all succeeding generations as well, lasting until Christ returned once again to the house of Israel.

> (Christ, making this announcement, referenced two violent deaths in Biblical history — Abel [the first person slain] and Zacharias [slain over 3,000 years later, in the ninth century B.C.]. Israel's guilt in connection with shed blood though was not limited to the period between Abel and Zacharias. Rather, Christ's statement would have to be looked upon as *all-inclusive, covering the entire period of man's existence on the earth, extending from Abel to Christ* [*cf.* Luke 13:33].
>
> "All the righteous blood shed upon the earth" would cover 4,000 years of human history and extend from the blood of Abel to the blood of the One Whom Israel was about to slay.
>
> And the only logical place to begin was exactly where Christ began, with *Abel.* The actions of Cain slaying Abel 4,000 years earlier formed a type of that which Israel was about to do in the antitype, forming a beginning to that which Israel, in one respect, was about to bring to *an apex.*)

And because of all this, with matters being brought to *an apex,* Christ reached all the way back to Abel when declaring Israel's guilt. There had been a rejection of God speaking through the prophets. Then the entire matter was climaxed by a rejection of God speaking in these last days "by ['in' (in the person of)] his Son," which was an inseparable rejection of the Son Himself, very God of very God (with Israel's leadership *knowing Who they were rejecting*). And Israel's guilt relative *to death and shed blood,* following rejection, is seen throughout this 4,000-year period, from Abel to the appearance and rejection of Israel's Messiah.

Cain slaying Abel had formed a type (one brother slaying the other brother), pointing to that which Israel was about to do (one brother slaying the other Brother). And Christ began at the point of this original type when announcing Israel's guilt and uncleanness. "All the righteous blood shed upon the earth," beginning with Abel, would be laid to the account of *this generation of Jews.* Fulfilling the type in Genesis chapter four, Israel's cup of iniquity *had become full, necessitating judgment* (*cf.* Gen. 15:14-16; Num. 14:22, 23, 37ff).

Then, if this still wasn't enough, the uncleanness of that generation of Jews would be passed on to succeeding generations (*cf.* Matt. 27:24, 25; Acts 3:25). Succeeding generations of Jews would bear *the same guilt.* They would be *guilty of blood, though they would not have shed that blood themselves.*

The generation of Jews present when Christ came the first time had not rejected or slain the prophets who appeared centuries earlier, but they were reckoned *just as guilty as those who had done these things;* and the generation of Jews present today, which neither rejected nor killed the prophets or Christ, is, as well, reckoned *just as guilty as any past generation of Jews that did do these things.*

If guilt after this fashion — resulting in successive generations being just as guilty as preceding generations — were not true, Scripture could not look upon Israel as *presently unclean through contact with the dead body of her Messiah.* But the nation's present uncleanness in this respect is a documented, Scriptural fact, dealt with in a specific manner in Scripture.

According to the clear teaching of Scripture, *Israel is presently unclean because of something which occurred two millenniums ago.* Then there is the matter of *prior guilt and uncleanness through the shed blood of the prophets, et al.* And Israel will remain unclean until the end of Man's Day, until the end of six days, until the seventh day (*cf.* Gen. 4:8-15; Num. 19:11, 12).

A generation of Jews completely separate from any of the generations committing these acts will one day have to stand in Christ's presence and acknowledge that which was done when all of these acts were climaxed centuries earlier, *bearing the guilt themselves* (*cf.* Gen. 44:12-45:4; Zech. 12:10).

The passage of time and the passage of generations CHANGE NOTHING in this respect.

(A question of the preceding nature is often raised today, which few seem to know how to handle from a Scriptural perspective: "Who was responsible for Christ's death?" The question though is answered in Exodus chapters eleven and twelve in no uncertain terms.

In these two chapters, God gave the paschal lamb to Israel, and only Israel was in possession of and could slay this lamb.

In that foreshadowed by the type, Christ was the Paschal Lamb; and, exactly as in the type, only Israel was in possession of and could slay the Lamb [Christ came to Israel and presented Himself to the nation (Matt. 15:24; John 1:11)]. And, beyond that, beginning with the type in Genesis chapter four, Scripture clearly attributes this act to Israel [*cf.* Matt. 23:37-39; 27:25; Luke 13:33; Acts 2:23, 36; 3:17; 4:10; 5:28-30; 7:52].

Seeking to absolve Israel of this act — something very evident within and without Christendom today — is man's way, within his finite thinking, of seeking to distance himself from that which he sees as anti-Semitism [seeing the Jewish people as the ones responsible for Christ's death]. But, in reality, exactly the opposite is true. Seeking to absolve and remove Israel from any connection with Christ's death is *one of the most heinous, anti-Semitic acts ever perpetrated against the Jewish people.*

If Israel could be absolved of and removed from the position which Scripture plainly attributes to the nation, that of Christ's death, note what would have to be the result. Such thinking, if carried to its logical conclusion, would *do away with God's provided means of salvation for anyone, Jew or Gentile.* And, in that respect, such thinking would not only be *anti-Semitic but anti-God and anti-human-race, for God's entire redemptive plan would be voided and mankind [Jew and Gentile alike] would have no Saviour.*

And the Biblical reasoning for that is very simple. Apart from Israel slaying the Paschal Lamb in 33 A.D., there can be no salvation for unsaved humanity [John 4:24], for, again, *only Israel* could slay the Lamb. And, to slay this particular Lamb, God's Son [after God, through Israel, had provided the Lamb (*cf.* Gen. 22:8)], *is the central reason God called the nation into existence. All other reasons for Israel's existence rest upon and are dependent on this fact.*

And, instead of being anti-Semitic, seeing Israel as the slayer is one of *the most pro-Semitic acts in existence.* And the reasoning for this is very simple as well. *Through this act, Israel has provided man with a Saviour; apart from this act, man would not have a Saviour* [*cf.* Numbers chapter thirty-five (*ref.* the author's book, THE TIME OF THE END, Appendix II, "The Death of the High Priest,")].)

Where death and shed blood enter into the picture in relation to Israel — whether befalling the nation (as with Abel et al.), or a direct involvement of the nation (as with Christ and the preced-

ing prophets) — *national sins are involved, of which any succeeding generation of Jews finds itself guilty.* Each succeeding generation — forming the nation which, in past time, committed these acts — bears the guilt and uncleanness of their forefathers.

In short, this translates into *one thing.* The generation of Jews present on earth today is *just as guilty of the blood of Christ and the prophets preceding His appearance as any past generation of Jews. All are part of a nation which is unclean through contact with the dead body of their Messiah.*

It is an inherited guilt and uncleanness, as that resulting from Adam's transgression is inherited by man removed 6,000 years from Adam. And just as surely as the passage of time and the passage of generations do not remove Adam's transgression, so with transgression in relation to the Jewish people.

When Christ came the first time, the Jews of that day did not find themselves removed from the actions, guilt, and uncleanness of their ancestors; nor do the Jews of today find themselves removed.

Each succeeding generation of Jews over the past 2,000 years has borne *exactly the same guilt, exactly the same uncleanness.* And this guilt, this uncleanness, will not be removed *until Israel is brought to that place where the Jewish people will acknowledge their guilt and say,*

> "Blessed is he that cometh in the name of the Lord" (Matt. 23:39b).

And when a person would look for the cause of Jewish suffering down through the years — from the brickyards of Egypt during the time of the Pharaohs to the death camps in Europe during the years of the Third Reich, or that which is about to befall the nation during the coming Tribulation, when the future Assyrian controls governmental affairs on the earth — that person need look no farther than *one thing* in Israeli history. That person need look no farther than *the nation's rejection of God's Word and the treatment extended to those who carried this Word, concluding with the nation's rejection and slaying of the very Son of God Himself, the Word made flesh* (*cf.* Lev. 26:14ff; Deut. 28:15ff; Matt. 23:37, 38; John 1:1, 2, 14).

The communication of God's Word to His people in the preceding respect — which Israel rejected, resulting in dire consequences — is where Hebrews chapter one begins, though from another

frame of reference. The One Whom Israel's religious leaders cast out of the vineyard and slew, in a climactic act of rejection, was not only the One through Whom God had spoken "in these last days," but the One Whom God had "appointed heir of all things," the One "by ['through'] whom also he made the worlds ['the ages']" (v. 2b).

God could only have "made the ages" in the respect stated in this verse through supernaturally designing and arranging the ages in complete accordance with the pre-planned activity of His Son within the framework of these ages. The framework of the ages and all things occurring within these ages was foreknown and pre-determined beforehand, even that which occurred when God sent His Son to His vineyard the first time. *Nothing occurs apart from God's sovereign control of all things.*

Hebrews 11:3 takes one back to the same time spoken of in the opening section of the book. It takes one back to that time when the ages were placed in an orderly arrangement through the Word of God. That would be to say, God spoke, and the ages came into existence after a supernaturally designed fashion (*cf.* Gen. 1:3ff). And *all things* within the framework of these ages have come, are coming, and will come to pass in complete accordance with the Divinely ordained design and arrangement of these things.

God performs *all His works in a completely perfect order and design. Nothing occurs in the universe which God governs apart from a Divinely ordained plan and a Divinely ordained design within that plan.*

Placed in an Orderly Arrangement

Order and structure are not only seen in God's arrangement of the ages but these are things seen as well in that which reveals this order and structure. These are things seen in the Word itself, which God gave to man in order to make known His plans and purposes. And these are things which *could only be expected* to exist in the Word, for the Word, as the structure of the ages, is of the same Divine origin.

The Word begins this way, the Word continues this way, and the Word ends this way. A Divine order, structure, and design are

seen throughout. And this would have to be the case, for imperfection could not emanate from One wherein only perfection exists.

"Holy men of God" penned God's Word "as they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21), this Word is "God-breathed" (II Tim. 3:16, NIV), and *perfection exists in all areas of the Word, from beginning to end.*

Thus, the whole of Scripture forms a revelation which is *totally, completely unique* among writings in man's possession. It is of Divine origin, and it reveals to man the numerous things which God would have man know about that which is also of Divine origin — God's plans and purposes pertaining to His Son, man, angels, the earth, and the universe at large. A Divinely ordered structure of the ages, wherein God's plans and purposes are worked out, is revealed by that which itself incorporates the very same order, structure, and design. *All is of Divine origin.*

The Word begins with God's creation of the heavens and the earth — an entire universe in which sin did not exist, with the earth singled out from among all that existed in the universe (Gen. 1:1). The Word then continues with the entrance of sin into that part of God's perfect creation which had been singled out. And the Word from that point continues with a recorded sequence of events forming the remainder of God's revelation to man — the ruin and subsequent restoration of the heavens and the earth (that part of the heavens which had been ruined, the heavens directly associated with the ruined earth), man's creation, God's revealed plans and purposes pertaining to man, man's fall, man's redemption, and sin ultimately being done away with (Gen. 1:2ff). Then the Word concludes with the creation of a new heavens and a new earth, in which sin will no longer exist (Rev. 21:1ff).

That's the overall structure. Then, within this overall structure, following the entrance of sin into one province in God's universe, God set aside 7,000 years of time. And He set this time aside to not only do away with sin but to also bring into existence an entity created in His Own image and after His likeness, an entity which would ultimately have a part in His government of the universe.

Scripture begins with the briefest of all possible statements concerning the creation of the heavens and the earth. Then

Scripture continues with the briefest of all possible statements concerning the ruin of this creation, because of the entrance of sin (Gen. 1:1, 2a; *cf.* Isa. 14:12-17; Ezek. 28:14-19). And it is only at this point, within the scope of the 7,000 years of time which God has set aside to bring an end to sin, that detail concerning God's revealed plans and purposes begins to unfold in Scripture.

God used six days to restore the material creation — both the heavens and the earth. Then, at the end of His restorative work, God created man to take the sceptre and rule the restored domain. And, on the seventh day God rested from all His work (Gen. 1:2b-2:3).

This is the way Scripture opens, and this forms a foundational pattern upon which the remainder of Scripture rests. And immediately following this foundational pattern being set, things begin to unfold in Scripture which relate to time and events previously seen in the foundational pattern. The remainder of Scripture, in this respect, simply forms commentary on the foundational pattern.

Sin is seen making its entrance once again. And sin is seen making its entrance through an act of the one originally introducing sin. Satan, deceiving Eve, brought about man's fall; and this placed man in a position where he was no longer qualified to take the sceptre which Satan held (Gen. 3:1ff).

As in the previous introduction of sin by Satan, so in the introduction of sin by man — *ruin* was once again the result. And the inevitable result of the reappearance of sin, as the first appearance of sin, had to do with two things:

1) The one committing the sin.

2) The domain over which this individual had been created to rule.

Man found himself in a ruined state, no longer in a position to take the sceptre (as Satan had previously found himself, no longer in a position to continue holding the sceptre); and the material creation was brought into a ruined state once again as well, though not the same type ruin previously seen following Satan's sin (*cf.* Gen. 1:2a; 3:17-19). Rather, the material creation, though ruined, was left in a habitable condition. The earth, unlike

the ruined state to which God had reduced the material creation following Satan's sin, could still sustain life.

Then, in keeping with the earth being left in this habitable condition, allowing man to continue his existence on the earth, God did something not seen at all following Satan's sin. God provided *a means of redemption* for the one who had fallen, for He had far-reaching plans for the individual created in His Own image and after His likeness. And beyond that point in Scripture, the whole of God's revelation concerns itself with the restoration of that which had been ruined through sin.

At the very beginning of His Word, God established a pattern concerning how He restores a ruined creation. The pattern was established perfect in the beginning; and once God had established this pattern, *no change could ever occur.* Any subsequent ruined creation would have to be restored *in exact accordance with the previously established pattern.*

There could be *no variance whatsoever.* And when a subsequent ruined creation did appear — when man, created in God's image and after His likeness, fell — he had to be restored *in exact accordance* with this established pattern. The Spirit of God had to move, God had to speak, and light had to come into existence in order to effect a beginning point in man's restoration (seen in events of day one in the pattern [Gen. 1:2b-5]).

Then there had to be a continued work (seen in events beginning on day two in the pattern [Gen. 1:6ff]), carrying man through that depicted by the entire six days in which God had previously worked. Only then could man enter into a seventh day rest, set forth in the original pattern (Gen. 1:1-2:3).

And that is *exactly* what the remainder of Scripture has to do with. The remainder of Scripture has to do with God taking six days — 6,000 years (II Peter 1:15-18; 3:1-8) — to effect a restoration of ruined man (a subsequent ruined creation, with the ruined material creation being restored for man at the end of six days as well), with a day of rest (lasting 1,000 years) following the six days of work (6,000 years of work).

The Sabbath was given to Israel as a "sign," to keep this thought ever before the Jewish people; attention was called to

God's previous work in the opening two chapters of Genesis (*cf.* Ex. 20:9-11; 31:13-17; Heb. 4:4-9); and the Israelites, working six days and resting the seventh, were to understand from the sign of the Sabbath the various things involved in God's present work and future rest — things pertaining to man's restoration (along with the restoration of the material creation as well), looking ahead to that day when *man would ultimately hold the sceptre.*

The preceding is why God is seen in Scripture having an affinity for *numbers* to reveal His plans and purposes to man. God used numbers to establish matters surrounding all His works at the beginning. And God uses numbers throughout His Word to relate back to and expand upon that which He previously established.

God can be seen using numbers different places in types and signs as he deals with the Jewish people in both the Old and New Testaments. God speaks of *time* in connection with a coming seventh day, which will occur after six days (dating back to the first man, the first Adam), or after two days (dating back to the second Man, the last Adam). God, through this means, is simply providing commentary on the foundational framework which He set forth at the beginning of His Word (*e.g.,* Ex. 19:11; Num. 19:11, 12; Esther 5:1; Hosea 6:2; Matt. 17:1; John 1:29, 35, 43; 2:1; 11:6, 7).

The preceding forms the Divinely ordained structure one finds throughout Scripture as a whole. There is nothing in Scripture which leaves a person at the mercy of man's interpretation and understanding. God provides data, commentary, on any part of His Word elsewhere in His Word; and this is all given in a Divinely designed and arranged structure.

(For additional information on the preceding, refer to the author's book, THE STUDY OF SCRIPTURE, Chapters II-IV. Also, relative to *signs* in connection with *numbers,* refer to the author's book, SIGNS IN JOHN'S GOSPEL.)

By Faith, By Sight

Christians must understand that God has communicated His Word to His people, with a view to His people coming into an understanding of this Word and acting accordingly. And this, in

turn, is with a view to that which lies out ahead.

Hebrews 11:3, which begins by alluding back to the way in which the book opens — *the ages placed in an orderly arrangement by the Word of God* (1:2) —clearly states that this can be understood *only one way.* The arrangement of the ages after this fashion can be understood only "by faith," *by believing that which God has stated about the matter.*

Then the verse goes on to deal with that which can be seen by both *sight (apart from the Word)* and *faith (through the Word).* The latter has to do with *God's orderly structure of the ages* (from the first part of the verse), and the former has to do with *disorder which entered* (resulting from sin).

Thus, the latter part of this verse has to do with two realms, one associated with *sight*, the other associated with *faith.*

1) The first realm (within the structure of the verse as it is usually translated into English) has to do with *the natural,* with that seen *apart from faith.*

2) The second realm has to do with *the spiritual,* with that which can be seen *only by faith.*

And this part of the verse is all-inclusive. It covers not only the present disorder of things in the world (a disorder entering into God's previous orderly structure of the ages in the first part of the verse) but the future order as well (when order has been restored), an order which is about to be brought into existence by the One Whom God has "appointed heir of all things."

As previously seen in the introduction to this book, Hebrews 11:3 is one of the most difficult verses in the Greek New Testament to properly translate into English. And about the only way in which this can be satisfactorily accomplished is to add explanatory statements different places in the text:

> "By means of faith we understand that the ages were placed in an orderly arrangement by the Word of God; with respect to that [the ages being placed in an orderly arrangement by the Word of God], the things seen to have come into existence [the disorder which has come into existence, which one sees in the world all around us], not out of

things appearing [*i.e.,* this disorder did not emanate out of that appearing 'by faith'; this disorder is not part of that, did not have its origin out of that, which can be seen 'by faith']."

Or, note Kenneth Wuest's translation from his "Word Studies in the Greek New Testament" (bracketed words are the author's):

"By means of faith we perceive that the worlds [ages] were framed by God's word, and it follows, therefore, that that which we see [by sight] did not come into being out of that which is visible [by faith]."

1) That Visible Apart from Faith

The things which can be seen all around us, apart from faith, have to do with *the chaotic disorder* existing in the world, resulting from man's sin in Eden. Man is in a ruined state, the material creation is in a ruined state, and Satan continues to hold the sceptre.

That which exists in this respect, though foreknown by God in the beginning when the ages were arranged around the preplanned activity of the Son within the framework of these ages, *is not part of God's orderly structure.* Rather, it has to do with the disorder which entered. But God, before He has His Son bring order out of disorder, will use things occurring even during this present time of disorder to bring to pass that which was decreed in the beginning.

It was during this time of disorder that Israel, the wife of Jehovah, was brought into existence. And it is during this time of disorder that the Son's wife is to also be brought into existence — by means of a present work of the Spirit. Both the wife of Jehovah and the wife of the Son, brought into existence during the present time of chaos and disorder, will figure prominently in the governmental structure of the earth during the Messianic Era, when man realizes the purpose for his creation in the beginning.

A principle set forth in Gen. 1:26-28 — "let them [the man and the woman, whom God had created] have dominion" — cannot be violated. Man occupying the position for which he was created — ruling the earth in Satan's stead — *cannot rule alone. He must have a wife to rule with him.* This principle, relative to the government of the earth, is set forth at this point in Scripture;

and the principle *can never change. The man and the woman must rule together.*

This is the reason that God *had to have a wife within the Old Testament theocracy*, and this is the reason that the Son *will have to acquire a wife in order to rule in the theocracy about to be established.* Israel's position as the wife of Jehovah formed a major part of the nation's calling in time past; and the Spirit is presently in the world calling out a bride for God's Son, fulfilling the type set forth in Genesis chapter twenty-four.

Apart from both — the existence of the wife of Jehovah (Israel converted and restored), and the existence of the wife of the Son (the present work of the Spirit realized) — there can be no future theocracy on this earth.

And moving out into the eternal ages, a rule of the universe will emanate from "the throne of God and of the Lamb" in the New Jerusalem on the new earth. And, with this rule following the Messianic Era being of a universal nature, the principle set forth in Gen. 1:26-28, requiring a husband-wife relationship within regal activity, might not carry over into a universal rule. This principle has to do with man in relation to the government of the earth, not the universe, even though this universal government will emanate from "the throne of God and of the Lamb" on the new earth.

Though disorder presently exists in one province in God's ordered universe, God is using events and circumstances surrounding this disorder to bring His Own predetermined plans and purposes to pass. It is all with a view *to order being restored* in this one province (which God's Son, with His wife, will take 1,000 years to accomplish), followed by that which God predetermined at the beginning relative to activity in the ages beyond the Messianic Era — man's rule extending out into other provinces in the universe.

2) That Visible Only by Faith

The preceding cannot be seen and understood by the natural man. He can see only the chaos, not that which Scripture reveals will ultimately result when order has once again been restored.

Sin resulted in the chaos, and God cannot countenance sin. Sin, when it appears, has to be dealt with. That was true in history when sin appeared, it is true during the present time as sin continues to be manifested, and it will remain true until sin has been done away with at a future time.

This fact forms the entire basis for the whole of that seen throughout Scripture — God's actions following Satan's sin (Satan disqualified to hold the sceptre, his kingdom reduced to a ruin), and God's actions following man's sin (a ruin once again, requiring redemption if man is to one day take the sceptre, with redemption necessitating death and shed blood). And the sole and complete reason for the Son's past work at Calvary and His present work in the heavenly sanctuary are seen in the latter.

In the coming Messianic Era when God's Son (with His co-heirs, with His wife) takes 1,000 years to bring order out of disorder, the matter of sin, producing ruin and death, will be the issue. Order must be restored; only then will sin and death be done away with.

These are the things which God has revealed to the one created in His Own image, after His likeness. And *only through faith, only through believing God,* can man know and understand these things.

Section I

Chapters 3-11

Abel, Enoch, Noah, Abraham

3

A More Excellent Sacrifice

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

The fourth of the five major warnings in the Book of Hebrews is brought to a close in chapter ten. Then, immediately following this fourth warning, attention is called to that dealt with different ways in each of the preceding four warnings — *faith to the saving of the soul* (10:35-39). And this, in turn, is with a view to introducing an entire chapter on the subject of *faith,* as it pertains to *the saving of the soul* (11:1ff).

Chapter eleven forms an apex in the book prior to the fifth and last warning (ch. 12). That which emanates out of faith to the saving of the soul — out of believing God to the saving of the soul — is given first (v. 1), preceding the final warning.

It was through *this means* that Old Testament saints "obtained a good report ['were attested' (*God, because of their faith, bore witness concerning them*)]" (v. 2); and it is *through this same means* that Christians today can expect *God to view their faith in the same favorable manner.*

Through Faith

Prior to drawing from the experiences of numerous Old Testament saints, attention is called to two things — that which can be seen *by faith* (that which can be seen *through believing God's revelation of Himself, His plans, and His purposes*), and that which

can be seen in the surrounding world system, *by sight* (apart from believing God's revelation of Himself, His plans, and His purposes). And specific reference is made to the fact that the latter did not emanate out of the former. The latter entered because of sin and is not part of God's arrangement of the ages around the preplanned activity of His Son within the framework of these ages (Heb. 11:3; *cf.* Heb. 1:1, 2).

God, in His Word, has revealed the entire sequence of events pertaining to His plans and purposes — past, present, and future. And, in so doing, He has covered the entire spectrum. He has begun with the creation of the material universe (Gen. 1:1), continued with His intricate dealings pertaining to one province in the universe (the earth [Gen. 1:2a ff]), and terminated with a return to revelation pertaining to His dealings with the whole of the material universe once again (Rev. 22:1-6).

1) God's Universal Rule

Universal rule emanates from God's throne, located at a northernmost point in the universe (Isa. 14:13, ASV):

> "The Lord hath prepared ['established,' 'erected'] his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19).

And though such a rule has continued uninterrupted since the creation of the material universe, the entire scope of God's rule is actually dealt with very sparingly in Scripture. Rather, God, in His Word, limits His revelation almost exclusively to *His dealings with the earth*, not with that which exists throughout other parts of His kingdom.

Scripture though does provide a few brief glimpses into God's overall regal control of the universe. And these brief glimpses have undoubtedly been provided so man, seeing the overall picture, can place things in relation to God's dealings with the earth (the material creation, man, and angelic rulers) in its proper perspective.

But Scripture simply doesn't go beyond these few brief glimpses into God's dealings with the universe at large. God's revelation centers around His dealings with *one small part of His kingdom (the earth)*, and things occurring in other parts of His kingdom (the

universe at large) are deemed to be of little to no consequence insofar as this revelation is concerned.

Scripture, in this manner, begins with a reference to the entire kingdom (Gen. 1:1a); but revelation immediately shifts to *the earth alone* (Gen. 1:1b), with the ruin of the earth then briefly described (Gen. 1:2a).

Scripture though begins providing detail *only* when God begins restoring the ruined earth, with a view to the creation of man (Gen. 1:2b ff). And the whole of Scripture, from that point forward, concerns itself centrally with events pertaining to the earth, man, and angelic rulers — events occurring during seven successive millenniums.

Scripture simply doesn't deal at length with anything seen outside the scope of *events within this time-frame*. Whether the history of the earth preceding the earth's restoration and the creation of man, or that which lies beyond the Messianic Era, only enough has been revealed to allow man to relate events occurring during the seven millenniums to events either preceding or following these seven millenniums.

It is only following God's completion of a work pertaining to the earth that the entire scope of His rule — throughout "the heavens" seen in Gen. 1:1 — is brought to the forefront once again in Scripture. Rulership in that coming day will emanate from "the throne of God and of the Lamb" in the New Jerusalem, which will be located on the new earth (Rev. 22:1-5) — a throne from whence universal rule will go forth from that day forward.

God, at that time, will have completed His dealings with one province in His kingdom (the earth). Attention, as seen in Scripture, will then shift to His entire kingdom; and this is where Scripture is brought to a close.

But though Scripture presents God fixing His attention on one province in the kingdom in time past, He has never turned His attention away from His entire kingdom. God, in *His omnipotence and sovereign control over all things*, can center His full, undivided attention on a part of His kingdom and His entire kingdom *at the same time;* and He has governed the whole universe after an unchanging fashion since the beginning — *a fashion which will continue forever.*

2) Order, Disorder, Order Restored

Thus, Scripture provides only brief glimpses into God's creation of the earth, God placing a ruler over the earth, the fall of this ruler, and the resulting ruin of the earth (Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:14, 15). It was only when the earth began to be restored, with a view to the creation of man to rule the earth in the stead of the fallen provincial ruler, that God began to unfold, in intricate detail, the numerous things pertaining to His plans and purposes (Gen. 1:2b ff). And these plans and purposes were revealed to center around *man and the earth* rather than around Satan and the earth.

Then, following Satan bringing about man's fall (Gen. 3:1ff), God, in His Word, began to unfold numerous details pertaining to *redemption* (reflecting back on a previously established pattern in Gen. 1:2b-25). And redemption was with a view to man ultimately realizing the purpose for his creation — "let them [the man and woman together] have dominion" (Gen. 1:26).

And, because of man being unable to rule apart from the woman — establishing an unchangeable Biblical principle — Adam, following Satan deceiving the woman, was placed in a position where he had no choice but to also eat of the forbidden fruit. A part of Adam's very being (Eve [Gen. 2:21-23]) had eaten of this fruit, leaving Adam in no position to rule the earth, as God had originally commanded (Gen. 1:28).

Redemption necessitated Adam partaking of sin; or, in the antitype, redemption necessitated Christ being made sin (Gen. 3:1-6; II Cor. 5:21). Each (Adam, Christ) found the one who was to occupy the throne with Him in a fallen state; and each had to act on behalf of the one in this fallen state, for the one who had fallen was totally incapable of acting in this realm herself. Only through this means could Man — type or antitype, the first man (Adam), or the second Man (Christ) — one day hold the sceptre.

Though Adam's act resulted in his fall, the fall occurred *with a view to redemption.* And redemption was *with a view to Adam, as a complete being, ultimately realizing the purpose for his creation.*

When man sinned, *disorder* once again entered the whole of that associated with this one province in God's universe. And, as

following the sin of the earth's first provincial ruler, this resulted in two things:

1) The ruin of the one created to hold the sceptre (as ruin had previously befallen the one holding the sceptre [*cf.* Gen. 3:7; Ezek. 28:15, 16]).

2) The ruin of the domain once again (the material creation [*cf.* Gen. 1:2a; 3:17, 18]).

Hebrews 11:3, calling attention to *the disorder presently seen in the world,* clearly states that this disorder did not originate out of God's orderly arrangement of the ages in the beginning (*ref.* Chapter II in this book). This disorder is that which originally entered following Satan's sin and entered once again following man's sin.

And the disorder which entered this province following man's creation and fall is that which Christ and His co-heirs are going to deal with during the coming Messianic Era. Christ and His co-heirs are going to take 1,000 years, ruling the earth with a rod of iron, *to effect order out of disorder* (I Cor. 15:24-28).

The whole of Scripture, following man's fall, concerns itself with *God restoring that which had been ruined* — both man and the material creation. This would be brought to pass in order that God's purpose for bringing both (man and the material creation) into existence might be realized (*cf.* Gen. 1:26-28; Isa. 45:18); and this part of Scripture, covering the whole of Scripture, is brought to a close through God's universal rule being brought to the forefront, where it will then remain (Rev. 22:1-5).

3) Interpretation

Both the past order and the coming order can be clearly seen "by faith," by believing *that which God has revealed in His Word.* It is this whole overall thought, concluding with Heb. 11:3, which introduces a number of individuals from Old Testament history (vv. 4ff). Introducing each of these individuals, something specific is said relative to the experiences of each within the realm of *faith.* And faith in each instance, contextually, would have to relate to *the saving of the soul.*

This is the central message of the Book of Hebrews (or any other N.T. epistle), specific reference is made to the matter leading into chapter eleven, and this remains the central message in chapter twelve as the fifth and last warning in the book comes into view. Thus, Hebrews chapter eleven cannot be properly understood apart from viewing the chapter after this fashion — faith to the saving of the soul.

This though is not to say that secondary applications or teachings, separate from the primary interpretation (specifically dealing with the salvation or loss of the soul), cannot be in view. Secondary applications or teachings are always in place in the study of Scripture, though *never at the expense of the primary interpretation.* Scripture has been structured in a manner which will allow for spiritual lessons beyond the primary interpretation. And the eleventh chapter of Hebrews would form a good example of this very thing.

The list of individuals named begins with Abel and rapidly moves through 2,000 years of human history, briefly calling attention to certain events in the lives of four individuals whom the Spirit of God singled out from among all who had lived during this time — Abel, Enoch, Noah, and Abraham. And the record in the Book of Hebrews is very brief concerning that stated about each individual. Each is said to have acted "by faith," and their actions in this respect would be with a view centrally to one thing — *the saving of the soul.*

This, contextually, *must be recognized* as the way in which the actions of each is to be viewed insofar as the primary interpretation is concerned (10:35-11:2). But, as previously stated, there is room for secondary applications and teachings throughout.

For example, going back to the type dealing with Abel in Genesis chapter four, Abel bringing a blood sacrifice would, in one respect, reflect on the previous type in chapter three (Adam partaking of sin with a view to Eve's redemption, typifying Christ being made sin with a view to His bride's redemption; and this was followed by God slaying animals to provide "coats of skins" to clothe Adam and Eve [replacing the covering of Glory which had been lost in the fall], introducing death and shed blood).

However, associating the lambs which Abel slew in chapter

four with that which occurred in chapter three has nothing to do with the primary interpretation of this part of the type. The part of the type in chapter four which corresponds directly with the type set forth in chapter three is the account of Cain slaying Abel. But spiritual lessons relating to that previously seen in chapter three can still be drawn from the first part of the type in chapter four (Abel bringing lambs from the flock, offering blood sacrifices), even though that is not primarily what this part of the type deals with.

Then dispensational teachings can be derived through events surrounding the first four individuals named in Hebrews chapter eleven (something which can be seen in both the primary interpretation and in secondary applications).

Death and shed blood mark the point of beginning, as seen in Abel offering lambs from the flock. After these things are presented about Abel, contrasting Abel's offering with a parallel but different type offering by Cain, the Spirit of God moved forward seven generations and had the writer of this book next call attention to Enoch being removed from the earth alive. Then the Spirit of God moved forward three more generations to the account of Noah and his family passing safely through the Flood before singling out another individual. And, to complete the first part of the dispensational framework, the Spirit of God then moved forward ten more generations before He singled out the next individual — Abraham, the one whom God called out of Ur, with a view to an inheritance in another land.

Within this dispensational framework, events pertaining to *Abel* would relate to salvation by grace (though, in another respect within the dispensational framework, they could also relate to present and future aspects of salvation — the salvation of the soul); events pertaining to *Enoch* would relate to the saints removal into the heavens at the end of this dispensation; events pertaining to *Noah* would relate to Israel subsequently going through the Tribulation on earth; and events pertaining to *Abraham* would relate to that which lies beyond the Flood, beyond the Tribulation.

A new beginning is seen in Abraham. Abraham had been called out of one land to realize an inheritance in another land. He had been called out of Ur to realize an inheritance in Canaan.

And the type has two facets in the antitype (something often seen in types), pointing to both *Israel* and *the Church.* The type has to do with *Israel* being called out of the nations yet future, to realize an inheritance in another land, the land covenanted to Abraham, Isaac, and Jacob. And the type, as well, has to do with *Christians*, who have been called out of one land to realize an inheritance in another land, called out from the earth to realize an inheritance in a heavenly land.

Thus, Scripture, because of the way in which it has been structured, lends itself to teachings of the preceding nature. The primary interpretation *must always be recognized and held as primary, never secondary.* But, on the other hand, the invariable presence of secondary applications and teachings *must also be recognized.* And only an infinite, omniscient God, seeing the beginning from the end, along with all that lies between, could, through His Spirit, have moved men to put His Word together after this fashion.

Two Brothers, Two Offerings

The account of Cain and Abel in Genesis chapter four forms a type of Israel and Christ in the gospel accounts and the Book of Acts, along with the position which Israel has occupied throughout the present dispensation. And not only does this account form a type, but it forms *the first* of a number of corresponding types seen in the Old Testament (*e.g.,* Joseph and his brethren, or Moses and His brethren, forming types of Christ and Israel).

In this respect, Genesis chapter four forms *a prototype.* And, being set forth first, *unchangeable principles* relating to Israel and Christ are established at this point in Scripture.

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

Christ's appearance to Israel and that which occurred following His appearance, all the way down to modern times almost

2,000 years later, was foretold in intricate detail by Moses and the Prophets long before these things ever happened. And events pertaining to Christ's return at the end of the present dispensation have all been foretold after the same fashion as well.

Christ wasn't relating new revelation to the Jewish religious leaders when he gave the parable of the Householder and His vineyard shortly before His crucifixion (Matt. 21:33-39; *cf.* Isa. 5:1-7, 13). Rather, He was relating that which Moses and the Prophets had previously set forth centuries earlier, centuries preceding the events seen in the Book of Matthew (throughout the period extending from about 1,400 B.C. to about 400 B.C.). Christ was relating something which particularly the Jewish religious leaders should have known. *They should have known, from their own Scriptures, exactly what had happened, was happening, and was about to happen.*

1) In the Type — Cain, Abel

It is evident from the account in Genesis chapter four that God had laid down certain requirements relative to offerings at specified times, such as those later seen in the Mosaic Economy. And, it is also evident from the offering which each brother brought — from "the fruit of the ground" and "from the firstlings of his flock" — that these offerings had to do with *the first fruits*. Both brothers could only have known, from previous instructions which the Lord had given to either them or their parents, exactly what the Lord required of each at a set time — "at the end of the days" (v. 3; literal rendering from the Hebrew text).

The account pertaining to the offerings by both Cain and Abel reads,

> "…Abel was a keeper of the sheep, but Cain was a tiller of the ground.
>
> And in the process of time ['And at the end of the days'] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.
>
> And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:
>
> But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen. 4:2b-5).

Cain brought his offering first, then Abel. Abel's offering was regarded with favor, but not so with Cain's offering. The difference in the two offerings is seen in the first three words beginning Heb. 11:4 — "By faith Abel…" Abel acted *by faith,* but this is not said of Cain's actions at all. Cain could only have acted *apart from faith,* otherwise the Lord would have looked with favor upon his offering as well.

Abel, acting *by faith,* brought that which God required. Cain, on the other hand, acting *apart from faith,* did not bring that which God required. And, apart from faith, "it is impossible" to please God (Heb. 11:6). Thus, God *could not* have looked favorably upon Cain's offering, presented before the Lord apart from faith (apart from believing that which God had previously revealed concerning the offering of the first fruits, and acting accordingly).

The offering which each brother brought (Abel, from the flock; Cain, from the field) was *the correct type offering* for each. Abel was "a keeper of the sheep," and Cain was "a tiller of the ground" (Gen. 4:2). Thus, in an offering of the first fruits (*cf.* Deut. 26:1ff), each would be expected to bring forth from the increase which the Lord had provided.

The difference in the two offerings lay in the fact that Abel brought that which God required from the first fruits ("the firstlings") of his flock, but Cain failed to bring that which God required from the first fruits of his crops. The thought of Abel's offering being associated with *shed blood* (bringing "of the fat" would show that the animals had been slain) and Cain's offering not being associated with *shed blood* has nothing to do with the matter within the framework of the primary interpretation.

The word used in the Hebrew text for offering (vv. 3-5) is *minchah* (having to do with an offering where *blood* is not the issue), as opposed to the Hebrew word *zebach* (having to do with an offering where *blood* is the issue [*e.g.,* Gen. 31:54; 46:1]). Each brother was to bring of the increase from the means of his livelihood. These could only have been offerings of the first fruits, and shed blood (for salvation, or for the forgiveness of sins) was not in view.

(The Hebrew word *minchah* is used nine other times in the Book

of Genesis and is translated "present" each time [KJV; *e.g.*, 32:13, 18, 20, 21]. The word though is found numerous times elsewhere in the O.T., particularly in connection with the "meat ['meal'] offering," and is translated "offering" in almost all occurrences outside of Genesis [*e.g.*, Lev. 6:14, 15, 20, 21, 23].)

The Lord viewing one offering favorably and the other unfavorably set the stage for that which occurred next. Cain, seeing that the Lord had looked unfavorably upon his offering, "was very wroth, and his countenance fell [*i.e.*, he 'burned with anger, and looked down']" (Gen. 4:5b). But even when acting after this fashion, the Lord left the door open for Cain to repent and bring the required offering (vv. 6, 7), something which Cain did not do (vv. 8ff).

2) In the Antitype — Israel, Christ

Comparing John's statement relative to the actions of Cain in I John chapter three with Christ's statement relative to the actions of the Jews in John chapter eight, a marked parallel can be seen between the actions of Cain and the actions of Israel almost 4,000 years later. And eternal verities (eternal salvation, damnation) are no more the contextual issue in the latter than they are in the former.

> "I know that ye are Abraham's seed; but ye seek to kill me…
>
> Ye do the deeds of your father…
>
> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning…" (John 8:37a, 41a, 44a).
>
> "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12).

Christ, in John chapter eight, was not speaking to unregenerate Jews. He was speaking to "Jews which believed on him" (v. 31), Jews from a nation which continued to slay the paschal lamb year after year in accordance with the instructions previously given through Moses (*cf.* Mark 14:12). And it was *to these Jews* that Christ said, "Ye are of your father the devil…" (v. 44a).

Many Bible students find it difficult to reconcile how these Jews could believe on Christ on the one hand but be associated with Satan after the fashion seen in verse forty-four on the other. Some seek to resolve the issue by viewing those who had believed on Christ as a separate group from those associated with Satan after this fashion. In this respect, attention is called to two groups of Jews presented in the passage — those who had believed on Him, and those who hadn't believed on Him (v. 30).

However, doing something of this nature completely ignores that which is clearly stated in the text. From verse thirty-one forward, Christ specifically singled out and addressed only those who had believed on Him. *These are the ones* of whom Christ said, "Ye are of your father the devil…" (v. 44a).

In another respect though, this whole line of thinking is immaterial. Believing or not believing on Him in this passage had *nothing* to do with the eternal salvation of these Jews. Rather, their believing or not believing had to do with *the manner in which Christ had presented Himself to Israel and that which He was offering to Israel.*

Christ had not appeared to Israel and presented Himself to the Jewish people as the Paschal Lamb. Rather, He had appeared to Israel and presented Himself to the Jewish people as *their promised Deliverer, in relation to the proffered kingdom.* And Christ could not have done this apart from the Jewish people *already being saved.* The message pertaining to the kingdom — the central message seen in Christ's ministry — *is solely for the saved, never for the unsaved* (*ref.* the author's book, FROM ACTS TO THE EPISTLES, Chs. II-IV).

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

Unbelief exhibited by the nation had to do *solely* with the deliverance being offered by the nation's Messiah, deliverance as it pertained to the proffered kingdom, not an unbelief having to do with eternal salvation or damnation. The Jewish people rejected and crucified Christ as *King,* not as the Paschal Lamb, though in the process they did crucify the Lamb.

The Jewish people in John 8:31-44 were believing children of

Abraham who, even at this point in Christ's ministry, were among those who wanted to slay Christ (vv. 37, 40). They, in this respect, were doing the works of Satan rather than those of Abraham (vv. 39-41). And, it was in relation to works emanating from Satan (rather than works having to do with Abraham, Israel's calling, etc.) that these Jews were associated with Satan rather than with Abraham.

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

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

The works manifested by Cain in Genesis chapter four were performed apart from faith. They had not been performed in accordance with God's previous instructions (inferred from the passage). And, resultingly, they were said *to emanate out of Satan.*

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

> (In reality, only two realms exist — *by faith,* and *by sight; out of God,* and *out of Satan; brought forth from above,* and *brought forth from below in connection with this world [presently under Satan's control and sway].* There is no middle ground [*cf.* Matt. 12:30; Luke 11:23; Rom. 14:23; I John 5:4].)

3) Ultimate Action — Cain, Israel

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

The Lord also offered Israel another opportunity to do that which was required of the nation, with Messiah Himself present in the nation's midst. But Israel, during the time when the window of opportunity remained open, slew the nation's Brother. And the Jewish people, following even a subsequent opportunity (the reoffer of the kingdom, seen throughout the Book of Acts), were uprooted from their land and driven to the ends of the earth.

Cain, in the type, did bring an offering to the Lord. But it was not the offering which God required. Rather than acting *by faith,* Cain acted *out of the evil one.* Consequently, Cain's offering was rejected.

Israel, in the antitype, did bring something to offer unto the Lord. Israel brought forth the same thing in which Adam and Eve had sought to clothe themselves following the fall — *fig leaves.*

And, in reality, this was all Israel could have brought forth. Adam and Eve, through disobedience, forfeited their covering of Glory. And Israel, through disobedience, had also previously forfeited the Glory (Ezek. 10:4, 18; 11:22, 23). Now, Israel, as Cain, could only act *out of the evil one.*

Adam and Eve had tried to cover their nakedness with fig-leaf aprons (Gen. 3:7; *cf.* Ps. 104:2), which God completely rejected. And Israel, at Christ's first coming, can be seen in a similar fashion. There was no fruit — that which God required — but there were *leaves on the fig tree* which Christ cursed, representing Israel in this condition (Matt. 21:18, 19; *cf.* Joel 1:7).

The picture of *the fruitless fig tree, having leaves only,* in Matthew chapter twenty-one is a parallel picture to that seen in Genesis chapter three when fig leaves are first seen in Scripture. The scene depicts the Jewish people attempting to do exactly the same thing which Adam and Eve had sought to do — *cover their nakedness with fig leaves (in this case, cover the nation's fruitless condition, with the Glory no longer present in the camp of Israel).*

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

(For additional information on the preceding, refer to Chapter VIII, "The Fig Tree," in the author's book, PROPHECY ON MOUNT OLIVET.)

4

The Blood of Abel...

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

Abel, though having died millenniums ago, has continued to speak down through the years by means of the sacrifice which he offered to the Lord near the beginning of the human race. It was the sacrifice which God required, and God Himself has borne witness to this fact through the things which He has revealed in His Word concerning Abel.

Abel acted "by faith." *He acted in accordance with that which God had commanded. He acted in accordance with the revealed Word of God.*

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

There though are two aspects to the account of Abel's offering seen in Genesis chapter four. And both aspects are dealt with in the Book of Hebrews — the first in chapter eleven, and the second in chapter twelve.

Abel, in chapter eleven, brought an offering unto the Lord. Abel brought lambs from his flock; and these lambs had been slain (Gen. 4:4), allowing death and shed blood to be introduced into the type. But death and shed blood are not really central

features in the primary interpretation of this part of the type (though within secondary applications they could be). Rather, the primary interpretation revolves around *obedience to God's command concerning an offering of the first fruits.* Abel was to bring an offering of the first fruits ("the firstlings") from his flock, and Cain was to bring an offering of the first fruits from the field (*ref.* Chapter III in this book).

Then, in chapter twelve, the other aspect of Abel's offering is that which *is associated directly with death and shed blood* rather than with an offering of the first fruits. This part of the type though doesn't have to do with the lambs which Abel slew and presented to the Lord. Rather, this part of the type has to do with *Cain slaying Abel.* This part of the type has to do with *Abel himself as the offering* (*cf.* Gen. 4:8-10; Heb. 12:24).

Death and shed blood are seen in both parts of the type, but only in the latter part are these things associated with the primary interpretation. Only in the latter part are *Christ's death and shed blood* seen apart from secondary applications.

Rejection, Anger

Cain failed to bring that which God had required. As a consequence, his offering was rejected. This, in turn, resulted in *Cain becoming exceedingly angry and looking down.* Cain burned with anger (literal thought from the Hebrew text), and rather than looking toward the only One Who could help, Cain looked away. "His countenance fell" (*i.e.,* he turned his face down; he looked down, away from the Lord [Gen. 4:5]).

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

The Lord told Cain:

> "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and

['but'] thou shalt rule over him" (Gen. 4:7).

The Lord's statement to Cain left the way open for Cain to repent (change his mind) and do that which was required of him. But the Lord's statement, as well, related that which would befall Cain in the event he chose to continue in the same direction which he found himself taking at this time, refusing to do that which the Lord had previously commanded.

If Cain would do that which the Lord had previously commanded, he would be "accepted." But if Cain refused, continuing in the same direction which he had taken, only one thing awaited him — *the results of sin, the results of disobedience.* "Sin" lay *at the door.* That is, the results of his sin and refusal to repent *awaited him.* Sin, like a wild beast, *was crouching in the way in which he would go.* Cain would be *completely overcome by sin,* though in the end he would *ultimately triumph* (portending Cain's ultimate repentance).

That's what Gen. 4:7 has to do with. This verse has to do with Cain's actions and the results of his actions, typifying Israel's actions and the results of the nation's actions. And this verse carries matters *all the way to the end, referring to Cain's ultimate restoration, typifying Israel's ultimate restoration.*

Cain, because of disobedience, would suffer dire consequences. But the Lord moved all the way to the end and revealed that Cain would ultimately experience restoration, necessitating his ultimate repentance.

And *Israel*, in the antitype, would suffer dire consequences as well because of disobedience. But, as in the type, Israel would ultimately experience restoration, necessitating the nation's ultimate repentance.

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

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

And, in relation to *Israel* in the antitype, a large part of the whole of subsequent Scripture forms a commentary on this verse.

If individuals understood that which Scripture reveals about Israel, beginning with Genesis chapter four, there would be *far less confusion today* concerning things pertaining to Israel's past history, Israel's present status among the nations, and that which lies ahead for the Jewish people. This would alleviate much of the prevalent false teaching pertaining to Israel, particularly relative to the existing nation in the Middle East, that which is about to befall the Jewish people (centering around the present nation of Israel), and the ultimate end of the matter.

But, to present a more complete picture from the Genesis account first, note Cain's actions following his refusal to do that which the Lord had commanded (Gen. 4:5-7), which occurred before the Lord drove him out on the face of the earth (vv. 12ff). And Cain's actions lying between his refusal to do that which the Lord had commanded and his being driven out on the face of the earth had to do with his slaying Abel, his brother, along with his continued refusal to repent (vv. 8-11).

Death, Shed Blood

When Christ appeared to Israel with the offer of the kingdom of the heavens at His first coming, Israel's response could easily have been foreknown by the entire nation from that which had previously been revealed in the Old Testament Scriptures. The prophets, beginning with Moses, had foretold Israel's response — *rejection, climaxing with the crucifixion of the nation's Messiah, along with the nation's refusal to repent and the subsequent, consequential dispersion of the Jewish people among the nations.*

The beginning of the matter is seen in Genesis chapter four (in reality, the whole of the matter is set forth in this type, when v. 7 is viewed in a proper manner in relation to the overall type); and basic, unchangeable principles surrounding the entire sequence of events are set forth at this early point in Scripture. Later types add additional details to the foundational type (*e.g.,* Abraham offering his son in Gen. 22; Joseph appearing in his brethren's presence the

first time in Gen. 37; Moses appearing in his brethren's presence the first time in Ex. 2; or the slaying of the paschal lambs in Ex. 12), but the various things set forth in the foundational type can never change or be altered by anything set forth in subsequent types. Subsequent types can only add to and further clarify that which God originally set forth in the foundational type.

And the fundamental statement of all fundamental statements in this respect was set forth in the Lord's statement detailing the overall scope of the matter in the original type, in Gen. 4:7. This statement was set forth because of that which Cain had done; it had to do with God offering Cain another opportunity to do that which was required of him; and it had to do with Cain's future in the event that he refused to do that which God had commanded, taking matters all the way to the end when Cain would ultimately repent.

Israel, as Cain, had refused to do that which God had previously commanded. And when Messiah appeared, *the nation could only do that which Cain had previously done in the type.* The nation could only attempt to do away with the One acting in complete accordance with God's commandments. The Jewish people, because of their refusal to do that which God had required of them, *could only set their sights on slaying their Brother.*

And as the Jewish people sought to bring this to pass, their frame of mind was identical to that which Cain had exhibited in Genesis chapter four. Israel's religious leaders were angry to the point that, in the end, their only thoughts concerning Christ were *that He be put to death.* And, to bring this to pass, they went to the point of beseeching Pilate (who wanted to release Christ) that he release a murderer in Christ's stead, leaving Israel's Messiah, typified by Abel 4,000 years earlier, to be crucified (Matt. 27:15-26; John 19:12-16).

Israel's religious leaders, along with the masses whom they had misled — following "the way of Cain" (*cf.* I John 3:12; Jude 11) — were so intent on doing away with Christ at this point that they echoed a statement with far-reaching, negative ramifications, a statement which would affect not only that generation of Jews but all succeeding generations as well: "His blood be on us, and on our children" (Matt. 27:25); and the chief priests echoed

another statement at this time with equally far-reaching, negative ramifications: "We have no king but Caesar" (John 19:15).

The Jewish people had rejected their King and the proffered kingdom; and Israel's religious leaders, in a climactic statement, pledged allegiance to a pagan Gentile king ruling within Satan's realm of power and authority (*cf.* Luke 4:6; John 18:36, 37).

And not only had the Jewish people rejected their King, but they were adamantly intent on continuing in "the way of Cain" and slaying their Brother, slaying their King. *Death and shed blood,* as in Genesis chapter four, was about to become *the central issue.* The people were about *to become unclean through contact with the dead body of their Messiah*, a condition which would have to persist for two days, for 2,000 years, from the point of their becoming unclean (Num. 19:11ff).

To understand that which was happening at this time and that which was about to happen, the Jewish people could have gone back to the original type on the matter in Genesis chapter four and read the entire story. And, if they desired additional information, they could have gone to the numerous other types and prophecies bearing on the subject. It had all been previously laid out for them to read.

Their entire history — not only up to that point in time, but throughout all the years which lay ahead — had been prerecorded, in intricate detail. But they refused to avail themselves of that which God had provided.

The entire account forms a rather amazing sequence of events in this respect. When Christ came the first time, Israel acted in a capacity which had been foretold in type after type and by prophet after prophet. The whole of the matter had been prerecorded before the nation ever acted.

And the very nation which did all of these things in the antitype, continuing in disobedience today, is the very nation through whom the Spirit of God had previously given all of this material, foretelling that which the nation would do.

The very people committing these prerecorded acts were the very ones who had not only previously recorded all of this information but were the ones, as well, presently in possession of this

same information. And not only was this the case, but the Jewish religious leaders even *knew the identity of the One Whom they were about to slay* (*cf.* Matt. 21:38; John 3:2).

The Jewish people, as Cain, *knew exactly Who they were slaying.* And Cain's actions at this point were fulfilled completely and in minute detail in the antitype 4,000 years later.

But, there's still more to the story about *Cain* in Genesis chapter four, as there is still more to the story surrounding *Israel.* And this is what has been foretold in condensed form in Gen. 4:7, with detail provided in the verses which follow, along with the subsequent additional types and prophecies bearing on the subject.

A Fugitive and a Vagabond

The Lord's offer and promise to Cain in Gen. 4:7 does not close with Cain slaying Abel. Rather, this offer and this promise continue uninterrupted after Cain slew his brother, and they would continue uninterrupted throughout Cain's entire life. The Lord's offer and promise would have to continue after this fashion, else there could be no ultimate repentance and restoration as seen in that which the Lord had revealed to Cain.

And exactly the same thing is seen in the Lord's dealings with Israel in the antitype. Immediately following Israel slaying Christ there was a reoffer of the kingdom of the heavens to the nation which lasted for about twenty-nine years, covered in the Book of Acts, beginning in chapter two and ending in chapter twenty-eight. As the Lord had continued to deal with Cain in the type, He continued to deal with Israel in the antitype as well.

(Though Israel, in reality, couldn't repent — either in the original offer of the kingdom, or in the reoffer of the kingdom — nonetheless, bona fide offers were made in both instances.

In the original offer, the numerous types and prophecies had already previously revealed the course of action which Israel would take. For the nation to have repented at this time would have run counter to that which God had already revealed about the nation.

In the reoffer, the preceding would also hold true, though now something new was added. The Jewish people were now unclean

through contact with the dead body of their Messiah; and, according to that which God Himself had set forth in His Word, this uncleanness must last for two days, for 2,000 years. Israel could only be cleansed after two days, on the third day — after 2,000 years, on the third 1,000-year period [*cf.* Num. 19:11ff; Hosea 5:13-6:2].)

Then, even with the nation set aside while God calls out from the Gentiles "a people for his name" (Acts 15:14), God's offer concerning *repentance* still continues. It would have to continue, for it is set forth in an unchangeable fashion in the original type in Genesis chapter four.

The day is coming when the Spirit of God will complete His search for the bride and will remove the bride, in complete accordance with that seen in Genesis chapter twenty-four. Then God will resume His dealings with Israel, with a view to the nation's repentance and restoration, in accordance with that seen in Genesis chapters four and twenty-five (Cain ultimately being restored [ch. 4]; and Abraham again taking a wife [ch. 25], following the procurement of a bride for his son [ch. 24]).

1) Israel During the Present Dispensation

During the continuing period of disobedience and refusal to repent, Israel in the type in Genesis chapter four is pictured as "a fugitive and a vagabond," as the nation, like Cain, has been driven from her land out upon the face of the earth (v. 14). The thought behind "a fugitive and a vagabond ['a vagrant and a wanderer,' NASB; 'a restless wanderer,' NIV]" has to do with one who strays about without a home. The picture, through actions which God took with Cain in the type, is that of Israel removed from her homeland, driven out among the nations, but never finding a home among the nations. Rather, the Jewish people (as Cain) would be ever wandering and straying about among all the Gentile nations in which the Lord had driven them.

And further, the Jewish people driven out among the nations would not find friends among these nations. They would not find the Gentiles welcoming them with open arms. Instead, they would find the opposite. They would find *enmity* exhibited by the

nations. They would experience *rejection, hostility, etc.* This, as well, is set forth in the type in Genesis chapter four.

Cain, when driven out, feared for his very life; but his life was to be spared, with a view to his ultimate restoration. And, through the entire process of hatred exhibited toward Cain and the Lord sparing his life, *sevenfold vengeance* was decreed upon anyone who might seek to slay Cain during his time of wandering and straying about in a strange land. This would be to say that God's complete judgment ("seven," showing the completeness of that in view, which is *judgment*) would fall upon anyone attempting to slay Cain during this time (vv. 13-15).

And so it is with Israel. It must be, for the antitype must follow the type in exact detail.

The Jewish people, driven out among the nations and in strange lands, *will never be able to find permanent resting places.* The Jewish people can only do that which Cain could do, no more. They can only wander and stray about in the strange lands to which they have been driven.

And the Jewish people in these strange lands, on the one hand, because of the Gentile nations' attitude toward them, have reason to fear for their very existence (*e.g.,* that which happened to the Jewish people in Europe during WWII; and that which is about to happen to the Jewish people, both in the land of Israel and worldwide [Matt. 24:15-22; Luke 21:20-24]). All of this results from Israel's disobedience and the nation ultimately slaying her Brother, foreshadowed by Cain's disobedience and Cain ultimately slaying his brother.

But Israel, like Cain, has a promise concerning not only supernatural protection but God's complete judgment befalling any Gentile or Gentile nation which would seek to raise their hand against the Jewish people.

(The Gentile nations, particularly in the Middle East, should take careful note of this today. The epitaph on the tombstones of nations throughout the past 4,000 years [nations occupying their place in history because of Israel (Deut 32:8; Acts 17:26, 27)], from a Biblical perspective, can be worded in a very simple manner: *"Fallen because of their negative attitude toward and ill-treatment of Israel"* [Gen. 4:15; 12:1-3].)

Again, the reason and basis for all of this are set forth in the foundational type in Genesis chapter four (vv. 5, 8-15). But also, again, within this foundational type, God's offer and promise concerning the whole of the matter are set forth as well (v. 7). And this offer and this promise are completely in line with that stated in Leviticus chapter twenty-six and Deuteronomy chapter twenty-eight (whole chapters given over to that which would result from either Israel's obedience or disobedience) or anyplace else in Scripture where the matter is dealt with. *Blessings* follow obedience, and *curses* follow disobedience. The whole of the matter is stated in terms that simple in Scripture.

Thus, *blessings* would follow Israel's obedience, and *curses* would follow Israel's disobedience. And, relative to Israel, God would deal with the Gentiles after a similar fashion. With Israel scattered among the nations because of disobedience, *blessings* would come upon those Gentiles who befriended Israel, and *curses* would come upon those Gentiles who took an opposite approach and sought, on the other hand, to harm the Jewish people (Gen. 12:1-3; Joel 3:1-8).

These are *unchangeable principles set forth in Scripture which must be carried out in exact and complete accordance with the manner in which they have been set forth.* Not "one jot or one tittle [smallest letter in the Hebrew alphabet (yod), or parts of letters which distinguish them from other letters]" can fail of fulfillment (Matt. 5:18).

2) A Nation in the Middle East

A major issue among many Bible teachers and students today has to do with the existence of an Israeli nation in the Middle East. And it can only be correct to see this as a major issue, for Biblical prophecy pertaining to the fulfillment of Daniel's Seventieth Week necessitates an existing nation in the Middle East preceding the beginning of the Week.

But, in many instances, the present existence of an Israeli nation in the Middle East has been made to be something which it isn't at all. In many instances, this present existing nation has been associated with a fulfillment of God's promises in the Old Testament concerning a regathering of the Jewish people from among all the Gentile nations where He has scattered them.

Sections of Scripture such as Deut. 30:3-5; Jer. 30:3, 18; Ezek. 34:11ff; 36:24ff; 37:1ff; 39:25ff; Amos 9:14 are cited, and it is stated that God is presently regathering His people and restoring the land to a fruitful condition in accordance with His promises (*e.g.,* Deut. 30:9; Ezek. 36:29, 30; Amos 9:13).

However, *this is not what Scripture teaches at all.* The present nation of Israel is *not* in existence as a fulfillment of God's promises to restore His people; nor does the present productivity of parts of the land of Israel have *anything* to do with God's corresponding promise to restore the land as well.

The Jewish people, *because of disobedience,* have been removed from their land, with the land left desolate; and these same people have been scattered among the Gentile nations of the earth. And Israel's *disobedience* was climaxed almost two millenniums ago by the Jewish people *slaying their Messiah.*

Israel is *the Slayer,* removed from her land and scattered among the nations. And, because Israel is the Slayer, Israel *cannot return* to her land until two points in time:

1) Until *after* two days (2000 years), on the third day (the third 1,000-year period [Num. 19:11ff]).

2) Until *after* the death of the High Priest (the termination of Christ's present high priestly ministry in the antitype [Num. 35:15-28]).

There can be no healing for either the people or the land *until this future time.*

(Refer to Appendixes I, II, "The Intractable Middle East Problem" and "The Death of the High Priest" in the author's book, THE TIME OF THE END.)

Further, Israel cannot be restored to the land *until* the nation is brought to the place of *repentance.* Israel must *first* be dealt with concerning that which resulted in the nation's dispersion among the nations. This fact is plainly set forth in connection with prophecies pertaining to the Lord regathering and restoring His people (*e.g.,* Deut. 30:1, 2; Isa. 1:16-20; *cf.* Isa. 1:2ff).

Further, Israel being brought to the place of repentance, according to Scripture, will not occur *until the latter part of the coming Tribulation, during the latter part of Daniel's Seventieth Week.* This time of trouble which will befall the Jewish people — "the time of Jacob's trouble" (Jer. 30:7) — results from Israel's disobedience and the necessity of bringing the Jewish people to the place of repentance.

This will be a time of unparalleled trouble, designed by God to bring the Jewish people to the end of themselves. During this time they will be brought into such *dire straits* that they will have no place to turn other than to the Lord (Ex. 3:1-10). *Only then will the nation repent; and only following repentance will the nation be restored, with the land being healed.*

Further, Israel *cannot return* until the nation's Messiah returns at the end of the Tribulation. According to the sequence set forth in the seven Jewish festivals in Leviticus chapter twenty-three, the Jewish people must look upon their Messiah (with the nation being saved, fulfilling the Passover, the first festival) before the nation can be regathered (fulfilling the feast of Trumpets, the fifth festival).

> (Note that Israel has slain the Lamb, but has yet to apply the blood. The Lamb was slain at Christ's first coming; Israel though will not apply the blood until Christ's second coming. Only then will the first festival in Leviticus chapter twenty-three be completely fulfilled. And these seven festivals must be fulfilled in a sequential order.)

Further, Old Testament saints are to be raised from the dead and be restored to the land along with the living at this time. Both the dead (resurrected) and those living at that time will return to the land *together* (Ex. 13:19). The resurrection of Old Testament saints is set forth in the third of the seven festivals in Leviticus chapter twenty-three — the feast of First Fruits. And this will be fulfilled following the fulfillment of the Passover but prior to the fulfillment of the feast of Trumpets.

Israel possesses a promise which God gave to Solomon almost three thousand years ago concerning repentance, the nation's healing, and the land being healed:

> "If my people [the Jewish people], which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

And exactly the same thing is seen in a promise given through Moses almost five hundred years preceding the promise given through Solomon:

> "If they [the Jewish people] shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
>
> And that I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
>
> Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:40-42).

Israel can return to the land, with both the nation and the land being healed, *only following the nation's repentance.* And the nation's repentance is placed in Scripture at a time near the end of the Tribulation, in connection with Christ's return.

The present existing nation in the Middle East is there *in unrepentance and unbelief, before the time.* And most of the unrepentant Jewish people are still scattered among the Gentile nations, with the Old Testament saints still in their graves.

Nothing about the present remnant returning to the land and forming the existing nation in the Middle East has *anything* to do with the fulfillment of Old Testament prophecies pertaining to Israel's restoration; nor does a reclamation of parts of the land have *anything* to do with Old Testament prophecies pertaining to the land being healed.

The remnant of Jews presently in the land is *a remnant from the Slayer,* which has gone back *before the time.* And not only are the Jewish people *still unclean* through contact with the dead body of their Messiah (the two days are not yet complete), but a remnant from this unclean nation has gone back *prior to the time*

Christ completes His high priestly ministry. And, according to the type in Numbers chapter thirty-five, *the Slayer cannot return in this manner prior to the time Christ completes His present ministry in the heavenly sanctuary* (Num. 35:28).

The present remnant in the land — *a part of the Slayer, returning before it is time to return* — leaves this remnant open *to great danger.* In actuality, it leaves the Jewish people forming this remnant open *to experiencing exactly the same thing of which the entire nation is guilty.* It leaves them open *to being seen as the Slayer and being slain* (Num. 35:26, 27). And this is *exactly* what is about to happen to the present existing nation of Israel in the Middle East.

Antichrist is about to appear and make a seven-year covenant "with many" in Israel. And after three and one-half years, he will break his covenant, march into Jerusalem with his armies, and seek to wipe this nation from the face of the earth.

The rebuilt temple will be desecrated and destroyed, Jerusalem will be destroyed, and the Jews who are either not killed or do not escape to a place which the Lord will have prepared in the wilderness will be sold as slaves throughout the Gentile world. The present existing nation will be completely destroyed, *slain* as it were (*cf.* Dan. 9:26, 27; Joel 3:1-8; Matt. 24:15-22; Luke 21:20-24; II Thess. 2:3, 4; Rev. 12:5ff).

During the latter half of the Tribulation, an Israeli nation, as we know it today, will not exist in the Middle East. Conditions will not only have become similar to those seen in Europe during WWII (Jewish persecution under the Third Reich, prior to the existence of the nation in the Middle East), but they will have become far, far worse.

It will be during this time — days which, unless shortened, no flesh would be saved (Matt. 24:22) — that the Jewish people will be brought to the end of themselves, to a place where they will have no recourse other than to call upon the God of their fathers. Only then will God hear, remember His covenants and promises surrounding Israel, and send His Son back to deliver His people.

Only then — not before — will events pertaining to Israel's healing, the restoration of the nation, and the healing of the land occur.

(For additional information on the preceding, refer to the author's book, THE TIME OF THE END.)

5

Translated into Heaven

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God (Heb. 11:5).

Hebrews 11:5 refers to events seen in Gen. 5:21-24. Enoch, along with the few brief experiences enumerated about him, is introduced in a genealogy extending from Adam to Noah. Enoch, within this genealogy, is seen seven generations removed from Adam; and the genealogy terminates with Noah, ten generations removed from Adam.

Calling attention to events occurring during the time covered by this genealogy, Scripture, following the genealogy, continues with three things:

1) That which began to occur very early in the human race and reached an apex during Noah's day (the cohabitation of "the sons of God [angels in Satan's kingdom]" with "the daughters of men [female offspring from Adam's lineage]" (6:1-4).

2) God's attitude toward and action concerning the matter (6:5-7).

3) Events pertaining to God's action (bringing the Flood to pass), which occurred in the six hundredth year of Noah's life (chs. 6b-8 [1,656 years following the creation of Adam]).

(For additional information on that which occurred in Gen. 6:1-4, refer to Chapter V, "In Those Days…Also After That," in the author's book, JUDE.)

The Spirit of God, moving an individual emanating from the loins of Noah through Shem to pen the Book of Hebrews, drew from the experiences of three individuals in this genealogy — *Abel* (the second from Adam), *Enoch* (the seventh from Adam), and *Noah* (the tenth from Adam). Through this means, the eleventh chapter of Hebrews would not only form commentary on the salvation of the soul, continuing from preceding chapters (*ref.* Chapter I in this book), but a dispensational framework of events could be set forth as well.

Within this dispensational framework of events, Enoch is seen being removed from the earth (translated) between two points in time — between Abel's offering near the beginning of the human race, and the Flood during Noah's day. He was removed *following* Abel's offering but *preceding* the Flood.

The sequence of events seen within this dispensational framework points to a removal from the earth of those who have appropriated the blood of the one typified by Abel (something seen more specifically in Cain slaying Abel rather than in the slaying of the lambs which Abel brought); and this removal will occur preceding a coming time of trouble affecting the whole world, typified by the Flood during Noah's day.

The One Whom "Abel" typified is *Christ*. Both were slain by their brothers, with the blood of Abel crying out to the Lord from the ground, but *the blood of Christ* speaking "better things than that of Abel" (*cf.* Gen. 4:10; Heb. 12:24).

The one whom "Enoch" typified can only be *Christians* during the present dispensation, those having appropriated the blood; and "the Flood" during Noah's day can only point to *the coming Tribulation* (Matt. 24:37-39; Luke 17:26, 27).

That is the dispensational scheme of the matter, as set forth in both Gen. 4-8 and Heb. 11:4-7. And within this dispensational scheme, the account of Enoch forms a foundational type pertaining to the future removal of Christians from the earth. Subsequent types provide additional information, remaining in complete agreement with the original type. Then, the existence of these types necessitates an antitype which would be in complete agreement with all of the types.

The preceding is simply the manner in which Scripture has been structured. Though the experiences of individuals throughout Old Testament history form the basis for numerous spiritual lessons, God's revelation of Himself, His plans, and His purposes in this part of Scripture goes far deeper. God, throughout Old Testament history, has interwoven all the various types (as seen in Abel, Enoch, and Noah), which have corresponding antitypes. And through this means, dispensational teachings can often be derived from the types.

The types have been given to shed light upon and help explain the antitypes. This is the way in which God has seen fit to structure His Word in order to make known His plans and purposes to man. And if man would come into a correct understanding of God's revealed plans and purposes, it can be done *only one way:*

> *Man must study God's Word after the fashion in which it has been given and structured. Nothing short of this will suffice.*

The coming removal of the Church from the earth is a vastly misunderstood subject today, both as to the time when it will occur and exactly who will be removed when it does occur. And the reason for this misunderstanding can be traced back to *one central issue:*

> *The typical structure of Scripture has been ignored, resulting in the multiplicity of interpretations and erroneous thoughts which man has come up with concerning that future event commonly called, "the rapture."*

And because this has been done, one could only expect the multiplicity of thought presently seen throughout Christendom relative to the rapture, resulting in confusion. Error is rampant in this realm because *man has not begun where God began and has not compared Scripture with Scripture after the same manner in which God structured His Word.* The whole of the matter can be stated in terms that simple.

> (The preceding would be true relative to any realm of Biblical study. Ignoring the types [where God began and how God structured His Word] has always been to the detriment of those not availing themselves of this vast wealth of information which God has provided to shed light upon and help explain the antitype.

Biblical teachings pertaining to salvation by grace through faith would form a good example of the preceding. The multiplicity of answers to the question, "What must I do to be saved?," can be traced back to one thing. They can be traced back to individuals failing to avail themselves of the foundational and explanatory material provided in the types.

Refer to the author's book, SALVATION BY GRACE THROUGH FAITH, where most of the first chapter has been devoted to viewing the matter from the perspective of the Old Testament types. To view the matter of salvation by grace through faith in a completely correct manner, one must begin where God began and view the matter after the fashion in which God set it forth in a foundational respect. Had man done this, the multiplicity of existing ways in which man views the matter would not exist.)

The Old Testament Types

Three main Old Testament types dealing with the rapture can be found in the opening book of Scripture, the Book of Genesis. The first is seen in the experiences of *Enoch* (ch. 5), the second in the experiences of *Lot and his family* (ch. 19), and the third in the experiences of *Rebekah* (ch. 24). And each of these three types presents different facets of the same picture, together forming an Old Testament composite word picture of the rapture.

1) Enoch

Enoch, as previously stated, is seen being removed from the earth between two points in time:

1) Following a blood sacrifice.
2) Preceding the Flood.

This points to those whom Enoch typifies (Christians, those having appropriated the blood) being removed from the earth at a time following that which Abel's death typifies (Christ's death) but preceding that which the Flood typifies (the coming Tribulation).

Thus, both the participants and the timing of the rapture are introduced in the foundational type:

1) The rapture, according to this type, must have to do with *those of the present dispensation* (with Christians).

2) It cannot pertain to any other than the ones who have appropriated the blood of the Person dying in the antitype of Abel's death.

3) And it has to occur *preceding that time typified by the Flood during Noah's day* (*i.e.,* it has to occur before the Tribulation, before the time God resumes His national dealings with Israel).

Then, subsequent types reveal other things about this event (*e.g.,* the inclusion or noninclusion of all Christians, etc.).

Some individuals, using only that seen in this foundational type in Gen. 4-8 or Heb. 11:4-7, attempt to teach a selective removal of Christians in the rapture. A teaching of this nature is derived through viewing Enoch's removal from the earth as being conditioned upon his faithfulness. Using the type after this fashion forms a beginning point which individuals often use to teach that only faithful Christians will be removed at the time of the rapture (the faithful among the dead in Christ being raised and removed with the faithful who are alive at that time).

This though is an improper way to view the type. There is a dispensational scheme of events seen through that set forth in both Gen. 4-8 and Heb. 11:4-7, but the central teaching surrounding "faith" is not part of this dispensational scheme. Rather, the central teaching surrounding "faith," contextually, has to do with *the salvation of the soul* (Heb. 10:35ff). And to bring "faith" from this central teaching over into this dispensational structure and attempt to teach a selective removal of Christians on this basis is clearly incorrect.

Note what viewing matters after this fashion would do to the next type in the light of the antitype — Noah and his family going through the Flood, typifying Israel going through the coming Tribulation. This would necessitate Israel, in the antitype, exercising faith prior to the Tribulation and being delivered by acting in accordance with that faith (as Noah exercised faith prior to the Flood and was delivered by acting in accordance with his faith).

But exercising faith after this fashion will not be true of Israel either preceding or during the Tribulation. Israel will not exercise faith until *after Christ returns at the end of the Tribulation,* following the Jewish people looking upon the One Whom they pierced.

Then, viewing the matter from another perspective, subsequent types clearly reveal that all Christians (faithful and unfaithful alike) will be removed at the time of the rapture. If the foundational type shows a selective rapture of faithful Christians alone, so must any subsequent type which deals with this aspect of the rapture. And the antitype, dealing with this same aspect of the rapture, must show a selective rapture as well.

But, when one turns to Scripture alone, a selective rapture of Christians is not seen to be the case at all. Something other than a selective rapture of the faithful is clearly seen in subsequent types. And the antitype must deal with the matter after the same fashion as it is dealt with in the types, which it does.

The foundational type in Genesis chapter five deals centrally with *the participants and the timing* of the rapture (*Christians,* and *a pretribulational event*). It has *nothing* to do with a selective or nonselective rapture.

Not everything is dealt with in any one type. Subsequent types deal with this matter, along with the antitype.

2) Lot and His Family

Lot, his wife, and his two virgin daughters were removed from Sodom prior to the destruction of the cities of the plain. And the manner in which the Old and New Testaments handle this event leaves no room to question that which is in view from a typical standpoint.

The destruction of the cities of the plain can point only to the coming destruction of this present world system, and the removal of Lot and part of his family — as the matter relates to Christians — can only point to a removal of Christians from this world system (from the earth) prior to this destruction (a destruction occurring during and immediately following the Tribulation).

This account forms a subsequent type of that previously seen in Gen. 5-8, and the account is dealt with in the New Testament

in a parallel manner. The destruction of the cities of the plain during Lot's day is dealt with in the New Testament alongside the destruction produced by the Flood during Noah's day, introducing a parallel type. Both destructions in the two types point to the same destruction in the antitype.

> "And as it was in the days of Noah…
>
> Likewise also as it was in the days of Lot…
>
> Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26a, 28a, 30).

Then Christ — relating the accounts of these two destructions occurring in history, which point to the same destruction in prophecy — sounded two main warnings. And the warnings were directed to two groups of people — to *Israel*, and to *the Church* (about to be brought into existence).

The account pertaining to Noah and the Flood was given first (v. 26). And, accordingly, Christ sounded the warning to Israel in connection with this type first (v. 31). Noah and the Flood are in view, not Enoch and his removal from the earth; and the matter has to do with those typified by Noah going through the Flood — Israel going through the Tribulation.

The same statement, comprising the warning, is later seen within a more lengthy warning which Christ provided in the Olivet Discourse. Christ, in this discourse, warned the Jewish people to flee for their lives when they see a particular man (Antichrist) do certain things during this coming time of destruction (Matt. 24:15ff).

Immediately following the warning which had to do with the days of Noah, Christ sounded a warning which had to do with the days of Lot (v. 28). Rather than dealing with individuals going through a time of destruction, the days of Lot had to do with individuals removed prior to this destruction. And the warning which Christ sounded was in connection with Lot's wife and the salvation or loss of one's soul.

> "Remember Lot's wife.
>
> Whosoever shall seek to save his life ['soul'] shall lose it; and whosoever shall lose his life ['soul'] shall preserve it" (vv. 32, 33).

Lot's wife, along with her husband and two virgin daughters, was delivered from Sodom. And, *though delivered from Sodom, she lost her soul.* She looked back toward Sodom rather than out ahead toward the mountain to which Lot had been told to flee (Gen. 19:17, 26; Luke 9:62).

Lot, in similar fashion, *failed to realize the salvation of his soul as well.* Lot is contrasted with Abraham; and though Lot later found himself on the mountain to which he had been told to flee, his portion on the mount was diametrically opposed to that of Abraham. ("A mountain" in Scripture symbolizes *a kingdom* [*cf.* Isa. 2:2-4; Ezek. 28:14, 15; Dan. 2:35, 44, 45; Matt. 16:28-17:5].)

Lot found himself dwelling on the mountain, but in a cave on the mountain, in *a place separated from the Lord* (Gen. 19:30; *cf.* Matt. 22:10-14). Abraham, on the other hand, found himself also dwelling in the high country, but *standing before the Lord* — a place where, unlike Lot, he had been both dwelling and standing for quite some time (Gen. 19:27; *cf.* Gen. 18:22).

The account of Lot and certain members of his family being delivered from Sodom adds additional information to the type pertaining to Enoch in Genesis chapter five. This second type makes it quite clear that the faithfulness or unfaithfulness of Christians and the consequent salvation or loss of the soul have nothing to do with the rapture itself. These are issues which will come into view *following* the rapture, as seen in God's dealings with both Lot's wife and Lot *following their deliverance from Sodom.* These are issues having to do with *the judgment seat following the rapture*, not issues having to do with the rapture.

3) Rebekah

Then there is a subsequent type which deals with the matter from a different perspective yet, building upon that revealed in the previous types and providing additional information. And this type is found in Genesis chapter twenty-four.

This chapter relates the story of Abraham sending his eldest servant into Mesopotamia to procure a bride for his son, Isaac. This chapter is the fourth of five consecutive chapters in Genesis (chs. 21-25) which form one overall type consisting of numerous

individual types. And within the complete typology seen in these chapters, God has set forth exactly the same thing seen in previous chapters (chs. 4-8) — a dispensational framework of events pertaining to Christ, Israel, and the Church.

Throughout these chapters, "Abraham" is seen as a type of *God the Father,* "Isaac" a type of *God the Son,* and "Sarah" (Abraham's wife) a type of *Israel* (the wife of Jehovah). "Abraham's servant" sent into Mesopotamia in chapter twenty-four is seen as a type of *the Holy Spirit* sent into the world; and "Keturah" in chapter twenty-five (who Abraham married following events in ch. 24) is also, as Sarah (in ch. 23), seen as a type of *Israel,* though within another frame of reference than Sarah.

Typology after the preceding fashion becomes evident as one works his way through these chapters.

Isaac's birth in chapter twenty-one was via supernatural means, typifying Christ's subsequent birth through the same supernatural means.

The offering of Isaac by his father in a designated place in the land of Moriah in chapter twenty-two typifies the subsequent offering of Christ by His Father in a designated place in the same land.

Abraham's wife, Sarah, dying in chapter twenty-three (following the offering of the son) typifies God's wife, Israel, subsequently being set aside (following the offering of the Son). And Israel, as Sarah, is looked upon during this time as being in the place of death (Jonah 1:17ff; John 11:6ff).

Next in the dispensational structure and overall type are events in chapter twenty-four, where the search for and procurement of the bride is seen prior to Abraham's remarriage in the following chapter. Chapter twenty-four details the work of the Spirit in the world today, searching for the bride, following Israel being set aside (ch. 23). And this search will be completed before the time God resumes His dealings with and restores Israel (ch. 25).

In the past, Israel, as Sarah, was barren (Gen. 16:1, 2). And because of Sarah's barrenness (depicted by fig leaves only on the tree in the gospel accounts, no fruit [Matt. 21:18, 19]), Isaac's birth required God's supernatural intervention.

But when Israel is one day restored, typified by Abraham's

remarriage, his marrying Keturah in chapter twenty-five, conditions will be reversed. Keturah bore Abraham six sons (Gen. 25:1, 2). Keturah was very fruitful, as Israel will be during that coming day following the nation's restoration, which will include God once again taking Israel as His wife, a remarriage.

It is between these two dispensational points (Israel being set aside [ch. 23] and Israel being restored [ch. 25]) that God procures a bride in the antitype for His Son, Jesus. And as Abraham sent his eldest servant into Mesopotamia to search for and procure his son's bride, God has sent the Holy Spirit into the world to search for and procure His Son's bride.

Thus, within the dispensational structure of the things seen throughout Genesis chapters twenty-one through twenty-five, there can be no question concerning that which is involved in the typology of chapter twenty-four. This chapter has to do with the mission of the Spirit in the world during the present dispensation.

The servant arrived in Mesopotamia with "ten camels" laden with his master's goods. "Ten" is the number of *ordinal completion, showing all of the master's goods* (Gen. 24:10), and the master had given all these goods to his son (Gen. 24:36; 25:5). The servant was to show the prospective bride, from Abraham's family, *all the glories which the father had given to his son.* Then the invitation to become the wife of Abraham's son was to be extended (Gen. 24:3, 4, 53, 57, 58).

This points to that which is occurring during the present dispensation. The Spirit is in the world showing those from God's family (Christians) *all the glories which the Father has given to His Son* (John 16:13-15). And He is doing this *through opening the Word to their understanding, revealing these things to them. Then, as in the type, the invitation is extended to Christians to become the wife of God's Son.*

Rebekah, in the type, said that *she would go* (Gen. 24:57, 58). And once the purpose for the servant's mission had been accomplished, he removed Rebekah from Mesopotamia (Gen. 24:59ff).

In the antitype, exactly the same thing is occurring and will occur. Christians during the present time must respond in the same positive manner as seen in Rebekah's response. Then, once

the purpose for the Spirit's mission has been accomplished, He will remove the bride from the world.

And the manner in which Isaac's bride was removed, along with that which followed, forms the pattern for the manner in which Christ's bride will be removed, along with that which will follow. Abraham's servant removed the bride on camels, and the bride was accompanied by damsels. *All of them together rode on the camels, and they all went forth together to meet Isaac.*

Though the number of the camels at the time of the departure is not stated, the inference would clearly point to *ten camels.* The servant entered the land with "ten camels" to search for the bride, and the reference to camels upon his departure with the bride would clearly point to the same *ten camels.*

Rebekah and her damsels leaving on the camels shows *ordinal completion* once again. *All went forth to meet Isaac,* but *only Rebekah* was later presented to Isaac as the bride for whom the servant had previously searched and sought out.

Rebekah was the one seen *putting on her veil* when she and the damsels accompanying her came into the son's presence, which can only typify *the wedding garment* to be worn by Christ's bride when Christians find themselves in the Son's presence.

As *they all went forth* to meet Isaac in the type, so will *they all go forth* to meet Christ in the antitype. And, as *a distinction* was made between Rebekah and the damsels accompanying her in the type, so will it be in the antitype.

Rebekah was the one who had responded *positively* to the servant's mission in Mesopotamia; and she was the one who, following her removal from Mesopotamia, was *separated* from the other damsels and presented to Isaac as his bride.

In like manner, those Christians forming Christ's bride will be the ones who respond *positively* to the Spirit's mission in the world; and they will be the ones who, following their removal from the earth, will be *separated* from other Christians and presented to Christ as His bride.

(Note that "the wedding garment" has nothing to do with the imputed righteousness of Christ, possessed by every Christian. Rather,

"the wedding garment" has to do with *the righteous acts of the saints*, and it is *the bride who makes herself ready* in this respect [Rev. 19:7, 8].

For additional information on this subject, refer to the author's book, RUTH; or refer to Chapter XXX, "The Marriage Supper of the Lamb," in the author's book, THE TIME OF THE END.

Also, for additional information pertaining to the overall scope of teachings seen in Genesis chapters twenty-one through twenty-five, refer to the author's book, SEARCH FOR THE BRIDE.)

The New Testament Antitype

There are really not that many verses in Scripture (O.T. or N.T.) which pertain to the rapture per se. Scripture, dealing with Christians, centers around two main areas:

1) With issues pertaining to faithfulness or unfaithfulness during the present time, preceding the rapture.
2) With issues pertaining to the results of one's faithfulness or unfaithfulness, following the rapture.

Scripture provides a great deal of information in both realms. Scripture deals at length with events both preceding and following the rapture. But, from a comparative standpoint, Scripture does not present that much information concerning the rapture itself.

The rapture though, as has been demonstrated, is dealt with in several of the types. And the existence of the types demands the existence of an antitype. An individual could really go to only two places in the New Testament to properly view the rapture in connection with the events set forth in the three Old Testament types under consideration — I Thess. 4:13-5:10 and Rev. 1:10-4:11 (though the rapture can be seen in a few other passages [*e.g.,* John 14:1-3; I Cor. 15:51-57], details surrounding the events seen in the types are not presented in these passages).

Each of these two sections provides information peculiar to the passage, but only one provides the complete sequence seen through comparing the types — Rev. 1:10-4:11. I Thessalonians 4:13-5:10 provides everything except a reference to the Tribulation. And since this is provided in the context of Rev. 1:10-4:11

(chs. 5ff), this section of Scripture will be used to show the antitype, with reference back to the section in I Thess. 4:13-5:10.

It is sometimes stated that there is no place in Scripture which shows the sequence of events having to do with all Christians being removed preceding the Tribulation. But that's not true at all. This is seen in the Old Testament types, and this is also seen in the New Testament antitype as well.

Again, the only possible way to properly deal with the rapture from the standpoint of Scripture is to call attention to the matter *after the fashion in which God has set it forth. One simply calls attention to the types and the antitype, leaving the matter to rest upon the foundation of Scripture itself.*

1) Christians in the Lord's Day

John, in the Book of Revelation, was taken to the Isle of Patmos and then transported into the Lord's Day (or the Day of the Lord [1:10; 4:1, 2]). Then, *in the Lord's Day, at a future time in the Lord's Day into which John was transported*, he was told to record that which he was allowed to see (1:19). And that which John was allowed to see dealt first with events pertaining to *the Church in Christ's presence in heaven at the end of the dispensation* (1:10-4:11), then with events pertaining to *Israel and the nations on earth during and immediately following the succeeding Tribulation* (5:1-19:6).

> (*The Lord's Day* has always existed, but not on earth. *Man's Day* presently exists on earth, which will continue until the end of the Tribulation. Then, *Man's Day will end, and the Lord's Day will begin on earth.*)

Thus, the Lord's Day follows Man's Day *on earth*, whether for the Church or for Israel and the nations. Once Man's Day has been allowed to run its course, the Lord's Day will begin *on earth.*

The Lord's Day though will begin at least seven years earlier for the Church than it will for Israel and the nations, *but not on earth.* Christians removed from the earth preceding the seven-year Tribulation will no longer be living in Man's Day. "Man's Day" has to do with *man upon the earth during an allotted 6,000 years of time* (with the foundation upon which the whole of the matter rests seen in the six and seven days of Gen. 1:1-2:3).

Christians, at the time of the rapture, will be removed from Man's Day and transported into the Lord's Day. That's what is seen through John being transported not only into the Lord's Day but into a future time in that day in Rev. 1:10 and seeing seven Churches in Christ's presence, in heaven.

This is also what is seen in I Thess. 5:2ff, following the removal of the Church into the heavens (4:13-18). A removal of the Church into that future day, which, when it occurs, will then be *present time* (the same time into which John was transported 2,000 years ago). And this day will overtake many Christians "as a thief," though this will not be true for other Christians (5:2-9).

Christians in the Lord's Day, in connection with either *faithfulness* or *unfaithfulness,* resulting in either *salvation* or *wrath* (having to do with the salvation or loss of the soul, not with eternal verities), is the subject at hand in I Thess. 5:1-9, continuing from the previous chapter. And this is the same subject set forth in the opening chapter of the Book of Revelation (in conjunction with that revealed in chs. 2, 3), though seen from a different perspective.

(The actual rapture of the Church itself, if shown in Rev. 1-4, would have to be seen in *John's experience* [removed from earth into heaven, into the Lord's Day in 1:10, with the same event repeated in Rev. 4:1, 2]. If, on the other hand, the rapture of the Church is not seen in John's experience in these opening chapters of the book, then the rapture itself is not dealt with in these chapters.

The rapture though, if not dealt with per se in these chapters [as in the Christian section of the Olivet Discourse, or in the Book of Ruth], would have had to occur at the time of or preceding John's experience, for John saw the complete Church in Christ's presence [with Christ appearing as Judge], at the end of the dispensation, in heaven, in the Lord's Day. Thus, relative to *the timing of the rapture*, whether or not the rapture can be seen in *John's experience* would be immaterial. The rapture is plainly shown in a companion passage [I Thess. 4:13-17], preceding the same mention of Christians in the Lord's Day as seen in Rev. 1:10-20 [*cf.* I Thess. 5:2-4].

[The preceding has been worded in the manner seen because of the vast numbers of Christians who attempt to teach a selective rapture of Christians, refusing to see John being removed into

the Lord's Day as a reference to the rapture, demonstrating, from continuing Scripture, the folly of that which they then attempt to go on and teach. The truth of the matter is that John's removal into the Lord's Day in chapter one, repeated again in chapter four, in the light of not only the text and context but related Scripture, *can only be a reference to the rapture.*

For additional information on this subject, refer to Chapters IV, V, both titled "In the Lord's Day," in the author's book, THE TIME OF THE END].)

2) Christians in Christ's Presence

Thus, as clearly stated in the opening chapter of the Book of Revelation, this book begins with Christians in Christ's presence at a future time, in the Lord's Day. And two things are seen in this chapter relative to Christians in that future day:

1) All Christians will be present, together, at the same time and place.

2) All Christians will appear before Christ at this time to be judged.

The complete Church is seen in Christ's presence at this time, shown by the number "seven" — shown by all seven Churches from chapters two and three appearing in Christ's presence at this time (1:12, 13, 20).

"Seven" is one of several numbers used in Scripture to show *completeness.* It is used more specifically to show *the completeness of that which is in view.* In this case, the Church is in view, with "seven Churches" showing *the complete Church* (all Christians, faithful and unfaithful alike).

Not only is the Church in Ephesus seen in Christ's presence (the Church which left its first love), but the Church in Laodicea is seen there as well (comprised of "lukewarm" Christians, described as "wretched, and miserable, and poor, and blind, and naked [lacking the wedding garment]," of whom Christ said, "I will spue thee out of my mouth" [3:16, 17]).

Or, perhaps it would be better to draw the contrast between the Philadelphian and Laodicean Churches. *All Christians* repre-

sented by both will be there, along with *all Christians* represented by the other five Churches. *All Christians* — shown by the seven Churches seen together in Christ's presence — will be there, *awaiting judgment*.

A separation of Christians on the basis of faithfulness occurs *in Christ's presence alone, at the judgment seat*. Scripture knows *nothing* of a separation of this nature occurring at the time of the rapture.

And all Christians will appear in Christ's presence to be judged in this manner *preceding* the search for One worthy to break the seals of the seven sealed scroll (ch. 5). Only when these seals begin to be broken will the judgments of the Tribulation begin (ch. 6).

Everything about the description of Christ in Rev. 1:13-16 depicts *a Judge,* not *a* Priest. The Church will no longer be on earth. The Church will have been removed from Man's Day into the Lord's Day. And Christ's high priestly ministry on behalf of the Church throughout the dispensation will, consequently, have ended.

Following the removal of the Church and the termination of Christ's high priestly ministry, Christ will then judge those for whom He ministered throughout the dispensation, which will have preceded.

Thus, the antitype, in complete accord with the types, presents the rapture as both *all-inclusive* and *pretribulational. All Christians will be removed together, at the same time; and this will occur preceding the Tribulation.*

This is simply what Scripture has to say about the matter, viewing the types and then going to the antitype. What man may have to say is of no moment whatsoever. SCRIPTURE ALONE contains the correct, necessary information to properly address the issue at hand.

And that is where the matter MUST be left.

6

The Biblical Structure

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God (Heb. 11:5).

There are two places in Scripture which provide a history of Christendom throughout the dispensation. One was given during the earthly ministry of Christ, preceding the existence of the Church; and the other was given following Christ's return to heaven, after the Church had been brought into existence.

In the first four parables of Matthew chapter thirteen, a history of Christendom is given as it relates *to the Word of the Kingdom.* And in Revelation chapters two and three, a history of Christendom is given as it relates *to works, and to overcoming.*

Both accounts, in actuality, deal with the same thing. *The Word of the Kingdom* in Matthew chapter thirteen is simply a name for that which is seen as the heart of the message in Revelation chapters two and three (*works emanating out of faithfulness, with a view to overcoming and occupying a position with Christ in the coming kingdom*).

These are the only two places in Scripture where an overall history of Christendom throughout the dispensation is presented. Both center around exactly the same subject — *that which God, not man, deems of primary import; the way God desires that Church history be presented.* And anyone who would properly understand existing conditions in Christendom today, solely from a Biblical

perspective, can do so *only one way* — through understanding that which has been revealed in these two accounts of Church history in Scripture.

Relative to that which is centrally in view in both sections of Scripture — *the Word of the Kingdom* — Christendom could go in only one revealed direction. *The leaven* which the woman placed in the three measures of meal in Matt. 13:33 would work *until the whole had been leavened,* leaving Christendom, at the end of the dispensation, *in the Laodicean state seen in Rev. 3:14ff.*

Because of the working of this leaven throughout the dispensation, the state of the Church in Laodicea — "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17b) — was used to depict the condition in which Christ would find Christendom at the time of His return. When Christ returns, He is going to find Christendom *completely leavened, through and through.* And because of this condition, *He is not going to find "the faith" being taught in the Churches of the land* (Luke 18:8 ["faith" in this passage is articular in the Greek text, and "the faith" is an expression used in the N.T. peculiarly related to *the Word of the Kingdom*]).

Thus, that which Scripture reveals in Matthew chapter thirteen and Revelation chapters two and three restricts itself to a history of the Church as it relates particularly to Biblical doctrine pertaining to *the Word of the Kingdom* — the central message of Scripture. *It is this message alone which is in view throughout.* But the working of the leaven within the confines of this central message could not possibly restrict itself to this one area of Biblical doctrine alone. *Biblical doctrine in general could not help but be negatively affected.*

And that which Scripture reveals pertaining to what is commonly called "the rapture," foreshadowed by Enoch's translation in Genesis chapter five, preceding the Flood, forms one example of this negative impact upon Biblical doctrine — something which can be easily seen through the multiplicity of things currently being taught about the rapture.

Teachings about the rapture vary in Christendom to the extent that there seemingly is no end to the different views which are held. But, though teachings pertaining to the rapture are quite varied, they can be divided centrally into two main categories:

1) One segment of Christendom teaches that *all Christians will be removed preceding the Tribulation.*

2) Then, another segment of Christendom teaches that *only faithful Christians will be removed preceding the Tribulation,* with the unfaithful left behind to go through part or all of the Tribulation (a generalized statement, for different selective rapture teachings often vary considerably).

These two main areas (with all the various forms in the latter) would cover most of that which is being taught throughout Christendom concerning the rapture. But there are numerous other ideologies being promulgated in certain quarters as well — *e.g.,* the rapture will occur *during the Tribulation* (some teaching that it will occur in stages during the Tribulation), the rapture will occur *at the end of the Tribulation*, or *there will not even be a rapture.*

Correct, Incorrect Approaches

Most Christians who correctly understand that the rapture will not only occur preceding the Tribulation but will also include all Christians as well rely heavily upon *dispensational considerations* to support their position. And this would be a correct approach, for, whether it is realized or not, the foundational support for dispensational considerations begins with the types (*e.g.,* comparing the experiences of both Enoch and Rebekah within context [Gen. 4-9; 23-25], the Church must be removed preceding God resuming His dealings with Israel once again).

However, most of these same individuals, seeking further support for that which they see as a dispensational scheme of events, go in a completely erroneous direction. Rather than going back to the types and letting the matter rest upon a comparison of the types with the antitype, they invariably attempt to use sections of Scripture to support their position which have *nothing* to do with the rapture.

Then, to further complicate the overall situation, those teaching selective rapture largely ignore dispensational considerations.

They do not necessarily ignore those types which have to do with the rapture and with dispensational distinctions, but they misuse them. And most, as most from the first group, in an effort to support their position, also appeal mainly to sections of Scripture which have *nothing* to do with the rapture. And some of these sections are the same ones used by the first group.

This is how *confusing* the situation has become, leaving numerous Christians not knowing which way to turn. And the reason for all of this confusion is quite easy to ascertain. *Man has ignored the manner and the way in which God set the whole matter forth in His Word,* something resulting from the working of the leaven in Matt. 13:33. Man has sought to come up with answers and conclusions through *a means other than the way in which God set them forth in His Word* (*ref.* Chapter V in this book).

And because man has gone in a completely erroneous direction, many Christians have little understanding of God's purpose for the present dispensation. There is little understanding of the reason why the Holy Spirit was sent into the world on the day of Pentecost in 33 A.D. — *to search for and to procure a bride for God's Son* (a work of the Spirit subsequent to His work pertaining to salvation by grace through faith).

And, correspondingly, there is also little understanding among these same Christians surrounding the fact that once the bride has been procured, the purpose for the Spirit's mission in the world will be brought to a close, the dispensation will end, Christians will be removed, and God will once again resume His dealings with Israel.

These are the things which God has revealed in typology relative to that occurring throughout the dispensation. And though one can see some of this apart from the types — a present dispensation in which God deals with the Church rather than with Israel — it cannot be seen in all its clarity and fullness. That revealed *in the types alone* will allow for the latter.

That revealed *in the types alone* forms the only foundational material which Scripture provides relating to the rapture. And *the types, in conjunction with the antitype,* are where man *must* go in order to properly understand that which God has revealed about the rapture.

(Dispensational considerations are things which have kept many within a correct framework of thought on the rapture. And dispensational considerations are things which should have prevented any form of selective rapture teaching, but not so.

For example, it would be dispensationally incorrect to have God dealing with the Church during the last seven years of the previous dispensation [the previous dispensation — covering almost 2,000 years, from Abraham to Calvary — lacks seven years being complete; and the fulfillment of Daniel's prophecy covering seventy sevens of years will complete this dispensation (Dan 9:24-27), complete the full two days, the full 2,000 years]. God, during these final seven years, will turn His complete attention to Israel and the surrounding Gentile nations alone — not to Israel and the nations, and also to Christians.

> [Though seemingly contrary to the preceding, for about the first thirty years of the present dispensation (from 33 A.D. to about 62 A.D.), there was a reoffer of the kingdom to Israel by a completely new entity, brought into existence on the day of Pentecost — those comprising *the one new man* "in Christ." This seemingly placed God dealing with Israel, after a fashion, not only outside the Jewish dispensation but during the Christian dispensation. And, if so, this could lend some support for the teaching that God may deal with at least some Christians during the Tribulation.
>
> However, *such would not be the case at all*. Time during Daniel's Seventy-Week prophecy had stopped, and time would not resume until the coming Tribulation. The reoffer of the kingdom to Israel during about the first thirty years of the present dispensation was simply a continuation of the door remaining open for Israel to repent (which, from the reoffer of the kingdom itself, is seen to transcend all dispensational boundaries). In short, there would never be a time when God's offer to His people in this respect would not exist. And the only reason the continued offer of the kingdom [the reoffer] did not extend beyond about 62 A.D. is because the existing saved generation of Jews was rapidly passing off the scene.
>
> Scripture is quite clear that when the present dispensation has run its course, *all Christians* will be removed. *God, at this point in time, will have completed His dealings with Christians on earth* (the bride will have been procured). And all Christians will be removed to appear before the judgment seat, with the separation of Christians occurring there, not via a previous selective resurrection and/or rapture].

Nor will God deal with a so-called false Church once the present dispensation has been brought to a close and the last seven years of the preceding dispensation begin. *Two reasons* would preclude God dealing with that which man sees as a false Church during this time:

1) Dealings with an entity of this nature during the Tribulation would be dispensationally out of line with that which Scripture reveals about the Church [as previously noted].

2) No false Church has ever existed in the first place, or ever will exist, for God to deal with after this fashion.

The thought of a false Church, either existing today or left behind at the time of the rapture, results from man's erroneous interpretation and understanding of Scripture [usually drawn from teachings pertaining to "the great whore" in Rev. 17, erroneously associated with the city of Rome and the Roman Catholic Church]. The simple truth of the matter is that if a person is not part of the Church, then he is associated with either the nation of Israel or the Gentile nations. *Scripture knows no middle ground between the Church on the one hand and Israel or the Gentile nations on the other* — a middle ground which man has associated with a false Church.)

Wrong Structure, Wrong Scripture

Numerous Christians, in their attempts to teach various things concerning the rapture, have begun in a completely erroneous fashion. They have either *ignored* or *misused* the correct structure of Scripture through either *ignoring* or *misusing* the types. *And this has led to disastrous results.*

Because that which God set forth has either been ignored or misused, appeal for support of a particular position on the rapture has been made through using various other verses in Scripture. And the verses being used quite often have *nothing* to do with the rapture, though things stated in these verses are made to apply to the rapture.

Aside from either ignoring or misusing that which God has to say on the matter, the central problem in the preceding can easily be seen. Through making verses apply to the rapture which do not pertain to the rapture, man *has destroyed* that to which these verses do pertain. And that to which these verses do pertain invariably has to do with some facet of *the Word of the Kingdom.*

There are several central sections of Scripture, treated in this erroneous fashion, to which appeal is usually made for one's particular position on the rapture. Attention will be called to four main sections used to support positions on the rapture after this fashion, along with commentary on these sections showing their actual subject matter. And these four should suffice to illustrate the point.

> (The whole matter of using sections of Scripture which have nothing to do with the rapture in efforts to support a particular position on the rapture is somewhat like using Rev. 3:20 as a verse pertaining to salvation by grace. Neither this verse nor its context deals with salvation by grace. Rather both deal with *the Word of the Kingdom.* And to use Rev. 3:20 as a verse dealing with salvation by grace does away with that actually dealt with in the verse. *It does away with a facet of Biblical teaching pertaining to the Word of the Kingdom.*)

1) I Thessalonians 1:10; 5:9

I Thessalonians 1:10; 5:9 are often used as companion verses to teach a pretribulational rapture of Christians. And, viewing these verses within context, the rapture is taught by some to include all Christians (both faithful and unfaithful) and by others to include only certain Christians (only the faithful).

But, rather than deal with things pertaining to that which either group teaches, it would be better to simply show that being dealt with in both sections of Scripture. This will present *the truth of the matter*, allowing the truth to, in turn, expose existing error (no matter what form the existing error might take [*cf.* Isa. 8:20]).

> "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered [*lit.*, 'the One delivering'] us from the wrath to come.
>
> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 1:10; 5:9).

In I Thess. 1:10, God's Son is seen *presently delivering* the Thessalonian believers, described in the previous verses, from "the wrath to come" (the word "delivered" is a present participle in the Greek text and should be translated, "the one delivering"). *A pres-*

ent work of the Son is seen in the realm of *deliverance,* with a view to the Thessalonian believers being delivered from *a future wrath.*

That being dealt with is, contextually, associated with two things:

1) *Paul's gospel (v. 5).*
2) *The faithfulness of the Thessalonian believers (vv. 6-9).*

Paul's gospel centered around "the mystery" revealed to him following his conversion on the Damascus road. The mystery had to do with *Christ (the One Who would rule and reign) being proclaimed among the Gentiles;* it had to do with *believing Gentiles placed in the position of "fellowheirs" with believing Jews* (Eph. 3:1-6; Col. 1:26, 27).

This was the message which Paul had been commissioned to proclaim to Christians throughout the Gentile world (though Christians did not exist throughout the Gentile world at the time of the revelation of the mystery). And, being proclaimed to Christians, this message had to do with the good news pertaining to the coming glory of Christ, not the good news pertaining to the grace of God (*cf.* Rom. 16:25; Gal. 1:11, 12; Eph. 3:1-6; Col. 1:5, 6, 23).

Paul, relative to the message which he had been commissioned to proclaim (Gal. 1:16; 2:2; Eph. 3:7; Col. 1:25), sought *to warn* and *to teach* every Christian "in all wisdom," with a view *to presenting every Christian knowledgeable and mature in Christ's presence at the judgment seat* (Col. 1:26-28). And Paul conducted his ministry after this fashion because he knew that which awaited *faithful Christians* as well as that which awaited *unfaithful Christians*: *deliverance* on the one hand or *wrath* on the other (I Thess. 1:10), described as *salvation* or *wrath* in I Thess. 5:9.

Neither *deliverance* (1:10) nor *salvation* (5:9) has anything to do with the rapture; nor does *wrath* in these verses have anything to do with the Tribulation. Either *deliverance (salvation)* on the one hand or *wrath* on the other in these verses is seen as that which awaits *faithful* or *unfaithful Christians* at and beyond the judgment seat, with both realized during *the Messianic Era.* This would not only be in keeping with the text and context of each verse but with other passages dealing with the subject as well (*e.g.,* Rom.

1:15-18; 2:5-10, 16; Eph. 5:6; Col. 3:6).

God's Son is presently effecting *a deliverance* on behalf of Christians, and this deliverance is with a view to events pertaining to the judgment seat and beyond. A present deliverance with future ramifications corresponds to present and future aspects of salvation seen so often in Scripture. And, viewing the end result of this present deliverance — this present work of salvation — decisions and determinations will be made at the judgment seat, with these decisions and determinations being carried out beyond the judgment seat.

Note the context of I Thess. 5:9, which has to do with Christians being removed from the earth into the Day of the Lord. Christians are seen being removed from the earth in I Thess. 4:13-17, and they are then seen in the Day of the Lord at the beginning of the next chapter.

They are seen being removed from Man's Day into the Lord's Day (exactly the same as the sequence of events presented in Rev. 1:10-20). Man's Day will end for Christians at this point in time, for Christians having been removed from the earth will no longer be present in Man's Day ("Man's Day" has to do with *man upon the earth throughout 6,000 years of allotted time.*) And, no longer residing in Man's Day, Christians will find themselves in the Lord's Day.

For those remaining on earth though, they will not find themselves in the Lord's Day for at least another seven years. Man's Day will continue on earth until the end of the Tribulation (Joel 2:1, 2, 11, 31, 32; 3:14). Only then, in connection with Christ's return and the overthrow of Gentile world power, will individuals on earth find themselves in the Lord's Day.

It is in that coming day, following the overthrow of Gentile world power, that the prayer, "Thy kingdom come…," will be realized. The kingdom under Christ will replace the kingdom under Satan; and Man's Day, as it has existed for 6,000 years, will be brought to a close (for all mankind), with the Lord's Day being ushered in.

The Day of the Lord *would not* overtake the Thessalonian believers "as a thief," because of that seen in I Thess. 1:5-10. The

Christians in Thessalonica were knowledgeable concerning that which lay ahead (either *salvation* or *wrath*), for Paul had taught them in the same manner outlined in Col. 1:28. They knew about that which lay ahead for both the faithful and the unfaithful, resulting in these Christians governing their lives accordingly. And, as a result of their faithfulness, *salvation,* not *wrath,* awaited them.

However, an entirely different situation awaited unfaithful Christians. That future day *would* overtake them "as a thief." The sudden arrival of the Day of the Lord *would* catch them completely off guard. They *would not* appear at Christ's judgment seat in the condition described in Col. 1:28. And, as a consequence of their unfaithfulness, *wrath,* not *salvation,* would await them.

"Salvation" in this passage is associated with *a hope* which Christians presently possess, intimately associated with *the armor* in which Christians are to presently array themselves (I Thess. 5:8; *cf.* Eph. 6:11-18). And seeking to make I Thess. 1:10; 5:9 relate to the rapture and the coming Tribulation removes all the promises and warnings which God meant for these verses to convey. Rather than providing support for various things taught about the rapture, teachings of this nature, instead, do away with revelation pertaining to present and future aspects of salvation.

2) Titus 2:13

The Epistle of Titus centers around the Christians' relationship to both "hope" and "the coming age," for it is in the coming age that *the hope of our calling* will be realized. *Hope* in Titus 2:13 is called "that blessed hope" and is further described in this verse as the "appearing of the glory of the great God and our Saviour Jesus Christ" (ASV).

Note a literal rendering of Titus 2:13 from the Greek text:

> "Awaiting that blessed hope, which is the appearing of the Glory of the great God, Who is our Saviour, Jesus Christ."

The structure of the Greek text shows that "the appearing of the glory" is *a further description of that referred to by "blessed hope"* (through both "blessed hope" and "appearing" being governed

by one article, with the words connected by the conjunction, *kai* ['and']). Christians are the ones who possess this hope, as they are the ones who are to be partakers of Christ's glory when it is revealed. In this respect, *participation in the coming glory of Christ (not the rapture, as is commonly taught) will be the realization of the Christians' present hope, for one cannot be separated from the other.*

The word *hope* is also used in this same framework within its two other appearances in Titus (1:2; 3:7). In Titus 1:1, 2, *hope* is associated with a "mature knowledge of the truth ['acknowledging' (v. 1) is *epignosis* (mature knowledge) in the Greek text]," and with "*aionios* life, which God, that cannot lie, promised before the world began" (v. 2). Then, in Titus 3:7, this "hope" is reserved for the justified alone, and it has to do with a future inheritance:

> "That being *justified by his grace,* we should be made *heirs according to the hope of eternal [aionios] life.*"
>
> (The Greek word *aionios* appearing in Titus 1:2; 3:7, translated "eternal" in most English versions, does not itself mean "eternal." The Greek language actually contains no word for "eternal." *Aionios* can be, and many times is, used in the sense of "eternal"; but this meaning is derived from its textual usage, not from the word itself. *Aionios* refers to "a 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.,* "*aeons,*" or "the *aeons* of the *aeons*.")

Aionios life in Titus 1:2; 3:7 — *a hope* associated with *an inheritance* set before the believer — must be understood contextually to mean "age-lasting," referring to the coming age, the Messianic Era. "Eternal life" cannot be in view at all. Neither "hope" nor "inheritance" is used pertaining to eternal life which Christians presently possess; but both words are used numerous times con-

cerning Christians and their relationship to the coming kingdom (with its glory), which is what is in view in the Book of Titus.

The hope (the blessed hope) set before every Christian is simply that he/she may, at the judgment seat of Christ, be found qualified to occupy one of the numerous, proffered positions with Christ in His kingdom. A Christian — already in possession of eternal life — may or may not realize this hope, for such depends entirely upon one's faithfulness during the present pilgrim walk.

3) Revelation 3:10

Exactly the same thing can be seen in Rev. 3:10. This verse, as I Thess. 1:10; 5:9, has *nothing* to do with the rapture, but it is almost universally looked upon throughout Christendom as a reference to the rapture. Even entire books have been written dealing with this verse after this erroneous fashion.

> "Because thou hast kept the word of my patience ['patient endurance'], I also will keep thee from the hour of temptation ['testing,' 'trial'], which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

Revelation chapters two and three consist of seven short epistles directed to seven existing Churches in Asia. These epistles are all identically structured, referring to the works of the Christians in each Church, with a view to these Christians either overcoming or being overcome (either overcoming or being overcome by *the world* [I John 5:1-5], *the flesh* [Rom. 8:13; Col. 3:5], or *the Devil* [James 4:7; I Peter 5:9]). Everything stated in each epistle relates to the former (works), with a view to the latter (overcoming or being overcome).

There is *nothing* in any one of these seven epistles which relates to the rapture, though numerous well-meaning Christians have removed a verse from its context in the epistle to the Church in Philadelphia and sought to make it relate to the rapture (3:10). And this verse is used as somewhat of a mainstay by both those teaching that all Christians will be removed at the time of the rapture and those teaching that only faithful Christians will be removed at the time of the rapture.

"The hour of temptation ['testing,' 'trial']" is taken as a refer-

ence to *the coming Tribulation;* and the promise given to the faithful Christians in Philadelphia, "I also will keep thee from [*lit.,* 'out of']" this hour of testing, is taken as a reference to *the rapture.* Those teaching that all Christians will be removed at the time of the rapture somewhat home in on the latter part of the verse (the promise to be kept out of this time of testing), and those teaching selective rapture somewhat home in on the first part of the verse (the promise applies only to faithful Christians).

But neither position needs to be considered, for the verse has *nothing* to do with things pertaining to the rapture taught by either group. As in the preceding comments on I Thess. 1:10; 5:9, that which is taught in the text itself is the only thing which needs to be considered, allowing the truth of Scripture to expose existing error (no matter what form the existing error might take).

Revelation 3:10, within context, has to do with *works emanating out of faithfulness* (*cf.* James 2:14-26), *with a view to overcoming* (*cf.* vv. 8, 10a, 12). And the Christians in Philadelphia were promised that, because of their faithfulness, they would be kept out of a particular time of testing/trial — *one about to come upon* "all the world, to try them that dwell upon the earth."

This promised *deliverance* could only be the same as that seen in what is commonly called "the Lord's prayer" in Matt. 6:9-13:

> "And lead us not into temptation, but *deliver* us from evil [*lit.,* 'from the evil one' — from Satan]…" (v. 13a).

This would be the same temptation which Christ spoke of in Mark 14:38 and which Paul wrote about in I Cor. 7:5. And it is the same temptation from which the Lord promised *deliverance* in II Peter 2:9.

Testings or trials are seen in Scripture within two spheres. They are seen as *something which God uses* in connection with the maturing process, with a view to the person being approved at the judgment seat (James 1:2-4, 12); and they are seen as *something which Satan uses* in his efforts to bring about defeat in a Christian's life (Mark 14:38; James 1:13-15). The promise concerning *deliverance* in Rev. 3:10 would have to be understood within the latter frame of reference, in keeping with Christ's statement to His disciples in Matt. 6:13.

This "temptation ['trial,' 'testing']" by Satan *was about to* (literal rendering from the Greek text) come upon "all the world, to try them that dwell upon the earth." The fact that this testing would be worldwide is another thing which has led many to believe that the coming Tribulation was in view. But, not so. *Christians* are being dealt with, not the world at large; and the expression, "all the world," must be understood contextually, which would be the same sense that it is used in Col. 1:6, where *Christians alone* are also in view.

In Col. 1:5, 6, 23, Paul states that the gospel (his gospel, the good news pertaining to the mystery which had been revealed to him) had been proclaimed throughout "all the world," "to every creature which is under heaven." However, the message in this gospel — "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (v. 23) — being part of Paul's gospel, was for *Christians alone*. The content of the message restricts this good news to Christians, allowing for only one understanding of the passage. "To every creature which is under heaven" can only be a reference to Christians (all Christians) scattered throughout the then known world, not to unsaved individuals in the world as well.

And the extent of the promise pertaining to deliverance from a coming time of testing/trial in Rev. 3:10 is the same. It is a promise made *to faithful Christians* relative to a time of testing/trial which Satan would bring upon Christians (all Christians) scattered throughout the then known world, *seeking to bring about their defeat*. And the context of Rev. 3:10 is *in complete keeping* with this thought, not with the rapture.

Efforts to use Rev. 3:10 as a verse relating to the rapture can have only *one end result, which is negative*. Such efforts can only do away with that which is actually dealt with in this verse. *Such efforts can only do away with a facet of teaching pertaining to the Word of the Kingdom.*

4) Luke 21:34-36

This passage from Luke is used mainly by those teaching selective rapture. And these are verses which, as the verses in I Thess. 1:10; 5:9 and Rev. 3:10, have *nothing* to do with the rapture.

> "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
>
> For as a snare shall it come upon all them that dwell on the face of the whole earth.
>
> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Luke 21:34-36 should be studied and understood in conjunction with I Thess. 1:10; 5:9 and Rev. 3:10. All four sections of Scripture deal with exactly the same thing, though from different perspectives.

"That day" (v. 34) is the future Day of the Lord (*cf.* vv. 29-33), in which all Christians will one day find themselves. But, as in I Thess. 5:2ff, some Christians will be prepared for events of that coming day, while other Christians will not be prepared. And "all them that dwell on the face of the whole earth" (v. 35), as in Rev. 3:10, must be understood in the same sense as those in "all the world" in Col. 1:6 is to be understood (*cf.* Col. 1:23).

The thought of being "accounted worthy to escape all these things" (v. 36) has *nothing* to do with the rapture. It has to do with escaping the things enumerated back in verse thirty-four. And the division occurring among individuals in "that day" has to do *with standing or not standing before the Son of Man.*

Standing or not standing before the Son of Man must be understood in the light of the context and related Scripture. The context has to do with individuals in the Lord's presence in "that day" — with individuals *in the Lord's presence,* in the future Day of the Lord — not with individuals removed from the earth into Christ's presence. And, further, contextually, it has to do with individuals *standing in the Lord's presence in an approved manner in that coming day.*

> (Note a companion passage of Scripture in Matthew's account of the Olivet Discourse, Matt. 24:40-44 — some received alongside the Lord, others turned away by the Lord. Refer to the author's book, PROPHECY ON MOUNT OLIVET, Chapter X, "One Taken, Another Left.")

That involved in the thought of standing or not standing before

the Son of Man after this fashion can easily be seen in the types. Abraham and Lot would form a good example. At the end of the complete story, both are dealt with in this respect. Both men are seen on the mountain, or in the high country. The cities of the plain (pointing to this present world system, in the low country, in the plain) had been destroyed, and the mountain (signifying a kingdom) is now in view. *But Abraham alone is seen standing before the Lord* (Gen. 18:22; 19:27). *Lot was there, but the place on the mount which he occupied was not the same as the one which Abraham occupied at all* (Gen. 19:30; *cf.* Rev. 6:17).

And that's what is in view in Luke 21:34-36. These verses have to do with individuals in the future Lord's Day, with some realizing the goal of faith and others not realizing the goal of faith (I Peter 1:9).

Correct Structure, Correct Scripture

Little needs to be said concerning the correct way to approach the rapture or any other subject in Scripture. As previously stated, the *only correct way* to view the matter is to view it *after the same fashion in which God has set it forth in His Word* (*ref.* Chapter V in this book).

God structured His Word after a certain fashion, which *must* be recognized. It is *not* for finite man to question the ways and methods of an infinite God. Rather, it is for finite man, regardless of whether or not he understands these ways and methods, *to heed that which has been recorded.*

Man *must* study the Word after the same fashion in which God structured His Word. Man *must* recognize the highly typical nature of the Old Testament. Man *must* go back to the types, comparing the various types on a particular subject with that to which they point — an antitype. *Only through this means can man arrive at the unblemished truth pertaining to any Biblical doctrine.*

"What does the type reveal?" *That is the question of the hour in any area of Biblical study.* And only when that question has been properly answered, comparing type with antitype, will one arrive at the truth of the matter in the same manner in which God set that truth forth (I Cor. 2:6-13).

7

Through the Flood

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Heb. 11:7).

During the course of Christ's earthly ministry almost 2,000 years ago, He singled out two accounts from the Book of Genesis which had to do with events pertaining to His return. He first called attention to *a worldwide destruction produced by the Flood during Noah's day.* Then He called attention to *the destruction of the cities of the plain during Lot's day* (Luke 17:26-30; *cf.* Gen. 6-8, 18, 19).

Both accounts point to the same thing — *a coming time of destruction upon the present world system under Satan, in connection with Christ's return.* This coming time of destruction will progressively occur and build to an apex during Daniel's unfulfilled Seventieth Week, and it will be climaxed through events occurring at the time of Christ's return immediately following the fulfillment of Daniel's Seventieth Week.

Once the last seven years of Daniel's prophecy have run their course, Christ will return, overthrow a decimated Gentile world power, and the kingdom of Christ will then replace the present kingdom under Satan.

This will be the time when the Stone cut out of the mountain without hands smites the image at the feet (the final form of Gentile world power), prophesied by Daniel. And once Gentile world power has been destroyed, the Stone will become "a great mountain ['a mountain' signifies *a kingdom*]" and *cover the entire earth* (Dan. 2:34, 35, 44, 45).

The conquering "Stone" (*Christ*, spoken of in an inseparable respect with the "great mountain," *the kingdom*) will take the sceptre, the kingdom of this world will become His kingdom (Rev. 11:15), and the present kingdom of darkness and corruption under Satan will then have been succeeded by *a worldwide kingdom of light and righteousness under Christ* (*cf.* Isa. 2:2-4; Luke 1:32, 33).

Certain things are similar in both destructions to which Christ called attention from the Book of Genesis, but certain things are also seen in one destruction which are not seen in the other. One must be compared with the other, along with the event which both foreshadow, in order to arrive at a proper understanding pertaining to the overthrow of Gentile world power at the time of Christ's return. That would be to say, both types must be compared with one another, along with the antitype, in order to properly understand the picture which Scripture sets forth on the matter in these two sections of Genesis.

And the complete picture seen through comparing both destructions, along with the antitype, will be in perfect keeping with a dispensational scheme of events set forth in the opening chapters of Genesis in connection with the first destruction. *The septenary structure of Scripture* is set forth first, in the opening verses of Scripture (1:1-2:3); and *the dispensational scheme of events,* fitting within this septenary structure, begins to be detailed in the chapters which follow (chs. 2b-4), with the end of the matter seen in events pertaining to Enoch, Noah, and those which occur beyond the Flood (chs. 5-11a).

In line with the septenary structure set forth at the beginning of Scripture, man has been allotted six days, 6,000 years; and Man's Day is seen in subsequent Scripture as being divided into three dispensations of 2,000 years each, with each dispensation having to do with one of the three divisions of mankind.

The first dispensation extends from Adam to Abraham — a 2,000-year period — wherein God dealt with mankind in general (those we would know today as "Gentiles," for there were no Jews or Christians at this time).

The second dispensation extends from Abraham to Christ's return at the end of the Tribulation — another 2,000-year period, wherein

God dealt/will deal with the Jewish people. However, time during this dispensation was interrupted, the clock marking time was stopped, seven years short of completion; and *a third 2,000-year dispensation* was then seen within God's plans and purposes prior to the last seven years of the second dispensation being fulfilled.

This third dispensation began on the day of Pentecost in 33 A.D.; and it will end at the time of the Church's removal, allowing for time to resume in the preceding dispensation, fulfilling the last seven years of this dispensation, completing the full 6,000 years comprising Man's Day.

(*Ref.* the author's book, THE STUDY OF SCRIPTURE, Chapter V, for a more detailed discussion of these three dispensations.)

Thus, there are still seven unfulfilled years in the second of these three dispensations. And, according to Daniel's prophecy, once time during this dispensation has been fulfilled, the Messianic Era will be ushered in (Dan. 9:24-27). But, prior to time during this second dispensation being fulfilled, the complete time allotted for the present dispensation (the third dispensation) must run its course. Only when time during the present dispensation has been fulfilled will God remove the Church and turn back to Israel, allowing the last seven years of the second dispensation to be fulfilled.

During the present dispensation, God has set aside a third 2,000-year period for *a special and particular purpose* — to allow the Holy Spirit to come into the world *to search for and to procure a bride for God's Son.* And once this work by the Spirit has been accomplished, the dispensation will end, and the bride will be removed from the earth into heaven. God will then turn His attention back to Israel and complete the last seven years of the preceding dispensation. Then, and only then, can the Messianic Era be ushered in.

Man's Day, preceding the Messianic Era, *must be comprised of 6,000 years — six days, set at the beginning of Scripture, no more, no less.* Each of the three dispensations *covers 2,000 years, fulfilling Man's Day.* And during these three dispensations — *covering a total of six days, 6,000 years* — God deals with the three divisions of mankind after a fashion necessary to allow Man's Day to end and the Lord's Day to begin.

(God is dealing with Christians during the present dispensation after a fashion which will allow Man's Day to end and the Lord's Day to begin for them *at the end of this present dispensation* — at the time of Christ's return for Christians, at least seven years short of the full 6,000 years allotted to man [*cf.* I Thess. 4:13-5:4; Rev. 1:10-20]. Man's Day will end and the Lord's Day will begin for Christians at this time because Christians will be removed from Man's Day on earth into the Lord's Day in heaven.

Those remaining on the earth though will have to pass through the last seven years of Man's Day before this day ends and the Lord's Day begins for them. The Lord's Day will begin on earth only in conjunction with Christ's return at the end of Daniel's full 490-year prophecy, bringing Man's Day to a close [Joel 1:15; 2:1, 2, 10, 11, 28-32; 3:12-16; Mal. 4:5].

For additional information on Man's Day and the Lord's Day in the preceding respect, refer to Chapter VI in this book.)

Then, on another note, to understand the nearness of the end of the present dispensation — to be followed by the rapture and the completion of the last seven years of the previous dispensation, in that order — all one has to do is check *a chronology of years* covering the dispensation. This can easily be done by simply transferring the number of years that the Church has been in existence (from 33 A.D. to the present time) into years of 360 days each (the length of the year which Scripture uses).

(The end of 2010 was 2,005 years [years of 360 days each] removed from the crucifixion in 33 A.D. [only part of the year 33 is counted]. Thus, considering that Man's Day must run exactly six days, exactly 6,000 years [set in an unchangeable manner in Genesis chapter one], and time during the two previous dispensations can be shown to cover 4,000 years, one could only conclude that there is an apparent problem with the Gregorian calendar which man uses today.

To make null and void that which some Christians seem bent on doing today — computing and setting dates for the rapture — God has evidently allowed the calendar which man uses to become corrupted over the past two millenniums [somewhat along the same lines that He has not allowed the original manuscripts of Scripture to remain in existence, knowing what man would do with them if they had been left in his possession].

Nevertheless, any way one looks at the matter, there can only be very little time left in the dispensation, evidently a few years at the very most.)

The first dispensation has been completed, *the second dispensation* remains seven years short of completion, and *the third dispensation* lacks only a few years at the very most to be complete. That which Scripture reveals about the nearness of Christ's return for Christians, the nearness of the time when this present world system will be destroyed, and the nearness of the time when the kingdom of Christ will be established (all seen in the types, in conjunction with the antitypes) is something which should awaken every Christian to one stark reality:

Man in the world today is living at a time immediately preceding all the great unfulfilled prophecies of Scripture being brought to pass. And with each passing day, hour, minute, and second, *man moves that much closer to the beginning of a sequence of events which will come to pass.*

Two things regarding this time are certain:

1) *The time has been set in an unchangeable manner by God.*
2) *And man cannot either hasten or prevent events of that day.*

(For a more detailed discussion of chronology through the three 2,000-year dispensations during Man's 6,000-year day, followed by the 1,000-year Messianic Era, refer to the author's books, THE STUDY OF SCRIPTURE [Chs. II, V] and WE ARE ALMOST THERE.)

The Flood

"And as it was in the days of Noah, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26, 27, 30).

The next great event in the dispensational scheme of things seen in connection with the Flood (pointing to the coming Tribulation) is that seen in connection with Enoch's removal from the earth *at a time preceding the Flood* (pointing to the removal of Christians *at a time preceding the Tribulation*).

An end of one dispensation is seen in Enoch's removal, and *the completion* of the last seven years of another dispensation is seen in events pertaining to the Flood. And foundational material pertaining to both can be found in the preceding chapters of Genesis (*e.g.,* the bride removed from the body in ch. 2 [introductory material having to do with the Spirit's search for the bride, seen in ch. 24], the work of the Son pertaining to redemption in chs. 3, 4 [making that seen in ch. 2 possible], and the complete history of Israel given in chs. 3, 4 as well).

Within the overall type in these opening chapters of Genesis, an emphasis is placed in *two areas* — on Christians (chs. 2, 3), and on Israel (chs. 3, 4). Then, through Enoch's experiences, Christians are seen being removed (ch. 5), *ending one dispensation.* And following this, through Noah's experiences, Israel is seen going through the Tribulation (chs. 6-8), *ending another dispensation.*

And the end of the Tribulation will bring *a full end* to the 6,000 years comprising Man's Day, fulfilling man's allotted 6,000 years set forth at the very beginning of the Book of Genesis in the revealed septenary structure of Scripture. *Only then* will Man's Day end and the Lord's Day begin. *Only then* will Christ return, overthrow Gentile world power, and establish His kingdom (chs. 9-11a).

(The opening eleven chapters of Genesis cover the first 2,000 years of human history, the first of the three dispensations covering Man's 6,000-year Day, leading into the 1,000-year Lord's day [a fourth dispensation]. And the entire scheme of events during Man's Day, leading into the Lord's Day, is set forth in these opening eleven chapters — first through the septenary structure in Gen. 1:1-2:3, then through subsequent verses providing commentary by way of types on that seen in these opening thirty-four verses [Gen. 2:4ff].

This commentary centers around *the Church, Israel, and the nations, with Christ's crucifixion seen at a central point.* And, as seen in the opening thirty-four verses, this commentary ends on the seventh day, in the Messianic Era.)

1) The Removal of the Church

The removal of Christians from the earth preceding the Tribulation — the rapture, typified by Enoch's translation into heaven preceding the Flood — is not the event which begins the Tribulation. The dispensation will end and the rapture will occur *following the completion of the purpose surrounding the Spirit being sent into the world at the beginning of the present dispensation.*

Once the Spirit's mission has been accomplished — *once the bride for God's Son has been procured* (Gen. 2) — this dispensation will end, and the Spirit will remove the bride (with that seen in Gen. 2, 5 [both the search for and the removal of the bride] developed more fully in the experiences pertaining to Rebekah in Gen. 24). The fulfillment of these events will, in turn, allow God to resume His dealings with Israel, bringing to pass seven years yet remaining in a previous dispensation (with time in the previous dispensation [the Jewish dispensation] interrupted seven years short of completion, allowing for the present dispensation [the Christian dispensation]).

Events pertaining to Christ's finished work at Calvary mark the point where time was interrupted in the previous dispensation. But these events do not mark the point where time began during the present dispensation. Rather, the descent of the Spirit on the day of Pentecost fifty-three days later marks the point in time which began the present dispensation.

In similar fashion, the end of the present dispensation and the resumption of time in the previous dispensation are not synonymous. The removal of the Church would be the event ending the present dispensation. But this event doesn't cause time from the previous dispensation to automatically resume. Rather, the event which marks the beginning of the last seven years of the preceding dispensation is the ratifying of a covenant between Antichrist and many in Israel, spoken of in Dan. 9:27.

> (Thus, the present dispensation begins and ends in relation to the previous dispensation after a similar fashion. *Time* in the present dispensation did not immediately begin when *time* stopped in the previous dispensation; nor will *time* immediately resume in the previous dispensation when *time* stops in the present dispensation.)

This interval of time which will exist between the end of the present dispensation and the resumption of time in the previous dispensation can be seen in the opening six chapters of the Book of Revelation. The Church is seen in heaven, before the judgment seat of Christ, in chapter one. And, in one sense of the word, it is immaterial whether or not the rapture is to be seen within John's experience of being removed into the Lord's Day (something often questioned [v. 10]). *The complete Church* is seen in heaven immediately following this event (vv. 12-20), *necessitating a previous rapture of all Christians.* And this rapture, with the same sequence of events following, is clearly revealed in I Thess. 4:13-5:9, along with the types and the numerous other portions of Scripture bearing on the subject (*e.g.,* the parables).

Then, events seen in chapters two and three would have to do with this judgment (present works of Christians in all seven Churches, to be revealed at the judgment seat, with a view to showing whether these Christians had overcome or had been overcome).

Chapter four then begins again at the same point where the whole sequence began in chapter one (a removal from Man's Day into the Lord's Day [vv. 1, 2]). And this event is repeated to show another side to the sequence of events which will follow the removal of the Church, something which will occur following events pertaining to the judgment seat (chs. 1-3) — the twenty-four elders casting their crowns before God's throne (vv. 2-4, 10; *ref.* the author's book, THE TIME OF THE END, Chapter VII).

Following the twenty-four elders casting their crowns before God's throne, all events pertaining to decisions and determinations occurring at the judgment seat *will be complete.* Then, attention in the book can be turned *toward Israel and the nations on earth.*

Only then, only after God completes His dealings with the Church, can events in chapter five occur — the search for one worthy to break the seals of a seven-sealed scroll in God's right hand (vv. 1, 6-10). And it is the breaking of these seals which have to do with "time" during and immediately following the Tribulation (6:1ff). Events seen prior to this have to do with events which will occur during "time" existing following the rapture of the Church but before God turns to and begins to deal with Israel once again.

The length of the period which will exist between the rapture of the Church and the beginning of the Tribulation is unrevealed. Fifty-three days existed between the point "time" was interrupted in the past dispensation and the point "time" began during the present dispensation. Possibly "time" between the end of the present dispensation and the beginning of the last seven years of the preceding dispensation will be of a similar length, we're not told.

(Note also a similar length of "time" by way of comparison — seventy-five days — between the end of the Tribulation and the evident beginning of the Messianic Era [Dan. 12:11-13].)

2) The Completion of Daniel's Seventieth Week

Once Daniel's Seventieth Week begins, the Jewish people entering into that period will find themselves — on God's prophetic calendar — *placed in the position of having just crucified their Messiah.* And the generation of Jews alive in that day (evidently the generation presently alive and on earth) will be reckoned to be just as guilty of crucifying their Messiah as the generation of Jews which performed this act 2,000 years ago, in 33 A.D. (*ref.* Chapter IV in this book). This generation of Jews will then be *dealt with accordingly during the ensuing Tribulation.*

The crucifixion is the event which brought the first four hundred eighty-three years of the full four hundred ninety years in Dan. 9:24-27 to a close. And when the four hundred eighty-fourth year begins (the first year of Daniel's Seventieth Week), the crucifixion will be looked upon as *having just occurred.* And the generation of Jews entering into that time *will be looked upon as having themselves just committed this act.*

This generation of Jews will, accordingly, be looked upon as *unclean through contact with the dead body of their Messiah* — possessing *exactly the same uncleanness* as the generation of Jews which actually did commit this act almost two millenniums ago, or any other generation of Jews dating back to or before that time. The nation remains *just as guilty and unclean* almost two millenniums later as the nation found itself the evening of the Passover in 33 A.D., immediately after the act had been committed.

NOTHING has changed down through the years relative to Israel in this respect. *The passage of time and the passage of generations have wrought NO CHANGE.* This is why the last seven years of Daniel's prophecy can pick up *EXACTLY* where time stopped almost two millenniums ago, with a generation of Jews completely removed from the generation in existence when time stopped in the prophecy, *though looked upon in EXACTLY THE SAME MANNER as that prior generation of Jews.*

As previously shown, Noah going through the Flood in the type foreshadows Israel going through the Tribulation in the antitype. Noah, in the ark, passed safely through this time of destruction; but not so with the remainder of those in the world, outside the ark.

And so will it be for Israel and the nations yet future. Israel, as Noah, will be supernaturally protected through this time of destruction; but not so for the remainder of the world, outside God's supernatural protection.

Three entire chapters are given over to the account of the Flood in the Book of Genesis (chs. 6-8), while everything which had been said about Enoch was dealt with *in four short verses* (5:21-24), with only *one verse* actually pertaining to his removal from earth into the heavens (v. 24).

And the last book in Scripture, the Book of Revelation, is structured after a similar fashion. Only *three verses* could be looked upon as pertaining to the rapture (1:10; 4:1, 2), but *slightly over thirteen chapters* deal with events occurring during the Tribulation (chs. 6-19a).

And the same thing is seen elsewhere in Scripture. The rapture per se is simply not a major subject of Scripture, though dealt with extensively enough that man might know all the various, necessary things about the rapture. That which is dealt with extensively in Scripture in this respect (covering the first nineteen chapters and part of the twentieth chapter of the Book of Revelation) falls into two categories:

1) Events pertaining to Christians before the judgment seat, and beyond, following the rapture.

2) Events pertaining to Israel during Daniel's Seventieth Week, and beyond.

This is why very little is said about the rapture, in type or antitype. *This is simply not where God places the emphasis.* And this is also why one finds large segments of Scripture dealing with Christians beyond the rapture, and with Israel during and beyond Daniel's Seventieth Week (which will also be beyond the rapture). *This is where God places the emphasis.*

The days of Noah were marked by a cohabitation of "the sons of God" (angels within Satan's kingdom) with "the daughters of men" (female offspring from the lineage of Adam); and the earth, resultingly, was filled with *violence* and *corruption* (Gen. 6:2, 11-13).

The beginning of this existing condition during Noah's day dated back to a time very early in the history of the human race, a time "when men began to multiply on the face of the earth, and daughters were born unto them" (Gen. 6:1). Thus, it could only have dated back to a time during the first several centuries following man's creation. And it reached a point during Noah's day where God could no longer allow it to continue (the Flood occurred 1,656 years following man's creation).

Things continued uninterrupted for centuries, but the day came when God stepped in. Then, things not only began *to change,* but things began *to change rapidly.* Something *completely new* within man's experiences began to occur, and man had *no control whatsoever over the matter.* God's intervention resulted in destruction of a nature and on a scale which man had not heretofore seen, and this destruction could only have existed worldwide within a very short period of time.

"The fountains of the great deep" burst open, allowing the subterranean waters to gush forth; and "the windows of heaven" were opened at the same time, allowing the vast quantities of water above the atmosphere to begin falling upon the earth (*cf.* Gen. 1:6). And this continued in an uninterrupted and apparently unchanging fashion for one hundred fifty days (*cf.* Gen. 7:11, 24; 8:1, 2). It continued until all the water above the atmosphere had been depleted and until apparently most of the subterranean water had been depleted as well (there is presently no water above the atmosphere, and only about three percent of the earth's water supply lies in subterranean reservoirs today).

(Scripture marks a point at the end of 40 days when the waters evidently covered the highest hill on earth to a depth of 15 cubits [about 25 feet; 7:12, 17-20]. But the waters continued to come up from below and down from above for another 110 days [7:24-8:3]. And the same word is used in the Hebrew text for "rain" [*geshem*] throughout the entire 150 days — a word which has to do more specifically with "torrential rain" [7:12; 8:2], as distinguished from a more general word [*matar*] previously used in 7:4.

There was apparently no change in the intensity of this rain [or of the subterranean waters coming up] at the end of 40 days. Thus, at the end of 150 days, the waters could only have covered the highest hill on earth to a depth of hundreds, possibly thousands, of feet.

Understanding the ark to have rested on a mountain peak in the Ararat range on the 150th day, as commonly taught from Gen. 8:4, is a misunderstanding of that which the text [understood in the light of the context] actually states. The word "upon" in the verse could also be understood and translated [from the Hebrew text] as "over," or "above." The proper understanding and translation of this word [*al*] would depend on the context. It is the same word properly translated "over" in v. 1 ["God made a wind (Heb., *Ruach*, His 'Spirit,' His 'Breath') to pass over the earth"]; or, it is the same word properly translated "above" in Gen. 1:20 ["and fowl that may fly above the earth"].

Genesis 8:4 simply locates the ark in relation to a point on the earth — above the Ararat mountain range — at the end of 150 days, when the waters stopped coming up from below and down from above. The ark rested someplace "over" or "above" the Ararat range, apparently hundreds, possibly thousands, of feet above the highest point in this range. This is all borne out by the context when one continues to read [vv. 5ff].

There is no Scriptural basis whatsoever for the almost universally-held thought that the ark came to rest on a mountain peak in the Ararat range at the end of 150 days. In fact, that which Scripture has to say about the matter would clearly militate against such a view.

First, contextually, this is not what Gen. 8:4 states; and second, the Ararat range lies north and northwest of the land of Shinar — a wrong location for the ark to have settled, according to subsequent Scripture. The migration of individuals following the Flood, to arrive in the land of Shinar, was *eastward* [Gen. 11:1, 2; "from the east" (KJV) should be translated "eastward" (same word used and so translated in Gen. 2:8; 3:24; 12:8; 13:11)].

From reading the complete text, one could conclude that the ark came to rest somewhere west of the land of Shinar — in all likelihood, in the lower elevations of the land — not on a mountain peak north or northwest of the land of Shinar. However, this location cannot be stated for certain. An unknown period of time existed between the end of the Flood and the migration eastward [Babylon, in Shinar, following the eastward migration, was built two generations following the Flood]. And there could possibly have been a migration of people to locations other than the vicinity of where the ark came to rest prior to the eastward migration seen in Gen. 11:1, 2.

For additional information on the Noachian Flood and that which occurred following the Flood — particularly in the light of Biblical typology and that which the future holds for Israel — refer to the next chapter in this book, Chapter VIII.)

Note the words, "And as it was…even thus shall it be…" (Luke 17:26a, 30a; *cf.* Matt. 24:37-39). The days of Noah are going to be repeated immediately preceding the coming of the Son of Man. And this repetition, at least in part, extends down to the cohabitation of the sons of God with the daughters of men.

(For example, Antichrist will be of this lineage, and those ruling with him will apparently be of this lineage as well [*cf.* Gen. 3:15; Isa. 26:13, 14]. The word "dead" in Isa. 26:14 is *rephaim* in the Hebrew text, another name for the *nephilim* in Gen. 6:4 and Num. 13:33, translated "giants" [KJV].

Nephilim is a word used in Scripture to refer to the offspring resulting from a co-habitation of the sons of God with the daughters of men, and *rephaim* is a word used referring to the same individuals [*cf.* Num. 13:33; Joshua 12:4; 13:12; 15:8; 17:15; 18:16] — *nephilim* is used in Numbers and *rephaim* is used in Joshua, translated "giants" [KJV] both places.)

And also, as in the days of Noah, corruption and violence will continue uninterrupted until a certain point in time. Then, as in the days of Noah, God will ultimately step in and *bring about a change. And this change will occur suddenly, rapidly, and result in total destruction.* In fact, things will become of such a nature that "except those days should be shortened, there should no flesh be saved." But, "for the elect's sake [for Israel's sake] those days shall

be shortened" (Matt. 24:22).

Israel, as Noah, will pass safely through this coming time of destruction. But the present world system under Satan will fare no better than those outside the ark fared during Noah's day.

The Cities of the Plain

> "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
>
> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
>
> Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

The destruction of the cities of the plain during Lot's day presents another graphic picture of this coming time of destruction, first seen in the destruction produced by the Flood during Noah's day. That seen occurring during Lot's day adds several different dimensions to the picture. Rather than an emphasis being placed on individuals *going through this time of destruction,* an emphasis is placed on individuals *being removed prior to this time of destruction,* typifying the removal of Christians preceding the Tribulation.

But even with this emphasis, *the main emphasis* in the account of the removal of Lot and certain members of his family prior to the destruction of the cities of the plain is not on their removal per se but on that which occurred both preceding and following their removal. And this would be in complete keeping with all related Scripture. The emphasis in Scripture is never on the rapture per se but on *that which occurs preceding the rapture and on that which will occur following the rapture* — both relative to the Church and to Israel.

That which resulted in the destruction of the cities of the plain is of a similar nature to that which had previously resulted in the destruction produced by the Flood during Noah's day. During Noah's day, there was a cohabitation of "the sons of God" with *women in the human race.* During Lot's day, there was a cohabitation of "the sons of God" with *men in the human race.*

The latter is obvious from that which occurred following the two angels entering Sodom in Genesis chapter nineteen. And this is also directly stated in Jude 6, 7.

A large group of sex-crazed homosexuals in Sodom surrounded Lot's home, where two angels resided within the safety provided by Lot's house. Men from all over the city — "both old and young, all the people from every quarter" (Gen. 19:4) — demanded that Lot bring these two individuals out so that they might have sexual relations with them (v. 5). And the men of Sodom wanted these two individuals badly enough (apparently knowing that they were angels) that they were going to break the door down to get them if necessary (v. 9).

Then Jude provides the reason why the men of Sodom were acting in this manner, though the reason is obvious from the Genesis account. According to Jude 7, the people in the cities of the plain during Lot's day had given "themselves over to fornication"; and the example cited had to do with their "going after strange flesh" — continuing the thought of angels (v. 6) having done exactly the same thing ("in like manner" in v. 7 refers back to angelic activity in v. 6).

The word "strange" in Jude 7 is a translation of the Greek word *heteros,* which means "different." The angels in verse six and those in the cities of the plain in verse seven were having sexual relations with those possessing *a different type flesh* — men with angels, angels with men (as it is clearly inferred in Gen. 19).

This will explain why Lot was afraid to dwell in Zoar following the destruction of the other cities of the plain. Zoar was one of five cities in the Jordan plain. The other four had been destroyed following Lot and part of his family being removed from Sodom (Gen. 19:15, 16; Deut. 29:23); and apparently the same thing was occurring in Zoar which had resulted in the destruction of these other cities. Lot was afraid to remain in Zoar, probably fearing that it would be destroyed as well. Thus, he left Zoar and went up into the mountain to dwell (vv. 28-30).

And there is the Biblical picture of conditions and events as they will occur on earth *immediately preceding and following Christ's return.* The sexual aspect is set at *the forefront* in both Genesis

chapters six and nineteen; and, in this respect, the present sexual mores in society — both homosexual and heterosexual — are only a precursor of that into which they will lead.

> *"As it was…even thus shall it be in the day when the Son of man is revealed."*

In conjunction with that day, *Christians are about to be removed, and judgment is about to fall on this present world system (in complete keeping with the types). And, in the light of the way Scripture presents conditions on earth in that day on the one hand and the manner in which conditions presently exist on earth on the other hand, the time in which both the rapture and the ensuing Tribulation will occur cannot be far removed.*

A time of darkness, such as has not heretofore existed on earth, except during the days of Noah and the days of Lot, is rapidly enveloping this present world system, with the whole of the matter (exactly as in the types) centered around a perversion in sexual activity. God stepped into man's affairs in past time, and *He is about to do exactly the same thing once again.*

The darker things become on the one hand, the brighter things become on the other. *The dawn always follows the night, and God's promise remains sure.*

"The Sun of righteousness" will one day "arise with healing in his wings" (Mal. 4:2).

8

Beyond the Flood

And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat (Gen. 7:24-8:4).

The Flood during Noah's day is not the first worldwide Flood seen in Scripture. Rather, the opening verses of Genesis provide an account of the first worldwide Flood and God's restoration of the material creation following this Flood. The Flood in these opening verses of Genesis, in chapter one, occurred during days preceding man's time on earth, with the restoration occurring immediately preceding man's creation.

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

There is *a new beginning* following the Flood in Genesis chapter one, and there is *another new beginning* following the Flood during Noah's day in Genesis chapter eight. And the manner in which God subsequently wrought a restoration of the ruined material creation in chapter eight is the same manner in which He had

previously wrought a restoration of the ruined material creation in chapter one. This must be the case, for *an unchangeable pattern* concerning how God restores a ruined creation was established at the beginning, as seen in the first chapter.

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

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

(For additional information on the cohabitation of "the sons of God" with "the daughters of men," refer to Chapter V, "In Those Days, Also After That," in the author's book, JUDE.)

Particulars surrounding the way in which God brought about the pre-Adamic Flood and resulting destruction are not given in Scripture. The simple statement is made concerning existing conditions at the time of the Flood — *a large body of raging waters covering a darkened earth* — and aside from commentary such as II Peter 3:5, 6 (which provides little more in the way of particulars), God has seen fit to leave the matter unrevealed.

However, God did provide revelation concerning how He went about restoring this ruined earth for man, prior to man's creation. He devoted almost an entire chapter to details pertaining to this restoration, for an evident reason (Gen. 1:2b-25).

But revelation pertaining to the Noachian Flood is quite different. God saw fit to provide numerous particulars concerning both the way in which He brought this Flood about and the way in which He effected restoration following the Flood. Part of chapter seven is devoted to the former (vv. 11-24), and part of chapter eight, along with Ps. 104:5-9, is devoted to the latter (vv. 1-14).

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

restoration in chapter one, will be dealt with in a subsequent section.

Destruction by the Flood

The waters which flooded the earth during Noah's day came from two sources — *from above the atmosphere* and *from below the earth's surface* (Gen. 7:11). During the restoration of the earth following the previous Flood in Gen. 1:2, God, on the second day of His restorative work, had placed the waters which *He later used to flood the earth once again* in two locations — *above the atmosphere* and *below the atmosphere* (Gen. 1:6-8), with the waters below the atmosphere placed both above and below the earth's surface.

> (The waters above the atmosphere evidently existed in the form of *a vapor canopy surrounding the earth.* Significant amounts of water in a liquid form would have affected light coming from the sun. And the amount of water content which God placed above the atmosphere could only have been a tremendous amount [evident by the amount of rainfall at the time of the Flood].)

When God flooded the earth a second time, during Noah's day, He broke open "the fountains of the great deep" and opened "the windows of heaven [*i.e.,* 'the floodgates of heaven']" (7:11). *Subterranean waters* began to gush up, and *torrential rain* (the meaning of the Hebrew word translated "rain" in Gen. 7:12) began to fall through the atmosphere from the opened floodgates above the atmosphere (which could only have resulted from the vapor canopy condensing).

> (In Gen. 7:4, introducing the "rain" which would fall and produce part of the waters to flood the earth [*cf.* 6:17; 7:7], a more general word for "rain" is used [*matar*]; but in v. 12, a different Hebrew word is used, which shows the type rain which would fall — *geshem,* "torrential rain.")

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

> "…all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
>
> All in whose nostrils was the breath of life, of all that was in the dry land, died" (7:21, 22).

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

It was only *after a full one hundred and fifty days* that the subterranean waters ceased gushing up and the torrential rain ceased coming down (the same word for "rain" is used in the Hebrew text for rainfall during both the first forty days [7:12] and the additional one hundred and ten days [8:2], which, as previously noted, can only refer to "torrential rain" [*ref.* second indented statement on previous page]).

In this respect, what could only have been *vast quantities of water* continuing to come up from below and down from above for an additional one hundred and ten days could only have significantly added to the depth of the water which had already accumulated and completely covered the earth at the end of the first forty days. And, from the time involved, possibly almost three times as much more water accumulated on the earth's surface during the additional one hundred ten days as had initially accumulated during the first forty days.

Thus, *at the end of the full one hundred and fifty days,* the water level could only have been *far above* that seen *at the end of forty days,* when the highest mountain peak on earth was covered to a depth of about twenty-five feet. The water depth one hundred ten days later would undoubtedly have been at least hundreds, possibly thousands, of feet above the highest point on earth; we're not told.

> (Note that the topography of the antediluvian earth was quite different than that which exists today. Mountain peaks in the antediluvian world could only have been considerably lower, for reasons which become evident when one views Scripture dealing with how God restored the earth following the Flood.

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

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

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

> "He established the earth upon its foundation,
> So that it will not totter ['move out of its place'] forever and ever.
> Thou didst cover it with the deep as with a garment;
> The waters were standing above the mountains.
> At Thy rebuke they fled;
> At the sound of Thy thunder they turned away.
> The mountains rose; the valleys sank down
> To the place which Thou didst establish for them.
> Thou didst set a boundary that they may not pass over;
> That they may not return to cover the earth" (NASB).

Part of the water flooding the earth had come from subterranean sources. It appears evident though that this subterranean supply of water was left on the surface of the earth at the time of the restoration following the Flood, for only about three percent of the earth's total water supply lies in subterranean sources today. The remainder, about ninety-seven percent, lies on the surface of the earth, mainly in the oceans. And it is evident that none of this water was placed back in the heavens above the atmosphere, for it is not there today.

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

> Then, concerning the antediluvian mountains, how high would they have been for water to have covered all of them at the end of the first forty days of the Flood? We can know that vast changes in the earth's topography began to occur at the end of the full one hundred fifty days, immediately following the time that God closed the floodgates of heaven and stopped the subterranean waters from coming up. But, the elevation of antediluvian topography, no one knows; nor can they know, for there is no data to work with.)

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

Only *at the end of the full one hundred and fifty days* did God step in and close both the floodgates of heaven and the fountains of the deep (8:2). Apparently all of the water above the atmosphere had fallen (for, again, none remains there today), though that would not appear to be the case with the water below the earth's surface (for, as previously stated, about three percent of the earth's total water supply can be found below the earth's surface today).

God apparently waited until the entire supply of water above the atmosphere had been depleted, which required one hundred and fifty days of torrential rainfall. Then He closed both the floodgates of heaven and the sources of the subterranean waters.

Restoration Following the Flood

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

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

Or, is the preceding *really what Scripture states*?

This is the way that all of the widely-used English translations read, which have seemingly followed one another in the translation of this verse. But how could this be correct if the water level continued to rise for a total of *one hundred and fifty days* in the manner previously seen, which, *from a Scriptural standpoint, is really the only possible way to view the matter?*

This fact should have caught the attention of at least some of the translators, for the Hebrew word translated "upon" (*al)* in this verse *can also be understood and translated* as "over" or "above." For example, it is translated "over" in the opening verse of this same chapter ("pass *over* the earth"), or it is translated "above" back in chapter one ("fly *above* the earth" [v. 20]).

This Hebrew word has to be understood *contextually.* And in Gen. 8:4, as is evident from the context introducing this verse (and even more evident from the verses following), the translation should be "above" or "over," not "upon." That is, at the end of one hundred and fifty days, when the supply of water above the atmosphere had evidently been depleted and God stepped in and closed both the floodgates of heaven and the sources of the subterranean waters, Gen. 8:4 locates the ark *in relation to a point on the earth beneath the waters, below the ark.* This verse locates the ark *in relation to the Ararat mountain range* (a range which stretches from modern-day Turkey eastward into Armenia).

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

Genesis 8:1, 3, 5 clearly reveals that God not only closed the floodgates of heaven and the sources of the subterranean waters at the end of one hundred and fifty days but that He also began a restorative work at this same time. *Immediately following the Flood waters reaching their highest level on the one hundred and fiftieth day, these waters began to recede.* And it took about five and one-half months for the level to drop completely, though almost two more months were required after that for the face of the earth to become dry (*cf.* 8:1-4, 13, 14).

If the ark came to rest on a mountain peak in the Ararat range on the day that God closed both sources of the Flood waters and

began His restorative work, resulting in the waters continually receding, it could not have been too many days before significant amounts of dry land would have begun to appear around the ark.

But this didn't happen. It wasn't until almost two and one-half months had passed that *the tops of the mountains began to appear above the waters* (8:5). Then, after another forty days had elapsed, Noah sent forth a dove, which found "no rest for the sole of her foot" (8:6-9).

That is to say, almost four months after the waters began to recede, *there was no dry land around the ark,* though seven days later, when Noah sent the dove forth again, the dove *did find dry land within flying distance of the ark* (8:10, 11).

Where did the ark finally come to rest following the Flood? *We're not told.* From the way that the text reads though — Noah having to wait for about two months after the waters had completely subsided for the face of the earth to become dry — the ark apparently came to rest in an unrevealed place in the lowlands.

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

What difference though does all of this make, and why spend this time showing an incorrect translation and understanding of Gen. 8:4? Actually, it makes *a lot of difference,* for if an individual follows the incorrect translation and understanding of Gen. 8:4, the door is closed to tremendous Biblical truths which can be seen in verses one through four *only by viewing verse four correctly.*

1) Paralleling Two New Beginnings

As previously seen, Gen. 1:2 and Gen. 8:1 have to do with *introductory information concerning new beginnings following two*

different Floods, one pre-Adamic, and the other post-Adamic. This parallel though is usually missed through following the English translation of Gen. 8:1 and not understanding that *the latter must follow that previously established in the former.*

The Hebrew word *Ruach* appears in both verses. In Gen. 1:2, this word is translated "Spirit"; but in Gen. 8:1, this word has been translated "wind" and separated from the same parallel thought seen in *how God begins His restorative work in this respect,* as established back in Gen. 1:2.

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

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

The movement of God's *Ruach* over the face of the waters in both Gen. 1:2 and Gen. 8:1 must be understood the same way in both instances, for the pattern concerning how God begins His restorative work involving a ruined creation *was revealed and set in an unchangeable manner in Gen. 1:2.*

Thus, *the beginning of God's subsequent restorative work in Gen. 8:1 MUST be viewed exactly the same way. The Spirit of God* or *the Breath of God* (which produces *life* [*cf.* Gen. 2:7]) *MUST be seen moving upon or across the face of the waters in both instances (Heb., "al" ["on," "over," "above"] appears in both Gen. 1:2 and Gen. 8:1).*

(In relation to God's breath providing life, as introduced in Gen. 2:7 [establishing a First-Mention Principle, which *can never change*], note ruined man today — another ruined creation, ruined following the restoration of the ruined material creation in Gen. 1:2ff. How does God go about restoring ruined man, who is "dead in trespasses and sins" [Eph. 2:1]? The answer is seen in these two passages in Genesis

[1:2; 8:1]; and *the means which God uses to restore ruined man, as seen in these two passages of Scripture, can never change.*

The Spirit of God moves upon the ruined creation. The Spirit breathes life into the one having no life, and man passes "from death unto life" [John 5:24]. Everything is accomplished entirely through Divine intervention. Ruined man today is just as powerless to bring himself out of his ruined state as was the ruined material creation in both Genesis chapters one and eight.

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

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

And should the Spirit of God not act today, on the basis of Christ's finished work at Calvary — breathing life into the one who has no life — man could *never* pass "from death unto life." Man could *never* move out of his ruined state simply because there is only *one revealed way that God restores a ruined creation, and it is either accomplished through God's revealed way or there is no restoration* [Acts 4:12].)

Scripture must be understood and interpreted in the light of Scripture. And, it becomes *vitally necessary* to understand Gen. 8:1 in the light of and in the same respect as previously seen in Gen. 1:2 in order to properly understand that which is in view in verse four, where another corrected translation is necessary.

2) Over the Mountains of Ararat

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

Then, on this same day, the Spirit of God set about to effect restoration, *exactly* as previously seen in Genesis chapter one. And also, *exactly* as previously seen in chapter one, this restoration was *for purposes pertaining to regality.*

Regality in Genesis chapter one is shown through a direct statement regarding the reason for man's creation: "…let them have

dominion [or, '…let them rule']" (vv. 26, 28). The Hebrew word translated "dominion" in these two verses is *radah,* the same word translated "rule" in Ps. 110:2, where Christ will rule as the great King-Priest after the order of Melchizedek during the coming day of His power (v. 4; *cf.* Gen. 14:18ff; Heb. 5-7).

Regality in Genesis chapter eight though is shown through a different fashion than in chapter one. "A mountain" in Scripture signifies *a kingdom.* And at the end of the Flood (foreshadowing the end of the coming Tribulation), those in the ark (foreshadowing the nation of Israel in that day) found themselves *resting in a place of safety above the mountains of Ararat* (foreshadowing the nation of Israel in that coming day, *resting in a place of safety above all the kingdoms of the world, no longer the tail, but elevated to the head*).

The name "Ararat" itself, a transliterated Hebrew word, comes from a root word which means *holy ground.* And this is exactly where Israel will find herself once the nation has been restored to the land in that coming day.

> (The word "holy" is used numerous times throughout Scripture in relation to God. And the same word is used numerous times as well in relation to different things as they pertain to the Jewish people — the people themselves, Jerusalem, the Temple, and the land as a whole [*cf.* Ex. 19:6; Deut. 7:6; Ps. 2:6; 11:4; 65:4; 78:41; Zeph. 2:12; 3:11].
>
> The word "holy" carries the thought of set apart [unto the Lord]. This is the only way in which the word can be used relative to inanimate objects; and this same meaning would still apply when used relative to the people of Israel, though it could extend beyond this into the thought of *purity* [which is actually an extension of the thought of being set apart].)

The entire earth is referred to in Scripture as "the holy mountain of God [*i.e.,* 'the set apart kingdom of God']" (Ezek. 28:14). However, Satan, *the ruler over this kingdom,* because of his aspirations to extend his rule beyond that which God had appointed him to occupy, introduced corruption, resulting in his kingdom being reduced to a ruined state.

Later, after the kingdom had been restored and man had been created *to rule the kingdom in the stead of Satan,* man's fall resulted

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

Then, later yet, the nation of Israel was brought into existence and called forth, as *a set apart people, to rule in a set apart land, within a theocracy.* But the Lord's name, the people, the Temple, and the land were all later *polluted, defiled, profaned* through a continued disobedience of God's people (*cf.* Num. 35:33, 34; Ps. 79:1; Ezek. 14:11; 20:43; 23:38; 36:20; Hosea 5:3; 6:10).

And Israel, the wife of Jehovah, climaxed the nation's disobedience *by taking up unholy alliances with the surrounding Gentile nations* — something which God had forbidden in no uncertain terms (*cf.* Num. 23:9; Deut. 7:1-6). *And these alliances were viewed in Scripture as harlotry on Israel's part* (*cf.* Jer. 3:1-4; Ezek. 16:2, 28, 29).

The day came when Israel's cup of iniquity became full (*cf.* Gen. 15:16), and *God divorced His adulterous wife and drove her out among her Gentile lovers to effect repentance through persecution at the hands of her lovers, which is exactly where Israel is seen in the world today* (Jer. 3:8ff).

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

(For a discussion of Revelation chapters eleven, seventeen, and eighteen in the preceding respect, refer to the author's book, MYSTERY OF THE WOMAN, or to Chapters XXVII and XXVIII in the author's book, THE TIME OF THE END.)

The day is coming though when all of this will change. Israel, through the judgments of the Tribulation, will be brought to the place of repentance. This will be followed by *the harlot being cleansed and restored to her rightful place in a cleansed land, within a theocracy.*

Then, that foreshadowed by Gen. 8:4 — Noah and his family *resting above the mountains of Ararat* — will be realized. Gentile world power will have been *destroyed* (typified by the *destruction* occurring during the Flood). And a restored Israel, in that coming day, will find herself *at rest, placed above all the kingdoms of the world, in a holy place* (*cf.* Zech. 14:9, 20, 21).

This is *exactly* what is also seen in Rev. 12:1b and Rev. 17:18b.

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

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

That seen in both Rev. 12:1b and 17:18b points to that which awaits Israel *following her cleansing* (Rev. 17:16, 17; 19:3). That is to say, *Israel, also seen as God's firstborn son (Ex. 4:22, 23), holds this regal position today but cannot exercise this position until after the nation has been cleansed.* And the fact that *Israel will one day be cleansed and ultimately exercise this position* was all foretold back in Gen. 8:4.

3) Water to Wine

Following the Flood, Noah planted a vineyard, and he later made wine from the grapes in the vineyard. The wine which Noah made caused him to become drunk, which resulted in a sequence of events taking up most of the remainder of the chapter.

But, there is something about this wine and Noah's drunkenness which are not often considered. Noah planting a vineyard and making and drinking wine was the first thing mentioned which Noah did following his departure from the ark. And, within the typology involved, the picture has to do with Israel following the Tribulation, when "the new wine," *now withheld from the nation, will await the nation* (Joel 1:5, 10; 2:19; 3:18).

Thus, *wine should be the first thing mentioned following the Flood in the type*, exactly as seen in Genesis chapter nine. But that which resulted from Noah drinking this wine — drunkenness — was evidently something which Noah did not expect at all. In fact, it was evidently something which he had never experienced before and knew nothing about.

All of this can perhaps best be explained by going to and beginning with the first sign in John's gospel (John 2:1-11), the first of eight signs directed to and having to do with *the Jewish people, for the purpose seen in John 20:30, 31*, verses which are millennial in their scope of fulfillment.

The miraculous work pertaining to the first sign in John's gospel had to do not only with changing water to wine but with producing a particular type wine — undoubtedly the type wine seen in connection with God in Ps. 104:15, a "wine that maketh glad the heart of man." The steward of the feast referred to the wine which Christ had brought forth as "the good wine," kept "until now" (a reference to this being *the best wine at the feast, kept until last* [v. 10]).

And the imagery used — *six waterpots of stone, filled to the brim, at a wedding festival in Cana of Galilee, on the seventh day* (John 1:29, 35, 43; 2:1) — forms a complete and perfect picture of events about to occur pertaining to God, His Son, and Israel.

The six waterpots of stone and their being filled to the brim point to things pertaining to Israel's coming restoration, with a view to that which follows. "Six" is *man's number,* and "stone" points to *the condition of the people's hearts prior to the work of restoration, shown by the six waterpots being filled with water which was changed to wine.* And being filled to the brim shows *the completeness, the totality, of this work.*

Note how Ezekiel stated the matter six centuries before events in John chapter two and over two and one-half millenniums before that which the sign foreshadows is brought to pass:

> "For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.
>
> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
>
> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
>
> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.
>
> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:24-28; *cf.* Jer. 31:31-33; Ezek. 16:8ff).

Then, carrying matters on into the wedding festivities, note a sequence of events alluded to at Christ's first coming.

While partaking of the Passover meal with His disciples only hours before His crucifixion, Christ took the cup (containing wine),

gave thanks, and then gave it to His disciples, saying,

> "Drink ye all of it [*lit.,* 'All of you drink out of it' (*ref.* NASB)];
>
> For this is my blood of the new testament ['new covenant'], which is shed for many for the remission of sins.
>
> But I say unto you, 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" (Matt. 26:27b-29).

The miraculous sign in John chapter two had to do with changing water to wine. Aside from showing Israel's coming restoration, why was this done?

One central answer is obvious. This was done to foreshadow the beginning of the fulfillment of Christ's later statement in Matt. 26:29, associated with Israel's coming restoration.

Exactly as Christ and His disciples had been called to a wedding festival *on the seventh day* in the sign, they will be called to a wedding festival *on the seventh day* yet future. And Christ, along with His disciples, *will again drink* of the fruit of the vine together. But *this time* it will be in the Father's kingdom — *exactly as the Son promised* — at the marriage festivities surrounding the Father's restored wife.

And, exactly as seen in John chapter two, the wine which Christ and His disciples *will again drink together* will not be just any wine. As described by the steward of the feast in Cana, it will be "the good wine," which will have been kept "until now" (*cf.* Isa. 25:6).

The wine which Christ made at the wedding festival in Cana was a type wine which man could not have produced at that time; nor can man produce this type wine today.

A wine of this nature or a similar nature though evidently existed in the antediluvian world. That is the clear implication from Noah, following the Flood, planting a vineyard, making wine, and becoming drunk (Gen. 9:20, 21).

Atmospheric conditions preceding the Flood were entirely different than they were following the Flood. As previously shown, at the time of the Flood, the waters which God had placed above the atmosphere when he restored the earth (Gen. 1:6-8) were released and fell through "the windows [contextually, 'flood gates']

of heaven" upon the earth, forming part of the waters which flooded the earth (Gen. 7:11ff).

This allowed the sun's rays to shine directly through the atmosphere, resulting in accompanying changes, particularly meteorological changes. And, with the loss of the waters above the atmosphere, atmospheric pressure changes were probably involved as well.

And all of these changes apparently resulted in something new and unknown to Noah when he made wine following the Flood — a wine which, rather than making "glad the heart of man," instead, resulted in *drunkenness.*

The only type wine which Christ would have produced in John 2:7ff — described in Ps. 104:15 — was evidently a type wine which Noah thought that he was making following the Flood but could no longer produce. And drunkenness, associated with wine following the Flood, would, of necessity, have had to be something alien to the type wine which Christ made at the marriage festivities in Cana (or the type wine which Noah had thought that he was making).

And this foreshadows a condition which will exist during the Messianic Era when pre-Flood atmospheric conditions have been restored (*cf.* Acts 3:21). Not only will Christ bring forth this type wine to drink with His disciples, but man, in that day, will apparently be able to plant a vineyard and produce a wine of this nature as well (*cf.* Isa. 5:1ff; 65:21: Jer. 31:12; Joel 2:19; Zech. 9:17).

4) Shem, Ham, Japheth

Genesis chapter nine then adds to a developing Old Testament word picture. Among Noah's three sons following the Flood, *only one — Shem — was both blessed and said to have a God* (vv. 1, 26). And from Shem descended Abraham, Isaac, Jacob, his twelve sons, and the nation of Israel.

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

This is *the same position* which Shem's descendant, Abraham, held in relation to the nations; and this is *the same position* which

the descendants of Abraham through Isaac and Jacob have held, continue to hold today, and will always hold relative to the nations. If the nations are to be blessed, *it must be accomplished through the means which God has decreed — through Abraham and his seed, through Isaac and Jacob* (Gen. 12:1-3).

That's the importance seen in the Noachian Flood and that which occurred following the Flood. And that's the importance seen in the vast amount of space which God has provided in His Word pertaining to that which the Flood foreshadows.

Israel *must* be brought to the place of repentance. *Only then* can that foreshadowed in Gen. 8:4; 9:20-27 be realized, *with blessings flowing from a restored people, in a restored city and land, out to the nations of the earth.*

> (In the type, because of the time in which this occurred in history [following the Flood, during Man's Day], *drunkenness* and *a curse* are seen [Noah's drunkenness, a curse upon Ham's son, Canaan]. But that which is foreshadowed has to do with a future day when "the new wine" will no longer be withheld from Israel and the curse upon Ham's lineage will be lifted [Joel 2:19, 32; 3:18; Zech. 8:13, 20-23; 14:21], with blessings flowing out through Shem's lineage.)

God's Future Dealings with the Nations

God's future dealings with the Gentile nations are seen in Genesis chapters ten and eleven. This though is not the same as that seen at the end of the Olivet Discourse, in Matt. 25:31-46. That seen at the end of the Olivet Discourse has to do with God's dealings with *the saved from among the nations at the end of the Tribulation* (those saved during and surviving the Tribulation [saved mainly as a result of the ministry of the 144,000 Jewish evangels during the last half of the Tribulation]). That seen in Genesis chapter ten and the first part of chapter eleven has to do with God's future dealings with *the unsaved among the nations at the end of the Tribulation* (those having survived the Tribulation) at the end of that typified by the Flood during Noah's day.

And God's dealings with the nations in that day will occur exactly as in the type — following His dealings with Israel. Actually, God's dealings with the nations in that day will occur following

Israel's national conversion and restoration to the land, foretold in a foundational type in Genesis chapters eight and nine. And God's subsequent dealings with the nations is then foretold in a continuation of the overall foundational type in chapter ten and the first part of chapter eleven.

Genesis chapter ten and the first part of chapter eleven deal with two main things insofar as the overall type is concerned:

> *1) The destruction of Gentile world power* — God's past and future dealings with the kingdom of Babylon (the first kingdom of Babylon in the type, the last kingdom of Babylon in the antitype).
>
> *2) God's subsequent dealings with the Gentile nations* — the nations dealt with in relation to Shem and his descendants in the type and in relation to the nation of Israel in the antitype.

> (The preceding is developed in the three sections which follow. These sections have to do with that which occurred in the historical account in Genesis, which foreshadows that which will occur yet future.
>
> *The first section* deals with the destruction of Gentile world power following the Tribulation, allowing the nation in possession of the rights of the firstborn [Israel], which includes *regal* rights, to hold the sceptre.
>
> Then, *the second and third sections* deal with that which will subsequently occur [following the destruction of Gentile world power] with respect to Israel and the nations.
>
> God revealed the whole of the matter at the beginning, in His Word. And if man would know that which the future holds for the Jews, the Gentiles, and the Church of God, all he has to do is go back to that which God revealed through Moses almost 3,500 years ago.)

1) Destruction of Gentile World Power, in History and Prophecy

From Gen. 8:4 (picturing the ark resting above the Ararat mountain range at the end of the one hundred fifty days, during which the waters came down from above and up from below) to the first

part of chapter eleven, there is a chronological sequence of events which *foreshadows that which will occur relative to Israel and the nations, beginning at the end of the Tribulation and leading into the Millennium.*

Events in chapters eight and nine foreshadow Israel's restoration to her rightful place among the nations, with Israel restored to the nation's land, in a position to enjoy millennial blessings. Then chapter ten and the first part of chapter eleven foreshadow Christ's dealings with the nations following His return.

Christ's initial dealings with the nations at this time will be the destruction of what will already be a decimated Gentile world power (*ref.* typology of Gen. 8:4). And this Gentile world power, at the time of its destruction in chapter eleven, is seen centered in Babylon in the type, as it will be centered back in Babylon in the antitype.

The first mention of Babylon in Scripture is seen in Gen. 10:10. Nimrod, a grandson of Ham, built eight cities (vv. 10-12), with Babel (Babylon) seen as the main city, where a tower was built. And this tower was for the purpose of uniting the people of the kingdom, keeping them together in this one general area (11:1ff).

(Note that Gen. 11:1-9 [the building of Babel and the tower] provides commentary for that which occurred in Gen. 10:10-12 [the building of cities forming a kingdom centered in Babel/Babylon].)

Following the establishment of Nimrod's kingdom, the day eventually arrived when "the Lord came down to see the city [Babel] and the tower" (11:5). And He, at this time, put a stop to that which man was seeking to bring to pass, for purposes seen in verse six.

And the day is eventually going to arrive when the Lord will come down to see that typified in these two chapters in Genesis, the kingdom of the last king of Babylon. And the Lord is going to do exactly the same thing in that future day as He did over 4,000 years ago in Genesis. He is going to put a stop to that which man will be seeking to bring to pass (Micah 5:4-6).

(For a detailed discussion of the Lord coming down and the destruction of Gentile world power yet future, refer to Chapters XXXI, XXXII, "Christ's Return" and "The Great Supper of God" in the author's book, THE TIME OF THE END.)

2) God's Subsequent Separation and Placement of the Nations, in History and Prophecy

Then, following the destruction of Gentile world power in the Middle East under Antichrist, the Lord will continue and complete His dealings with the Gentiles worldwide, anticipating the place which Israel will occupy in relation to the Gentile nations during the Millennium.

In Genesis chapter ten God provides genealogies of Noah's three sons, with each genealogy going through a number of generations. And the names of the descendants of each son, through these generations, are given — names which today, from history, can be associated with people dwelling in particular parts of the earth.

At the time God dealt with man at Babel, in the land of Shinar, He separated individuals in a nationalistic sense through several means.

First, each group of individuals was given *a particular language,* unknown to any of the other groups. They were then driven out and given *a particular land* on the earth, a land of their own which was separate from the land of any of the others (vv. 5, 20, 32).

Second, at some point after each group was separated from all the other groups and in their own land, *God divided the earth itself, separating one land mass from another land mass* (v. 25).

There are two different words in the Hebrew text translated "divide" in chapter ten. One word is used in verses five and thirty-two (having to do with *a separation of mankind by languages*, along with their being placed in different lands); and the other word is used in verse twenty-five, having to do with *a separation or division of the earth itself.*

How did God separate or divide the earth into segments? The evident answer is seen in Job 38:25, where the same word translated "divide" in Gen. 10:25 is used relative to *a separation by water.*

Once God had separated all the different nations and placed them in their own lands, He then "divided" *the earth.* He could only have separated land masses, forming separate land masses, separate continents, etc. And this separation can evidently be seen one place today by viewing a map of the east coast of South

America and the west coast of Africa. The shape of each gives the appearance that at one time in the distant past they were one continent, then separated. And they give that appearance because this is evidently what occurred, not only here but worldwide.

How did natives on islands out in the Pacific Ocean get there? How did the American Indian get to the North American continent, the Aborigine to Australia, etc.?

The answer is simple. And the answer is not in the book, *Kon Tiki,* or in a frozen Bering Strait. Rather, the answer is in *the Bible.* These individuals' ancestors were already on these land masses when the earth was divided by oceans and seas during the days of Peleg, over one hundred years after the Flood.

The general separation of the sons of Noah, as determined by the names in the three lineages in Genesis chapter ten, was across three parts of the earth. The descendants of Japheth were spread across the northern parts of the earth, the descendants of Shem across the central parts, and the descendants of Ham across the southern parts. This separation, of course, is general. There are numerous exceptions.

(Refer to the next section for a projection of the whole of the matter out into the future.)

3) God's Purpose for a Separation and Placement of the Nations, in History and Prophecy

Other than that stated in Gen. 11:6, what does Scripture have to say about *God's purpose* for a separation of the nations, as seen in chapter ten?

God's purpose, along with another way in which He divided the nations, is given elsewhere in Scripture.

Note Deut. 32:8:

> "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

Then note Acts 17:26, 27:

> "And hath made of one blood [one man, Adam] all nations of men

for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

One of the reasons God called Israel into existence was to be *His witness to the Gentile nations throughout the earth,* "that all the people of the earth may know that the Lord is God, and that there is none else" (I Kings 8:59, 60; Isa. 43:9, 10).

God separated the nations and set their bounds within separate lands "according to the number of the children of Israel"; and God did this in order that those in these nations "should seek the Lord…and find him" (Deut. 32:8; Acts 17:27). And Scripture clearly states and reveals that a separation and placement of the nations was done after this fashion during Peleg's day (Gen. 10:5, 25, 32; 11:7-9), probably during the early years of Shem's life, hundreds of years before the nation of Israel even existed (note that Shem was still alive during Abraham's day, living to within twenty-five years of Abraham's death).

In short, *God separated the nations and placed them within certain boundaries; and God did this according to the number of those whom He would one day call into existence and commission to reach the nations with the message of the one true and living God.*

This is the way and the reason why God worked matters out after this manner in history. And, at the end of the Tribulation yet future, He will separate the nations once again, for the same reason. It will all be done once again in exact accord with Deut. 32:8 and Acts 17:26, 27, after the manner and for the reason given in these verses.

And all of this has to do with the Jewish people fulfilling their calling—*being God's witness to the nations of the earth* (Isa. 43:1-11). *The Jewish people, in that day,* will go forth with the message seen in Isaiah chapter fifty-three. And they will carry this message *to all the Gentile nations*, which God will have previously separated and placed in particular geographical locations on the earth for purposes which will be carried out by Israel during the Millennium.

9

From Ur to Canaan

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God (Heb. 11:8-10).

Within the teachings pertaining to *the salvation of the soul*, along with that which can be seen in *the dispensational framework of events* which God set forth through the first four individuals singled out from Old Testament history in Hebrews chapter eleven — *Abel, Enoch, Noah,* and *Abraham* — the reader is carried through a complete panorama of events. He is carried from the place where two offerings occurred (Cain's and Abel's offerings) to the place where continued commentary relating to that previously seen in Noah's experiences is seen in Abraham's subsequent experiences.

And this entire panorama of events — fraught with spiritual significance and meaning — deals with both *Christians* and *the nation of Israel*, ending for both in *the Messianic Kingdom*, as previously seen in the foundational structure opening the Genesis account (Gen. 1:1-2:3).

In one respect, the overall type having to do with the things revealed concerning Abel, Enoch, Noah, and Abraham begins at the point of salvation. Abel being slain typifies Christ being slain, with man passing "from death unto life," being saved, *on the basis of Christ's death and shed blood.*

And this would simply provide added commentary to that previously seen in chapters one and three — that which resulted from *the movement of God's Spirit* on the first day in chapter one and the thought of *death and shed blood* seen in God slaying one or more animals to provide coverings of skin for Adam and Eve following the fall in chapter three.

In another respect though, following the exact chronology of events seen in the text in Hebrews chapter eleven, the beginning point — Abel, "by faith," offering "a more excellent sacrifice" than Cain — would have to be looked upon in a different manner. The beginning point in Hebrews chapter eleven (detailing events from Gen. 4) would have to be seen as a continuance from that primarily revealed in the opening three chapters of Genesis.

That is to say, the beginning point in Hebrews chapter eleven would have to move beyond events revealed on day one in the first chapter and have to do with the subsequent events revealed on days two through six, or have to do with events related to the bride being removed from the body in chapter two (which are associated with events seen in days two through six in chapter one), or have to do with events related to an eventual restoration of the lost Glory in chapter three (which are associated with events seen in days two through six, recorded in both chapters one and two).

(Note that the covering which God provided for Adam and Eve following the fall in Genesis chapter three reflects not only on *the beginning point* [death and shed blood] but on *the goal at the end* as well [the lost covering of Glory, replaced with animal skins, with a view to the covering of Glory not only one day being restored (through provided redemption, man being placed in a position where he can once again be enswathed in a covering of Glory) but with a view to man also being clothed in regal garments at that time, fulfilling the purpose for his creation in the beginning].

In the preceding respect, *any sequence of events* in any of these opening chapters in Genesis — whether *a beginning sequence of events or any subsequent sequence of events* — would begin and/or continue with *one goal in view.* They would begin and/or continue with *the seventh day of rest in view, the Messianic Era* [exactly as seen at the end of the foundational framework set forth in Gen. 1:1-2:3, established by God in an unchangeable fashion at the very beginning of His Word].)

Thus, in one respect — dealing with that seen in Hebrews chapter eleven, the offerings of Cain and Abel, and then Cain subsequently slaying Abel, as seen in Genesis — the overall type carries a person from the point of salvation (seen in Cain slaying Abel) to the Messianic Kingdom (seen in the experiences of Abraham).

But, in another respect, as previously seen, following the chronology of events in the type as it is presented in Hebrews chapter eleven, the beginning point changes. And following events as they are given in this chapter, the beginning point (Abel offering "a more excellent sacrifice" than Cain offered) could not have to do with issues pertaining to salvation by grace. Rather, they could only have to do with issues *beyond salvation by grace,* for apart from being saved, a person would not be in a position to offer spiritual sacrifices of this nature unto God (which, in the type, evidently had to do with an offering of the first fruits). They would have to do with issues pertaining to *the salvation of the soul,* continuing from the way in which the matter is introduced from the previous chapter, from Hebrews chapter ten (*ref.* Chapters I-IV in this book).

> (The same thing is seen in that revealed about Abraham, whether in Genesis, Hebrews, or elsewhere in Scripture. The things revealed — the events dealt with in Abraham's life — *always* begin beyond Abraham passing "from death unto life," beyond his being saved, else Abraham could not have acted *by faith* at the time he left Ur [which is the point Scripture begins dealing with Abraham (*cf.* Gen. 11:31-12:4; Heb. 11:8ff)].
>
> Scripture is silent concerning any information of this nature in Abraham's life prior to the time God called him to leave Ur and go to another land — a time when he was already spiritually alive [had already passed "from death unto life"] and was in a position to act "by faith.")

Regardless of where one begins though, *the end point* in the overall type always remains the same. It *must* always remain the same, for the end point was set in an unchangeable manner at the very beginning. And the new sequence of provided commentary seen in Abraham's experiences doesn't immediately follow that depicted through events connected with Abel. Rather, two individuals (with their particular experiences) are placed between events connected with Abel and Abraham — Enoch and Noah, pointing to the com-

ing removal of Christians from the earth at the conclusion of the present dispensation (at the conclusion of the Christian dispensation, seen in Enoch's experiences), followed by God resuming and concluding His dealing with Israel on the earth, fulfilling the last seven years of the preceding dispensation (the last seven years of the Jewish dispensation, seen in Noah's experiences).

Noah's experiences take one to the place where, moving from type to antitype, Israel is seen at the end of the Tribulation in a position to assume the regal rights of the firstborn (Gen. 7:24-8:4). And Abraham's experiences, as well, moving from type to antitype, deal with Israel being removed from the nations of the earth to realize an inheritance in the land of Canaan (something which, as well, occurs at the end of the Tribulation).

Thus, the experiences of Abraham simply form commentary on that previously revealed through Noah, providing additional details.

> (Noah, at the end of one hundred fifty days, when God closed the sources of the waters coming down from above the atmosphere and up from below the surface of the earth, is seen inside an ark which is resting at a place on a shoreless ocean *above the Ararat mountain range* [Gen. 7:24-8:4]. The picture is that of Israel [typified by Noah and his family in the ark], in a place of safety, at rest, *above the destroyed world kingdoms* ["the mountains" below, signifying *world kingdoms* (*ref.* Chapter VIII in this book)].
>
> And as it took a number of months [slightly over seven months] for the waters to subside and the earth to dry, so will it take time to clean matters up on earth because of the blood bath which will occur in the land of Israel following Christ's return at the end of the Tribulation [seven months for part and seven years for the remainder are the times revealed (Ezek. 39:8-16)]. This has to do with the utter destruction and carnage resulting from Christ treading the winepress — the destruction and resulting carnage of an already decimated Gentile world power, seen in the type in Genesis chapter ten and the first part of chapter eleven, immediately before the introduction of Abraham.
>
> Then, through the introduction of Abraham in the latter part of chapter eleven, additional commentary is provided through another facet of the matter. Abraham is removed from a Gentile land to realize

an inheritance in another land, a land which God would give to him and his seed through an everlasting covenant.

And the type picks up at the same place the type left off with Noah's experiences. The type has to do with the Jewish people being removed from the Gentile nations of the earth following Christ's return at the end of the Tribulation [typified by events following the Flood during Noah's day], to realize an inheritance, to exercise the rights of the firstborn, in the land covenanted to Abraham, Isaac, and Jacob.

And, exactly as in the previous type [Noah and his family going through the Flood and that which occurred relative to the Gentile nations following the Flood (Gen. 10, 11a)], God's dealings with the Gentile nations is, as well, seen in type following Abraham leaving Ur and entering into the land of Canaan [Gen. 14, 18, 19].)

Israel, Removed from the Nations

The Old Testament is replete with information concerning Israel's future, which begins to be revealed and opened up as early as Genesis chapter four. Then, whole chapters and whole books are given over to showing the different facets of how God will work out His plans and purposes concerning Israel. And, through Israel, God will, in turn, work out His plans and purposes concerning mankind as a whole.

This revelation begins with the Book of Genesis, which, from chapter four to the end of the book, is essentially a book about God's dealings with Israel as these dealings are seen in connection with both the Church and the Gentile nations. And God's dealings with Israel after this fashion, as revealed in this opening book of Scripture, center around two main times in man's history, both past and future:

1) Immediately before and at the time of Messiah's first coming.

2) Immediately before and at the time of Messiah's second coming.

And, as established in Genesis, forming an unchangeable pattern which continues throughout the remainder of Scripture,

far more space is given to the latter than to the former. That is to say, though Genesis deals with events as they pertain to Israel at the time of Christ's first appearance (centered in events surrounding Calvary, as seen particularly in chs. 4, 22, 37), Genesis deals centrally with events pertaining to Israel immediately before and at the time of Christ's return.

Then, with the pattern set in Genesis, this is exactly what one would expect to find, and does find, throughout the remainder of Scripture. Though events as they pertain to Israel at the time of Christ's first appearance are dealt with, the emphasis is on events as they pertain to Israel immediately before and at the time of Christ's return.

Note how this is set forth in Genesis. Chapter four — Cain slaying Abel, typifying Israel, 4,000 years later, slaying Christ — has to do centrally with events as they pertain to Israel at the time of Christ's first coming. Then, beginning in chapter five (Enoch removed, Noah introduced) and extending throughout chapter nineteen (the cities of the plain destroyed, with Abraham standing before the Lord on the mountain), the whole of these fifteen chapters, from a typical standpoint, is given over to *God's end-time dealings with Israel (during the Tribulation and beyond), as these dealings are seen in connection with both the Church and the Gentile nations.* And revealed data, along with where the emphasis is placed, is no different throughout the remaining thirty-one chapters of Genesis.

Then, the matter can be illustrated again in the very next book, the Book of Exodus. This book begins, from a typical standpoint, with Israel during the coming Tribulation, under the future Assyrian. One brief part of the book (2:1-22) has to do with Israel at the time of Christ's first coming, along with events pertaining to the Church during the present dispensation. But, events return to God's future dealings with Israel at the end of chapter two (vv. 23ff) and continue in this manner, uninterrupted, to the end of the book (ch. 40).

And within this historical data in Exodus, which, from a typical standpoint, reveals God's future dealings with Israel, numerous things are seen — Israel's future sufferings during the Tribulation,

the nation's repentance, God remembering His covenant with Abraham, Isaac, and Jacob, Israel's national conversion, Israel led out from the Gentile nations of the world, the destruction of Gentile world power, a new covenant made with Israel, Messiah building the Temple, and the theocracy with its inseparable Glory restored to the nation.

All of the preceding is seen in the Book of Exodus, providing numerous details (commentary) for that which began to be opened up and revealed in Genesis. And more details (commentary) are provided as one continues reading that which God has revealed in the other thirty-seven books comprising the Old Testament, with *all of the books together providing one complete, composite word picture, exactly as God would have man view His revealed plans and purposes.*

> (Note that within God's revealed plans and purposes, *Israel is always seen occupying center-stage, for everything regarding man and the earth is worked out and brought to pass through this one nation [even before God called Abraham out of Ur; note comments toward the end of this chapter on Deut. 32:8 and Acts 17:26, 27 (pp. 148, 149)].*
>
> To view matters after any other fashion is to view them in a wrong manner, a manner which will always result in a distorted word picture.)

1) Called to Leave One Land and Go to Another

To bring His plans and purposes concerning mankind to pass, God chose one man — *Abraham, a descendant of Shem, the only one of Noah's three sons possessing a God.* And these plans and purposes would ultimately be brought to pass through a triad of firstborn Sons emanating from the loins of Abraham — *the nation of Israel, Jesus the Christ, and the Church, following the adoption* (*cf.* Ex. 4:22, 23; Rom. 8:14-23; Heb. 1:5, 6).

Israel gave mankind *the Word of God* (the written word, revealed through Jewish prophets), *the Saviour* (the living Word, the Word made flesh), and was called to be *God's witness to the Gentile nations of the earth* (to relate to the nations that revealed in the written Word and that made available through the Word becoming flesh [Christ's finished work at Calvary, His continuing work in

the heavenly sanctuary today, and that seen through the written Word concerning a future day when the living Word is revealed for all to see as the "King of kings, and Lord of lords"]). And it was through this means, through Abraham and his progeny, that God's plans and purposes regarding man and the earth would be worked out and brought to pass.

God called Abraham, at the age of seventy, to leave Ur and go into another land "which he should after receive for an inheritance." Abraham, "by faith," departed Ur and began a journey toward a land which he had never seen. That is, Abraham believed God and acted in accordance with that which God had commanded (Gen. 11:27-12:7; 13:14, 15:8-21; Gal. 3:16-18; Heb. 11:8).

Though Abraham acted "by faith" with respect to leaving Ur and setting his course toward the land of Canaan, the same could not be said concerning God's command to leave his "kindred" and his "father's house." Rather, when Abraham left Ur enroute to Canaan, he was accompanied by his father, "Terah" (who, exercising patriarchal family headship, was seen in charge), and his nephew, "Lot" (*cf.* Gen. 11:31; 12:1).

Then, their journey into the land of Canaan was delayed in Haran several years, awaiting Terah's death. Neither Terah nor Lot had been called with Abraham, and neither could have any part in an inheritance in the land. And though Terah's journey toward the land was stopped short of entrance into the land, the Lord allowed Lot to proceed on into the land with Abraham.

But, still, Lot could not realize an inheritance in the land. The Lord, in His sovereign control of all things, could only have allowed Lot to proceed on into the land with Abraham in order to have the subsequent experiences of both Abraham and Lot to later use as He taught His people great spiritual truths concerning the matter of inheritance in the land, whether the earthly or the heavenly land (with the heavenly land, at a later point in time, being taken from Israel and offered to those forming *the one new man* "in Christ," to Christians).

In keeping with the preceding, Lot's actions, once in the land, were actions seen emanating *from the man of flesh, not the man of spirit*. His actions were governed *by sight, not by faith* (*e.g.*, his

actions relative to dwelling in the cities of the plain, and his subsequent actions when it came time to leave these cities, prior to their impending destruction [Gen. 13:10, 11; 19:1ff]).

Another facet of the matter of non-inheritance associated with the man of flesh is seen in the birth of Abraham's first son, which the Lord could only have allowed to occur for the same reasons seen in His allowing Lot to enter the land with Abraham. Aside from God rejecting first things and establishing the second (rejecting Ishmael and accepting Isaac in this case [*cf.* Heb. 10:9]), Ishmael, though Abraham's son, was also the son of the bondwoman and was *born after the flesh.* And this son, though Abraham's seed, could realize *no inheritance* with the son of promise, with Isaac (*cf.* Gen. 17:18-21; 21:9-12; Gal. 4:22-32).

And the preceding alone would settle the question about the timing of Abraham's salvation. That is to say, Abraham could only have been a saved person at the time of his call, for his call involved realizing an inheritance in another land; and the man of flesh (which is all Abraham could have possessed prior to his salvation) is in no position to realize an inheritance in the land, whether earthly or heavenly.

The matter is as stated in Rom. 8:17, "And if children, then heirs…" An individual must be a child of the Owner of the land before he can be in line to receive, to realize, an inheritance in that land. Only the spiritual man can be called to realize an inheritance in the land, which is why God's dealings with Abraham about leaving Ur, with a view to realizing an inheritance in another land, could only have begun at *a time following his salvation.*

This will also shed light on the timing of Israel's future salvation in relation to being removed from the nations of the earth and taken back to the land of Canaan to realize an inheritance in that land. Israel, as a nation, has to be saved while still scattered among the Gentile nations. Solely from a Biblical standpoint, as matters relate *to an inheritance in the land*, they cannot be removed from the nations prior to this time.

And the reasoning for that is very simple. Israel today, in the nation's unsaved condition, can be viewed only one way — *from a fleshly standpoint.* The nation possesses no breath; the spiritual

nature is dead; the man of flesh alone exists (*cf.* Ezek. 37:1ff). *And the man of flesh can possess no inheritance in the land.*

In the preceding respect, this will also reflect upon and address the claim by many that God is presently regathering the Jewish people back to the land, in fulfillment of the numerous Old Testament promises regarding the matter. *That would be impossible. The man of flesh, Israel's sole present condition, has no inheritance with the man of spirit.* And, realizing an inheritance in the land, with the roots and basis for this seen beginning in the latter part of Genesis chapter eleven, lies at the center of and is inseparably related to God's numerous promises concerning removing and regathering His people from the nations of the earth.

And this is perfectly in line with all Scriptures bearing on the subject. Israel's future salvation will be the fulfillment of that foreshadowed by the first of the seven Jewish festivals in Leviticus chapter twenty-three (the Passover).

Israel has slain the Lamb, but the Jewish people have yet to apply the blood — something which they will do when their Messiah returns and they look upon the One "whom they have pierced" (*cf.* Zech. 12:9-14; 13:6). Then, and only then, will that foreshadowed by this first festival be fulfilled, allowing that foreshadowed by the other six festivals to be fulfilled in successive order.

Then Israel's deliverance from the nations will be the fulfillment of that foreshadowed by the fifth festival (The feast of trumpets), which will occur following Christ's return and the fulfillment of that foreshadowed by the preceding four festivals.

Note the order of events set forth in these festivals:

1) Passover — foreshadowing the national conversion of Israel, when Israel appropriates the blood from the Lamb which the nation slew 2,000 years ago.

(Note that the death of the firstborn — a lamb slain in the stead of the firstborn in the family, with the blood properly applied — occurred in Egypt under Moses [Ex. 12]. And exactly the same thing must occur in the camp of Israel before the Israelites under Christ can be removed from that typified by Egypt [the Gentile nations of the world].

The Jewish people must appropriate the blood of the Lamb which they previously slew. Only then can they be led out from the nations back to the land to realize the long-awaited, promised inheritance.)

2) Unleavened Bread — foreshadowing that time when the Jewish people come into a realization of their sins (*e.g.*, harlotry, further uncleanness through contact with the dead body of their Messiah) and put these sins out of the house (the house of Israel). The sins will then be done away with through that foreshadowed by events fulfilling the sixth festival, the day of atonement, with Israel removed from the nations and placed back in the land at this time.

3) First Fruits — foreshadowing the resurrection of Old Testament saints, those Jews who died in the faith. The dead will be raised and return with the living, exactly as seen in the type in Exodus (seen aside from actual resurrection in the type — the Israelites leaving Egypt under Moses, taking the bones of Joseph with them [Ex. 13:19]).

4) Pentecost — foreshadowing the pouring out of the Spirit of God on all flesh (believing Jews, not the Gentile nations [whether believing or unbelieving Gentiles]).

5) Trumpets — Foreshadowing Israel's regathering from the nations. And at that time, not before, Christ will send His accompanying angels throughout the earth, "with a great sound of a trumpet" (Matt. 24:29-31; *cf.* I Thess. 1:7; Rev. 19:14), to remove the Jewish people from the nations, bringing them back into the land covenanted to Abraham, Isaac, and Jacob (three individuals who will be among those resurrected and returning to the land at this time).

Then the last two festivals can/will be fulfilled (the day of atonement and the feast of tabernacles), pointing to *a cleansed people* (cleansing through a fulfillment of that foreshadowed by events occurring on the day of atonement) *entering into a time of rest in the land* (a time foreshadowed by events occurring on the feast of tabernacles) at the conclusion of events foreshadowed by the preceding festivals. *Only then*

can/will the Jewish people come into possession of an awaiting inheritance in the land.

2) Dwelled in Tabernacles, Looked for a City

Though the land of Canaan had been covenanted to Abraham, Isaac, and Jacob (Gen. 13:14-18; 15:5-21; 26:2-4; 28:3, 4), not one of them realized an inheritance in the land during their lifetime. All three were *strangers and pilgrims in the land, dwelling in tabernacles* (Gen. 37:1; Ex. 6:4; Heb. 11:8, 9).

And this alone *necessitates* a future resurrection of Abraham and his seed through Isaac and Jacob, with Abraham and his entire seed through this lineage (those who died in the faith) then coming into a realization of the inheritance which had been promised.

Further, many Old Testament saints, beginning with Abraham, looked *beyond the earthly inheritance to the heavenly.* As seen in Heb. 11:10, 12, 16, with reference to both *the heavenly* and *the earthly seed of Abraham* from Gen. 22:17, 18, Abraham looked beyond the earthly land to a heavenly land. And as seen in Matt. 8:11, 12 and Luke 13:28, 29, such an outlook was shared by Isaac, Jacob, all the prophets, and undoubtedly countless numbers of other Jewish people over the centuries as well (*cf.* Heb. 11:32-40).

And though this aspect of the kingdom was taken from Israel at the time of Christ's first coming, with *the one new man* "in Christ" then called into existence to be the recipient of the heavenly part of the kingdom (the present abode of Satan and his angels, who, in a regal capacity, are to be replaced by Christ and His co-heirs), those Old Testament saints who looked beyond the earthly to the heavenly will not be denied a part in the heavenly. Though the nation at large has forfeited the right to rule from the heavenly sphere of the kingdom during the coming age, those Old Testament saints who aspired to occupy these positions will not be denied their right to do so.

In fact, they will evidently occupy regal positions from the heavens over the restored nation of Israel on earth. Note that Christians (aside from the twelve apostles), the present recipients of that which was taken from Israel, have been promised regal power over *the nations alone, never over Israel*, which is not to be

reckoned among the nations (*cf.* Num. 23:9; Deut. 14:2; Matt. 19:27, 28; Rev. 2:26, 27).

It will be in this manner that God's plans and purposes for man and the earth will be worked out through His three firstborn Sons exercising the regal rights of the firstborn and fulfilling the purpose for man's creation in the beginning — "let them have dominion [Heb., *radah*, 'rule']" (Gen. 1:26-28; *cf.* Ps. 110:2 where this same Hebrew word is used, translated "rule").

(The same thing relative to *strangers and pilgrims* is seen with respect to Christians during the present dispensation. As Abraham, Isaac, and Jacob were *strangers and pilgrims in the land*, Christians are presently *strangers and pilgrims on earth* [I Peter 2:11]. And, as God, in the past, worked things out relative to inheritance and regality in the lives of Abraham, Isaac, and Jacob, so is He presently working things out relative to inheritance and regality in the lives of Christians [note that both the descendants of Abraham, Isaac, and Jacob on the one hand and Christians on the other hand are to one day exercise the rights of the firstborn, which includes both *inheritance* and *regality*].

Positionally though, "in Christ," matters are seen in a different respect. "In Christ," where there is "neither Jew nor Greek…neither bond nor free…neither male nor female," Christians are seen as already "blessed…with all spiritual blessings in heavenly places," seen as "no more strangers and pilgrims, but fellowcitizens with the saints and of the household of God" [Gal. 3:26-29; Eph. 1:3; 2:14-22]. Disinheritance though can occur, as evident in both Esau's and Reuben's cases [Gen. 27:1ff; 35:22; 49:3, 4, 10; I Chron. 5:1, 2].)

Gentile World Power Destroyed

The destruction of Gentile world power is seen three places in Genesis chapters five through nineteen:

1) At the time of and following the Flood during Noah's day (chs. 6-11a).

2) At the time of the battle of the kings during Abraham's day (ch. 14).

3) At the time of the destruction of the cities of the plain, again during Abraham's day (chs. 18, 19).

And, certain things are seen as peculiar to each, not only with each providing a sequence of events but with each dealing with particular aspects of the overall matter, providing a more composite and complete word picture when the three are viewed together.

1) During and Following the Flood

The Flood and events beyond the Flood, as seen in Chapters VII, VIII in this book, provide the initial data in this respect. Destruction occurs during the Flood, with Noah and his family (typifying Israel yet future during the Tribulation) safe in the ark.

Then, at the end of the Flood they are seen in the ark resting at a place above the Ararat mountain range, foreshadowing Israel, at the end of the Tribulation, resting at a place above that which "mountains" in Scripture signify — *kingdoms, which in the type would be the kingdoms of this world.*

Following this, God is seen dealing with the Gentile nations centered in Babylon under the first king of Babylon (Nimrod). God came down to see this city, with a central tower to provide unity for the people who had built the city. God didn't like what He saw, and, through giving the people different languages so that they couldn't understand one another, He put a stop to the matter.

God then scattered them abroad, placing different groups in different geographical locations. And this was done in accordance with Deut. 32:8 for purposes seen in Acts 17:26, 27. They were separated in this manner "according to the number of the children of Israel [even though the nation had yet to be called into existence]," and a separation of the nations after this fashion was for a revealed purpose. They were separated, with the nation of Israel in view, in order that the Gentiles might "seek the Lord… and find him," which was to be accomplished through Jewish evangels carrying the message of the one true and living God to the Gentile nations of the earth.

(In this respect, the whole of the matter — reaching the nations with the message of the one true and living God — is presently out of line with God's plans and purposes because of two things:

1) Man's seemingly endless efforts to unify the nations, bring-

ing about a global structure [something which will be brought to fruition under Antichrist].

2) Israel not presently occupying her God-ordained position with respect to being God's witness to the nations [Isa. 43:1-10; *cf.* I Kings 8:59, 60].)

But the preceding will not always remain the case. Exactly the same sequence of events foreshadowed by this opening overall type will occur yet future. And the end result will be exactly the same.

God will deal with the Gentiles both during and following the Tribulation, with Israel occupying a place of safety during the Tribulation and resting in a place above all the world kingdoms at the end of the Tribulation. During the Tribulation, Gentile world power will be decimated and brought to its knees, with the actual complete destruction occurring following the Tribulation, after Christ returns, at the time He treads the winepress.

As the Lord came down at a time following the Flood to see what the first king of Babylon had done, the Lord is going to come down following the Tribulation to see what the last king of Babylon will have done. And the Lord is not going to like it any more in the latter instance than He did in the former.

The Lord put a stop to matters in the former, and He will put a stop to matters in the latter. Further, the Lord scattered the people abroad in the former, after a certain fashion and for a particular purpose; and exactly the same thing will occur in the latter among the Gentiles which remain following the treading of the winepress.

The remaining Gentiles will be separated geographically in accordance with Deut. 32:8, and this will be done for purposes seen in Acts 17:26, 27. And, after this separation, as Israel realizes her calling as God's witness to the Gentile nations, Jewish evangels will carry the message of the one true and living God to the nations of the earth (note Israel's message in this respect, as seen in Isaiah chapter fifty-three).

1) The Battle of the Kings (Genesis 14)

The same sequence of events, though presented from a differ-

ent perspective, is seen beginning with the battle of the kings in Genesis chapter fourteen. The sequence must be the same, for it had previously been set earlier in Genesis, in an unchangeable fashion, in the first of the types.

The battle of the kings, from the standpoint of the type, picks up at the time of the destruction of Gentile world power, after the Tribulation, following Christ's return. And from that which is stated about Abraham at this time, numerous details are added to the original word picture from earlier in Genesis.

Abraham, at this time, is seen dwelling in "the plain [Heb. word means 'trees,' particularly 'oaks'] of Mamre" (Gen. 14:13), which is the same place he is seen dwelling in chapters eighteen and nineteen at the time of the destruction of the cities of the plain (Gen. 18:1). "The plain ['oaks' or 'trees'] of Mamre" would be a place located in the mountain to which Lot was told to escape in Gen. 19:17, not a plain such as the one forming the Jordan valley where a number of cities had been built and where the destruction occurred.

The picture is the same as seen at the end of the accumulation of the Flood waters (after 150 days), with Noah and his family resting in the ark above the Ararat mountain range. Abraham, typifying Israel, is seen dwelling in the high country, in the mountain, at the time of the smiting of the Gentile kings and their armies.

Further, Abraham, at this time, is seen coming into possession of all the goods of these kings, which is exactly what will happen to Gentile wealth following the destruction of Gentile world power. The Jewish people will come into possession of all this wealth (Isa. 60:5, 11 [translate "forces," KJV as "wealth"; *ref.* NASB, NIV]).

Then the end of the matter is seen in the first of two references to Melchizedek in the Old Testament, when Melchizedek brought forth bread and wine and blessed Abraham, exactly as Christ will do in that coming day in relation to Abraham and his seed through Isaac and Jacob when He, following the treading of the winepress, comes forth as *the great King-Priest* "after the order of Melchizedek."

(Refer to Chapter X in this book, "After the Order of Melchizedek," for information concerning that coming day when Christ comes forth in the antitype of Melchizedek, blessing Abraham, in Gen. 14:18, 19.)

2) The Cities of the Plain (Genesis 18, 19)

The destruction of the cities of the plain in Genesis chapter nineteen provides more information yet, with the account, picking up at the same place seen in the battle of the kings in chapter fourteen, or the same place seen following the Flood in chapter ten and the first part of chapter eleven — the Lord (accompanied by two angels (Gen. 18:1, 2]) coming down to see matters as they existed, Abraham standing before the Lord in the high country (Abraham on the mountain referenced in Gen. 19:17), and the subsequent destruction of the cities of the plain.

> (Note that the preceding is remaining with the continuing Jewish aspect of the matter as it is seen throughout Genesis chapters six through nineteen.
>
> The type in Genesis chapters eighteen and nineteen would, as well, lend itself to teachings concerning Christians in relation to their removal preceding the Tribulation, along with the place which Christians will occupy in the coming kingdom of Christ, based on faithfulness [as seen in both Lot's and Abraham's experiences, particularly in the final analysis when both are seen on the mountain following the destruction of the cities of the plain in chapter nineteen — typifying two types of Christians in the kingdom following the destruction of Gentile world power, which will occur following the Tribulation].)

A central thought in the destruction of the cities of the plain which should not be overlooked is how they were destroyed, which is a manner of destruction which will be repeated during the Tribulation — via angelic activity.

According to the account in Genesis chapters eighteen and nineteen, the two angels accompanying the Lord went on down into Sodom, with the Lord remaining in the high country with Abraham. And these two angels are the ones who both saw that occurring in the cities of the plain and destroyed these cities. Yet, the Lord, Who remained with Abraham, also both saw that which was occurring in the cities of the plain and destroyed these cities as well (*cf.* Gen. 18:20-22; 19:13, 14, 24, 25).

In accord with the previous type in Genesis chapter ten and the first part of chapter eleven and that stated in Genesis chapters

eighteen and nineteen, *the Lord had to personally see that occurring in these cities;* and according to further revelation in chapter ten and the first part of chapter eleven, along with that seen in chapters eighteen and nineteen, *the Lord had to personally destroy these cities. Yet, the two angels are the ones seen acting in both capacities.*

The answer concerning how this could and did occur is quite simple. Angels act under fixed laws, laws fixed and established by God. And, through so acting, their actions become those of the Lord.

This is how God governs all parts of His universe (which is where Satan went astray at a time in the distant past; he acted outside of these fixed laws, with his actions becoming his own, not those of the Lord).

Angels acting under fixed laws is what occurred in Genesis chapters eighteen and nineteen. These two angels seeing that occurring in these cities and then destroying these cities is seen as the Lord Himself seeing that occurring in these cities and then destroying these cities.

And exactly the same thing is seen in the Book of Revelation, where angels are mentioned more frequently than any other place in Scripture. Material comprising the book itself was made known through angelic activity (1:1), individual Churches are revealed to have angels watching over them (chs. 2, 3), and angelic activity is seen throughout the pages which follow (chs. 4ff).

Angels are seen in Scripture as being very instrumental in God's dealings with mankind (*e.g.*, though the Law during Moses' day was "written with the finger of God" [Ex. 31:18], the Law was, as well, given "by the disposition ['direction'] of angels" [Acts 7:53; *cf.* Deut. 33:2; Ps. 68:17; Gal. 3:19; Heb. 2:2]).

Then today, in Christendom, along with each individual Church having *an angel* watching over it, every Christian has *an angel* watching over him/her as well (*cf.* Matt. 18:10; Acts 12:15; Heb. 1:14). And, with these angels acting under fixed laws, this is seen as *the Lord Himself, personally, watching over the Churches and each individual Christian comprising these Churches.*

Angelic activity is introduced in Genesis and seen throughout Scripture, particularly in concluding events at the end of Man's Day, immediately preceding the beginning of the Lord's Day on earth.

10

After the Order of Melchizedek

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

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

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

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

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

The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek (Ps. 110:1-4; *cf.* Heb. 5:6, 10; 7:17, 21).

The type in Genesis, beginning with Abraham, foreshadows that coming day when Abraham and his seed (the dead raised, along with those living at that time) will be removed from the nations of the earth and brought back into the land covenanted to Abraham, Isaac, and Jacob (Gen. 11b, 12a). Gentile world power will then be destroyed (Gen. 14a), and the Seed of Abraham, the greater Son of David, will then exercise the Melchizedek priesthood (Gen. 14b).

And this, in turn, provides additional information, commentary, on that previously seen in Genesis 6-11a — material having to do with the Flood during Noah's day and God's subsequent dealings with the Gentile nations centered in Babylon, which foreshadows exactly the same thing foreshadowed by that seen

in Gen. 11b-14 during Abraham's day.

Much of Genesis, in this respect, provides a great deal of information on events yet future, events which center around Israel, seen not only in connection with God's dealings with Israel during the end times but God's inseparably related dealings with the Church and the nations during this time as well.

Following those events which foreshadow the restoration of Israel and the destruction of Gentile world power (Gen. 11b-14a), *Melchizedek* is introduced. And he is introduced in *a Messianic setting.* In fact, *there is no such thing in Scripture as Melchizedek being seen outside of a Messianic setting.*

Melchizedek is introduced in Scripture as *a king-priest in Jerusalem*, and he forms a type of Christ as *King-Priest in Jerusalem during the coming day of His power, during the coming Messianic Era.* This is clearly seen to be the case through both of the Old Testament references to Melchizedek (Gen. 14:18, 19; Ps. 110:4) and the place which Melchizedek occupies in Hebrews chapters five through seven.

Both Old Testament references are *Messianic* in their scope of fulfillment, as are the references in the Book of Hebrews. In this respect, Christ is not presently exercising a priestly ministry after the order of Melchizedek, for Melchizedek was also a king in Jerusalem as well.

Rather, Christ, is presently exercising a priestly ministry after the order of Aaron, who ministered in the sanctuary on the basis of shed blood, on behalf of a redeemed people. Christ is presently ministering in the sanctuary (the heavenly), on the basis of shed blood (His Own), for a redeemed people (for Christians).

Christ *is* presently a Priest after the order of Melchizedek, as He *is* presently King (He was born King [Matt. 2:3]). Christ though has yet to exercise either office; and Scripture presents His exercise of both offices as occurring *in conjunction with one another, at the same time, during the coming age.*

In keeping with the manner in which Scripture has been structured, Melchizedek appears in Genesis chapter fourteen in *a particular setting* at *a particular time*; and, within this *setting* and *time*, God established fundamental truths from which He could later draw spiritual lessons in order to teach His people deep spiritual truths concerning the various things having to do with His Son's

coming reign over the earth.

These foundational truths were established during Abraham's day through the record of that which occurred in Genesis chapter fourteen. Then the writer of the one hundred tenth Psalm, as "moved ['borne along'] by the Holy Spirit" (II Peter 1:21b), drew from this account, as did the writer of Hebrews chapters five through seven.

Thus, in all three sections of Scripture, the three different writers dealt with issues pertaining to Christ in relation to *the Messianic Era*, not in relation to the present age. And these sections of Scripture must be looked upon and interpreted accordingly.

From Aaron to Melchizedek

Aaron was a minister in the sanctuary during that period when the children of Israel, under Moses, traversed the wilderness on their pilgrim journey from Egypt to Canaan. These Israelites constituted a nation which had experienced *death* (via a substitute) in Egypt, *burial* as they moved down into the divide between the waters of the Red Sea from the Sea's western banks in Egypt, and *resurrection* as they moved up out of this divide between the waters on the Sea's eastern banks in the wilderness. *The first had been set aside and the second established* (Heb. 10:9); and this nation, under Moses, passed through these experiences for *one central purpose*.

This nation was to be established within a theocracy in the land of Canaan as God's firstborn son; and, occupying this position, the Gentile nations of the earth were to be both subject to and blessed through Israel.

God had previously made certain promises to Abraham, and He had established a covenant with Abraham concerning the land wherein these promises were to be realized. Before Abraham ever left Ur of the Chaldees, God revealed His plans and purposes in relation to Abraham, his progeny, and the Gentile nations of the earth. Then, once Abraham had left Ur and entered into the land of Canaan, God established a covenant with him concerning the land itself (Gen. 12:1-3; 13:14-17; 15:18-21; 17:7, 8).

Within God's plans and purposes, a nation, separate and distinct from the Gentile nations, was to be brought into existence through Abraham. The descendants of Abraham through Isaac and Jacob (Gen. 17:18, 19; 21:12; 27:29), comprising this separate and distinct nation, would come under God's *direct blessing;* but such would not be the case with any Gentile nation. The Gentile nations of the earth were to be blessed *only through* the nation emanating from the loins of Abraham, the nation of Israel.

And these blessings were to be realized by and through Israel *only* as this nation dwelled in a particular land — the land of Canaan, to which Abraham had been called when he left Ur. God, through an unconditional and everlasting covenant, gave this land to Abraham and his seed (Gen. 13:14-17; 15:18-21; 17:7, 8; 26:3, 4; 28:13, 14); and the seed of Abraham through Isaac and Jacob holds (and will always hold) the title deed to this land for one central purpose, recorded in Gen. 12:1-3.

Then, in keeping with Deut. 28:1-14, the Gentile nations being blessed through Israel were also to be subject to Israel. Israel was to be placed at the head of the nations (*cf.* Gen. 22:17, 18; Ex. 19:5; Deut. 7:6), within a theocracy. God Himself was to dwell in the midst of His people (*cf.* Ex. 40:34-38; Lev. 26:11, 12; Joel 2:27-32), blessings were to be poured out on the people of Israel (Deut. 28:2-14), and these blessings were to flow through Israel to the nations of the earth (Gen. 12:3). That is, the nations of the earth were to be subject to Israel — God's firstborn son, a kingdom of priests — and, in this manner, be blessed through Israel.

This is how it was to have been under the old covenant during the days of Moses, and later Joshua; and this is how it one day will be when God makes a new covenant with the house of Israel during the days of the Son of Man. Then, in that coming day, God, in the person of His Son, will dwell among the Jewish people, in a theocracy (*cf.* Joel 2:27-32).

1) Aaron, Christ

During Moses' day, Aaron was a minister in the sanctuary on behalf of a people who had been redeemed from Egypt for the purpose at hand. This was *an earthly* sanctuary, and the purpose

at hand was *earthly.* The Israelites had been redeemed and called out from one part of the earth to occupy a particular position in another part of the earth, within a theocracy.

In the antitype, Christ is presently ministering in *a heavenly* sanctuary (after which the earthly was patterned), and He is ministering on behalf of a people who have been redeemed from the present world for a particular purpose. Christians are presently being called out from this world to one day occupy positions in *heavenly places* (paralleling Israel's earthly calling in a type-antitype framework [called to be "kings and priests," "a royal ['kingly'] priesthood, an holy nation, a peculiar people"]), within a theocracy (I Peter 2:9; Rev. 5:10; *cf.* Ex. 19:5, 6).

And Christ, ministering in the heavenly sanctuary today, is ministering *after the order of Aaron.* He is ministering on the basis of shed blood on behalf of a redeemed people removed from this world for a purpose, paralleling Israel's removal from Egypt for a purpose.

> (Note that Christ can minister in the sanctuary in this manner today, though not of the Levitical line, because He is not ministering as High Priest for individuals under the Mosaic Economy. Rather, He is ministering on behalf of those who form *the one new man* "in Christ."
>
> But in that coming day when Israel is brought back into the picture, Christ's priesthood, of necessity, will have to change. In that day Christ will be the great King-Priest after the order of Melchizedek, a priesthood of an entirely different order.)

2) Melchizedek, Christ

The Melchizedek priesthood though, which Christ will one day exercise, is an entirely different matter. Melchizedek was a king-priest in Jerusalem, not a minister in the sanctuary as Aaron in the past or as Christ during the present time. There's nothing recorded in Scripture about Melchizedek in connection with a sanctuary and shed blood. This was the type ministry Aaron occupied, not Melchizedek. And this is exactly the same type ministry Christ presently exercises. For this reason alone (though other reasons exist), it is incorrect to associate Christ's present high priestly

ministry with the Melchizedek priesthood.

As previously seen though, Christ is *presently* a Priest "after the order of Melchizedek," but only in the same sense that Christ was also *born* "King of the Jews" (*cf.* Matt. 2:2; Heb. 6:19, 20). Christ has yet to enter into either position; and both will be realized in that coming day when Christ comes forth as "King" *in the day of His power.* Or, to state matters another way, both will be realized in that coming day when Christ comes forth as *the great King-Priest after the order of Melchizedek.*

The latter part of Hebrews chapter four deals with Christ's present ministry in the sanctuary (patterned after the order of Aaron); but Hebrews chapter five is transitional. Chapter five moves the reader from Christ's present ministry in the sanctuary to that future time when He comes forth from the sanctuary and assumes a different type ministry. This chapter moves one from the antitype of Aaron (present) to the antitype of Melchizedek (future), something seen in the antitype of Numbers chapter thirty-five.

The Death of the Priest

Numbers chapter thirty-five relates the account of God instructing the children of Israel to set aside six cities to be "cities for refuge." And within this account one will find central truths pertaining to that future time — which is seen in Hebrews chapter five — when the present high priestly ministry of Christ, *after the order of Aaron,* is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek.*

Three of the cities of refuge were to be on the east side of Jordan, and the three remaining were to be on the west side of Jordan (Num. 35:14). The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan (Deut. 4:41-43); and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land (Joshua 20:1-7).

These cities were set aside to provide *a sanctuary* for any man who killed another man through an unpremeditated act. The

Divine decree given to Noah and his sons following the Flood required the death of the slayer at the hands of man:

> "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

And God's injunction concerning capital punishment for a capital crime was later reiterated to Moses and is part of the Mosaic Economy as well (Ex. 20:13; 21:12ff).

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses. Consequently, man not being under the Mosaic Economy today has *nothing* to do with the validity or nonvalidity of capital punishment for a capital crime, for not only does the Biblical origin of this injunction *precede* the giving of the Law through Moses but the command given to Noah and his sons (approx. 2,300 B.C.) *has never been repealed.*

Although capital punishment for a capital offense has never been repealed, provision was later made for a man who killed another man unintentionally. This was the Divinely established purpose for setting aside the six cities of refuge (*cf.* Ex. 21:12, 13). These cities were to be located at places where at least one city would be easily accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell the lot of the near kinsman to fulfill God's injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, slay him. God's requirement in the matter was *blood for blood* (Num. 35:16-21; *cf.* Deut. 19:21).

God's previous instructions to Noah and his sons remained *unchanged* within the framework of God's instructions to Moses. Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated murder. And once the Israelite guilty of such an act had taken advantage of that provision — once

the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, couldn't touch him.

Any individual though who fled to one of the cities of refuge must, at a later time, be returned to the area where the slaying occurred and appear before a judicial court. And, should the testimony at this court prove to be negative — *i.e.,* show that the man had committed the act in a wilful manner — at least two witnesses were required to testify against the man in this respect.

If the slayer was found *guilty of wilful murder,* he would no longer be granted sanctuary in a city of refuge. Rather, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, would not be guilty of blood himself.

But if the slayer, on the other hand, was found *guilty only of involuntary manslaughter,* he would be returned to the safety of the city of refuge to which he had previously fled (Num. 35:22-28).

Then there was the matter of *a ransom.* This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter. No ransom though was provided for the life of a person found guilty of wilful manslaughter. Rather, he was to forfeit his own life (*blood for blood*), apart from a ransom.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation: *The ransom could not be used until the death of the high priest* (Num. 35:28, 32).

Once the high priest in the camp of Israel had died and the ransom had been paid, the individual who had previously been found guilty only of involuntary manslaughter was then *free to leave the particular city of refuge where he had been provided a sanctuary and return to the land of his possession. And once this had occurred, the near kinsman no longer had any claim on that individual.*

1) Israel, the Slayer

In the Old Testament (in the type) it was *individual Israelites* who found themselves guilty of manslaughter (wilful or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge. Today (in the antitype) it

is *the entire nation of Israel* which finds itself guilty of manslaughter and in a position to either be slain or be granted protection.

The nation of Israel is guilty of *blood.* The nation is guilty of *the death of their Messiah, the Lord Jesus Christ.*

The paschal lamb was given to Israel, and *only Israel could slay this lamb* (Ex. 12:1ff). "Jesus" was *the Paschal Lamb* (I Cor. 5:7), to Whom all the sacrificial lambs in the Old Testament pointed; and *only Israel could have slain Jesus,* which is exactly what, according to Scripture, occurred (Acts 2:23, 36; 3:12-15).

Israel today is *unclean* through contact with the dead body of God's Son, with cleansing, if it is to be provided, to occur *on the seventh day* — the seventh 1,000-year period, the Messianic Era (Num. 19:11, 12).

In this respect, how is Israel's act, as the slayer, to be reckoned? Was it *a premeditated act?* Or was it *an unpremeditated act?*

If it was a premeditated act, the nation would have to be cut off. No ransom could be provided (it would have to be *blood for blood;* the nation would have to pay with its own life); nor, if *a premeditated act,* could the nation *ever* be allowed to return to the land of her possession (which would mean, in the final analysis, that God's promises to Abraham, beginning with Gen. 12:1-3, could *never* be realized).

However, if Jesus was delivered into Israel's hands after a manner which would allow the nation's act of crucifying her Messiah to be looked upon as *unpremeditated murder — i.e.,* allow the nation's act to be looked upon as having been done through *ignorance* — then Israel could be granted protection and a ransom could be provided. And beyond that, the Jewish people could one day avail themselves of this ransom, at which time they would be free to return to the land of their possession (allowing God's promises to Abraham, beginning with Gen. 12:1-3, to be fulfilled).

The Biblical testimony concerning the manner in which the nation's act must be viewed was given by Jesus Himself at Golgotha; and the same testimony was later provided by Peter, following the death, burial, resurrection, and ascension of Christ.

Note the words of Jesus:

"…Father, forgive them; for *they know not what they do*" (Luke 23:34a).

Then note the words of Peter:

"Ye men of Israel…
But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses…
And now, brethren, I wot that *through ignorance ye did it, as did also your rulers*" (Acts 3:12a, 14, 15, 17).

Thus, the Biblical testimony is quite clear that Jesus was delivered into the hands of Israel (*cf.* Ex. 21:13; Acts 2:23) after a manner which not only allowed the Jewish people to act after the described fashion but also prevented them from acting after any other fashion as well. Consequently, Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession, *though only after the antitype of the death of the high priest*. And, at this time, *all of God's promises to Abraham through Isaac, Jacob, and Jacob's twelve sons, beginning with Gen. 12:1-3, will be fulfilled.*

2) The High Priest and the Ransom

In the camp of Israel there was only one high priest at any one time. At the time of the high priest's death, he was succeeded by another from the Aaronic line; and the high priestly ministry in the Aaronic line continued in this manner, after this fashion.

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people. Jesus, on the other hand, is presently ministering in the heavenly sanctuary, with blood, on behalf of the people — a ministry patterned after the order of Aaron. And, as evident from Hebrews chapter five, along with other related Scripture, Christ's present ministry after the order of Aaron *will not* continue indefinitely.

There is coming a day when Christ's present ministry in the heavenly sanctuary will end. And the termination of this minis-

try, along with certain events which will occur relative to Israel in that day, was typified by the death of the high priest in the camp of Israel and events which occurred relative to the slayer when the high priest died.

And these events, as they pertain to the slayer, have to do with two things in the antitype:

> *1) Israel's cleansing from defilement through contact with the dead body of the nation's Messiah.*
>
> *2) A restoration of the Jewish people to the land of their possession.*

The word *ransom* (Num. 35:31, 32 [translated "satisfaction," KJV]) is from a cognate form of the word for "atonement" in the Hebrew text. The underlying thought behind "atonement" is *to cover;* and that is the same thought expressed by the "ransom" in this chapter. This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (an unpremeditated act). And once the slayer had availed himself of the ransom, which could be only *after* the death of the high priest, the whole matter was *put away.* The person was then free to return to the land of his possession; and the near kinsman of the one slain could no longer have any claim on him whatsoever, for the matter had been *put away* and could never be brought up again.

> (In the type, this ransom was connected with some aspect of the person and work of the high priest, or of other priests. For example, the slayer could not avail himself of this ransom *until the high priest had died.* Then, this ransom had to do with *a covering* [with atonement] from defilement wrought through contact with a dead body. And such a work in Numbers chapter nineteen, where cleansing from this type defilement is dealt with, was performed by *a priest*.
>
> The high priestly ministry of Aaron and his successors in the camp of Israel, whether in this or in other areas of defilement, was a work on behalf of *the saved*, not the unsaved. Their work was for those who had already appropriated the blood of slain paschal lambs, pointing to Christ and His shed blood at Calvary [the slain Paschal Lamb]. This succession of high priests ministered in this manner, on the basis of

shed blood, typifying Christ's present ministry in the sanctuary after this same fashion [a ministry for the saved, on the basis of shed blood].

Thus, that being dealt with in Numbers chapter thirty-five — portending a priestly work — has to do with *the cleansing of saved individuals from defilement* [defilement wrought through contact with a dead body], not with issues pertaining to the death of the firstborn [issues pertaining to eternal salvation].

And the Jewish people, for two reasons, find themselves in a position today where they cannot avail themselves of this cleansing [cleansing from contact with the dead body of their Messiah]:

1) The Jewish people today are in *an unsaved state.*

2) The Jewish people, even if they were in a saved state today, could not presently avail themselves of the ransom [cleansing] because of *the nature of Christ's present priestly ministry.*

Cleansing from all defilement for the saved [Christians] during the present dispensation is brought to pass through only *one means* — through Christ's present ministry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat. Though Christ is not of the Levitical line, His present ministry is patterned after the order of Aaron's ministry; and, because Christ is not of the Levitical line, if God were dealing with Israel on a national basis today, He could not deal with the Jewish people in relation to His Son's present ministry in the sanctuary [else He would violate that which He Himself established].

The Jewish people, if they were being dealt with in relation to the priesthood today, would have to be dealt with in relation to that set forth concerning the priesthood in the Mosaic Economy [as will be seen through the covenant Antichrist will make with Israel during the coming Tribulation, when God completes His national dealings with Israel during Man's Day]. The priest, within the Mosaic Economy, had to be of *the Levitical line.* And Christ is not of this line. Christ is from the tribe of Judah.

Thus, dealing with the Jewish people in relation to Christ's high priestly ministry today would be *completely out of the question.* They could not go to Christ and receive cleansing, for the Mosaic Economy does not recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite]. And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-efficacious.

However, as previously seen, note that Christ [though from the tribe

of Judah] *can conduct* a ministry patterned after the order of Aaron for Christians during the present dispensation, *for Christians are not under the Mosaic Economy.* Christians form part of *the one new man,* which is neither Jew nor Gentile [*cf.* Gal. 3:26-29; Eph. 2:12-15]. Thus, for Christians, Christ's lineage *has nothing to do with the matter one way or the other.*

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in Numbers chapter thirty-five, Christ must *first* terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek. And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [Jer. 31:31-34].

In the preceding respect, from the vantage point of the antitype, it is an easy matter to see why the high priest in the camp of Israel had to die before the slayer could avail himself of the ransom and return to the land of his possession. God had simply established and brought matters to pass after this fashion in the history of Israel in order to form a type, with a view to the antitype. Christ's high priestly ministry in the sanctuary has to terminate *first. Only then* can the slayer [Israel] avail herself of the ransom and return to the land of her possession.)

Thus, the ransom for Israel's capital offense has already been paid. Jesus paid this ransom at Calvary, shedding His Own blood — blood which is presently on the mercy seat in the heavenly sanctuary. However, although the ransom (providing atonement) for Israel's sin has already been paid, the nation cannot avail herself of this ransom or return to the land of her possession *until the antitype of the death of the high priest.*

Israel though must *first* experience her national Passover in fulfillment of Ex. 12:7 and Lev. 23:5 — through applying the blood which was shed 2,000 years ago. And this can occur *only* at the termination of Israel's present blindness (Rom. 11:25). Israel, as the two disciples on the road to Emmaus in Luke 24:13ff, *must continue in a blinded condition* until the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people's understanding in this respect (*cf.* vv. 16, 25-27, 31).

In that day, Israel's eyes will be *opened;* and a nation will be "born at once" (Isa. 66:8). The entire nation will experience *the*

birth from above at the same time [when the Jewish people look upon the One Whom "they have pierced" (Zech. 12:10)]). And this will occur *only after* Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek. *Then cleansing can occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.*

It will be in that day — not before — that Israel *will experience her national Passover, be able to avail herself of the ransom, and be free to return to the land of her possession.* As long as Christ occupies His present position in the heavenly sanctuary, Israel *cannot* avail herself of the paid ransom and return to this land. Israel *must* remain in her present condition — blinded — throughout the present dispensation; and, according to related Scripture, Israel will not be removed from this condition until a few years beyond the present dispensation, at the end of Man's Day, at the end of the Tribulation.

> (Insofar as Christians are concerned, Christ's present ministry in the heavenly sanctuary will terminate when the Church is removed from the earth into the heavens, at the end of the present dispensation. However, Christ's ministry in the sanctuary will apparently continue for others through the Tribulation, else the saved among the earth-dwellers would have no High Priest.
>
> Christ though will not come forth as the great King-Priest after the order of Melchizedek, appearing to Israel after this fashion, until the end of Man's Day, the end of the Tribulation. And it will be only at this time that events pertaining to the antitype of the death of the high priest in Numbers chapter thirty-five can occur.)

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would correspond with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in Leviticus chapter twenty-three — *the feast of unleavened bread* (which immediately followed the Passover), and *the day of atonement*.

"Leaven" points to that which is *vile, corrupt* (*cf.* Matt. 13:33; 16:1-12; I Cor. 5:6-8); and the fulfillment of this festival in the type had to do with *a cleansing of the house, a removing of all leaven from the*

house immediately following the Passover (*cf.* Ex. 12:8-20; Lev. 23:6-8).

And in the antitype, it is the same. The fulfillment of this festival will immediately follow the fulfillment of the Passover. It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time. And because Israel had previously shed this blood, the entire house of Israel will be found in *an unclean* condition in that day, *an uncleanness which will have to be dealt with.*

Israel, in that day, will be found in this *unclean* condition through the nation's prior contact with the dead body of their Messiah. The house, resultingly, will be found *completely leavened. And the leaven will have to be removed; it will have to be put out, done away with.*

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of unleavened bread), *cleansing* cannot occur until events surrounding the fulfillment of the sixth festival (the day of atonement). *Only then* will the Jewish people be able to avail themselves of the ransom, be cleansed of defilement through contact with the dead body of their Messiah, and be free to return to the land of their possession. *Only then* can the seventh and last festival be realized — the feast of tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in Numbers chapter thirty-five, following the death of the high priest, is seen being fulfilled in the antitype (along with the fulfillment of that seen in Numbers chapter nineteen). *Israel in that day will be cleansed of this defilement, and the house will no longer be leavened.*

Accordingly, *only in that coming day,* only following cleansing from Israel's present defilement wrought through prior contact with the dead body of the nation's Messiah, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob; and *only then* can the Jewish people realize their calling in this land, with God's promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion which

God intended when He called this nation into existence.

(A knowledge of the preceding facts will reveal not only truths pertaining to Christ's present and future ministries but also truths pertaining to Israel's present and future status as a nation in the Middle East. Christ is *still ministering* in the heavenly sanctuary, with the antitype of the death of the high priest yet to occur; and Israel *still remains in unbelief.* Consequently, Israel — being *unable* to presently avail herself of the paid ransom — will not only *continue in unbelief,* but the nation, as well, *cannot return to the land of her possession during the present day and time.*

To equate the present restoration of a remnant of the descendants of Abraham through Isaac and Jacob to the land of Israel with the fulfillment of any of the Old Testament prophecies dealing with Israel's restoration to this land [such as the vision of the valley of dry bones in Ezek. 37] is to ignore the fact that Israel is the slayer. *And this is an established, Biblical fact which cannot be ignored.*

The present restoration of a remnant to the land can have *nothing whatsoever* to do with the fulfillment of any of the numerous Old Testament prophecies pertaining to Israel's restoration. The fulfillment [after any fashion] of such promises today, from a Biblical standpoint, is impossible, for Christ is still ministering after the order of Aaron in the heavenly sanctuary.

Thus, the ransom which Christ paid to effect Israel's cleansing *cannot* presently be used; *nor can* Israel return to the land of her possession today. These things are reserved for *the seventh day, the Lord's Day*, which lies just ahead.

However, a remnant must be present in the land immediately preceding the end of Man's Day for certain prophecies pertaining to Israel and the nations to be fulfilled, though the existence of this remnant has nothing to do with the fulfillment of Old Testament prophecies pertaining to Israel's restoration.

Thus, the existence of the nation of Israel in the land today [consisting of almost 6,000,000 Jews] is neither the beginning of nor a partial fulfillment of any Old Testament prophecy pertaining to Israel's restoration to the land. Rather, this remnant in the land is the result of a Zionistic work among the Jews during about the past century, and this remnant constitutes the existence of an end-time Israeli nation which must be present in the land in order to bring about the fulfillment of

numerous Old Testament prophecies pertaining to Israel and the nations immediately preceding Christ's return.

In this respect, the remnant in the land today constitutes the nation which will shortly make the seven-year covenant with Antichrist. And this remnant will, in turn, later be uprooted from the land [something which will *never* occur after the Jewish people have been regathered to the land in fulfillment of Old Testament prophecy (*cf.* Isa. 2:1-4; Jer. 32:37-44; Ezek. 37:19-28; 39:25-29; Joel 2:27-32; Amos 9:11-15; Micah 4:1-7)].

In the middle of the Tribulation, when Antichrist breaks his covenant with Israel, the nation of Israel, as we know it today, will be uprooted from their land; and the Jews dwelling in the land at that time, who do not escape to places of safety out among the nations [Matt. 24:16-20; Rev. 12:6, 14], will either "fall by the edge of the sword" (be slain) or "be led away captive into all nations" (be sold as slaves throughout the Gentile world [*cf.* Joel 3:6; Luke 21:20-24; Rev. 11:2]).

During the last half of the Tribulation there will be no Jewish nation in the Middle East. Rather, Jerusalem, the capital of Jewry, will be "trodden down of the Gentiles" until the full end of Daniel's Seventy-Week prophecy, which marks the end of "the times of the Gentiles" [*cf.* Dan. 9:24-27; Luke 21:24; Rev. 11:2].

During this time, the entire world — particularly the center of Antichrist's kingdom in the Middle East [including the land of Israel as we know it today] — will become like Nazi Germany during the final six years of the Third Reich [1939-1945]. And when the Holocaust of that coming day reaches its darkest hour, Messiah will return, and He Himself will effect the prophesied regathering of the nation [Matt. 24:15-31; Luke 21:20-27].

Christ must first complete His present ministry in the sanctuary and return to earth as the great King-Priest after the order of Melchizedek. Only then can Israel avail herself of the ransom and return to the land of her possession.)

My Son, A Priest

There are two quotations from the Old Testament in Heb. 5:5, 6, and both are Messianic in their scope of fulfillment. There is first the quotation from Ps. 2:7,

> "Thou art my son, today have I begotten thee" (v. 5).

And then there is the quotation from Ps. 110:4,

> "Thou art a priest forever after the order of Melchizedek" (v. 6).

These two quotations are used together, *referring to one and the same time*. They refer to that time in the second Psalm when God states,

> "Yet have I set my King upon my holy hill of Zion" (v. 6).

And they refer to that time in the one hundred tenth Psalm when God states,

> "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (v. 2).

Both quotations in Hebrews are from Messianic passages in the Old Testament, leaving no room to question the time of their fulfillment. "Zion" is *Jerusalem* (Ps. 76:2; 126:1; Isa. 1:26, 27), and the Old Testament quotations in Heb. 5:5, 6 simply refer to that future day when Christ will exercise His kingly office in this city, on the earth.

1) Psalm 2:7

Psalm 2:7 is quoted three places in the New Testament. It is quoted by Luke in Acts 13:33, and it is quoted twice by the writer of Hebrews (1:5; 5:5).

The words, "Thou art my Son," form an allusion to II Sam. 7:14 in the Davidic covenant: "I will be his father, and he shall be my son…"

And to view the second Psalm from the perspective of the Davidic covenant, this Psalm reveals the fulfillment of God's threefold promise to David in II Sam. 7:12, 13:

1) David was to have a Son (v. 12).
2) David's Son was to sit on his throne (vv. 12, 13).
3) The kingdom, under this Son's reign, was to be established forever (v. 13).

Accordingly, God's promise to David, rather than being ful-

filled through his son, Solomon, finds its fulfillment through his greater Son, the Lord Jesus Christ (Luke 1:31-33):

> 1) He is the One to Whom God will give "*the throne* of his father David."
>
> 2) He is the One Who will "*reign* over the house of Jacob forever."
>
> 3) He is the One Who will possess *a kingdom* of which "there shall be no end."

This is exactly what is in view in Acts 13:33, where Ps. 2:7 is quoted for the first time in the New Testament. Acts 13:34 goes on to state, "And as concerning that he raised him from the dead…" That is, concerning Jesus one day occupying the throne of David and reigning over the house of Jacob, fulfilling God's promises in the Davidic covenant, God raised Him from the dead. And the same verse concludes with the statement, "I will give you the sure mercies of David [*lit.,* 'I will give you the holy things of David' (which, contextually, can only be a reference to things surrounding the Davidic covenant)]."

Psalm 2:7 must likewise be looked upon as Messianic in its two usages in the Book of Hebrews. In the first chapter the verse comprises one of seven Messianic quotations which make up most of the chapter, and it is used here in connection with the parallel quotation from the Davidic covenant in II Sam. 7:14 (v. 5). And in the fifth chapter of Hebrews the verse is used in connection with that future time when Christ will come forth from the sanctuary and exercise the Melchizedek priesthood (vv. 5, 6).

2) Psalm 110:4

Melchizedek is mentioned eleven times in Scripture — two times in the Old Testament (Gen. 14:18; Ps. 110:4) and nine times in the Book of Hebrews (chs. 5-7). And the manner in which Melchizedek is presented in the Old Testament will govern the manner in which he *must* be viewed in the Book of Hebrews.

Melchizedek first appears in Scripture when Abraham was returning from the battle of the kings (Gen. 14:18, 19). Melchizedek

was "king of Salem ['king of Jerusalem' (Ps. 76:2)]" and "priest of the most high God" (v. 18). Thus, he was a king-priest in Jerusalem.

Meeting Abraham, following the battle of the kings, he brought forth bread and wine and blessed Abraham, saying:

> "Blessed be Abram of the most high God, possessor of *heaven* and *earth*" (vv. 18, 19).

It is evident that Melchizedek's actions in the type during the days of Abraham were Messianic in their scope of fulfillment in the antitype. Immediately prior to Christ's death at Calvary, He partook of the Passover with His disciples (Matt. 26:19ff). And at the end of the Passover feast — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both (vv. 26-28) — Jesus said:

> "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (v. 29).

This could only be an allusion to one thing — that future day when Christ will come forth in the antitype of Melchizedek as he is presented in Gen. 14:18, 19, with bread and wine to bless Abraham and his descendants, both *heavenly* and *earthly* (*cf.* Gen. 22:17, 18). And this is an event which will occur following the battle of the kings (*cf.* Rev. 19:17-21).

The one hundred tenth Psalm, where Melchizedek is referred to the only other time in the entire Old Testament, as previously seen, is also Messianic in its scope of fulfillment. It must be, for this is the way Melchizedek is presented in Genesis, and there can be no change when one comes to the Book of Psalms.

The Son is told to sit on the Father's right hand until such a time as His enemies are made His "footstool" (v. 1). Then, after His enemies have been made His footstool, He is going to *rule* "in the midst" of His enemies (v. 2). He is going to "strike through kings" and "judge among the heathen [Gentiles]" in that coming day of His "power" (vv. 3, 5, 6), a day when He will be revealed as the great King-Priest in Jerusalem, "after the order of Melchizedek" (v. 4).

Genesis 14 and Ps. 110 *must* be understood in the light of one another (actually, Ps. 110 draws from Gen. 14), and Heb. 5-7 *must* be understood in the light of both Old Testament references. Thus, all eleven references to Melchizedek in Scripture can only be looked upon after one fashion — *as Messianic in their scope of fulfillment.*

(Concerning the absence of the mention of *a sanctuary and shed blood* in connection with Melchizedek, this would not be the case as matters are seen in the antitype, in that future day, when Christ comes forth as the great King-Priest after the order of Melchizedek and a new covenant is made with the House of Israel. Covenants are, at times, associated with *death and shed blood* in Scripture, as is the new covenant [*cf.* Gen. 15:9-21; Jer. 34:18; Matt. 26:28]. There is an allusion to this in Heb. 7:21, 22:

"The Lord sware and will not repent, Thou are a priest forever after the order of Melchizedek.

By so much was Jesus made a surety of a better testament ['covenant']."

Then, when Christ deals with Israel in relation to sin at the time of His return [fulfilling that foreshadowed by events on the Day of Atonement], of necessity, *death and shed blood and a sanctuary, will have to be in view.* And also, of necessity, Jesus will have to be exercising *the Melchizedek priesthood* at this time.

Thus, in the preceding respect, one could find death and shed blood, along with a sanctuary, associated with the Melchizedek priesthood. But that is strictly future, it involves Israel alone, and it has nothing to do with Christ's present priestly ministry on behalf of Christians.)

11

On the Mountain

And Abraham gat up early in the morning to the place where he stood before the Lord:

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace (Gen. 19:27, 28).

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth (Heb. 11:13).

(This is the last of the three chapters in this book covering the experiences of Abraham [Gen. 11b-19] as they relate directly to a segment of that which God had previously revealed, beginning with Noah at the end of the Flood [Gen. 8-11a].

Within that which is foreshadowed in both accounts — centrally, *God's future dealings with Israel and the nations* — the account beginning with Noah at the end of the Flood provides a preliminary framework of events, and the subsequent account of Abraham provides additional details [commentary] for this preliminary, foundational framework of events. The former provides the skeletal framework, and the latter begins Scripture's provision of the sinews, flesh, and skin to cover the initially provided framework [*cf.* Ezek. 37:1-11].

However, as the Church is foreshadowed by events preceding the Flood [*e.g.*, salvation by grace in parts of chs. 1, 3, 4, the bride removed from the body in ch. 2, Christians having or not having brought forth that which God requires in ch. 4, and Christians removed from the earth at the end of the present dispensation in ch. 5, preceding the Tribulation in chs. 6, 7], the Church is also

foreshadowed by events pertaining to both Abraham and Lot through the course of that revealed in chs. 11b-19. But, though this is the case, as previously stated and as seen particularly in the preceding four chapters in this book [Chs. VII-X, dealing with events following the Flood, then with corresponding events pertaining to Abraham], *the primary emphasis is on things pertaining to Israel and the nations*, not the Church.

With the preceding in mind, this third and last chapter covering the experiences of Abraham will, nonetheless, show *the dual aspect of the overall type.* Beginning with Abraham's call in Genesis chapter eleven to that seen years later in chapter nineteen, things foreshadowing both the Church and Israel will be developed. The first part of the chapter will be given over to *teachings pertaining to the Church,* with the latter part given over to *teachings pertaining to Israel and the nations.*

Types providing dual word pictures of this nature are seen quite often in Scripture. As was demonstrated in previous chapters in this book, teachings surrounding the offerings of Cain and Abel reflect upon God's subsequent dealings with both *Jews* and *Christians*. And this type structure of Scripture is continued in the account of Abraham and Lot.

One of the best types to show a dual word picture in this respect is seen in Jonah's experiences. Jonah forms a type of both *Christ* and *Israel*, God's two firstborn Sons. It is evident that the overall account has to do with *Israel*, but the time Jonah spent in the place of death has to do with both *Christ* and *Israel* [Matt. 12:38-41].)

The world is rapidly moving toward that time when events are going to come to pass exactly as foreshadowed by those things seen throughout Genesis chapters five through nineteen, having to do with God's end-time dealings with the Church, then with Israel and the nations. And all of these things will bring about an end to Man's Day and the beginning of the Lord's Day on the earth, the beginning of the long-awaited Sabbath rest, the Messianic Era.

There is a wealth of information in these first nineteen chapters of Genesis, which material in this book can do no more than just begin to uncover. And this would be equally true in the next section of this book (beginning with Chapter XII), continuing with

Abraham but covering Scriptures which foreshadow a panorama of events beginning with Christ's birth (Gen. 21), and then Calvary (Gen. 22) — events which were introduced in earlier chapters of Genesis as well, ending at the only place where events in these chapters can end, *the seventh day, the Messianic Era* (Gen. 25), for this was set in an unchangeable fashion in the opening thirty-four verses of Genesis.

Christians and the Inheritance

Abraham, once in the land to which he had been called, at first lived mainly on a mountain near Bethel, both before and after a journey into Egypt, which had resulted from a famine in the land (Gen. 12:8-10; 13:1-4). Afterward, he moved to and settled in "the plains ['the oaks'] of Mamre," near Hebron, located *in the mountainous terrain of the high country* (Gen. 13:18; 14:13; 18:1; 23:17-19; 35:27).

Lot, on the other hand, who had no calling with Abraham, dwelled with Abraham for a time. But, toward the end of this time, prior to Abraham's move to "the plains ['the oaks'] of Mamre," a strife arose between their herdsmen. As a result, Abraham and Lot separated themselves, one from the other, with Lot looking toward and moving down into the Jordan plain, *in the low-lying country*, afterwards settling in Sodom (Gen. 13:5-12; 14:12; 19:1).

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

Jerusalem and Jericho are set in sharp contrast to one another in Scripture. One is "the city of the great King," from which blessings for the nations of the earth will flow during the coming age (Ps. 48:2; Zech. 14:1-21); but "a curse" rests upon the other (Joshua 6:18, 26). And the two places where Abraham and Lot lived, once they had separated, are set in a similar, sharp contrast.

1) Lot's Downward Path

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

Lot "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere…" He then "chose him all the plain of Jordan…dwelled in the cities of the plain, and pitched his tent toward Sodom." And in the process of doing this, Lot is seen as the one acting in the separation (13:10-12). That is, *the carnal believer separated himself from the spiritual believer.*

The day came when Lot got into trouble and had to be rescued by Abraham (14:12-16). And though Scripture is silent on the matter, Lot may very well have still been with Abraham following the battle of the kings when Melchizedek appeared (Gen. 14:18-24).

If so, Lot's previous association with the cities of the plain could only have prevented him from seeing beyond the "letter" into the "spiritual" nature of the matter (*cf.* II Cor. 3:6-18). Then, Lot's previous association with the cities of the plain could, as well, only have led to that which eventually resulted — Lot not only once again living in Sodom but also evidently becoming actively involved within the affairs of the city (19:1 [affairs of a city were carried on by men seated at the gate, as was Lot when the two angels appeared]).

The things pertaining to Melchizedek are of no moment to the man of flesh, only to the man of Spirit. Spiritual things are spiritually discerned (I Cor. 2:9-14).

2) Abraham, in the High Country

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

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

Some Christians have been allowed to go on and see that which is taught concerning Melchizedek. Consequently, their interest doesn't lie in the things of the Jordan plain but in the things of the high country. *And they dwell where their interest lies.*

Other Christians though, as Lot, have not been allowed to go on and see that which is taught concerning Melchizedek (and, invariably, for the same reason set forth in Lot's life). Consequently, their interest doesn't lie in the things of the high country but in those things of the valley instead. *And they too dwell where their interest lies* (*cf.* Heb. 6:1-3).

Realized by Christians on the Mountain

The Jordan plain with its cities was destroyed during Abraham and Lot's day by "brimstone and fire" from heaven (Gen. 19:24, 25; *cf.* Deut. 29:23). And though Lot was delivered from Sodom prior to this destruction, his deliverance was, as in the words of I Cor. 3:15, "so as by ['through'] fire."

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

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

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

1) "Escape for Thy Life"

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

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

tual life is seen in this same respect in Ezek. 37:1-14 relative to the future conversion of Israel).

Then, to show a distinction in this respect between man and the animal kingdom, animals have "souls" (natural life), and they possess "breath" to bring about and sustain that natural life (Gen. 1:20; 7:21, 22; Eccl. 3:19-21). But there is no record of God initially breathing this life into animals. Such "life," which would evidently impart a spiritual nature, *is reserved for man alone.* Animals have a body, a soul, and breath (apart from a spiritual nature). Man has a body, a soul, and breath (in connection with a spiritual nature).

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

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

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

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

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

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

its Own origin, its Own subject matter, and its inseparable connection with the triune Godhead.)

That seen in Gen. 19:17 has to do with the saving of the soul/life. Physical life in the historic account? Yes! But, moving from type to antitype, far more than just the physical is involved when viewing that foreshadowed by events in chapters eighteen and nineteen.

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

2) "Look Not Behind Thee"

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

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

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

> "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
>
> But God hath revealed them unto us by his Spirit [through His God-Breathed Word, as the Spirit opens this Word to the Christians' understanding]: for the Spirit searcheth all things, yea, the deep things of God…
>
> Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.
>
> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:9, 10, 13, 14).

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

"looked back" toward the land which she had left. And Lot's wife "became a pillar of salt."

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

> "Remember Lot's wife.
>
> Whosoever shall seek to save his life [or, 'soul'] shall lose it; and whosoever shall lose his life [or, 'soul'] shall preserve it" (Luke 17:32, 33).

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

> (For additional information on these verses, refer to the author's books, SALVATION OF THE SOUL and PROPHECY ON MOUNT OLIVET [Chapter X, "One Taken, Another Left"])

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

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

Looking back is exactly what the Israelites under Moses had done following their hearing the report of the twelve spies sent into the land ahead of the nation. They believed the false report of ten of the twelve rather than the true report of Caleb and Joshua, they refused to believe that the Lord would deliver the nations inhabiting the land into their hands, and they sought to appoint a new leader, replacing Moses, and return to Egypt (Num. 13:31-14:4).

Rather than *looking ahead* toward the land of Canaan, they began to *look back* toward the land of Egypt. And the end result was the overthrow of an entire generation (those twenty years old and above) in the wilderness. They were overthrown on the right

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

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

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

"The joy" set before Christ had to do with *the coming day of His power, the day when He would rule and reign* (Matt. 25:20-23). "Despising the shame" (all the ignominy and shame surrounding the events of Calvary) had to do with Christ considering all of this *of little consequence compared to the things which lay out ahead.* And, in line with that seen in the whole of Heb. 12:1, 2, this is exactly the attitude Christians are to take today relative to *the things of the world* on the one hand and *the things of the coming kingdom of Christ* on the other.

The Father has told His Son *to sit on His right hand until He makes His enemies His footstool.* Then the Father will deliver the kingdom into the hands of His Son, at which time Christ will realize "the joy set before him" at Calvary (*cf.* Ps. 110:1, 2; Dan. 7:13, 14; Rev. 10:1-7; 11:15-19).

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

> "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
>
> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
>
> Having predestinated us unto the adoption of children by Jesus Christ [*lit.*, 'Having predestinated us with respect to sonship through Jesus Christ'] to himself, according to the good pleasure of his will" (Eph. 1:3-5).

> "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved [*lit.*, 'by grace you have been saved'; translate the same way in v. 8])
>
> And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6).
>
> (For additional information on "adoption" [Eph. 1:5], refer to Chapter XIV, the Conclusion, and Appendix I in this book.)

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

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

3) "Neither Stay Thou in All the Plain"

In the light of the Christians' present position "in Christ" and that which is involved — *seated with Christ in the heavens, awaiting that coming day when the Son will ascend the throne, with many co-heirs ascending the throne with Him* — why would any Christian want to, or even consider, remaining in the low-lying country (*i.e.*, remain in Egypt, remain in this world)? The God of the universe, the One Who created and sustains all that exists, is offering something to Christians which is *so much greater* than anything which the world has to offer that there is really no possible comparison (*ref.* "so great salvation" in Heb. 2:3-5).

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

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

The vast majority of Christians in the world today are very much like Lot, along with his family. They are wrapped up in the things of the plain, the things of the world. Their spiritual senses

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

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

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

But how has the working of the leaven brought about a state of this nature in the Churches, liberal and fundamental alike? This is seemingly easy to see in liberal circles. But how can a leavening process of this nature be seen throughout the fundamental Churches as well?

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

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

> (The Word of the Kingdom, upon which the leaven has centered its attack, is seen as the central message of Scripture for the simple reason that it has to do with the purpose for God's restoration of ruined man. It had to do with the purpose for man's creation in the beginning [Gen. 1:26-28], and it has to do with the purpose for man's salvation following the fall [Eph. 2:8-10].

> The Word of the Kingdom has to do with that foreshadowed by events on days two through six, following that foreshadowed by events on the first day, in the foundational type in Genesis chapter one. And that seen through events during these five subsequent days is with a view to man, through redemption [foreshadowed by events on the first day], one day realizing the purpose for his creation in the beginning, seen in that foreshadowed by events on the seventh day, the Sabbath rest which awaits the people of God, in chapter two [*cf.* Heb. 4:1-9].
>
> And the whole of remaining Scripture simply provides the sinews, flesh, and skin to clothe the skeletal framework set forth in the opening thirty-four verses of Genesis [Gen. 1:1-2:3].
>
> For a discussion of the parables of Matthew chapter thirteen, dealing with the Word of the Kingdom, refer to the author's book, MYSTERIES OF THE KINGDOM.)

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

Certainly the fundamental Churches, and some of the liberal Churches, emphasize and teach the message of salvation by grace. And this message must be taught, for this is the beginning point. A person must "pass from death unto life" (John 5:24; Eph. 2:1, 5) before he can be dealt with relative to the Word of the Kingdom.

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

The problem is that the Churches of the land, week after week, center their message around salvation by grace, seen through events occurring on day one in Genesis chapter one A person's eternal salvation, based on Christ's finished work at Calvary, has been made to be *the goal*, with the saved person ultimately seen spending eternity *in heaven* (which, of course, is not at all where saved man will spend either the 1,000-year reign of Christ or the eternal ages beyond).

Complete messages, time after time, particularly in fundamental Churches, is invariably built around this type understanding and proclamation of Scripture, which begins and ends with salvation by grace (foreshadowed by events on the first day in Genesis chapter one). And a major problem resulting from this type handling of salvation by grace is the fact that numerous Scriptures (which deal with issues beyond salvation by grace, foreshadowed by events on days two through six in Genesis chapter one) are made to relate to salvation by grace. They are brought over into a realm where they do not belong at all.

A person simply cannot remain with this type message week after week and not treat Scripture in this manner (unless, of course, he ignores and does not deal with the whole of Scripture). And treating Scripture in this manner often results in a perverted message regarding the very message being dealt with, eternal salvation itself, leaving people not even understanding salvation by grace in a correct, Biblical manner.

In reality, the Bible says what it means and means what it says, regardless of what man may have to say about the matter. And salvation by grace through faith is the beginning, not the goal.

The beginning is foreshadowed by God's activity on the first day in the restoration account in the opening verses of Genesis (1:2b-5). *The goal* is seen in the opening three verses of chapter two only after moving through God's restorative and creative activity during the next five days (1:6-31).

Salvation by grace (foreshadowed by events on the first day) places one in a position where he can then realize the goal (foreshadowed by events beginning with the second day), which is not to spend eternity in heaven. Rather, the goal of one's salvation is to occupy a position as co-heir with Christ in His kingdom during His 1,000-year reign over this earth (foreshadowed by the rest seen after six days of work, on the seventh day in Gen. 2:1-3).

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

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

That person is never moving beyond the first day in the type [1:2b-5], often, as previously seen, taking things foreshadowed by events in days two through six and erroneously relating them to events foreshadowed by those of the first day. Then "heaven" as saved man's destination where he will spend eternity has replaced *the Sabbath rest* seen beyond the sixth day, along with that which Scripture reveals about *man's destiny beyond the Sabbath rest*, beyond the 1,000-year reign of Christ.

Following the original type, or anywhere else in Scripture dealing with the subject [*which MUST be in complete accord with the original type*], the destination of Christians at the end of Man's Day, at the end of the six days seen in the first chapter of Genesis, *is not heaven.* Rather, Christians, in that day, will find themselves exercising *power with God's Son, from His throne, over this present earth* [Rev. 2:26, 27; 3:21].

[Note: Positionally, Christians are presently seated with God's Son at His Father's right hand, waiting, with the Son, the coming day of His power. The Son is going to one day exercise this power (*cf.* Ps. 2, 110). How could that which the future holds for Christians possibly be thought of in a way which would be separate from exercising regality with the Son? *That would be impossible!*].

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

For additional information on conditions beyond the Millennium, refer to Chapters XXXIV-XXXVI in the author's book, THE TIME OF THE END.)

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

In fact, the latter group (fundamental Christianity) is usually more antagonistic than the former when the message is presented, which places them in a rather strange light. Those viewed as

fundamental Christians often find themselves seeking to do away with the central message of Scripture more so than the liberals.

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

The vast majority of Christians filling the pews of Churches throughout the land today don't know anything about this command or this warning. All they seem to understand, if they understand anything at all in the way of spiritual values, is salvation by grace, with eternity in heaven rather than the lake of fire in view. And when presented with the truth of the matter, because of that which they have heard over and over, they are led to believe that the true message of Scripture now being heard — *the Word of the Kingdom* — is heresy.

This is the decadent state into which the working of the leaven over almost two millenniums of time has brought Christianity. And conditions are not going to improve in days ahead. Rather, according to the clear teaching of Scripture, conditions will only continue to deteriorate. The leaven is going to continue its work "till the whole" has been leavened, leaving conditions in the Churches of the land at the time of Christ's return in such a manner that "the faith [an expression used in the N.T. peculiarly related to the Word of the Kingdom]" will not be found at all (Luke 18:8 ["faith" is articular in the Greek text, and the question is worded in a manner in the Greek text which implies a negative answer]).

So, with that in mind, let's look at how Scripture sums up the matter, which is exactly how Scripture handles the matter in the first thirty-four verses of Genesis.

4) "Escape to the Mountain"

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

(Note: Contrary to some English translations, the word "mountain" in the Hebrew text of Gen. 19:17 is singular, as in the KJV. The reference is to "a mountain" symbolizing *a kingdom,* not to "mountains" symbol-

izing *kingdoms.* A distinction between "mountain" and "mountains" in this respect can be seen in Isa. 2:2, 3:

> "…the mountain of the Lord's house [the kingdom of Christ] shall be established at the top of the mountains [all the individual earthly kingdoms]…")

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

With respect to the saving of his soul, the Christian is not to remain in Egypt; nor is he to remain in the wilderness. He is to fix his sights on entrance into the land set before him, which, in the Christian's case, is *heavenly* rather than earthly (not heaven where God resides today but *the heavens in relation to this earth*, the present abode of Satan and his angels). His warfare has to do with *the inhabitants of the land*, not with those inhabiting Egypt or the wilderness, *i.e.*, his warfare is not against the inhabitants of this present world, whether they be other Christians or the unsaved.

> "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.
>
> And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:4, 5).

As the Israelites under Moses were to take the land by conquest, Christians under Christ are to take the land through the same means. The twelve spies entering the land of Canaan during Moses' day found Gentile nations infiltrated by the "giants" (Heb., *nephilim*, 'fallen ones' [same word as in Gen. 6:4]) inhabiting the land (Num. 13:33).

That is to say, they found that the land was inhabited by Gentile nations infiltrated by the offspring resulting from a co-habitation of the sons of God (angels in Satan's kingdom) with the daughters of men (female offspring from the lineage of Adam). And Satan, not only ruling through these Gentile nations (Dan. 10:12-20)

but having become more directly associated with these nations through this union of the sons of God with the daughters of men, was in the land (by means of these nations) opposing the right of the Israelites under Moses to enter into the land and exercise the rights of the firstborn.

And a corresponding picture is presented in Scripture concerning the land set before Christians and the opposition which Christians experience concerning entrance into this land. Satan and his angels are, themselves, inhabiting this land. And they are opposing, at every turn and at all costs, the right of Christians to one day, under Christ, take this land and exercise the rights of the firstborn in the land.

This is what the Book of Ephesians is about, and the matter is brought into full view at the end of the book by way of summation. The Christians' present warfare is "not against flesh and blood." It is not against those in Egypt or in the wilderness. Rather, it is against those occupying the land set before Christians, wherein they are to one day realize an inheritance and exercise the rights of the firstborn.

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

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

Christians, at the outset, as they look toward the mountain, are to "be strong in the Lord, and in the power of his might" (Eph. 6:10). Christians, within their own strength, are powerless to overcome the enemy (exactly as were the Israelites under Moses). However, relying on the promised power of the Lord in the battle is an entirely different matter (which the Israelites under Moses could have done, but didn't). With the power of the Lord at hand, the enemy in the land — past under Moses in the type, or present under Christ in the antitype — could have had/can have no possible chance to succeed in the battle.

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

(For information on this section of Ephesians, refer to the author's book, THE SPIRITUAL WARFARE, Chapter III, "Preparation for the Conflict.")

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

5) "Lest Thou Be Consumed"

The four-part command in Gen. 19:17 is followed by that which would happen to a person *should he not follow that which the Lord has to say in this respect:* "lest thou be consumed." That is, if a person does not follow that which has been commanded, *he will be consumed by that which will itself be consumed; and, as a consequence, he will lose his soul/life.*

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

His spiritual senses had not been sufficiently developed or exercised. He could do no more than act after a carnal fashion, which he did. Lot, through the two angels, stated and then requested of the Lord,

> "…I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city [Zoar] is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live" (Gen. 19:19b, 20).

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

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

But, unlike Abraham, Lot dwelled on the mountain in "a cave" (19:30) rather than standing in *a place "before the Lord"* (19:27;

cf. 18:22). He, in effect, dwelled in *a place of shame* rather than in *a place of honor.*

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

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

Israel and the Inheritance

Now, for the other facet of the type, as it pertains to Israel and the nations…

As has been demonstrated, the opening chapters of Genesis, having to do with God's creative and redemptive activity pertaining to man, are rich beyond degree. And material comprising these chapters (the nineteen chapters being dealt with, though subsequent chapters are no different) has been placed at the very opening part of that which an omniscient and omnipotent God breathed out to begin revealing to man His plans and purposes regarding man.

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

1) Genesis Chapters One through Four

Genesis opens by providing the complete panorama of that which is about to be dealt with through the course of all which follows, throughout the whole of the remainder of Scripture. The first thirty-four verses (1:1-2:3) provide *the complete picture, though in skeletal form;* the remainder of Scripture is simply commentary, providing all of the details, providing the sinews, flesh, and skin to clothe the initially revealed skeletal framework. And the end of the matter — after God had used some forty different men over a period of about 1,500 years — would be *a complete, intricately*

detailed word picture, exactly as God wanted man to view His plans and purposes.

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

God's firstborn Son, Jesus the Christ, is introduced first. The first man, the first Adam, forms a type of the second Man, the last Adam (Rom. 5:14 ["figure," KJV, is a translation of the Greek word *tupos*, from which the English word "type" is derived]). The manner and ways in which God dealt with the first man, the first Adam, typify, foreshadow, the manner and ways in which God dealt/will deal with the second Man, the last Adam.

In the latter part of chapter two, the bride of the first man, the first Adam, is seen removed from his body, foreshadowing that coming day when the bride of the second Man, the last Adam, will be removed from His body. And the revelation of the bride in this manner can only be part and parcel with that seen in Rom. 8:14-23. It can only be part and parcel with the redemption of the body, synonymous with the adoption (vv. 15, 23), at which time "the sons of God" will be manifested for all to see (vv. 14, 19).

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

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

The first man, the first Adam, was created to rule and to reign; and his bride was removed from his body, formed from a part of his body, to occupy the throne as consort queen with him (Gen. 1:26-28; 2:21-24).

The second Man, the last Adam, was born "King"; "He came unto his own [neuter in the Greek text, referring to His Own things, which centered around *regality — the Davidic throne, His kingship*, etc.]" (John 1:11a; *cf.* Acts 13:33, 34). And His bride, exactly as in the type, will be removed from and formed from a part of His

body, to occupy the throne with Him (Rev. 2:26, 27; 3:21).

Then chapter three continues with information concerning ruin and restoration, continued from and providing commentary on things introduced in chapter one. This chapter has to do with the entrance of sin into the human race (the ruin of the creation, man's ruin). It has to do with the first man, the first Adam, finding his bride in a ruined state (Eve had already eaten of the forbidden fruit, though the fall did not occur until Adam, as the federal head of the human race, partook of the fruit as well). And it has to do with Adam partaking of the fruit himself, with restoration (redemption) in view.

Once Eve had partaken of the forbidden fruit, Adam could no longer realize the purpose for his creation and the subsequent removal of Eve from His body *apart from Eve's restoration, Eve's redemption.* That is, under existing conditions, Adam could no longer ascend the throne as *a complete being.* And he took the only course of action possible to rectify the existing situation (*cf.* I Tim. 2:13, 14). He, as the federal head of the human race had to act, which he did — actions with a view to his one day being able to realize the reason for his creation, to ascend the throne as *a complete being.*

And exactly the same thing is seen in the actions of the second Man, the last Adam. He found His bride, a part of his very being, in a fallen state; and He took the only course of action possible. He was "made…sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). And this was done for exactly the same reason seen in the type — God's Son one day ascending His Own throne, with His redeemed bride providing *completeness for the Son* in this respect, making this possible (*cf.* Heb. 2:10 [translate the word "perfect," KJV, as "complete"; Gk., *teleioo*, "complete," "bring to an end," "to finish"]).

Then God's third firstborn son (third in the order seen in the opening chapters of Genesis) is presented and dealt with in chapter four. This chapter has to do with providing more information on the things seen in chapter three, along with introducing Israel and providing a complete history of the nation, particularly extending from the events surrounding Calvary to the Messianic kingdom.

Thus, up to this point in Genesis, the stage has been set, with the complete panorama of the matter seen in the first thirty four verses, followed by the introduction of all three of God's firstborn Sons in chapters two through four. The framework for a developing word picture has been introduced. Then, beginning with Genesis chapter five, detail for the picture can begin.

2) Genesis Chapters Five through Nineteen

Genesis chapter five, in that which is foreshadowed, begins with end-time events having to do with God's previously introduced three firstborn Sons. These events begin with the rapture at the end of the dispensation for one firstborn son (for the Church, in ch. 5 [with Christians about to be adopted into a firstborn status]), events continue with the Tribulation for another firstborn son (for Israel, beginning in ch. 6), and Christ, God's firstborn Son, is seen throughout, for all Scripture is about Him. And the whole of that foreshadowed by events beginning in chapter five and continuing through chapter nineteen has to do with *future events regarding Christ, the Church, Israel, and the nations.*

The Church will be removed at the end of the present dispensation, seen in chapter five; Israel is then seen going through the Tribulation in a place of safety in chs. 6, 7, fulfilling the last seven years of the last dispensation, the last seven years of Daniel's Seventy-Week prophecy. And, at the end of the Tribulation, Israel is seen resting in God's provided place of safety above all the kingdoms of the world (Noah and his family in the ark above the Ararat mountain range), ready to realize the rights belonging to the firstborn (chs. 8, 9).

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

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

Thus, that seen in these chapters is simply commentary pertaining to that previously revealed, beginning with Noah and his family at the end of the Flood in chapter eight (picturing Israel at the end of the Tribulation). And this commentary extends to that revealed pertaining to the destruction of the kingdom of the first king of Babylon in chapter eleven (picturing the destruction of the kingdom of the last king of Babylon, the destruction of Gentile world power after Israel has been restored to the land).

Israel will be removed from the nations of the world and brought back into the land covenanted to Abraham, Isaac, and Jacob to realize the rights of the firstborn. And once the nation has been restored to the land, Gentile world power will be destroyed (chs. 14a, 19), and Christ will then appear to the nation as the great King-Priest after the order of Melchizedek (ch. 14b).

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

(Note that the preceding brief summation of Gen. 1-19 is simply a capsulated form of that dealt with throughout numerous preceding chapters in this book. Thus, for more detailed information, refer to these previous chapters.)

Realized by Israel on the Mountain

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

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

But events having to do with Abraham toward the end of

chapter nineteen, following the destruction of the cities of the plain, take one beyond anything seen in Gen. 8-11a. These events take one to the place where, in that being foreshadowed, *Israel is seen in the land following the destruction of Gentile world power.* This takes one to the place which Israel will occupy in relation to the nations, seen in prophet after prophet, after being introduced at this point in Genesis (*e.g., cf.* Isa. 2:1-4; 53:1ff; 54:1ff; 62:1ff; 63:1ff; Ezek. 38-48; Joel 3:1-21).

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

When Abraham arose "early in the morning" and went "to the place where he stood before the Lord" (foreshadowing Israel being raised up and standing before the Lord at the beginning of the millennial day), he looked out toward the terrain where the cities of the plain had previously stood, "toward all the land of the plain," and "the smoke of the country went up as the smoke of a furnace" (Gen. 19:27, 28). Thus will it be with Israel and Gentile world power in that coming day.

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

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

Christ and His bride will rule the nations from a heavenly sphere (from the present abode of Satan and his angels); *Christ and Israel* will rule the nations from an earthly sphere (from the land covenanted to Abraham, Isaac, and Jacob), with the Jewish people carrying the message of the one true and living God to the nations, which will occupy respective positions throughout the earth in exact accord with Deut. 32:8 and Acts 17:26, 27. And this type rule and these conditions will continue for 1,000 years, until all things have been subjected to the Son (I Cor. 15:24-28).

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

Section II

Chapters 12-19

Abraham, Isaac, Jacob, Joseph, Moses, Rahab, and Others

12

The Offering of Isaac

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure (Heb. 11:17-19).

The first section in Hebrews chapter eleven (vv. 4-16) terminates with an inheritance beyond the Flood — that is, an inheritance beyond the Great Tribulation, in the Messianic Kingdom. Then, in verse seventeen there is a new beginning in the chronological framework, which carries the reader through the same period once again, but from a different perspective.

This section begins and ends at the same two places as the first section — *death and shed blood*, and *the Messianic Era.* In this section, as in the first section, Old Testament personalities with their individual, peculiar experiences are used in an overall, typical framework to teach great spiritual truths, providing more detail, commentary, for the developing word picture.

The offering of Isaac is recorded in Genesis chapter twenty-two. This is the second of five consecutive chapters which set forth, in type, the complete history of Israel and the Church, from the birth of Israel's Messiah to that future day when Israel's Messiah returns and restores the kingdom to Israel. These are basic, primary, foundational chapters which provide a wealth of additional information (new information) concerning God's revealed plans

and purposes as they pertain particularly to His three firstborn Sons — Christ, Israel, and the Church (following the adoption).

Consequently, since these five chapters in Genesis form *a unit* in this respect, this chapter dealing with the offering of Isaac will include more than just the material in Genesis chapter twenty-two. To see the larger picture, as presented through the course of events in these five chapters, Abraham offering his son, typifying God the Father, 2,000 years later offering His Son, will be viewed from the perspective of its contextual setting. This account will be viewed not only in the light of events in the chapter itself but also in the light of the proper place and relationship which events in this chapter occupy to the overall framework of events in chapters twenty-one through twenty-five.

Overall Scope of Genesis 21-25

In Heb. 11:17-19, recounting events in Gen. 22:1-14 (the offering of Isaac), Abraham is said to have received his son in "a figure" (v. 19). And these verses reflect back upon this whole panorama of events — Abraham offering his son on a particular mountain in the land of Moriah, with a ram dying in the stead of his son (the son looked upon as dead [having died in a substitute, in the ram which had died; v. 13]). And it was immediately following these events that Abraham received his son in "a figure" (the son alive on the third day [pointing to resurrection on the third day; v. 4]).

The Greek word translated "figure" (KJV) in Heb. 11:19 is *parabole* in the Greek text, the word from which we derive our English word "parable," which is simply an Anglicized form of the Greek word. The word *parabole* is a compound word meaning "to cast alongside" (*para,* "alongside"; and *bole,* "to cast"). A "parable," defined from the meaning of the word itself, is simply *one truth placed alongside of a previous truth to help explain the previous truth.*

Thus, Abraham receiving his son in the manner seen at the conclusion of the account in Gen. 22:1-14 is associated in Heb. 11:19 with God's provision of additional truth, reflecting back on previous truth. Abraham's actions form one truth reflecting back on previous truth, given to help explain the previous truth (through

providing additional light). And the previous truth would take one all the way back to that which began to be revealed in the opening chapters of Genesis, forming types of the future work of the Son at Calvary (*ref.,* Chapter IV in this book).

As well, the word *parabole* in Heb. 11:19 is used in a similar respect to the way that the Greek word *tupos* ("type") is used. Abraham receiving his son *in (in the form of) a parable* (God placing subsequent truth alongside of previous truth) formed a subsequent type to previous types seen in the opening chapters of Genesis, providing additional light upon the subject.

> (The words *tupos* ["type"] and *parabole* ["parable"] were both used earlier in Hebrews, referring to the tabernacle [in 8:5 (*tupos,* translated "pattern," KJV) and in 9:9 (*parabole,* translated "figure," KJV)]. In this respect, the word *parabole* in Heb. 9:9; 11:19 would not only have to do with truth placed alongside of previous truth but, as well, with truth placed alongside of that which the type foreshadowed — future truth.
>
> Abraham receiving his son in a parable would be truth placed alongside that which would occur 2,000 years in the future — the Father receiving His Son in exactly the same manner in the antitype. Thus, *tupos* and *parabole* become somewhat interchangeable words in this account [as well as the use of the two words earlier relative to the tabernacle].
>
> The usual usage of "a parable" in Scripture is to reference *one truth placed alongside of a preceding truth to help explain the preceding truth.* On the other hand, the usual usage of "a type" in Scripture is to reference *one truth placed alongside of a following truth to help explain the following truth.* But at times, as seen in Heb. 8:5; 9:9; 11:19, the two words can be used in an interchangeable respect.
>
> And "signs" occupy a similar place in Scripture. Note, for example, in Matt. 12:39, 40, that the experiences of Jonah, forming *a type,* are referred to by Christ on this occasion [the Scribes and Pharisees asking for *a sign*] through the use of the Greek word *semeion* ["sign"], not *tupos* ["type]."*)*

It then follows in these five chapters (Gen. 21-25) that "Abraham" is a type of *God the Father,* "Isaac" a type of *God the Son,* and Abraham's two wives ("Sarah" in ch. 23, and "Keturah" in ch. 25) are types of *Israel, the wife of Jehovah.* Then, Abraham sending his

"servant" into Mesopotamia to procure a bride for his son between the time Sarah dies and the time he marries Keturah could point to only one thing — God sending *the Holy Spirit* into the world to procure a bride for His Son between the time Israel is set aside and the time Israel is restored. Thus, one can immediately see that there is a God-provided, dispensational framework of events in these five chapters.

1) The Birth of Isaac (Genesis 21)

Isaac was born in a supernatural manner at a set time. Sarah was barren and beyond the age of childbearing, but God intervened, returned unto Sarah "according to the time of life," and "Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen. 17:1-7, 16-21; 18:10-14; 21:1-7).

The birth of Christ occurred in a supernatural manner at a set time (Gal. 4:4). Israel, as Sarah, was barren (Matt. 21:19); but, through a supernatural work, as seen in the type, Israel brought forth God's Son. God Himself became flesh in the person of His Son — the God-Man (John 1:14).

> "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit" (Matt. 1:18).

2) The Offering of Isaac (Genesis 22)

Years later, God instructed Abraham to offer his son for a burnt-offering upon a particular mountain in the land of Moriah. After Abraham and Isaac were on the mountain, God provided a substitute to die in Isaac's stead. Isaac paid the penalty for sin through a ram slain in his stead — a substitutionary atonement (v. 13). Then resurrection is seen through Abraham receiving his son on the third day in *a parable* (v. 4), reflecting back on previous types but also pointing forward to the resurrection of God's Son in the antitype on the third day.

God offered His Son at Calvary at a particular place in the land of Moriah. And God's Son may very well have died on the exact

spot that Abraham offered his son. God, 2,000 years earlier, in the type, was very particular about the place in which Abraham was to offer his son; and this place was afterwards called "Jehovah-jireh," meaning, "In the mount of the Lord it shall be seen [*lit.,* 'In the mount of the Lord it shall be provided']" (*cf.* vv. 2, 14).

A substitutionary atonement for man was provided at Calvary. God Himself in the person of His Son — the Passover Lamb — paid the penalty for sin. God purchased man's salvation with His Own blood (Acts 20:28). The Jewish Passover, 33 A.D., was *the day God died* — to be raised from the dead on the third day (Gen. 22:4; Luke 24:21).

3) The Death of Sarah (Genesis 23)

Following the offering of Isaac, the wife of Abraham, Sarah, died. This can only point to that which occurred following the offering of Jesus. It was at this time that the wife of God the Father, Israel (a divorced wife, awaiting restoration), was set aside for a revealed time and purpose.

4) The Bride for Isaac (Genesis 24)

Following the death of Sarah, Abraham sent his eldest servant into Mesopotamia to procure a bride for Isaac. This can only point to that which occurred following the setting aside of Israel. God the Father then sent the Holy Spirit into the world to procure a bride for His Son.

After Abraham's servant had procured the bride, he removed the bride from Mesopotamia and returned to Abraham's home with the bride. This can only point to that which the Holy Spirit will do after He has procured the bride. The Holy Spirit will then remove the bride from the world and return to the Father's home with the bride.

5) The Remarriage of Abraham (Genesis 25)

Following the completion of the servant's mission in Mesopotamia, Abraham again took a wife, Keturah. Abraham's previous wife, Sarah, had been *barren* in childbearing; but Keturah was *very fruitful.*

This can only point to that which will occur relative to God and Israel after the Holy Spirit completes His mission in the world. God, following this time, will again take Israel unto Himself as His wife.

Israel today is the adulterous, divorced wife of Jehovah. But in that future day, following Israel's repentance, the nation will be cleansed of her harlotry.

And, as Abraham *married Keturah* following the procurement of a bride for his son, God will *remarry Israel* following the procurement of a bride for His Son. Then, as Keturah was *very fruitful* where Sarah was *barren* (Gen. 16:1; 25:2), restored Israel will be *very fruitful* where the nation in the past was *barren* (Jonah 1:1ff; 3:1ff).

Faith Approved Through Testing

> "And it came to pass after these things, that God did tempt [test] Abraham…" (Gen. 22:1).

It had taken approximately sixty years for the Lord to bring Abraham from a life of idolatry in Ur of the Chaldees to the walk by faith in the land of Canaan which he now occupied. Abraham was seventy years old at the time of his call in Ur. God then waited thirty additional years, bringing Abraham through various experiences, trials, and testings, before He allowed the promised seed to be born. God then waited another comparable length of time before He tested Abraham in the manner recorded in Gen. 22:2ff.

All his previous experiences, trials, and testings had worked together to prepare Abraham for the events recorded in this chapter. In his response to the Lord's testing at this point in his life, Abraham could draw upon his experiences in Haran, on the mount between Bethel and Hai, in Egypt, and on the plain (oaks) of Mamre in Hebron. He could draw upon his experiences with Lot, Hagar, Ishmael, and events pertaining to the miraculous birth of his son, Isaac. The man whose paths God had directed for six decades, who had led a victorious army against kings, been blessed by Melchizedek, and spoken to the Lord face to face, was about to undergo the supreme test of his life.

Every new development in Abraham's life throughout his entire pilgrim journey was for a purpose. Nothing came to pass in a haphazard manner. All events in chapters twelve through twenty-one anticipate events in chapter twenty-two. Events in chapter twenty-two, in turn, anticipate events in chapters twenty-three through twenty-five.

The offering of Isaac in chapter twenty-two forms an apex toward which all preceding events moved, and events in this chapter had to occur *before* the events in succeeding chapters could occur. Isaac had to die *before* Sarah could die (chs. 22, 23). Sarah, in turn, had to die *before* the bride could be obtained for Isaac (chs. 23, 24). And the bride had to be secured *before* Abraham could remarry (chs. 24, 25).

Throughout history God has always moved His people through various experiences, trials, and testings for particular reasons; and His dealings with Christians today are no different. Christians are to "count it all joy" when subjected to various testings, knowing "that the trying [*approval* (v. 3) *through testing* (v. 2); literal thought from the Greek text] of your faith worketh patience" (James 1:2, 3; *cf.* Rom. 5:3).

The word "patience" in James 1:3 is from the Greek word *hupomone,* which could be better translated, "patient endurance." This is the same word used in Heb. 12:1, where the writer, reflecting upon the experiences of all the faithful in chapter eleven, states,

> "Wherefore…let us run with patience ['patient endurance'] the race set before us."

God allows trials and testings of one's faith in order to work "patient endurance" in an individual's life. Why? Because "patient endurance" is not only intimately associated with Christian maturity (James 1:4; II Peter 1:6), but,

> "If we suffer ['patiently endure'] we shall also reign with him" (II Tim. 2:12; *cf.* I Peter 1:6, 7).

Or, in the words of James:

> "Blessed is the man that endureth ['patiently endureth'] tempta-

tion: for when he is tried ['approved'], he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Through all the various trials and testings which Christians encounter, God has *one great purpose in mind*:

"And we know that all things work ['are working'] together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate ['foreordain'] to be conformed to the image of his Son, that he [Christ] might be the firstborn among many brethren [Christians, following the adoption]" (Rom. 8:28, 29; *cf.* Rom. 8:17-23; Heb. 2:10).

Christians today bear the "image of the earthly"; but God's great purpose looks beyond this earthly image and the present trials and testings to that future day when Christians will bear the "image of the heavenly," occupying positions of power and authority with Christ as *sons of God in the coming kingdom* (Rev. 2:26, 27).

The Offering of Isaac

"And he [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

Isaac was a grown man at this time. The word translated "lad" (Heb., *naar*) in verse five is used elsewhere in the Word of God to describe men who have attained their majority.

The word is used in Gen. 41:12 to describe Joseph at the age of twenty-eight. The word is used in II Chron. 13:7 to describe Rehoboam after he had become king, and Rehoboam was forty-one years old when he began to reign (I Kings 14:21). And this same word is also used to describe the two men who accompanied Abraham and Isaac on their journey to the land of Moriah (v. 3).

Isaac was evidently either in his twenties or thirties, but not above the age of thirty-seven, for the events of chapter twenty-three began when Isaac was thirty-seven. Isaac, in the type, was

possibly about the same age as Christ at the time of His crucifixion in the antitype.

God commanded Abraham to offer *his only son* for a burnt offering upon a particular mountain in the land of Moriah. In Heb. 11:17 we are told that Isaac was Abraham's *"only begotten son."* Abraham had another son, Ishmael (who dwelt in the wilderness of Paran at this time), but *Isaac alone* was the "only begotten son." *Isaac alone* was born after the Spirit in a supernatural manner, and, thus, was *the only son* recognized by God as fit for the sacrifice.

God's Son, 2,000 years later, was offered at a particular place in the land of Moriah. He was God's *"only begotten Son"* (John 3:16). God had other sons (angels, Adam, and Israel are called "sons of God" because of special, creative acts), but *Jesus alone,* as Isaac, was the "only begotten Son."

Angels could not fulfill the requirement for substitutionary atonement (Rom. 5:17-19). Nor could Adam or any of his descendants fulfill this requirement.

> "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon *all men, for that all have sinned*" (Rom. 5:12).

Consequently, Israel, although a special creation in Jacob, could occupy no place in fulfilling this requirement beyond being the channel through which God would send the Saviour. Sinful man, with his natural birth from below (typified by Ishmael's birth), cannot pay for his own sins. *Only one Man* in all history — the virgin-born Son of God, born after the Spirit in a supernatural manner (typified by Isaac's birth; *cf.* Matt. 1:20) — has been judged qualified to be man's Redeemer. Thus, Jesus, as Isaac — the "only begotten Son" — was *the only Son* recognized worthy for the sacrifice (Rev. 5:2-6).

As previously seen, the mountain in the land of Moriah upon which Abraham was instructed to offer his son appears to be the same place which God later offered His Son. Everything in the account points to this conclusion, though many Bible students would see Abraham offering his son at the place where sacrifices would later occur in the Mosaic Economy, on the Temple Mount.

The land of Moriah was the region in Palestine where Jerusalem was later built (II Chron. 3:1). Abraham at this time lived in Gerar, in the land of the Philistines (Gen. 20:1; 21:34), some sixty miles southwest of this area. The distance from Gerar to the place where Jerusalem was later build would require about a three-day journey, which was exactly the time required for Abraham and Isaac's journey. God was very particular about the place Isaac was to be offered.

The site is called the "mount of the Lord" where "the Lord will provide [the literal meaning of *'Jehovah-Jireh'*]" (v. 14); and comparing verse eight with verse fourteen, an individual can seemingly be drawn to only one conclusion: At some point in the course of man's history, God would "provide himself a Lamb" on this mount.

> (Note: The KJV rendering of v. 8, "God will provide himself a lamb," is good theology when viewing the antitype — for God, in the person of His Son, was the Lamb. But the literal rendering from the Hebrew text is, "God will provide for himself a lamb."
>
> Abraham referred to that which God would provide in that day [assumed to be Isaac himself at this point in time, though later revealed to be a ram caught in a thicket], which would foreshadow *God Himself being the provided Lamb [God providing Himself as the Lamb] in a future day.*)

For the first time in Scripture *a human sacrifice* was involved (though Abel had died in an earlier type, which pointed to Christ, he had not died as a sacrifice per se). There are only two such sacrifices under the direction of the Lord in all Scripture, and both occurred at a particular location in the land of Moriah, separated by two millenniums.

The offering of Isaac points back to Adam and forward to Christ, indicating the fact that it was man who sinned, and it must be by man that sin is put away. Abraham offered his son on "the mount of the Lord," as recorded in Genesis chapter twenty-two; and God offered the greater Son of Abraham (Matt. 1:1) at, it would appear, the same place 2,000 years later, as recorded in the four gospel accounts.

Following God's command to Abraham concerning the sacrifice

of his son, there was no remonstrance or delay.

> "Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went into the place of which God had told him" (v. 3).

Abraham, through various experiences, trials, and testings, had been brought to the place of complete obedience. Abraham set his son aside for a sacrifice and was perfectly willing to slay his son, in accordance with God's command.

God's Son was set apart for a sacrifice by the Father and was to be slain upon a particular mountain of God's choosing. Christ was "foreordained" and "slain from the foundation of the world [the founding of the entire visible order, the restoration of the ruined material creation in Gen. 1:2b ff]" (I Peter 1:20; Rev. 13:8). The Jews and the Romans of that day did only "whatsoever" God had "determined before to be done," for the Cross was according to the "determinate counsel and foreknowledge of God" (Acts 2:23; 4:28).

God's Son was set apart for a sacrifice at the time of the restoration of the ruined material creation, at a time before the creation of Adam and the entrance of sin into the human race. And, in another respect, according to Heb. 1:2, this can be carried back to a time much earlier, to that time when God arranged the ages in complete accordance with the activity of His Son within the framework of these ages.

The experiences of Abraham and Isaac in Genesis chapter twenty-two, thus, actually look back in time to the councils of eternity preceding the existence of the ages, and forward in time to the events of Calvary, which anticipate events yet future even today. Consequently, Genesis chapter twenty-two becomes the pivotal chapter in a book wherein the roots of all Biblical doctrine lie.

After two day's travel, on the third day, Abraham lifted up his eyes and saw the mount afar off. From that point Abraham and Isaac left the two men who had accompanied them thus far and traveled the remainder of the way *alone.* Abraham laid the wood on his son, and he himself carried the fire and the knife as they proceeded toward the mount (vv. 4-6).

"The wood" which Isaac carried toward the place where he was to be sacrificed foreshadowed *the Cross* which Christ carried toward the place where He was to be sacrificed. "Wood" in Scripture symbolizes *humanity,* pointing in Genesis chapter twenty-two to man's sin, which made necessary both the wood which Isaac carried and the Cross which Christ carried.

The "fire" and the "knife" which Abraham carried toward the mount symbolize *God's judgment upon sin* and the *Word of God* respectively. *God was about to judge sin upon the mount in accordance with His revealed Word.*

God's judgment upon sin throughout Scripture is emblematized by "fire." (Note the flaming sword at the entrance to the garden in Eden following Adam's sin; the destruction of Sodom, Gomorrah, and the cities of the plain by fire from heaven; the tabernacle worship; Elijah's experience with the prophets of Baal; judgment during the coming Tribulation; the judgment seat of Christ; the Valley of Hinnom; the lake of fire.) Then, judgment, in turn, is always administered in accordance with *God's revealed Word*, "the *sword* of the Spirit" (Eph. 6:17; *cf.* Gen. 3:24; Judges 7:18; Heb. 4:12; Rev. 1:16; 19:15).

The great truth brought out here sets forth two inseparable facts:

1) Sin must be judged!
2) The Word so states!

In Genesis chapter twenty-two God judged sin in accordance with His revealed Word (*cf.* Gen. 3:21; 4:4); and 2,000 years later, on Calvary's Cross, God also judged sin in accordance with His revealed Word. In the case of God's Son dying at Golgotha, it was God judging sin in the Person of *the Living Word* Who was "made flesh, and dwelt among us" (John 1:14).

Abraham and Isaac went *together alone* to the place of sacrifice. The two men who had accompanied them from Gerar remained a sufficient distance from the mount that they neither had part in nor witnessed the scene on the mount.

God the Father and God the Son went *together* to the place of sacrifice. And when it came time for God to place on His Son

"the iniquity of us all," They were *alone.*

God caused a darkness to cover the entire land during this time. The transaction between Father and Son at Calvary, as the transaction between father and son in Genesis chapter twenty-two, had no other participants or witnesses.

As Abraham and Isaac journeyed toward the mount together, with Isaac carrying the wood and Abraham carrying the fire and the knife, Isaac observed that there was no lamb for a sacrifice. He then said to his father,

> "Behold the fire and the wood: but where is the lamb for a burnt-offering" (v. 7)?

Abraham responded,

> "God will provide for Himself the lamb for the burnt-offering, my son" (v. 8, NASB).

Abraham's statement cannot refer to the ram caught in a thicket (v. 13), for Abraham, at this time, knew nothing of this ram and believed that he would actually have to slay his son. Abraham's response to Isaac is a reference to Isaac himself as the lamb, though his response typically looks beyond the offering of either Isaac or the ram to the offering of Abraham's greater Son, the Lord Jesus Christ.

Note the statement of John the Baptizer, 2,000 years later, in John 1:29:

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

In essence, John, at this time, not only answered Isaac's question ["Where is the Lamb?"], but, from a typical perspective, he also identified the One to Whom Abraham referred. God provided the Lamb, and the Lamb was God Himself in the person of His Son.

Isaac in the type offered no resistance as he was bound and placed on the altar upon the wood. He willingly allowed himself to be the sacrifice.

God's Son, likewise, in the antitype, offered no resistance as He moved toward Calvary. He willingly endured the Cross, allowing Himself to be the Sacrifice which would put away sin.

As Abraham "stretched forth his hand, and took the knife to slay his son," he was stopped by the angel of the Lord; and "a ram caught in a thicket by his horns" was provided as an offering "in the stead of his son." The ram died in Isaac's place. The wages of sin (death) were satisfied *via a substitute* (vv. 10-13).

The wages of sin today, likewise, have been satisfied *via a Substitute.* God provided for Himself a Lamb, His Son, God Himself manifested in the flesh. The Lord Jesus Christ has paid the required price to atone for man's sin, and *God is satisfied with the price which His Son has paid.* Man can either receive Jesus Christ Who paid the wages of sin on his behalf, or man can pay the penalty himself.

The Lamb has died, but the death of the Lamb is insufficient without the proper application of the blood (Ex. 12:6, 7, 12, 13). That is to say, the Lamb has died, His blood has been shed, but man must receive that which had been accomplished on his behalf. *Man must, personally, believe on the Lord Jesus Christ* (Acts 16:30, 31).

Death, Burial, Resurrection

Abraham possessed God's promise that "in Isaac shall thy seed be called" (Gen. 21:12). From the time of Abraham's call in Ur of the Chaldees, God waited thirty years to give Abraham a son. God then waited another comparable length of time before He commanded Abraham to offer his son for a burnt offering.

During the intervening years, the original promise given in Ur of the Chaldees was reaffirmed on several occasions. Abraham knew that God could not leave Isaac in the place of death and, at the same time, fulfill His promise. Thus, Abraham knew that God would, of necessity, have to raise Isaac from the dead. This is what is meant by the statement in Heb. 11:18, 19:

> "Of whom it was said, That in Isaac shall thy seed be called:
> Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure ['in a parable']"

It is apparent that Abraham also understood many things about the prophetic significance of the offering of his son on

the mount. Galatians 3:8 reveals that the gospel had been proclaimed to Abraham. And this proclamation would have been in its complete scope, as seen in Gal. 3:8 — *from justification to blessings*, comprised of three parts: *Death, Burial, and Resurrection* (which covers the complete panorama of the gospel message [I Cor. 15:3, 4]). Abraham evidently knew that the events of his day foreshadowed events of a coming day — beginning with events in chapter twenty-two and culminating with events in chapter twenty-five — which provided a second reason why Abraham knew that God would have to raise Isaac from the dead.

According to the record, Abraham, in God's sight, actually offered up his son. Note the words in Heb. 11:17,

> "By faith Abraham, when he was tried, *offered up Isaac.*"

Isaac then, to complete the type, was *raised from the dead on the third day.*

In Gen. 22:4, it was on the third day that Abraham "lifted up his eyes, and saw the place afar off." Isaac, from the standpoint of the type, had been dead for two days and was raised on the third day.

God provided a ram, and the ram was to be slain in order that Isaac might live. Not only do we have *substitutionary atonement*, but we also have *resurrection.* The ram not only died *in Isaac's stead*, but the ram also died so *Isaac* (who was looked upon as dead at this point in the account) *could live.* That is *resurrection!*

Concluding Thoughts:

There is no mention of Isaac coming down from the mount with Abraham. Of course, we know from Gen. 22:5 that Isaac undoubtedly returned with Abraham. But to guard the overall type within Genesis chapters twenty-one through twenty-five, the record is silent on this point. The next appearance of Isaac within the framework of events in these five chapters is in Gen. 24:62 as he comes forth to meet Rebekah at "eventide." This is *after* the death of Sarah (ch. 23), *after* the completion of the mission of Abraham's servant in the far country (ch. 24), and immediately *before* the remarriage of Abraham (ch. 25).

All of this in graphic, unblemished detail foreshadows the actions of Christ in the antitype. Following His resurrection, He, as Isaac, was removed from the scene. He ascended into heaven. And the next appearance of Christ will be the same as that foreshadowed by Isaac in Gen. 24:62. Christ, as Isaac, will not reappear until that time when He comes forth to meet His bride, at "eventide," at *the end of the present dispensation.* This time *follows* both the setting aside of Israel (ch. 23) and the completion of the Holy Spirit's mission in the far country (ch. 24), and will occur immediately *before* the restoration of Israel (ch. 25).

Just as surely as the day arrived when Abraham's servant completed his mission and Rebekah was removed from the far country, the day will arrive when the Holy Spirit will complete His mission and the bride of Christ will be removed from the far country (earth). And, just as Isaac came forth and met Rebekah between his home and her former home, Christ will come forth and meet His bride between His home and her former home. Then just as Rebekah went to Isaac's home and became his wife, the bride of Christ will journey into heaven with her Bridegroom and become the wife of the Lamb (*cf.* Gen. 24:61-67; I Thess. 4:16, 17; Rev. 19:7-9).

Then will follow the antitype of Abraham's remarriage. Israel will be cleansed, restored as the wife of Jehovah, and established at the head of the nations on earth. This will occur at the conclusion of 6,000 years of man's history, and the long-awaited Messianic Era will follow.

All of these things were decreed in the eternal council chambers of God during a time before the ages even began (Heb. 1:2). And the Lamb dying at Calvary, the pivotal event in God's plan for the ages, makes everything possible.

> "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.
>
> And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever'" (Rev. 5:12, 13).

13

The Rights of Primogeniture

By faith Isaac blessed Jacob and Esau concerning things to come (Heb. 11:20).

Follow peace with all men, and holiness, without which no man shall see the Lord:

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears (Heb. 12:14-17).

Esau and Jacob were twin brothers. But Esau, having been born first, was recognized as the elder and thus the one in line to receive the blessing of the father reserved for the firstborn. Esau though forfeited the rights of primogeniture, and his younger brother, Jacob, received the blessing in his stead.

Esau received a blessing from his father, but it was far inferior to Jacob's blessing. And the blessing which Esau received was not connected in any manner with the rights belonging to the firstborn, for these rights had been forfeited.

Esau's forfeiture of the birthright was foretold before he was even born. At a time prior to the birth of Esau and Jacob, the Lord had told Rebekah, "the elder shall serve the younger" (Gen.

25:23). In order for this to come about, the elder would have to forfeit the rights of primogeniture; and the younger would then have to receive the blessing in his stead (*cf.* Gen. 27:37)

When the time arrived for Isaac to bestow his blessings upon Esau and Jacob, he set about to bestow the blessing of the firstborn upon Esau, contrary to that which the Lord had revealed to Rebekah. But Isaac could not bless Esau as the firstborn, for Esau had previously forfeited these rights. And, although Jacob used deceptive means to obtain his father's blessing as the firstborn (Gen. 27:18ff), he was merely taking what rightfully belonged to him.

Isaac's faith in Heb. 11:20 centers around God's promise in the Abrahamic covenant. This covenant had been reaffirmed to Isaac, and the Lord had specifically told Isaac,

> "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father:
>
> And I will make thy seed to multiply as the stars of the heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:3, 4).

Insofar as the promises in the Abrahamic covenant were concerned, *Jacob* was the only one recognized as Isaac's seed. Esau, because he was Isaac's son, received a blessing — as Ishmael, because he was Abraham's son (Gen. 17:20, 21; 21:13) — but this blessing, as Ishmael's, was completely outside the scope of the Abrahamic covenant and the rights of primogeniture.

The forfeiture of the birthright by Esau and the blessings bestowed upon both Jacob and Esau by their father are recorded in Gen. 25:27-27:40. These experiences of Jacob and Esau form the last of five major warnings directed to Christians in the Book of Hebrews (12:14-17). Even though it had been revealed before the birth of Jacob and Esau that the elder would serve the younger, Esau, through a wilful act of his own, forfeited the rights of primogeniture.

And within this forfeiture lies the warning to every Christian concerning the possibility that a Christian, in like manner, can forfeit his birthright.

The Birthright

The word translated "birthright" is *prototokia* in the Greek text. *Prototokia* is a plural noun which should properly be rendered, "the rights of the firstborn." This word points to the fact that the birthright consists of a *plurality* of rights.

1) Firstborn Sons — Israel

In the Old Testament the inheritance belonging to the firstborn in the camp of Israel consisted of three things:

a) The firstborn was to be ruler of the household

The firstborn held the position of authority among sons in the family. He was to rule the household under and for the father.

In the blessing bestowed upon Jacob, he was placed as "lord" over his brother (Gen. 27:37). When Joseph's brothers were seated at the table to dine with him in Egypt, they were placed according to their age and rank in the family. The firstborn was placed before him "according to his birthright" (Gen. 43:33).

b) The firstborn was to act as priest of the family

Israel — God's firstborn son (Ex. 4:22) — was called out of Egypt to be "a kingdom of priests, and an holy nation" (Ex. 19:6). Israel was to hold and exercise the rights of this position, under God, among the nations of the earth. Israel forfeited the right to exercise this position in Old Testament history. But during the coming age, following the nation's repentance, Israel will occupy the firstborn position for which the nation was called into existence.

c) The firstborn was to receive a double portion of the father's estate

If there were six heirs in the family, including the firstborn, the father's estate was divided into seven equal parts. The firstborn received two of the seven parts, and the remaining heirs in the family received the other five parts, which were divided equally among them (Deut. 21:15-17).

2) Firstborn Sons — Christians

In the New Testament the inheritance belonging to the firstborn

(Christians, as they will be seen following the adoption, at which time the inheritance will be received) is foreshadowed by the triple inheritance bestowed upon the firstborn in the Old Testament. Christians, presently constituting "a royal ['regal'] priesthood, an holy nation" (I Peter 2:9), are to be made "kings and priests" and receive a double portion of the Father's estate.

a) The firstborn is to be made a ruler of the household

This was God's purpose for the creation of man in the beginning (Gen. 1:26-28) — a purpose which will be realized in the coming age:

> *First,* through Jesus Christ (God's firstborn Son).
>
> *Second,* through the Church (God's firstborn son, following the adoption).
>
> *Third,* through the nation of Israel (God's firstborn son).

Christ is "the second man," "the last Adam," Who has paid the price to redeem that which "the first man," "the first Adam," forfeited in the fall. The time when the purchased possession will be received and God's purpose for the creation of man realized in its fullness awaits the Messianic Era.

In that coming day, Christ will rule from the heavens over the earth, seated on His Own throne (Rev. 3:21), along with ruling in Israel's midst here on earth, seated on David's throne (Luke 1:31-33). Overcoming Christians, who will form the Church in its ultimate manifestation — the "church of the firstborn ['called out firstborn ones (sons)']" (Heb. 12:23) — will rule from the heavens with Christ; and Israel will be established at the head of the nations here on the earth.

> "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.
>
> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
>
> And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33).

"And unto the angel of the church in Thyatira write…

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them will a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:18, 26, 27).

"And unto the angel of the church of the Laodiceans write…

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:14, 21).

b) The firstborn is not only to be a ruler, but he is also to be a priest in the coming kingdom of Christ

As Christ is to be the great King-Priest "after the order of Melchizedek," Christians are to be "kings and priests" when they reign as "joint-heirs" with Christ (Rev. 1:6; 5:10).

There is a present existing priesthood in which all believers participate equally, and Christ is our great High Priest, ministering on our behalf in the Holy of Holies of the tabernacle in heaven. Although Christ has already been made a Priest "after the order of Melchizedek" (Heb. 6:20), He has not yet entered into this priestly office, for the Melchizedek priesthood has to do with a combined *Kingly-Priestly* function of Israel's Messiah. Christ has already been anointed King, as He has already been made a priest after the order of Melchizedek. But the time when He will become King and exercise a *Kingly-Priestly* office — the Melchizedek priesthood — is yet future.

The ministry of Christ today is patterned after the order of Aaron, not that of Melchizedek. His present ministry in the heavenly tabernacle is being performed on the basis of shed blood — the blood which He shed at Calvary.

Aaron and the priests after his order *alone* occupied a ministry of this nature in the Old Testament. Consequently, the priesthood of Christ *must* undergo a change. (Note the word "unchangeable" in Heb. 7:24. This is a translation of the Greek word *aparabatos,* which means, "without a successor," *i.e.,* "unchangeable with respect to a successor," which was not possible in the Aaronic line [v. 23].)

Christ's ministry in the Holy of Holies will continue throughout the present dispensation. At the end of this dispensation the present priestly ministry of Christ for Christians in the sanctuary will be completed, and *a change in the priesthood* can then occur. Following the seven-year Tribulation (which follows the present dispensation and completes the last seven years of the previous dispensation), Christ will come forth and appear to Israel as the great King-Priest after the order of Melchizedek. And Christians (presently priests) are, at the same time, to be *made* "kings and priests" — a change which will also occur in the priesthood of believers (Rev. 1:6; 5:10).

Thus, as the present priestly ministry of Christ is not patterned after the order of Melchizedek, nor associated with the inheritance which the Father will bestow upon the Son, neither is the present priesthood of believers patterned after the coming priesthood, nor associated with the inheritance which Christians will receive with the Son.

> (Note that Christ can exercise a priestly ministry patterned after the order of Aaron, though not of the Levitical line, because He is exercising this ministry for those who are not under the Mosaic Economy. He is exercising this ministry for *the one new man* "in Christ," for Christians.
>
> When Israel is one day brought back into the picture, the priestly ministry of Christ, in this respect, of necessity, will have to undergo a change. Though Israel will be placed under a new and different economy, with the new covenant replacing the old covenant, the Levitical line will continue as the priestly line [Ezek. 44:9-16]. Thus, for Christ to exercise the office of King-Priest in Israel in that day, His priesthood will have to change. And this is where the Melchizedek priesthood is seen — a Priest after an entirely different order, who is also a King.)

Melchizedek appears only two times in all of the Old Testament Scriptures (Gen. 14:18-20; Ps. 110:4), and both passages are Messianic in their scope. In turn, Melchizedek appears in only one book of the New Testament. The Holy Spirit has inscribed the name "Melchizedek" nine times in the Book of Hebrews (5:6, 10; 6:20; 7:1, 10, 11, 15, 17, 21); and teachings pertaining to his appearance in this book are to be understood in the light of that

which is revealed in the Old Testament, for all New Testament Scripture is simply a continuation and an expansion of God's previous Revelation, beginning with Genesis.

(Refer to Chapter X in this book for additional information on Melchizedek.)

1a) Melchizedek in Genesis (14:17-20)

Melchizedek met Abraham returning from the battle of the kings, and blessed him. Melchizedek was a *king-priest.* He was "king of Salem [a shortened form of the name 'Jerusalem']," and he was "priest of the most high God." "Salem" appears in Ps. 76:2 referring to the tabernacle of Israel's Messiah during the Kingdom Age — a Messianic passage referring to the King in Jerusalem.

Following the battle of the kings in Genesis chapter fourteen, Melchizedek brought forth bread and wine and blessed Abraham. Two thousand years later, the One Whom Melchizedek foreshadowed partook of bread and wine with His disciples immediately before His crucifixion (Matt. 26:26-28). He then stated,

> "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (v. 29).

This statement from the lips of Jesus clearly reveals that between these two times — between events pertaining to the crucifixion and events pertaining to the kingdom (a period covering the entire present dispensation, another 2,000-year period) — He will *not* bring forth bread and wine after the order of Melchizedek. Melchizedek's ministry in Genesis centered around his *blessing Abraham;* the antitype of this ministry will center around the One Who is greater than Melchizedek *blessing the descendants of Abraham.*

The day when Israel will experience this blessing at the hands of their Messiah is clearly revealed to be:

a) Following the battle of the kings (following the treading of the winepress, where the battle will be fought between Jesus [God's true King] and the man of sin with his allies [Satan's false king, with the "kings of the earth, and their

armies"]; Rev. 14:14-20; 19:17-21).

b) During that time after Israel's Messiah has returned and dwells among the Jewish people (during that future time when Jesus is seated on the throne of His father, David, in Jerusalem [Luke 1:31-33; Acts 13:33, 34]).

Thus, the typology in Gen. 14:17-20 can only be millennial in its scope. When Jesus exercises the Melchizedek priesthood, He will be the great *King-Priest* in Jerusalem. In that day Jesus will go forth as "King of Jerusalem," and "Priest of the most high God" with bread and wine to bless the descendants of Abraham. None of this can occur during the present dispensation.

2a) Melchizedek in Psalms (110:1-7)

During the present dispensation the Son is seated at the Father's right hand, on His Father's throne in the heavens. He is to occupy this position until His enemies are made His "footstool" (v. 1). The time when His enemies will be brought under subjection (made His footstool) occurs at the end of the coming Tribulation, at the end of Man's Day.

In the coming age, Jesus will exercise a rule which will issue forth from "Zion [Jerusalem; *cf.* Ps. 126:1; Isa. 1:26, 27]." He will rule in the midst of His "enemies," and "strike through kings in the day of his wrath" (vv. 2, 5; *cf.* Ps. 2:6-12).

Thus, Christ is said to exercise a priestly office "after the order of Melchizedek" (v. 4) during the time when He rules from Jerusalem (vv. 2-7), not during the time when He is seated at the Father's right hand (v. 1). The Melchizedek priesthood in the one hundred tenth Psalm, as in Genesis chapter fourteen, is associated with the *coming* age, not the present dispensation. Psalm 110:1 refers to events during and concluding the *present dispensation;* Psalm 110:2ff then refer to events during the *coming age.*

3a) Melchizedek in Hebrews (chs. 5-7)

Hebrews is a book which aligns itself with the age to come. After four introductory verses, the first chapter is composed almost entirely of seven Messianic quotations from the Old Testament,

establishing a foundational premise for the remainder of the book. And the book itself is built around five major warnings, beginning with chapter two, which have to do with and find their ultimate fulfillment in the coming age.

The things revealed about Melchizedek in chapters five through seven, interpreted in the light of both the Old Testament and the Book of Hebrews as a whole, likewise, have to do with a future ministry of Christ in the age to come. These things can refer to no other period in the ministry of Christ, for the totality of Revelation concerning Melchizedek in Genesis and Psalms is Messianic; and so must the corresponding Revelation be in the Book of Hebrews, which is in complete keeping with the book beginning with seven Messianic quotations from the Old Testament.

The writer of Hebrews introduced Melchizedek by quoting Ps. 110:4 (5:6). He then stated that there were numerous things which he would have liked to discuss concerning the antitype of the Melchizedek priesthood, but the ones to whom he was writing were not mature enough to understand. Teachings of this nature had to do with "strong meat," and the recipients of this epistle could only take "milk" (vv. 10-14).

These teachings were further associated with the "hope" set before Christians, and the salvation of the "soul" (6:19, 20), things having to do with the coming age, not with the present dispensation.

The present ministry of Christ, our High Priest, is connected with the tabernacle; and the present ministry of Christians, as priests, is also connected with the tabernacle. Christ ministers in the Holy of Holies on our behalf, and we approach God through Jesus Christ on the basis of His blood on the mercy seat.

However, when Christ comes forth from the tabernacle to exercise the Melchizedek priesthood, His ministry as High Priest on behalf of Christians will have ended. A ministry of this nature is strictly for Christians during the present dispensation, as they reside here on earth in a body subject to sin and death (*cf.* Rom. 7:24; 8:1ff).

Christians, in that coming day, will no longer need a priest. Christ's past work at Calvary and His present ministry in the heavenly sanctuary make the things awaiting Christians in that future day possible. Because of Christ's past and present ministries,

Christians, in that day, will reside in sinless, glorified bodies in a city which has *no temple* (I Cor. 15:51-57; I John 3:2; Rev. 21:22). Christ will reign as *the great King-Priest, and* Christians will reign as joint-heirs with Him in the capacity of *kings and priests.*

(The preceding has been worded after a manner having to do with Christians who, during the present dispensation, avail themselves of Christ's ministry in the sanctuary. Not all Christians though do this. And if a Christian doesn't, Scripture is quite clear that such a Christian can have *no part with Christ during the coming day of His power* [John 13:8].

Such a Christian will be *estranged from the Glory, the adoption, and the redemption of the body.* All three are seen in connection with *regality*, with *the kingdom;* and the three are so inseparably related that one cannot be realized apart from the other two. In fact, in Rom. 8:23, "the adoption" is further explained as "the redemption of the body." And the redeemed body will be enswathed in Glory, as existed in Eden with Adam and Eve prior to the fall [with the enswathment of Glory evidently being part and parcel with the redemption of the body].

Thus, there can be no such thing as the existence of one apart from the other two [*e.g.*, no such thing as the Glory apart from the adoption and the redemption of the body]. And, in another sense of the word, all three are so *inseparably related* that they can be looked upon and spoken of in a synonymous sense, as seen in Rom. 8:23.)

c) The firstborn in the family is not only to be a ruler and a priest, but he is also to receive a double portion of the Father's estate

This double portion undoubtedly has to do with both spheres of the kingdom — *heavenly and earthly.*

The "kings and priests" who reign with Christ will rule from the heavens over the earth. Inheriting with Christ really means possessing both, for the Father has promised His Son,

"Ask of me, and I will give thee the heathen [Gentiles] for *thine inheritance*, and the uttermost parts of the earth for *thy possession*" (Ps. 2:8).

This earthly inheritance and possession is open to God's Son and those who rule from the heavens as "joint-heirs" with Him. Thus, a rule from the heavens over the earth will incorporate this double portion.

Warning: One's Birthright Can Be Forfeited

There are two classic examples in the Word of God concerning the forfeiture of the rights belonging to the firstborn. One is the account of Esau, and the other is the account of Reuben.

1) Esau and the Birthright

Esau forfeited his rights as firstborn to his younger brother, Jacob. Esau forfeited his birthright to satisfy a fleshly gratification. He sold his birthright to Jacob for a single meal (Gen. 25:27-34).

Since the rights of the firstborn had ultimately been promised to Jacob (Gen. 25:23), some doubt that Esau ever actually possessed these rights. However, Esau was no pretender to the rights of the firstborn. The Greek word translated "sold" in Heb. 12:16 is inflected in a tense implying that the article sold belonged to Esau alone, and he was fully aware of his actions when he sold his birthright to Jacob.

In Gen. 25:34 we read that Esau "despised his birthright." The word in the Septuagint version (Greek translation) of the Old Testament translated "despised" implies that Esau regarded the birthright as paltry, a mere trifle. Esau regarded the birthright as practically worthless, and sold his rights as firstborn with the thought in mind that what he was selling was of no real value. It was only later, at a time when it was too late, that Esau realized the value of that which he had sold. As in Reuben's case, the forfeiture of the birthright did not affect his sonship, but it did affect forever his relationship to Isaac as firstborn.

After Jacob had been blessed as the firstborn in the family, Esau, apparently for the first time, realized *the value* of that which he had lost. Esau then tried to retrieve the birthright, but the Scripture records that "he found no place of repentance."

After Esau realized *the value* of the birthright and *the finality* of that which had occurred, he pleaded with his father, Isaac, to change his mind and bless him also. In Gen. 27:38, Esau cried out to Isaac:

> "Hast thou but one blessing, my father? bless me, even me also, O my father."

And, because the rights of the firstborn were no longer his, and beyond his grasp forever, it is recorded,

> "And Esau lifted up his voice, and wept."

The word "repentance" means *to change one's mind.* Esau repented; Esau changed his mind. But he could not get his father to change his mind. Esau, seeking to effect a change of mind on the part of his father, "found no place of repentance," *i.e.,* "he found no place for a change of mind."

The American Standard Version of the Bible (1901 ed.), translating this verse, provides the meaning of "repentance" and adds the words "in his father" (in italics, showing that they are not in the Greek text), to clarify exactly what is in view. This verse in the American Standard Version reads,

> "For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind *in his father,* though he sought it diligently with tears,"

Isaac could not change his mind. The birthright had been forfeited and was beyond Esau's grasp forever.

2) Reuben and the Birthright

Reuben, the firstborn of Jacob, was in direct line to inherit the rights of primogeniture; but because of one grave sin committed during his life, recorded in Gen. 35:22, Reuben forfeited these rights. Reuben's sin, resulting in the forfeiture of his birthright, was sexual impropriety of a nature which dishonored and shamed his father:

> "Reuben went and lay with Bilhah his father's concubine."

Because of this one sin, years later when Jacob called his twelve sons into his presence shortly before his death to relate what would befall them "in the last days," Reuben heard the words:

> "Thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
>
> Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch" (Gen. 49:3, 4).

The tribe of Reuben, as Jacob prophesied, did not excel. From this tribe came no judge, no king, and no prophet. That which Reuben lost, *he lost forever.* But he himself remained a son of Jacob and was blessed in measure, but not as the firstborn.

Reuben's birthright was divided among three of his brothers. *The tribal rulership* was bestowed upon "Judah"; *the priestly office* was bestowed upon "Levi"; and *the double portion* of the father's estate was given to "Joseph." The tribe of "Judah" became *the kingly line;* the tribe of "Levi" became *the priestly line;* and the tribe of "Joseph" received *the double portion* through Joseph's two sons, "Ephraim" and "Manasseh," who each received a full inheritance (I Chron. 5:1, 2).

During the Messianic Era the status created by Reuben's sin will still abide. *The King* will be from the house of Judah (Rev. 5:5); *the priests* will be from the house of Levi (Ezek. 44:15, 16; 48:11); and *the double portion* will be held by the house of Joseph through Ephraim and Manasseh (Ezek. 47:13; 48:4, 5).

3) Christians and the Birthright

Within the minds of many Christians is the thought that after a person has received the Lord Jesus Christ as Saviour it makes little difference how he conducts his life, for all Christians will inherit with the Son when He receives the kingdom. Nothing could be further from the truth. To reign with Christ is contingent upon identifying oneself with Christ and sharing in His rejection and reproach during the present day and time. If all Christians are to rule and reign with Christ in His kingdom, what does the Scripture mean when it states,

> "If we suffer ['patiently endure'], we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12)?

If a Christian lives an undisciplined life, following the carnal nature (typified by Esau's attitude toward the birthright) rather than the spiritual nature (typified by Jacob's attitude toward the birthright), fails to occupy until the Lord comes (Luke 19:12, 13), or fails to use the talent or pound entrusted to him by the Lord (Matt. 25:14-30; Luke 19:15-24), that Christian will also fail to occupy a place in our Lord's kingdom.

Christians are seen in Scripture as both "children" and "sons" (*ref.* Chapter XIV in this book), and as "sons" they are awaiting the adoption and inheritance belonging to firstborn sons (Rom. 8:16-23, 29; Heb. 2:10; 12:23). The adoption and inheritance are both future, and both can be forfeited, for, as previously seen, one is inseparably associated with the other.

A Christian's present relationship to the Father as *a child* cannot be forfeited. But a Christian's relationship to the Father as *a son*, to one day be adopted into a firstborn standing with the Father, participating in the rights belonging to the firstborn, can be forfeited. As in the account of Esau and Reuben, once this forfeiture has occurred, *the rights belonging to the firstborn cannot be retrieved.*

In that day when we all stand before the judgment seat of Christ there will be two classes of Christians:

1) *Those who have retained their rights as firstborn.*
2) *Those who have forfeited their rights as firstborn.*

Christians retaining the rights of the firstborn will exercise these rights as "joint-heirs" with the Son in the kingdom. But Christians who forfeit the rights of the firstborn will find themselves in the same position which Esau and Reuben found themselves following the loss of the rights belonging to the firstborn.

Such Christians will seek a place of repentance. That is to say, they will attempt to have the Judge change His mind and bless them along with the others who did not forfeit the rights belonging to the firstborn. But they will find no place for a change of mind. It will be too late.

The birthright will have been forfeited. The blessing pertaining to the inheritance awaiting the firstborn sons of God will have been forfeited, and those who forfeit this blessing will occupy no position among the "kings and priests" who reign over the earth with the Son. Christians in that day, as Esau in the type, when they at last realize what has been lost, will lift up their voices and weep.

> "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

14

Heavenly and Earthly Blessings

By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff (Heb. 11:21).

To properly understand the significance of the blessings Jacob bestowed upon Joseph's sons, Ephraim and Manasseh, one must turn to the Book of Genesis. This book contains the exact sequence of events which God would have man to know concerning the times and lives of these individuals; and apart from this sequence of events, Heb. 11:21 cannot be understood in a proper manner.

The key to a correct interpretation and understanding of New Testament Revelation *always rests on understanding that which the Old Testament has previously revealed about the matter at hand.* The instructed Christian, studying any part of the New Testament, will continually find himself turning back to the writings of Moses and the Prophets, *God's Own commentary on the subject.* Events surrounding all individuals, along with places and objects associated with these individuals, carry spiritual significance and appear in an orderly arrangement, setting forth great spiritual truths concerning various aspects of God's dealings with mankind throughout Man's Day, through the person of His Son, the Lord Jesus Christ.

Teachings drawn from the framework of events surrounding Jacob's blessings bestowed upon Ephraim and Manasseh are built around three key points:

1) The time of the birth of Ephraim and Manasseh (before the famine).

2) The time when Ephraim and Manasseh received their blessings (after the famine).

3) The fact that the younger (Ephraim) received the blessing reserved for the firstborn.

(The first part of this chapter will deal with the life and times of Joseph, particularly in relation to his two sons, the birthright [the rights of the firstborn], and the typology involved [having to do with the Church and Israel]. Then, the latter part of the chapter will deal with viewing the whole of the matter in the light of firstborn sons and the Messianic Era.

Only *sons* can rule in God's kingdom [angels, during present time]; and, in the human realm, *these ruling Sons* must occupy *a firstborn status.* Thus, in the human realm, only *firstborn Sons* can rule [Christ, Israel, and the Church (following the adoption) during future time, during the Messianic Era]. And with these things in view, the latter part of this chapter will deal with God's firstborn Sons, the rights of the firstborn, and the time when these rights will be realized.)

Before the Famine

The birth of Joseph's two sons is recorded in Gen. 41:50-52. These sons were born in Egypt before the time of famine — a famine which covered all the land. Joseph had previously revealed to Pharaoh that a time of plenty would be followed by a time of famine. Each period would be "seven years" in length, signifying *two complete periods of time.*

These two complete periods foreshadow *the present time in which we live* and *the time of famine — a time of trouble, the Tribulation — which will occur at the end of the present time*, at the end of Man's Day, immediately preceding the Messianic Era.

Manasseh, Joseph's elder son, was associated with the "father's house"; and *Ephraim,* Joseph's younger son, was associated with "fruitfulness" in the land of Joseph's affliction (vv. 51, 52). Consequently, "Manasseh" has a peculiar relationship to *Israel* (the elder in the Father's house), and "Ephraim" has a peculiar relationship to *the Church* (the younger, producing fruit).

The future blessing of the Church as the firstborn — typified by Ephraim's reception of the blessing belonging to the firstborn — stems from the fact that Israel, when presented with the opportunity, failed to bring forth fruit. Because of Israel's failure to bring forth fruit, the proffered kingdom — the kingdom of the heavens — was taken from Israel when Christ was on earth the first time, and the "house" was left "desolate" (Matt. 21:18, 19, 43; 23:38).

The kingdom of the heavens was subsequently (and is presently being) offered to a "nation bringing forth the fruits thereof," typified by Ephraim and his association with fruitfulness in the land of Joseph's affliction. Christians, because of their position "in Christ," comprise the only group of people — the "holy nation" — in a position to bring forth fruit today. And they are bringing forth fruit in the land of Jesus' affliction (*cf.* John 15:1-8, 16; I Peter 2:9, 10; Heb. 3:1).

During the time allotted (present dispensation) for Christians to bring forth fruit, Israel has been set aside. This fact has been set forth in another facet of the overall type covered by the life and times of Joseph in the Genesis account. During the time of plenty, preceding the time of famine, Joseph's brethren were removed from the scene. This typifies the fact that during the present dispensation, preceding the time of famine (the Tribulation), Christ's brethren (the Jewish people) have been removed from the scene — set aside.

During the present dispensation God is dealing with the Church, and He will not resume His national dealings with Israel until the Church has been removed (which will be via the rapture). God does not deal with both Israel and the Church at the same time during Man's Day. God dealt with Israel in time past, He is presently dealing with the Church, and He will resume His dealings with Israel in time future.

God's dealings with Israel during the latter days falls either within the scope of time covered by Daniel's prophecy of the Seventy Weeks (*lit.*, "Seventy Sevens" from the Hebrew text, referring, contextually, to seventy sevens of years, four hundred ninety years [Dan. 9:24-27]), or after this time (Joel 2:27-32). But God's dealings with the Church are completely outside the scope of time covered by Daniel's prophecy.

Sixty-nine sevens (483 years) are past and have been fulfilled. The fulfillment of these sixty-nine sevens occurred with events leading to Calvary and the inception of the Church. *One seven* (seven years) remains to be fulfilled, which will be the future seven-year Tribulation, the "time of Jacob's trouble" (Jer. 30:7).

Between the sixty-ninth and the seventieth sevens there is an interval of time lasting approximately 2,000 years. During this interval the chronometer marking off the complete four hundred ninety years of Daniel's prophecy has stopped, for Israel has been set aside while God deals with the Church.

When God completes His dealings with the Church, He will remove the Church and once again turn to Israel. The chronometer will then resume marking off time and complete the final seven years reserved for Israel.

Israel's present appearance in the limelight of world affairs has been reckoned by many Christians to be a resumption of God's dealings with the nation. But such cannot be the case, for Israel's present appearance (a nation in unbelief) is outside the scope of Daniel's prophecy of the Seventy Sevens. Israel's present involvement in world affairs is occurring at the very end of the period of time this nation has been set aside, and events occurring in the world today pertaining to Israel and the Gentile nations are merely setting the stage for that which is about to occur when God resumes His dealings with His covenant people.

(For additional information on Daniel's prophecy, refer to the author's book, THE TIME OF THE END, Chapter XII, "Daniel's Seventy Weeks.")

During the Famine

A time of famine is coming. It came during Joseph's day following a time of plenty, and it will come again following a time of plenty. The famine during Joseph's day covered *all lands;* and the coming famine, the coming Tribulation, will, likewise, cover *all lands* (Gen. 41:54; Luke 21:35).

When the famine covered all the land during Joseph's day, his brethren reappeared, and he dealt with them. When the famine,

the Tribulation, covers all the land during the coming day, the Jewish people will reappear — no longer set aside — and be dealt with by their Brother.

1) Joseph's Day

During the time of famine in the Genesis account, Joseph's brethren found themselves in a position wherein they had no place to turn but to the disseminator of corn in Egypt. Thus, unaware of Joseph's true identity, they went to their brother whom they had mistreated, sold, and delivered into the hands of the Gentiles years before (Gen. 37:20-28; 42:1-9).

Joseph's brethren did not know him, but he knew them. Joseph then, through predetermined events and circumstances, brought his brethren into a position in which they were forced, in his presence, to acknowledge their guilt concerning their prior treatment of him. He then revealed himself to his brethren and became their deliverer from the time of famine (Gen. 44:1-45:4).

2) Anticipating the Lord's Day

It will be during the coming Tribulation that Jesus' brethren will again come into view and be dealt with by God on a national basis. During the Tribulation, Israel will be brought into a position in which the Jewish people will be forced to go to Jesus for help. Famine will cover all the land, and Satan, through the man of sin, will enact his final and most intense onslaught against Israel.

In that day, the brethren of Jesus will have nowhere to turn but to Him for help. Thus, being unaware of His true identity, they will, in that day, go to their Brother Whom they sold, mistreated, and delivered into the hands of the Gentiles 2,000 years before.

Jesus' brethren will not know the true identity of the God of their father's upon Whom they will call, but He will know them. He will then, through predetermined events and circumstances, bring His brethren into a position in which they will be forced, in His presence, to acknowledge their guilt concerning their prior treatment of Him.

Jesus' brethren, as Joseph's brethren, will be brought into such dire straits during the coming time of "their affliction," the time

of famine, the Tribulation, that they will "acknowledge their offence." And Jesus, as Joseph, exactly as in the type, will reveal Himself to His brethren and become their Deliverer from this time of famine (Hosea 5:15-6:2).

Following the Famine

The account of the blessings bestowed upon Ephraim and Manasseh is recorded in Gen. 48:14-20. This account, within the chronological framework of events pertaining to Joseph and his sons, is placed *after the time of famine.* The bestowal of these blessings *follow Joseph's dealings with and revelation of himself to his brethren*, and is projected into that time when Joseph's brethren went forth proclaiming *his "glory"* and the fact that he was *"governor over all the land of Egypt"* (Gen. 45:13, 26).

Thus, that which is foreshadowed by the blessings bestowed upon Ephraim and Manasseh will occur *following the Tribulation.* The bestowal of these blessings has to do with *events and conditions following the Tribulation and Christ's revelation of Himself to Israel.* Events pertaining to Jacob's bestowal of his blessings upon Joseph's sons are projected into that time when Israel, converted and recommissioned, will go forth proclaiming *the "Glory" of Jesus and the fact that He is "Governor" over the entire earth.*

Jacob had *adopted* Joseph's two sons (48:5, 6). They would, thus, be blessed as his sons, for they were his sons; and they would partake of the inheritance, *with each receiving full portions along with Jacob's other sons.* In this manner Joseph realized the double portion of the father's goods — part of the birthright forfeited by Reuben (Gen. 48:22; Joshua 16, 17; I Chron. 5:1, 2; Ezek. 47:13; 48:4, 5).

Even though Joseph's sons each received full portions, they were to be blessed with the thought of the double portion in mind. One was blessed above the other, receiving the blessing belonging to the firstborn. In this respect "Jacob" is a type of *God the Father*, and "Joseph," his son, is a type of *the Father's Son, Jesus.* "Manasseh" and "Ephraim," adopted by Jacob, foreshadow *Israel* and *the Church*, adopted by the Father (Israel, born first [the elder], already adopted; the Church, born last [the younger], to be

adopted). Both are to receive full portions of the Father's goods, but one is to be blessed above the other and receive the double portion belonging to the firstborn.

As Joseph possessed the double portion of the Father's goods in the type, Jesus possesses the double portion of the Father's goods in the antitype. And just as the son receiving the blessing belonging to the firstborn in the type could realize the double portion through Joseph, the son receiving the blessing belonging to the firstborn in the antitype will realize the double portion through Christ. (Note the expression "joint-heirs" in Rom. 8:17.)

When it came time for Jacob to bless Ephraim and Manasseh, Joseph placed Ephraim opposite Jacob's left hand and Manasseh opposite Jacob's right hand. *The right hand* was to be placed upon the head of the elder, and he was, in this manner, to receive the blessing belonging to the firstborn. (Note in this respect that Christ, God's firstborn Son, is today seated at *the Father's right hand.*) However, Jacob placed his right hand upon Ephraim, the younger son, and his left hand upon Manasseh, the elder. And in this manner Jacob blessed Joseph's two sons (Gen. 48:13-20).

Jacob knew that he was bestowing the blessing belonging to the firstborn upon the younger son (v. 19), and we read in Heb. 11:21 that Jacob blessed Ephraim and Manasseh in this manner, "by faith." To bless the sons "by faith," Jacob had *to know the mind of God in the matter and act in accordance with God's revealed will.*

"Faith" is simply *believing that which God has to say about a matter;* and, "exercising faith" would be *acting accordingly.*

Thus, it is evident that God had previously revealed certain things to Jacob concerning Ephraim and Manasseh. This same truth holds concerning Jacob's prophecy pertaining to each of his sons in chapter forty-nine. The words of Jacob concerning his sons constitute *the revelation of God pertaining to these sons.*

Both Ephraim and Manasseh were to become a people, but Ephraim, the younger, was to become greater than Manasseh, the elder. This holds true not only concerning Ephraim's and Manasseh's descendants, but also concerning that which is foreshadowed by circumstances and events surrounding Ephraim's and Manasseh's experiences leading into their individual blessings.

("The greater," with reference to the typology involved, can be seen in *the proffered kingdom of the heavens* — that part of the kingdom previously taken from Israel and presently being offered to those comprising the Church, with the kingdom of the heavens being *a higher calling* than Israel's earthly calling. And, as well, this is when the joint-heirship with Israel's Messiah will be realized by Christians.)

The Sons of God

"Israel" is *God's son* because of a special, creative act. Jacob, the father of the nation of Israel, was a special creation of God (Isa. 43:1); and God later adopted the nation springing from the loins of Jacob, forming *a firstborn son.*

Christians, as Jacob, constitute a special creation of God, which necessitates viewing Christians as "sons" (II Cor. 5:17); but the Church is not presently an adopted son. The adoption of Christians awaits a future date. And the blessings in store for both Israel and the Church await the adoption of Christians, for blessings for both occur *at the same time and can occur only when both occupy the position of firstborn.*

1) Classification of Sons

The expression "sons of God" is not used in Scripture to distinguish between the saved and the unsaved. Rather, this expression is used referring to special creations of God. Outside of any reference to Jesus, God's *only begotten Son,* the expressions "son of God," "sons of God," "my son," or "my sons" are restricted to *this one sense alone* in Scripture.

Angels are sons of God because of "creation." Every angel is an individual creation of God, and there is no procreation within the angelic realm itself. The fall of Satan and the angels who followed him produced no change in their status as sons of God, simply because this fall produced no change in the fact that they were special, individual creations of God. Fallen angels are called "sons of God" in Gen. 6:2, 4, and Satan is seen among unfallen angels in Job 1:6; 2:1, with the expression "sons of God" covering the entire group in exactly the same respect.

Adam was God's "son" because of creation (Luke 3:38) — both before and after the fall — but not so with his descendants. The fall changed things in this respect. Adam's descendants are all *sons of a fallen creation* and cannot be looked upon as God's sons in this respect.

And, as previously seen, *the nation of Israel* is God's "son" because of *creation.* In this instance, God performed *a special creative act* in the person of *Jacob, the natural man*, which could be passed from father to son via natural birth (Isa. 43:1); and, as a result, not only Jacob, but his descendants through his twelve sons — forming the nation of Israel — are viewed in Scripture as God's "son."

Then, the nation of Israel is *more than* just God's "son." This nation, because of a subsequent *adoption,* is *God's firstborn son.* That is, God, at a time following His creative activity pertaining to Jacob and a nation emanating from his loins, *adopted this nation,* placing the nation of Israel in the position of *His firstborn son* (Ex. 4:22, 23).

Christians, because of *creation* (II Cor. 5:17), are seen in Scripture as "sons" of God, with *the adoption* yet future (Rom. 8:14-23). And following the *adoption* of Christians, God will have *a third firstborn son* — a corporate or national son (Heb. 12:23), as Israel.

God presently has two firstborn Sons — *Christ* and *Israel.* And He is about to bring into existence a third firstborn son — *the Church.* Only then can God's purpose for man's creation, six millenniums prior to that time, be realized.

2) Firstborn Sons

The word "firstborn" carries the thought of *supremacy.* God's announcement to Pharaoh through Moses, "Israel is my son, even my firstborn," foretold that national supremacy was about to pass from Egypt (the center of wisdom, wealth, and power) to Israel (a nation of slaves). And the historical account in Exodus establishes the *type,* which foreshadows existing conditions pertaining to Israel and the Gentile nations at that future time when God resumes His national dealings with Israel.

As previously seen, God presently has two firstborn Sons (Jesus, and Israel); and following the adoption of Christians, God will have a third firstborn son (the Church). Jesus is God's only begot-

ten firstborn Son; and Israel is God's only adopted firstborn son. God's adoption in time past was limited to Israel alone (Rom. 9:4; *cf.* Amos 3:1, 2). God has never adopted, nor will He ever adopt, a Gentile nation. But God will adopt Christians in time future, resulting in the manifestation of the "church of the firstborn ['called out firstborn ones (sons)']" (Heb. 12:23). Then God will have two created, firstborn sons — one with heavenly promises and blessings, and the other with earthly promises and blessings.

In that day, God's only begotten Son, Jesus, will exhibit His "firstborn" status by exercising *supremacy* over all things in heaven and in earth; God's adopted son, the Church, will exhibit his "firstborn" status by exercising *supremacy* over the nations from a heavenly sphere; and God's adopted son, Israel, will exhibit his "firstborn" status by exercising *supremacy* over the nations from an earthly sphere.

The word "firstborn" in Heb. 12:23 is from the same root form of the Greek word translated *birthright* ("Esau…sold his *birthright*") in Heb. 12:16. This word in verse twenty-three has reference to the *firstborn* who, unlike Esau, retain their rights and privileges. This is the same word used relative to Christ, "the *firstborn* among many brethren," in Rom. 8:29. These "brethren" are synonymous with the ones to be adopted in verse twenty-three of this same chapter; and, retaining their rights of primogeniture, they will reign as joint-heirs with Christ in the coming kingdom.

3) Awaiting the Adoption

"Sonship" portends *rulership;* only "sons" can occupy *regal positions in God's kingdom.* That's the way it has always existed in the angelic realm, prior to, at the time of, and following man's creation. And, once man had been brought into existence, for *the regal purpose* revealed at the time of his creation (Gen. 1:26-28), that's the way it had to exist in the human realm as well.

In the human realm though, something additional was subsequently revealed. Not only *must* the one holding the sceptre be *a son,* but *he must, more particularly, be a firstborn son.* Within the human realm, *only firstborn sons can rule in God's kingdom.*

That's why Scripture places such a heavy emphasis upon

Christ not only occupying the position of *God's Son* but that of *God's Firstborn* as well.

Note how the author of Hebrews brings both to the forefront within the seven Messianic quotations in chapter one of the book. In the very first quotation, quoting the Father, he states,

> "Thou art *my Son*; this day have I begotten thee" (1:5a; *cf.* Ps. 2:7).

Then, following a Messianic quotation dealing with the Father-Son relationship (v. 5b), reference is made to Christ as *God's Firstborn* preceding the remaining five Messianic quotations:

> "And again, when he bringeth [*lit.*, 'And when He shall again bring'] in *the firstbegotten* into the world…" (v. 6a; *cf.* II Sam. 7:14).

And even in a passage such as John 3:16, attention is called to God's "only begotten Son," a direct reference to not only *Christ's Sonship* but to *His Firstborn status.*

> (The statements to this effect in both the opening verses of Hebrews and John chapter three should be expected.
>
> The opening verses of Hebrews form the manner in which the Spirit of God arranged seven Messianic quotations, introducing *the subject matter in the book.* The Holy Spirit, when He moved the author of this book to pen the recorded words, arranged these seven Messianic quotations from the Old Testament in such a manner that *Christ's Sonship* and *His Firstborn status as God's Son* [vv. 5, 6] would be brought to the forefront at the beginning, *forming the foundational basis for all which follows.*
>
> Then, John 3:16 forms a part of Christ's discourse to Nicodemus, where the subject matter begins through referencing *the coming kingdom,* responding to Nicodemus' question about *the signs being manifested* (vv. 2-5).
>
> "Signs" in Scripture always have to do with two things: *Israel,* and *the kingdom.* And it would be in complete keeping with the subject at hand to continue the thought portended by Nicodemus' question pertaining to "signs" into the latter part of the discourse, which is exactly what is seen. Salvation is to be effected through God's "only begotten Son," *His firstborn Son*, with a view to the kingdom.)

Within the family relationship, Christians are referred to as both *children* and *sons.* And the two, though closely related, are

not really the same.

All Christians are referred to as "children" (Gk., *teknon*), but Scripture does not use "sons" (Gk., *huios*) in the same all-encompassing manner. Though all Christians are "sons" because of *creation,* the New Testament use of the Greek word *huios,* referring to Christians through this means, appears only within contexts which are both *regal* and *where Christians are seen actively progressing toward the goal set before them.* In this respect, the word is used relative to Christians in complete keeping with that which "sonship" portends—with *rulership.*

Children, Sons, Adoption

In the New Testament epistles (both the Pauline and the general epistles), Christians are referred to as "children [*teknon*] of God" and "sons [*huios*] of God" about an equal number of times. They are referred to as "children of God" in Rom. 8:16, 17, 21; Phil. 2:15; I John 3:1, 2, 10; 5:2. And they are referred to as "sons of God" in Rom. 8:14; Gal. 3:26; 4:6, 7; Heb. 12:5-8 (the word "sons" alone, rather than "sons of God," is used in the latter reference; but a Father-son relationship is in view throughout, showing God dealing with Christians as *His sons*).

In all three sections of Scripture where Christians are presently referred to as "sons," *adoption* is also in view. In both Romans and Galatians, in the Greek text, the word *huiothesia* (the word for "adoption ['son-placing']") appears in the context of the verses where Christians are referred to as "sons" (Rom. 8:15, 23; Gal. 4:5). And in Hebrews, adoption is seen in the context as well, though from a different perspective. It is seen following the verses referring to Christians as "sons" (in vv. 16, 17 — verses forming the heart of the fifth and final major warning in the book, dealing with Esau [the firstborn] forfeiting his birthright).

In the antitype of the account pertaining to Esau forfeiting his birthright, the thought of *adoption* would have to be brought into the picture, for Christians must not only be *sons* but they must be *firstborn sons* to realize *the rights of the firstborn* which Esau in the type forfeited. And the only way Christians can be brought into this position is through *adoption.*

(Aside from Rom. 8:15, 23; Gal. 4:5, the only other place in the New Testament where the Greek word *huiothesia* is used relative to Christians is in Eph. 1:5. And the use of this word early in the Book of Ephesians is in complete keeping with how the subject matter of the book is introduced in this first chapter — a future "redemption" and "inheritance," in connection with the "mystery" revealed to Paul [vv. 7, 9, 11, 14, *cf.* 3:1-6; 4:30], to be realized "in the dispensation of the fulness of times" [v. 10]. These interrelated things *are presently being made known,* "by ['through'] the Church," to "the principalities and powers in heavenly places" [Satan and his angels], which accounts for the warning and instructions concerning the spiritual warfare at the close of the book [3:9-11; 6:10ff].

As in any New Testament epistle, the central subject seen in Ephesians is *not* salvation by grace, though that subject is dealt with in the book. Rather, the central subject has to do with the things seen in the opening chapter, which introduce the things about to be developed in the book — *things pertaining to Christians in relation to the coming kingdom of Christ.* And if this epistle, or any New Testament epistle, is not studied after the manner in which the epistle is introduced, the central message of the epistle will be lost to the reader.)

Thus, Christians are referred to as "sons" *only in sections of Scripture where adoption is in view.* Both sonship and adoption place matters within *a regal setting;* and Christians, in all three passages where adoption is dealt with, are seen actively moving toward the goal set before them — *the adoption of sons and being brought into a realization of the rights of the firstborn.*

On the other hand, Scripture refers to Christians as "children" within *a regal* setting as well, *but not with respect to adoption.* This is the main difference concerning how the two words are used in the New Testament epistles. *It is sons who are adopted, not children.*

(In Rom. 8:16, 17, 21, the Greek word for "children" [*teknon*] is used in a context with the Greek word for "sons" [*huios*]. And an inheritance, an adoption, and a manifestation of sons are seen in the passage [with *huios* alone used relative to the latter two (v. 14)]. In Phil. 2:15, *teknon* appears in connection with present Christian activity, with a view to the coming day of Christ [v. 16]. And in I John 3:1, 2, 10; 5:2 the context shows the same thing as seen in Phil. 2:15, 16.

Teknon is used in these verses to depict present Christian activity, with a view to *the hope* set before Christians, *Christ's future appearance,* and being shown as *an overcomer* in that coming day.)

Thus, there is the central distinction between the way in which "children" and "sons" are used in the New Testament. Both are used in *regal settings,* with the latter used more specifically in connection with *the rights of the firstborn.* Both can be used of Christians today; but, *only* "sons" is used when *adoption* is in view.

Romans, Galatians, Hebrews

In the New Testament passages where Christians are presently called "sons" (Rom. 8:14; Gal. 3:26; 4:6, 7; Heb. 12:5-8), each passage presents a different facet of Biblical truth surrounding *sonship.* In Romans, the central issue is *flesh and spirit,* with *adoption* in view; In Galatians, the central issue is *"the faith" in relation to Law,* with *adoption* in view; and in Hebrews the central issue is *God's training for sons,* with *adoption* in view.

1) Romans Chapter Eight

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led [*lit.,* 'are being led'] by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (vv. 13-15).

Chapters one through seven in the Book of Romans build into what could be considered an apex in chapter eight, which begins with "There is therefore…" These opening words are based on that which has preceded, and they introduce that which is about to follow. And that which follows brings to the forefront teachings pertaining to *flesh* and *spirit,* dealt with different ways in the chapters which preceded.

All Christians possess two natures, "the old man [the man

of flesh]," and "the new man [the man of spirit]" (Col. 3:9, 10). And the far-reaching ramifications of Christians (all Christians, none excluded) following one nature or the other is graphically stated in Rom. 8:13.

Christians following the fleshly nature, living after the flesh, *will die;* but, Christians following the leadership of the Spirit, putting to death "the deeds of the body," that associated with the flesh, *will live.*

Life in this respect is then explained (vv. 14ff), with *death* simply being the absence of that seen in the explanation.

Those following the leadership of the Spirit are presently looked upon as *sons* (v. 14), and this is with a view to *a future adoption and manifestation of sons, with the sons corporately (as Israel) forming a firstborn son* (vv. 15-23).

But those following after and minding the works of the flesh (*cf.* vv. 5-8) will have no part in these things. They are not presently looked upon and being dealt with as sons, and they will have no part in the things seen in this chapter awaiting sons.

The preceding is the manner in which both *life* and *death* are used in this chapter. And the salvation or loss of the soul/life is in view, which is simply another way seen in Scripture to state the matter at hand (*cf.* Matt. 16:24-27; Heb. 10:35-39; I Peter 1:3-9). Christians following after the things pertaining to their fleshly nature will lose their souls/lives; but Christians following the leadership of the Spirit, putting to death "the deeds of the body," will realize the salvation of their souls/lives.

For all Christians, it is either one or the other. No middle ground exists (*cf.* Matt. 12:30).

The salvation or loss of the soul has to do with *occupying or not occupying a position with Christ in the coming kingdom, living or not living with Him in this respect.* And, with "sonship" implying *rulership,* Romans chapter eight places the emphasis on a present *recognition of sons,* for a reason seen in the context: *a future adoption of sons, followed by a manifestation of these sons.*

Both *life* and *death* are dealt with in the chapter, with both relating to the saved and covering the same time period, which can only be *millennial,* not eternal. If for no other reason (though

there are other reasons), this time period would be evident from both I Cor. 15:25, 26 and Rev. 21:4, which specifically state that *death* will not exist during the ages beyond the Messianic Era.

Thus, that portended by *death* in Rom. 8:13 cannot extend into these subsequent ages; and, viewing the other side of the matter, neither can that portended by *life* in this same verse.

> (The Messianic Era will be the last 1,000 years of a septenary arrangement of 1,000-year periods, which are foreshadowed in the opening thirty-four verses of Genesis through the use of six and seven days. Scripture deals at length with events during these 7,000 years but sparingly with events outside this septenary period.
>
> During the Messianic Era, man's rule will be confined to this earth. The manifestation of sons during this time will have to do with bringing this one province in God's kingdom back into the condition and use for which it was originally intended, with governmental power emanating from the Son's throne in the heavenly sphere of the kingdom [*cf.* Rev. 2:26, 27; 3:21]. The Son, with His co-heirs, will take 1,000 years to bring order out of disorder. Then, once order has been restored, the kingdom will be delivered back to the Father, that the Father might be "all in all ['all things in all of these things' (I Cor. 15:24-28)]."
>
> During the eternal ages beyond the Messianic Era, man's rule will emanate from "the throne of God and of the Lamb" [Rev. 22:1, 3], a throne from which universal rule will issue forth. And this throne will both rest upon a new earth and be the central governmental point in the universe. Thus, the manifestation of sons at that time will no longer have to do with governmental affairs of the present earth but with an apparent restructuring of the government of the universe itself, evidently beginning with the new earth.)

As previously seen, in Rom. 8:14, God views *only* those Christians as "sons" who are being led by the Spirit and, as a result, are putting to death the deeds of the body. And the reason why God limits viewing Christians as His sons in this manner need not be stated in so many words. God's apparent reasoning can be easily ascertained from *the context* and that which "sonship" portends — *rulership*.

It is *only* those Christians presently allowing the Spirit to control their lives who will, in that coming day, *live, be adopted*

(vv. 14-23), and *be among those manifested as sons* (forming God's firstborn son). And it is with *this high end in view* that God looks upon certain Christians as "sons" during the present time (v. 19; *cf.* Heb. 12:23).

Those Christians *failing to govern their lives in this manner will die,* and *there will be no adoption or manifestation as sons for them.* And with this end in view, there would be no reason for God to view these Christians as "sons" during the present time, but only as "children."

2) Galatians Chapters Three and Four

> "For ye are all the children [Gk., *huios,* 'sons'] of God by faith in Christ Jesus…
>
> 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 that were under the law, that we 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" (3:26; 4:4-7).

Christians are referred to as "sons" in three different verses in the Book of Galatians (3:26; 4:6, 7). And, as in the Book of Romans, references of this nature are used in a context having to do with *adoption* (4:5). It is simply the same picture once again, though from a different perspective.

A different facet of sonship and adoption is dealt with — how the Law, given through Moses, can have *absolutely nothing* to do with the matter at hand.

The inheritance was given to Abraham, by promise, four hundred and thirty years before the Law was given through Moses; and *the giving of the Law didn't, it couldn't, bring about any type change to that previously given to Abraham* (3:16-18).

Then, as in Romans, "faith" is brought to the forefront in that which is stated in Galatians. The Law cannot be separated from faith, for the Law is God's Word, and "faith" is simply *believing that which God has stated about a matter.* In this respect, an Israelite

keeping the Law would be acting *by faith* (*cf.* Deut. 5:33; 28:1-14; Matt. 19:16-21; Heb. 11:6).

"Faith" in connection with *the Law* though is *not* how "faith" is dealt with in this section of Galatians, preceding and leading into the reference to Christians as "sons" (3:19-25). Rather, "the faith" is introduced (which is a means used by the N.T. writers to reference the Word of the Kingdom), and "the faith" (used in vv. 23, 25 ["faith" in both verses is articular in the Greek text]) is sharply contrasted with the Law. *One has nothing to do with the other.*

> (Regarding "the faith," refer to the author's book, FROM ACTS TO THE EPISTLES, Chapters X, XI.)

The picture presented in Galatians is that of individual "sons," previously forming part of God's national firstborn son (Israel), under Law, who had become "new creations" *in Christ.* And, through this means, they had relinquished their national identity with Israel — no longer being associated with the things pertaining to Israel (in this case, *the Law,* or *the adoption relative to a present firstborn status*) — and had become members of a new nation where there was no distinction between Jew and Gentile (3:28).

And, once they had become followers of "the faith," these individuals were looked upon as "sons" (because they were "new creations" *in Christ*); and, along with all other Christians of like mind in this new nation (whether formerly Jew or Gentile), *they were awaiting the adoption.*

Then, beyond the adoption would be the realization of an inheritance, *through Christ, Who is Abraham's Seed,* seen in Gal. 3:29 (*cf.* v. 16):

> "And if ye be Christ's [*lit.,* 'And if ye are of Christ,' *i.e.,* among those belonging to Christ], then are ye Abraham's seed, and heirs according to the promise."

The promise given to Abraham was to be realized through both *an earthly* and *a heavenly seed,* as seen in Gen. 22:17, 18. "Israel," the seed of Abraham through the nation's lineage from Isaac and Jacob, will, following Israel's repentance, conversion,

and restoration, realize *the earthly portion of the inheritance;* and "the Church," the seed of Abraham through being "in Christ," will, following the adoption, realize *the heavenly portion of the inheritance.*

3) Hebrews Chapter Twelve

Christians have been saved for a purpose, which is to be realized at a future time through that which Scripture presents as *a present child-training as "sons."* Christians, in this manner, *are presently being trained with a view to the future adoption as firstborn sons and the reception of the inheritance belonging to the firstborn.*

Apart from this present experience, Christians can have no part in the future adoption and the inheritance awaiting firstborn sons. *Realizing the latter is dependent on having entered into the former.*

Note Heb. 12:5-8, 16, 17 in the preceding respect:

> "And ye have forgotten the exhortation which speaketh unto you as unto children [Greek, *huios,* 'sons'], My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
>
> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
>
> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?
>
> But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons…
>
> Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
>
> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Verses five through eight deal with God's present training of those Christians whom He views as "sons" (*cf.* Rom. 8:12-15). The words "chastening" (vv. 5, 7), "chasteneth" (vv. 6, 7), or "chastisement" (v. 8) are translations of the Greek words *paideia* or *paideuo*, which are noun and verb forms of the same word. These words refer to "instruction" or "training," and the translation should reflect this fact.

Paideia and *paideuo* are cognate forms of the word *paidion*,

which refers to "a very young child" (used this way in Matt. 18:2-6; 19:13, 14). In this respect, the words *paideia* and *paideuo* in verses five through eight refer to *God's present child-training of those whom He views as His "sons."* And this child-training would, of necessity, take the exact form of that seen in Matt. 18:2-6:

> "Except ye be converted, and become as little children [*paidion*], ye shall not enter into the kingdom of the heavens" (v. 3b).

Then note Heb. 12:8. All whom God views as "sons" partake of this training, and any Christian who doesn't is referred to by the Greek word *nothos* (translated "bastard," KJV). Thus, it is quite evident from the clear teaching of Scripture that not all Christians presently enter into the experience of *child-training as "sons."*

Actually, most Christians know little to nothing about this experience. Others though, because of the cost, refuse to allow this training (*cf.* Matt. 16:24-27).

The thought through the use of *nothos* has nothing to do with one's eternal salvation, as often taught. Rather, *nothos* in this verse has to do with "illegitimate sons" (not "illegitimate children" [*ref.* NASB, NIV]), *i.e., Christians not presently having a part in God's training of His "sons" — through rejection, unfaithfulness, etc. — and thus are not being dealt with as sons during the present time and cannot be His sons at a future date, with sonship implying rulership* (*cf.* Rom. 8:18-23).

Then the adoption awaiting "sons" is seen in a type-antitype structure in verses sixteen and seventeen, forming the last of the five major warnings in this book.

God will possess a third firstborn son *only after* God's present child-training of His "sons" is brought to completion, followed by the adoption. *Only then can the Messianic Era be ushered in, bringing to pass the goal seen throughout all prophetic Scripture.*

> (For additional information on the preceding, refer to the appendix in this book, "Adoption, Redemption of the Body.")

Placement and Position of Sons

Sons of God have held, continue to hold, and will always

hold the main positions of power and authority under God over this earth. Prior to and throughout Man's Day angels have held these positions. But God is about to bring into existence a new order of sons; and this order of sons will, during the coming age, occupy positions of power and authority presently held by angels, for "unto the angels hath he [God] not put in subjection the world to come" (Heb. 2:5).

In time past Israel was adopted — placed in the position of God's firstborn son — for definite and distinct purposes. Only firstborn sons are in direct line to inherit the rights of primogeniture, and, apart from the adoption, Israel could not inherit these rights. Israel was placed in the position of God's firstborn son to "serve" the Lord their God as "a kingdom of priests, and an holy nation" in the land of their inheritance — the land covenanted to Abraham, Isaac, and Jacob (Ex. 4:22, 23; 19:5, 6).

Israel at this time was in direct line to inherit the double portion of the Father's estate, for in addition to earthly promises and blessings associated with the Abrahamic covenant, Israel was also in possession of promises and blessings within a larger sphere of the Father's estate — a heavenly sphere. This is the reason both heavenly and earthly expressions are used relative to Abraham and his seed in that segment of Old Testament history leading into and immediately following Israel's adoption (Gen. 13:16; 14:19; 15:5; 22:17; 26:3, 4; 28:13, 14; Ex. 32:13). Israel, however, forfeited the heavenly portion of the "adopted son's" inheritance within the rights of primogeniture, and the Church was subsequently called into existence to be the recipient of that which Israel forfeited.

Israel's forfeiture of the heavenly portion of the double inheritance included the nation's relationship as "a kingdom of priests, and an holy nation" to this heavenly inheritance, but Israel's position and calling relative to the earthly portion of the inheritance remained unchanged. This calling was not only intimately associated with the unconditional terms of the Abrahamic covenant, but, *as a son,* Israel *must* receive a full portion of the Father's estate. And, actually, through untold numbers of Old Testament saints having aspired to and qualified to occupy positions in the heavenly sphere of the kingdom, Israel, as firstborn,

will receive a double portion (*cf.* Matt. 8:11, 12; Luke 13:28, 29; Heb. 11:12-16, 32-40)

These facts present an impregnable barrier in the pathway of all who would assail Israel's future place in God's plans and purposes.

The future adoption of Christians, as in Israel's past adoption, will be for definite and distinct purposes. Christians, through adoption, will be placed in the position of *firstborn,* allowing Christians to inherit the rights of primogeniture. Christians will constitute *the new order of sons* who will rule in heavenly places as joint-heirs with Christ (Rom. 8:19).

The adoption of Christians (Rom. 8:15, 23) is simply *a placing of sons in relation to the coming kingdom*; and following the adoption, Christians, forming God's third firstborn son, will then realize their inheritance.

Adopted Christians will constitute a ruling class of priests ("kings and priests"), as they rule with Christ (the great "King-Priest" after the order of Melchizedek). And these Christians will inherit the double portion of the Father's estate belonging to the firstborn.

The double portion of the Father's estate, to be possessed by the Church, has to do with both spheres of the kingdom — *heavenly* and *earthly.* The blessings in store for Christians are *heavenly,* but these heavenly blessings will include *an earthly* "inheritance" and "possession," for Christians will be *joint-heirs* with Christ; and the Father has promised His Son,

> "Ask of me, and I will give thee the heathen [the Gentiles] *for thine inheritance,* and the uttermost parts of the earth for *thy possession*" (Ps. 2:8, *cf.* Rev. 2:26, 27).

This earthly inheritance and possession — completely separate from Israel's earthly blessings and inheritance — is associated with "the kingdom of the world [present world kingdom under Satan]" which will become "the kingdom of our Lord, and of his Christ [future world kingdom under Christ]" (Rev. 11:15, ASV).

15

The Resurrection of Israel

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones (Heb. 11:22).

The two previous chapters in this book have dealt with a detailed account of the blessings in store for both Israel and the Church, and consequently the nations as well, which will be realized in the coming age.

Beginning with verse twenty-two ("By faith Joseph"), the center of attention shifts *to Israel and the Gentile nations.* From this verse through verse thirty-one ("By faith…Rahab"), there is a sequence of historical events typifying in chronological order *a series of events which will occur on earth at the conclusion of the Tribulation.*

The faith of Rahab though is slightly different. The faith of Rahab deals with issues which both reach back into the Tribulation and are projected forward into the Millennium.

That foreshadowed in the first part of this sequence of events (emanating out of Joseph's and Moses' faith [vv. 22-29a]) pertains specifically to *Israel*, and events in the second part (emanating out of the faith of the Israelites under Joshua, and Rahab's faith [vv. 29b-31]) pertain more specifically to *the Gentiles*, though Israel, of necessity, is still seen at the forefront throughout.

Note how this overall sequence of events in verses twenty-two through thirty-one is structured:

1) The Bones of Joseph (v. 22)

Attention is directed to *the bones of Joseph* immediately before the Exodus from Egypt. "Moses took the bones of Joseph

with him" at this time, for, because of Joseph's command to his people before his death, his bones were to be transported out of Egypt with the living (Gen. 50:24-26; Ex. 13:19).

This foreshadows that future day when attention will be directed to *the bones of Old Testament saints* immediately before the deliverance of Israel from a worldwide dispersion. Abraham and his descendants through Isaac and Jacob, who died in the faith during Old Testament times, will be raised from the dead and delivered with the living (Ezek. 37:1-14, 24; Dan. 12:1, 2; John 11:6, 7, 25, 43, 44).

2) The Deliverance of Israel (vv. 23-29a)

The Israelites, after keeping the Passover, were delivered from Egypt under Moses, taking the bones of Joseph with them.

This foreshadows that future day when the One Who is greater than Moses returns and, following the national conversion of the Jewish nation (when they keep the Passover) and the subsequent resurrection of Old Testament saints, delivers the Israelites from a worldwide dispersion. Those having died outside the land, in places such as Babylon, will be raised from the dead and return with the living.

3) The Destruction of Gentile Powers (vv. 29b, 30)

The destruction of Pharaoh and his armed forces in the Red Sea at the time of the Exodus under Moses and the destruction of Jericho under Joshua forty years later when the Israelites entered the land present two different facets of God's dealings with Gentile world power yet future.

Gentile powers yet future, as in the past, will stand in the way of the Israelites' departure from that typified by "Egypt" (always seen as a type of *the world* in Scripture) and entering into and dwelling safely, at rest, in the land covenanted to Abraham, Isaac, and Jacob, realizing the rights of the firstborn in that land.

The final and complete destruction of Gentile power in that day will occur after the Israelites have been removed from a worldwide dispersion, with the dead (resurrected)

returning with the living. One facet of the type is shown through *the utter destruction of Pharaoh and his armed forces* after the Israelites had been removed from Egypt under Moses (Heb. 11:29a); the other facet of the type is shown through *the utter destruction of Jericho* after the Israelites had entered the land under Joshua (Heb. 11:30).

4) The Salvation of Gentiles (v. 31)

Rahab, a Gentile, was saved out of the destruction of Jericho.

This foreshadows the great host of Gentiles yet future being saved out of the destruction of this world system. Their salvation will be effected through hearing and believing the message of the 144,000 Jewish witnesses during the Tribulation, as Rahab's salvation was effected through hearing and believing the two spies sent into Jericho before the Israelites had crossed the Jordan and entered the land (Joshua 2:1ff; Rev. 7:1ff).

Then, the matter is projected into the Millennium, when an entire converted Jewish nation will go forth with the message of the one true and living God, carrying this message to the Gentile nations worldwide (Isa. 53:1ff; *cf.* Isa. 43:7-11).

> (The Old Testament, beginning in the opening chapters of Genesis, is filled with end-time events pertaining to *the Church, Israel, and the nations.* And Hebrews chapter eleven, drawing from the Old Testament, beginning in Genesis, can be no different. In fact, almost all of Hebrews chapter eleven is prophetic in its scope, as is the Book of Hebrews as a whole.
>
> But in a more restricted sense, note that Heb. 11:23-30 [the faith of Joseph, Moses, and the Israelites under Joshua relative to the destruction of Jericho] specifically foreshadows events which will occur over a very short period of time following the return of Christ at the end of the Tribulation. Then, as previously seen, verse thirty-one [the faith of Rahab] foreshadows the salvation of the Gentiles, which will continue from the Tribulation [by a first fruit of the nation (*cf.* Rev. 14:4), the 144,000] into and throughout the Millennium [by the main harvest, the entire converted and restored Jewish nation].

God attaches far more than just a passing note of importance to Christians understanding these future events, especially in their correct, chronological framework. Thus, these events will be dealt with in this book, as they appear in the Book of Hebrews, in four separate parts.

The present chapter will contain the first part — the bones of Joseph accompanying the living at the time of the Exodus, foreshadowing the coming resurrection of Old Testament saints who, if they died and were buried outside the land, will accompany the living from a worldwide dispersion; and the succeeding three chapters will contain the other three parts.)

Resurrection in General

"For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

Then cometh the end…" (I Cor. 15:21-24a).

To properly understand the resurrection of Israel and the place which it occupies on God's prophetic calendar, one should be familiar with the complete scope of the doctrine of the resurrection of the dead, *i.e.,* the resurrection of all mankind. Every individual who has died since the days of Adam will, at some point in time, be raised from the dead. Scripture is very clear on this matter.

The vicarious death and subsequent resurrection of Christ are *universal* in their scope. Christ died for *the sins of the world*, and *whosoever will* can realize salvation through His vicarious death. The resurrection of Christ is *equally all-inclusive.* Because of His resurrection, all of the dead will be raised. That is, Christ died for *the entire world*, even though the world will not receive Christ; and because of the resurrection of Christ, *every individual who has died* (saved or unsaved) will, at some point in time, be raised from the dead.

Again, note I Cor. 15:22:

"For as in Adam *all die,* even so in Christ shall *all be made alive.*"

The word "all" in both instances encompasses the same group, *i.e., all mankind.* Contextually, *physical death and resurrection are in view. All die* because of an act by the first man, the first Adam; *all (the same "all," it can be no different) will be made alive* because of an act by the second Man, the last Adam. Their eternal destiny following resurrection (which was decided before resurrection) is another matter entirely.

Every man will be raised "in his own order," or "company" (a military term is used in the Greek text — the word *tagma*, meaning, "division," "group," "company"). *Christians* will be raised in one company, at a particular time (I Cor. 15:51-57); *Old Testament saints* will be raised in another company, at a particular time (Job 19:25, 26; Dan. 12:1, 2); *Tribulation saints* will be raised in another company, at a particular time (Rev. 20:4-6); and *the unsaved dead from both Man's Day and the Lord's Day* will be raised in another company, at a particular time ("Then cometh the end [the end company]…" [Rev. 20:11-15]).

The word "resurrection" is a translation of the Greek word *anastasis,* which means "to rise up," or "to stand up" (a compound word [*ana*, "up"; *stasis*, "to stand"]). Since it is the *body* which dies and is laid to rest, it must be the *body* which rises, stands up.

The bodies of Christians will rise before the Tribulation; the bodies of Old Testament and Tribulation saints will rise after the Tribulation; and the bodies of the unsaved dead throughout both Man's Day and the Messianic Era will rise at the end of the Messianic Era. All of the saved will be raised *in different companies,* near or at the end of Man's Day, both before and following the Tribulation, preceding the Messianic Era. All of the unsaved will be raised *in one company, the last company*, 1,000 years later at the end of the Messianic Era.

These are some of the basics of the doctrine of the resurrection of the dead; and the reader would do well to heed the admonition of the writer of the Book of Hebrews, in chapter six (vv. 1, 2), "Let us go on unto perfection [maturity]," with "resurrection" being one of the six things mentioned in these two verses.

Resurrection in Particular

Many of the basic teachings concerning the resurrection of Israel are derived from Biblical typology, or signs, in both the Old and New Testaments, along with the Jewish festivals in Leviticus chapter twenty-three. These teachings, in turn, must be understood in the light of Biblical distinctions between God's dealings with Israel and God's dealings with the Church. Almost all erroneous teachings concerning Israel's resurrection can be attributed to the expositor ignoring one or more of these areas of instruction provided in the Word of God.

Israel's resurrection will occur at a particular time, in a particular manner, and be followed by particular events. And one *must* understand distinctions which God has established between Israel and the Church in order to correctly see the overall picture, placing the resurrection of Israel in its proper Scriptural perspective. Consequently, the remainder of this study will center around material pertaining to these distinctions, particularly as they have to do with the resurrection of both Christians and the Jewish people.

1) Israel's Resurrection Occurs Completely Separate from That of the Church

Israel's resurrection awaits the completion of Daniel's unfulfilled seventieth week (*lit.*, "seventieth seven," the final seven years of Daniel's prophecy in Dan. 9:24-27 [seventy sevens, four hundred ninety years] pertaining to the time in which God will deal with Israel, preceding and leading into the Messianic Era). God deals with the Church outside the scope of these seventy sevens, but God's dealings with Israel during the latter days are either within the scope of the seventy sevens or following this time (during the seventy-five days seen in Dan. 12:11-13, which is evidently the length of time between the end of the Tribulation [the end of Daniel's seventieth seven] and the beginning of the Millennium).

(In Daniel's prophecy, from the issuance of the command "to restore and to build Jerusalem," following the Assyrian and Babylonian captivities, until the time when "everlasting righteousness" would prevail was

to be "seventy sevens." That is, *from* the decree issued by Artaxerxes [Neh. 2:1-8] *until* the Messianic Era, God's dealings with Israel would be confined to a four-hundred-ninety-year period.

At the termination of sixty-nine sevens [four hundred eighty-three years], Israel's Messiah was to be "cut off" [Dan. 9:26]. This event occurred in 33 A.D. Israel was then set aside, the chronometer marking a full four hundred ninety years was stopped, and during the interval [the present dispensation] God is taking out of *the Gentiles* "a people for His name."

After God completes His purpose for the interval between the sixty-ninth and seventieth sevens [completes His purpose for the present dispensation], those whom God has removed from the Gentiles, with believing Jews forming part of this same body as well [Acts 15:14-18; Gal. 3:26-29; Eph. 3:1-6] — comprising *the one new man* "in Christ" [Eph. 2:11-15] — will be removed from the earth into heaven. God will then turn back to Israel, and the chronometer will again be set in motion, marking off the final seven years of the full four hundred ninety years.

For a fuller discussion of Daniel's prophecy in Dan. 9:24-27, refer to the author's book, THE TIME OF THE END, Chapter XII, "Daniel's Seventy Weeks.")

Daniel's seventieth seven, the coming Tribulation, will comprise the final seven years of Man's Day, climaxing 6,000 years of human history. And this will be the time when God will work out His plans and purposes regarding man in a final respect, resulting in man, at the end of these final seven years, being elevated into the position for which he was created in the beginning — to have dominion, to rule (Gen. 1:26-28).

These final seven years will be the time when Satan and his angels are cast out of the heavens onto the earth (Rev. 12:4, 7-12), anticipating man, at long last, holding the sceptre. This will be the time of the rule of the Antichrist, to whom Satan will give his "power, and his seat [throne], and great authority" (Rev. 13:1ff). This will be the time when Satan launches his final and most intense attack against Israel, resulting in the destruction of two-thirds of the Jewish population of the earth (Rev. 12:6, 13-17; Zech. 13:8, 9). This will be the time during which "except those days should be shortened, there should no flesh be saved; but for

the elect's [Israel's] sake those days shall be shortened" (Matt. 24:22). Israel will be saved out of this time, but Israel *must* pass through the complete four hundred ninety years before she sees the face of her Messiah again.

At the termination of the seventieth seven of Daniel's prophecy, Scripture states,

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
>
> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

Israel's Messiah will return, the nation will look upon the One Whom they crucified, a nation will be born in a day, Old Testament saints will be raised from the dead, and "the whole house of Israel" (the resurrected, along with the living who survive the Great Tribulation) will be restored to the land covenanted to Abraham, Isaac, and Jacob.

Old Testament saints, contrary to that often taught, *cannot* be resurrected with Christians before the Tribulation. Aside from other considerations, God is not presently dealing with Israel on a national basis. The resurrection of Old Testament saints must await the time God turns to Israel once again, and the Scriptures are clear that this resurrection will not occur until the completion of the full four hundred ninety years of Daniel's prophecy.

2) Israel's Resurrection Occurs After a Time of Trouble — After the Tribulation

The basic framework showing the proper place for the resurrection of Israel in relation to the Tribulation and subsequent restoration of Israel can be seen in the removal of the bones of Joseph from Egypt at the time of the Exodus. This same basic framework is also evident in other Old Testament passages such as Isa. 26:8-19 and Dan. 12:1, 2.

During the days of Moses, 3,500 years ago, the Israelites were

in Egypt under bondage to a governmental system controlled by "the Assyrian" (*cf.* Ex. 1:8; Isa. 52:4). The Assyrians had previously come down, conquered Egypt, and were at this time controlling the affairs of state. Prior to the deliverance under Moses, events in this book move through ten plagues brought upon the kingdom of the Assyrian (Ex. 7:20-12:30). The tenth plague had to do with the death of the firstborn (Ex. 11:1ff), which the Israelites experienced via a substitute — a lamb from the flock. Moses then took the bones of Joseph and led the Israelites out of Egypt (Ex. 13:19ff).

The Israelites in Egypt under bondage to a governmental system controlled by the Assyrian of his day typifies the Israelites yet future in their worldwide dispersion under bondage to a governmental system controlled by the Assyrian of that coming day — the Antichrist (Dan. 8:8, 9; Isa. 10:5, 12, 24-27; Micah 5:5, 6). The ten plagues brought upon the kingdom of the Assyrian in Egypt foreshadow God's judgments yet future upon the worldwide kingdom of the Assyrian, though not the judgments of the Tribulation.

"Ten" is the number of *ordinal completion* and refers to *all of God's judgments.* And, as these judgments in the type occurred following Moses' return and acceptance by his people (Ex. 4:19-31; Ex. 5:1ff), that which these judgments foreshadow has to do with events (further judgment beyond the Tribulation) befalling the kingdom of the future Assyrian following Christ's return and acceptance by His people, the Jewish people.

Moses' turning his attention to the bones of Joseph *following* the Passover but *prior* to the Exodus reflects on that time yet future when Jesus will turn His attention to the bones of Old Testament saints (Israel's resurrection) *following* the Passover (Israel's conversion) but *prior* to the Exodus (Israel's restoration). At this time the Old Testament saints will be raised from the dead and be restored, along with the living, to the land covenanted to Abraham, Isaac, and Jacob (*cf.* Ezek. 37:1-14).

Old Testament saints — Abraham, Isaac, Jacob, *et al.* — *must be raised from the dead and be placed back in the land of Israel*, else the promises of God in the Abrahamic covenant cannot be fulfilled (*cf.* Gen. 17:8; 37:1).

Joseph, "by faith," before his death, had made mention of the departing of the children of Israel from Egypt, and the fact that his bones were to be removed from Egypt and accompany the living back to the land at this time (Gen. 50:24-26). *Joseph's faith* was based upon *God's promise* (Gen. 46:2-4).

And the nation of Israel in her dispersion among the Gentile nations today possesses this same promise. As surely as the Israelites left Egypt under Moses and later entered the land under Joshua, the nation of Israel yet future will be removed from the nations of the world and be placed back in the land by Jesus. And, as surely as the dead accompanied the living in the type, the dead (resurrected) will accompany the living in the antitype.

3) Israel's Resurrection Occurs Between the National Conversion and the Restoration of the Nation

The seven festivals in the Book of Leviticus constitute what could be called, "The Prophetic Calendar of Israel."

> (These seven festivals are *Jewish,* not Christian. They were given to Israel, through Moses, and have to do with *the Jewish people.*
>
> A secondary application of that seen in these festivals — that foreshadowed by the events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are Jewish, they have to do first and foremost with the Jewish people, and this must be recognized.*)

These seven festivals outline in chronological order a sequence of events about to transpire in the camp of Israel, and are all unfulfilled insofar as Israel is concerned. The fulfillment of Israel's national Passover (the first of the seven festivals) in the antitype of Exodus chapter twelve is yet future, as are events in the other six festivals. Events surrounding the Passover must occur first, and this feast of the Lord will not be fulfilled until the end of the Tribulation.

The progression of events in these seven festivals reveal a progression of events which will occur in the camp of Israel when Christ returns as the great King-Priest after the order of Melchizedek to deliver His covenant people (also see Chapter IX, pp. 144-146 in this book):

a) Passover: This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, but the complete fulfillment awaits a future date. Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled only when the nation acts in accordance with that stated in verse seven:

> "…the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, 'between the evenings,' which is part way between noon and 6 PM].
>
> And they shall take of the blood [that which Israel has yet to do]…" (Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt. In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world. This is the time when "they [the Jewish people] will look upon" their Messiah, and a nation will be "born at once" (Zech. 12:10; Isa. 66:8).

b) Unleavened Bread: This festival has to do with *the removal of sin from the house (house of Israel) after the Passover.* Of what sins is Israel guilty? Israel is guilty of disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations. Then the Jewish people climaxed their sins by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, Israel is presently unclean through contact with the dead body of God's Son, and will remain unclean for two days (2,000 years). After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), Israel is going to acknowledge her sins in the presence of the very One Whom she crucified (*cf.* Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).

c) First Fruits: This festival has to do with *resurrection.* Christ

was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival. The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53). The main harvest will follow.

d) Pentecost: Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation. *Joel's prophecy cannot be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints* (Joel 2:27-32).

e) Trumpets: This festival has to do with *the regathering of Israel.* Christians await a trumpet calling them into the heavens before the Tribulation; Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

f) Atonement: This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb.* Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread. Atonement is to be provided for Israel's sin of crucifying her Messiah (the same blood shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) Tabernacles: This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord.* This points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time

— pointing forward to the complete duration of the Millennium.

Following the return of Christ at the end of the Tribulation, as previously seen, there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). It appears evident that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

Thus, the resurrection of Old Testament saints in the feasts of the Lord occurs at the same point as in Biblical typology — between the national conversion and restoration of Israel.

4) Israelites Will Not Possess the Same Type Resurrection Body Which Christians Will Possess

Scripture setting forth the resurrection of Israel in its proper perspective is given in John chapter eleven. The resurrection of Lazarus is the seventh of eight signs recorded in the Gospel of John. Out of all the signs which Jesus performed, the Holy Spirit moved John to record eight of them in his gospel account. And these eight signs have been recorded for one central purpose. They have been recorded in order that those requiring a sign — the Jewish people (I Cor. 1:22) — might believe, and through believing possess life:

> "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
>
> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

(For additional information on these eight signs, refer to the author's book, SIGNS IN JOHN'S GOSPEL.)

a) Lazarus, Israel — Type, Antitype

In the recorded accounts giving the life of Christ while here on earth, three individuals were raised from the dead (Matt. 9:23-26;

Luke 7:11-15; John 11:38-44). There is no record of anyone dying in Christ's presence. Note that the ones crucified with Him died *after* He had given up His spirit, *i.e.*, after he had breathed out, after he had died. Lazarus died while Jesus was absent. It is *not possible* for death to occur in the presence of the One Who said, "I am the resurrection, and the life" (John 11:25).

This truth is set forth in the statement of Martha to Jesus: "Lord, if thou hadst been here, my brother had not died" (John 11:21b). The absence of Jesus, allowing Lazarus to die, was for a particular purpose: "…for the glory of God, that the Son of God might be glorified thereby" (v. 4b). Jesus Himself stated, "…I am glad for your sakes that I was not there to the intent ye may believe" (v. 15).

The time of the resurrection of Lazarus was after Jesus had been outside the land of Judaea "two days," and after Lazarus had lain in the grave "four days" (vv. 6, 17). At this time Jesus said, "Let us go into Judaea again" (v. 7b). Lazarus was one whom the Lord loved (v. 3b), and the Lord returned into the land of Judaea, after a two-day wait, in order to raise Lazarus from the dead.

The time of the resurrection of Israel will be after Jesus has been outside the land of Judaea "two days," and after Israel has lain in the grave "four days." Each one of these days is 1,000 years in length (II Peter 3:8). The length of Christ's stay in heaven, out of the land of Judaea, will be *"two days" — 2,000 years.* At the termination of this time He will say, "Let us go into Judaea again." Jesus will return and raise the one Whom He loves from the dead. Israel at this time will have been in the grave "four days": *two days (2,000 years)* before Christ under Law, and *two days (2,000 years)* after Christ apart from her Messiah.

b) Soulical and Spiritual Bodies

The resurrected body of Lazarus was the same *soulical body* which had died. Lazarus was raised in a body of flesh, blood, and bones. This was not the type body which Christ possessed following His resurrection; nor is it the type body which Christians will possess following the rapture and resurrection.

Christ, following His resurrection, possessed *a spiritual body* of flesh and bones — the same body which had been placed in

the tomb — but the Spirit rather than the blood was now the life-giving, animating principle of the body. This is the same type body which Christians will one day possess.

Both *soulical* and *spiritual bodies* are bodies of flesh and bone. The difference in the two bodies lies in the life-giving, animating principle of the body. Blood is the life-giving, animating principle of the soulical body; the Holy Spirit is the life-giving, animating principle of the spiritual body (*cf.* Lev. 17:11; Isa. 53:12; I Cor. 15:44-50).

Note the contrasting difference between the resurrections of Lazarus and Jesus. The stone covering the tomb of Lazarus was rolled away to let Lazarus out (vv. 38, 39, 41). The stone covering the tomb of Jesus was rolled away to let others in to see that He was already out (Matt. 28:2-6). Lazarus came forth "bound hand and foot with graveclothes" (v. 44), but Jesus left his graveclothes *undisturbed in the tomb* (Luke 24:12).

Luke 24:12 states that Peter "beheld the linen clothes laid [*lit.* 'lying' (*cf.* John 20:5-7)] by themselves." The linen cloth forming the graveclothes of Jesus had been wrapped about the body using a mixture of myrrh and aloes weighing about "an hundred pound weight" (about eighty pounds [John 19:39]). Myrrh is a resinous gum, and aloes is a powdered wood. Mixing the two together formed a sticky substance which was spread on the linen cloth as it was wrapped about the body of Jesus in preparation for burial. This complete process formed a covering about the body which would harden with time, similar to a plaster of Paris cast today. With the exception of His head, the complete body of Jesus was wrapped in this manner. His body was then laid in the tomb, and a napkin was placed over His head.

At the time of Christ's resurrection, the mixture of myrrh and aloes had evidently hardened to an extent, and the graveclothes could only have been maintaining (at least after some semblance) the shape and contour of the body apart from the body being on the inside. That is, *the graveclothes were "lying by themselves"; there was no body inside the graveclothes to hold them in the manner which Peter beheld.* And the napkin which had been placed over His face had simply collapsed and was found lying in the place where His head had been.

To properly understand and appreciate the bodily resurrection of the Lord Jesus Christ, one must, in turn, have a proper understanding and appreciation of that which Peter saw when he gazed upon those empty, undisturbed graveclothes. The body had been inside the graveclothes one instance; but the next instance the body was outside the graveclothes and evidently outside the tomb (the place of death) as well, leaving the graveclothes completely empty and undisturbed, lying exactly where they had lain before Christ's resurrection, but now empty.

Is it any wonder that Peter, seeing this scene, was *astonished* (Luke 24:12)? And, is it any wonder that the other disciple with Peter, seeing this same scene immediately afterwards, then *believed* (Luke 24:12; John 20:8)?

The body which Jesus possessed following His resurrection had capabilities which a soulical body does not have. This is the same body which Jesus possesses today — a body capable of transcending natural laws as we know them. Jesus, in His resurrection body, moved through solid objects, starting with His graveclothes (*cf.* Matt. 28:6; Luke 24:12; John 20:19). In this same body Jesus traveled in a manner (at the speed of thought, that which He willed) and to places (into the heavens) which a soulical body cannot travel or go (Acts 1:9; I Peter 3:19).

The resurrection of Christians before the Tribulation will be in *spiritual bodies* like unto the body of Christ. Christians alone possess the promise, "when he shall appear, we shall be *like him"* (I John 3:2; *cf.* I Cor. 15:49). Christians will be raised from the dead — leaving their graveclothes behind, with their graves undisturbed — and be removed from the earth into the heavens. They will be raised in "celestial ['heavenly'] bodies" (I Cor. 15:40a), for their promises and blessings are heavenly.

The resurrection of Israelites following the Tribulation though will be in *soulical bodies* like unto the body of Lazarus. Old Testament saints will be raised from the dead — evidently in graveclothes, with their graves opened — and be placed in the land of Israel here on earth. They will be raised in "terrestrial ['earthly'] bodies" (Ezek. 37:1; I Cor. 15:40b), for their promises and blessings are earthly.

16

The Restoration of Israel

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned (Heb. 11:23-29).

As seen in previous chapters in this book, Hebrews chapter eleven deals with the particular and peculiar experiences of a select group of individuals, taken mainly from the Book of Genesis. Through singling out these individuals with their particular and peculiar experiences, the Spirit of God has not only provided spiritual truths pertaining to faith and the saving of the soul but, as well, a chronological framework of prophetic events revealing God's plans and purposes extending throughout Man's Day into the coming Lord's Day. And the emphasis, as with all prophetic Scripture, is placed on *the end times*, beginning with the removal of the Church preceding the Tribulation.

Joseph's mention of the departing of the children of Israel from Egypt and the commandment given concerning his bones form the closing verses in the Book of Genesis (Heb. 11:22; *cf.* Gen. 50:24, 25). Then, beginning with Moses' birth (Heb. 11:23; *cf.* Ex. 2:1ff), revelation in Hebrews chapter eleven, for the first time, moves beyond the Book of Genesis.

Hebrews 11:23-29 refers to certain experiences of Moses, the deliverance of the Israelites from Egypt, and the destruction of Pharaoh and his armed forces in the Red Sea. This deliverance of the Israelites is the same deliverance to which Joseph referred in the closing verses of Genesis. Joseph, however, referred not only to the Israelites being led "out of" Egypt, but also to the Israelites being brought "unto the land which he [God] sware to Abraham, to Isaac, and to Jacob."

Although the account of the Israelites being led out of Egypt is given in the Book of Exodus, the account of their being brought into the land is not given until the Book of Joshua. Thus, these two books, along with the intervening books recording the wilderness wanderings and experiences of the Israelites (Leviticus, Numbers, and Deuteronomy), form God's Own commentary on Gen. 50:24, 25.

The historical account of the deliverance of the Israelites from Egypt under Moses, their experiences in the wilderness wanderings, and their entrance into and conquest of the land under Joshua, constitute a dual type concerning God's deliverance of Abraham's two corporate seeds — *his heavenly seed,* and *his earthly seed.* There is a present deliverance for *the heavenly seed of Abraham* (the Church), with a view to *a future inheritance in a heavenly habitation* (the land presently occupied by Satan and his angels); and there is a future deliverance for *the earthly seed of Abraham* (Israel), with a view to *an inheritance in an earthly habitation* (the land covenanted to Abraham, Isaac, and Jacob, to "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" [Luke 21:24]).

This is the same dual type set forth in the previous experiences of Abraham as he traveled from Ur of the Chaldees to the land of Canaan, establishing in Genesis a basic type which remains unchanged throughout Scripture. The experiences of the Israelites under Moses, beginning in Exodus, merely enlarge upon the type

previously established in Genesis. And we're told in I Cor. 10:6, 11, referring specifically to that part of the overall type beginning with the Red Sea crossing in Exodus,

> "Now these things were our examples [*lit.*, '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 [*lit.*, 'happened unto them for types]: and they are written for our admonition, upon whom the ends of the world ['the ages'] are come."
>
> (The Greek word *tupos* ["type"] is used in both of the preceding verses. Some Greek manuscripts have the adverb, *tupikos* ["typically"], rather than the noun, *tupos*, in verse eleven — *i.e.*, "these things happened unto them typically.")

God has established this overall type beginning in Exodus — comprised of numerous individual types, drawing from the experiences of the Old Testament saints under Moses, and later under Joshua, experiences which occurred under God's sovereign control of all things — in order to have object lessons which could later be used to teach His people the "deep things of God" concerning His dealings with Israel, the Church, and the nations.

Faith of…

Hebrews 11:23 refers to the faith of Moses' parents at the time of his birth. Verses twenty-four through twenty-eight refer to the faith of Moses after he had "come to years" in the palace of the Pharaoh of Egypt; and verse twenty-nine refers to the faith of the nation of Israel, including Moses, as the people passed through the Red Sea upon their departure from Egypt.

The words "By faith" in this section, as throughout Hebrews chapter eleven, reflect back upon God's previous revelation to the ones exercising faith, for *apart from this revelation faith cannot exist.*

1) The Faith of Moses' Parents (v. 23)

Moses' parents (Amram and Jochebed), through Divine revelation, acted "by faith." They disregarded the king's commandment concerning the death of all newborn male children in the camp of

Israel and hid their son (*cf.* Ex. 1:22). After three months, when he could no longer be hidden, Jochebed made an "ark of bulrushes" covered with "slime and with pitch" and hid her child in the ark among the reeds at the edge of the Nile.

Pharaoh's daughter, coming down to the Nile to bathe, found the child. And continuing events coming to pass under the sovereign control of the Lord, honoring Amram's and Jochebed's faith, resulted in the child being returned to his own mother to be reared under the very protection of Pharaoh himself (Ex. 2:5-9).

Thus, the one who would one day deliver the Jewish people from Pharaoh's hand was reared by his own mother under the very protection of the enemy, which illustrates the way God, at times, works out His plans and purposes regarding His people (*cf.* Ex. 9:13-16; Rev. 17:16, 17).

> "Amram and Jochebed must have received a Divine revelation (not recorded in the O.T.), and this word from God formed the foundation of their confidence, and supplied the motive-power of what they did. It is true that they knew from the prophecy given to Abraham (Gen. 15) that the time for the deliverance of Israel from Egypt was drawing near, as they also knew from the prediction of Joseph (Gen. 50:24) that God was going to undertake for His people. Yet we are persuaded that Heb. 11:23 refers to something more definite and specific."
>
> — A. W. Pink

2) The Faith of Moses (vv. 24-28)

God's revelation to Amram and Jochebed was undoubtedly passed on to Moses by his mother while still a child under her care, for when he was grown and separated from his mother in the palace of Pharaoh, he acted "by faith." He, at this time, acted upon the revelation of God concerning his true identity, his mission in life, and that which the future held.

a) By Faith Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter" (v. 24)

Moses as the adopted son of Pharaoh's daughter was in a position to participate in the affairs of Egypt as a member of Egypt's royal family. But Moses, "when he was come to years," renounced

his position in Pharaoh's court, for *he knew the destiny of both the people of God and those associated with Pharaoh's rule in Egypt.*

b) By Faith Moses Chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (v. 25)

Although Moses in the court of Pharaoh was the adopted son of Pharaoh's daughter, he chose to align himself with the people of God, who were about to be adopted as *God's firstborn son* (Ex. 4:22).

The word "firstborn" carries the thought of *supremacy.* Israel, not Egypt, was to ultimately be *the supreme nation.* The wisdom, wealth, and power of Egypt were to be reduced to naught, and the afflicted people of God were, in the end, to be triumphant.

c) By Faith Moses Esteemed "the reproach of Christ greater riches then the treasures in Egypt: for he had respect unto the recompense of the reward" (v. 26)

"The recompense of the reward" is *twofold.* Recompense for both the godly and the ungodly are in view — rewards and retribution. Moses knew that both would come to pass, and he refused to look upon the present "treasures" of Egypt, knowing that the only "riches" which would endure lay outside of Egypt. These riches were associated with *Christ and the people of God*; and these riches would be realized *at a future time.*

d) By Faith Moses "forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (v. 27)

With God's revelation concerning the destiny of two nations in view, the simple statement is made, "By faith he forsook Egypt."

The wrath of Pharaoh was ignored, for Moses, through the eyes of *faith* (the opposite of *sight* in Pharaoh's court), saw the things of God — things impossible to behold through the natural eye (*cf.* Heb. 11:3, 6).

e) By Faith Moses "kept ['celebrated,' 'observed'] the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (v. 28)

The institution of the Passover signaled the death of the

firstborn — "from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Ex. 11:5).

The death of the firstborn was the tenth and final plague wrought upon the kingdom of Egypt. And on this night, via the death of the firstborn, God announced that *supremacy* had passed from the powerful nation of Egypt to a nation of slaves — *God's firstborn son, the son whom God recognized as possessing the right to hold the sceptre.*

3) The Faith of the Israelites (v. 29)

The Israelites under Moses, "By faith…passed through the Red Sea," but the pursuing Egyptians "were drowned" in the Sea. The Israelites acted upon God's promise of deliverance from Egypt. They possessed God's promise to Abraham (Gen. 15:13, 14); they possessed God's promise through Joseph (Gen. 50:24, 25); they possessed as their leader the one approved by God among the people through "signs" (Ex. 4:29-31; *cf.* Acts 2:22); and they possessed God's promise through Moses concerning the Red Sea passage itself (Ex. 14:15, 16).

Although *supremacy* among the nations passed from Egypt to Israel the night of the Passover, the power of Egypt was not reduced to naught until the Red Sea passage. Pharaoh and his armed forces were overthrown in the midst of the Sea. And it was then that God's firstborn son, on the eastern banks of the Sea, sang the victor's song (Ex. 14:26-30; 15:1ff).

Exodus — Its Historical Setting

Hebrews 11:23-29 is a brief synopsis of the first fifteen chapters of Exodus. Its place in Hebrews chapter eleven is immediately after the mention by Joseph of the "departing of the children of Israel" and the "commandment concerning his bones" (v. 22), and immediately before the destruction of "Jericho" (v. 30). The former refers to *the resurrection and restoration of Israel*, and the latter refers to *the destruction of Gentile world power following Israel's resurrection and restoration.*

The intervening seven verses dealing with Moses (vv. 23-29) lead into events which actually connect verse twenty-two (the departure of the children of Israel, and the bones of Joseph) with verse thirty (the destruction of Jericho). The Exodus from Egypt under Moses in verse twenty-nine is synonymous with the departure of the children of Israel in verse twenty-two, and the destruction of the Egyptians in verse twenty-nine sets forth the same basic teaching as the destruction of Jericho in verse thirty.

The chronology of events is thus:

1) *The resurrection of Israel (v. 22).*
2) *The restoration of Israel (vv. 22-29a).*
3) *The destruction of Gentile world power (vv. 29b, 30).*

Individuals with their particular and peculiar experiences, the placement of these individuals within the framework of sections in books, or in books as a whole, and the arrangement of books within the canon of Scripture all fit together in perfect harmony to reveal God's plans and purposes for man, plans and purposes which will culminate and be realized in the Messianic Era.

The opening verses of Genesis reveal *the creation* of the heavens and the earth, *the ruin* of the earth, *the restoration* of the earth, and *the rest* which followed six days of restorative work and man's creation (Gen. 1:1-2:3).

In Genesis we find man's beginning and the purpose for his creation, the entrance of sin into the human race, and God's remedy for sin (chs. 1-4).

In Genesis we find the great Flood during Noah's day, the call of Abraham, and the experiences in his life and in the lives of his descendants through particularly the third and fourth generations — the sons of Jacob, constituting the beginning of the twelve tribes of Israel, along with details near the end of the book concerning the sons of Joseph, with mention made of Joseph seeing one of his son's children to the third generation (chs. 6-50).

And, as seen in previous chapters in this book, these events are far more than mere historical accounts concerning the origin of all things. These events occurred within the sphere of God's Divine plans and direction, under His sovereign control of all things, for

God does not draw spiritual lessons from haphazard events. These events set forth, in type, great foundational, spiritual truths upon which the remainder of Scripture rests.

Once the foundation has been laid in Genesis, then the things in the Book of Exodus can be brought forth and properly understood. Exodus records the death of the Passover lamb, the departure of the Israelites from Egypt, the journey to Mount Sinai to receive the Law (the Magna Charta for the kingdom, the rules and regulations governing the people within the theocracy), and the beginning of the wilderness journey toward the land of Canaan.

Exodus records *the birth of a nation in the land of Egypt and the removal of this nation from Egypt.* And from this point forward, this new nation, the nation of Israel, is God's focal point in His dealings with the remainder of the nations of the earth.

> (*Shem and his descendants through Abraham, continuing with Abraham and his descendants through Isaac and Jacob,* had formed God's focal point for His dealings with mankind since the end of the Flood in Genesis chapter nine [over eight centuries earlier]. The difference seen in Exodus has to do with *nations and the rights of the firstborn among these nations.*
>
> In Exodus, *a nation* was brought into existence, emanating from Shem and his descendants through Abraham, Isaac, and Jacob. And this nation, not Egypt [typifying all of the Gentile nations], is recognized by God as *His firstborn son, possessing, among other things connected with the birthright, the right to hold the sceptre.*)

The Book of Exodus, as the Book of Genesis, also records far more than mere historical beginnings. This book, in its typical teaching, builds upon foundational truths previously set forth in Genesis concerning both *the heavenly and the earthly seed of Abraham.*

In relation to *the heavenly seed of Abraham*, Exodus records the beginning of the Christian life — the appropriation of the blood of the Passover Lamb, followed by the Red Sea passage and the wilderness journey, with a view to the land lying out ahead.

And in relation to *the earthly seed of Abraham*, Exodus records the birth of a nation in the land of Egypt and the departure of this nation from Egypt during the days of Moses, which looks beyond these events to the rebirth of this same nation while in a

worldwide dispersion, followed by the nation's restoration during the days of the coming of the Son of Man.

The Book of Exodus as a whole — drawing from the historical account — constitutes *a detailed prophecy concerning God's future dealings with Israel*, from which God draws *spiritual lessons pertaining to His present and future dealings with the Church.*

Exodus — A Prophecy

As previously seen, during the days of Moses 3,500 years ago, the birth of a nation occurred in the land of Egypt. The Book of Exodus, which records this birth, constitutes an overall type of that which is about to occur immediately before and after the time yet future when this same nation will be "born at once" (Isa. 66:8). This book sets forth in chronological order events which will occur both during and after the coming Tribulation.

Exodus begins with the Israelites under bondage to the Assyrian in the land of Egypt. The revelation in this book moves through ten plagues brought upon Egypt, climaxed by the death of the firstborn. The Israelites — under the blood of the Passover lamb — were led out of Egypt, taken to Mount Sinai, and there the old covenant was made with Israel. The book terminates with Israel removed from Egypt, placed under the old covenant, and God Himself dwelling in their midst in the Holy of Holies in the tabernacle.

This is the point where the Theocratic Kingdom in Old Testament history began — God Himself dwelling in the midst of His people, governing these same people under the old covenant.

God has not left His people in darkness concerning that which He is about to do. In fact, just the opposite is the case. God has supplied a wealth of information — hundreds and hundreds of pages of detailed information — concerning that which He is about to bring to pass.

It is man who has ignored this revelation, producing a self-imposed darkness, not God who has failed to provide the revelation. And this is something seen throughout Christendom today. Very few Christians in the Churches of the land today have any

appreciation whatsoever for the vast amount of unfulfilled prophecy found in Scripture.

MOST of Genesis falls into this category. *ALL of Exodus* (save for parts of chapter two) has to do with events yet future. The book of Exodus, as the Book of Genesis, is actual history fraught with types and meaning. The future time-period which God revealed to Moses, recorded in the Book of Exodus, or previously recorded in the Book of Genesis, is the same as that which God revealed to the Apostle John, recorded in the Book of Revelation.

The Book of Exodus though, unlike the Book of Genesis, deals with this time-period (the Tribulation and beyond) in all forty chapters. In this respect, Exodus could be called "The Apocalypse of the Old Testament."

The Book of Exodus simply continues from that which began to be opened up in the Book of Genesis, providing more details for events beginning in the Tribulation but centering around the deliverance of the Jewish people from a worldwide dispersion and ensuing events leading into the restoration of the kingdom to Israel. The plight of the Jews in the last days, the long-awaited national conversion and deliverance of Israel, and the restoration of the kingdom to Israel, under a new covenant, are told through forty chapters in the Book of Exodus.

God has devoted one entire book of Moses, along with large segments of the other four books, to provide His people with details concerning events which are yet future, even during the days in which we presently live; and Christians who ignore this revelation do so to their own peril.

There are two great deliverances of the Jewish people in Scripture. One deliverance is past; the other is future. The first deliverance occurred under Moses; the second will occur under the One greater then Moses, the Lord Jesus Christ.

When God states that He will "bring again the captivity" of His people (Jer. 30:3, 18), or "set his hand again the second time to recover the remnant of his people" (Isa. 11:11), He is not alluding to a prior deliverance from the Assyrian and Babylonian captivities under Zerubbabel. This restoration was only partial, as is the present restoration of the Israelites to the land under a

Zionistic movement.

There is only one restoration in all history which was complete and can be placed alongside, by way of parallel, the restoration which is about to occur. However, we are not left to any devices or imagination of our own to figure this out. Scripture reveals this for us. Note carefully Jer. 16:14, 15; 23:7, 8.

The past restoration constitutes an overall type of the future restoration. "Moses" is a type of *Christ,* and "Egypt" is always a type of *the world* in Scripture. The "deliverance from Egypt under Moses" is a type of the future *deliverance from a worldwide dispersion under Jesus the Christ*. Events on both sides of the actual deliverance from Egypt revealed in the Book of Exodus complete the overall type and provide us with a detailed explanation concerning that which is about to occur in the antitype.

The type has been set, and the antitype must follow the type in exact detail.

The Coming Tribulation

The Book of Exodus begins with Israel in Egypt under Assyrian bondage. The Assyrians had come down, conquered Egypt, and were at this time controlling the country. The "new king" (Ex. 1:8) who arose over Egypt was an Assyrian, not an Egyptian (Isa. 52:4).

In Stephen's address before the religious leaders in Israel almost 1,700 years later (Acts 7:1ff), attention was directed to this fact. In reiterating the history of Israel from the days of Abraham, Stephen referred to their bondage in Egypt under "another king… which knew not Joseph" (v. 18). The word "another" is a translation of the Greek word *heteros* (the Septuagint also used this same word in Ex. 1:8). This word means "another kind" of king, and has reference to a different dynasty. An Egyptian dynasty had previously been in power. But the Assyrians had come in, taken over the government, and a new dynasty of a different nationality then came into existence.

This is the reason that the governing power in Egypt looked upon the Israelites as "more and mightier than we" (Ex. 1:9). This statement could not be true if all Egypt were in view. "We" in this

verse has to do with the Assyrians living in Egypt and controlling the affairs of state.

During the coming Tribulation the Israelites are going to find themselves scattered throughout the world under bondage to a Gentile governmental system controlled by "the Assyrian." The coming man of sin will be *an Assyrian* (Isa. 10:5, 12, 24-27; Micah 5:5, 6). That is, this man will arise out of that part of the world covered by the old Assyrian Empire (today this would encompass northern Iraq and parts of Syria, Iran, and Turkey [*cf.* Dan. 8:8, 9]).

The future Assyrian will deal with the Israelites just like his counterpart in Egypt during the days of Moses. He will "afflict" them. And just as the Israelites during the past affliction cried out to God for deliverance, they will cry out to the same God for deliverance during their future affliction. Then, just as God came down during the past affliction and delivered His people, He will come down during this future affliction and deliver His people (*cf.* Ex. 1:11; 3:7, 8; Deut. 30:1-3; Hosea 5:15-6:2).

The manner in which God delivered His people the first time is the same manner in which He will deliver them the second time — bringing to naught Gentile world power, and personally leading them out. The ten plagues brought upon the Assyrian Kingdom in Egypt set forth in type that which is about to happen to the Assyrian Kingdom covering the entire world under the man of sin. "Ten" is the number of *ordinal completion.* This number has to do with *all of God's judgments* upon the Assyrian Kingdom — both past and future — *prior* to leading His people out.

The Assyrian Kingdom in history was left in shambles at the termination of the plagues, and judgment upon his kingdom was completed immediately *after* the Israelites were led out of Egypt. At this time the Assyrian and his armed forces were overthrown in the Red Sea.

This same thing will happen to the Assyrian Kingdom yet future. The judgments brought upon the world during the Tribulation will leave his kingdom in shambles. Then, judgments following Christ's return and acceptance by the Jewish people, typified by judgments following Moses' return and acceptance by the Jewish people, will complete this disarray of his kingdom, preceding total,

complete destruction.

Again note, *in the type*, that the destruction of the Assyrian and his armed forces in the Red Sea occurred *after* the plagues and *after* the Israelites had been delivered from Egypt. And *matters will occur, they MUST occur,* in the antitype in exactly the same order seen in the type.

It will be *after* judgment in the antitype falls upon the kingdom of the Assyrian that the man of sin and his armies will be overthrown. And, exactly as in the type, this will occur *after* Christ returns to the earth and *after* the deliverance of Israel from a worldwide dispersion.

In the type, the death of the firstborn (the tenth and final plague) signaled that *supremacy* had passed from Egypt to Israel — *death* in relation to the firstborn in Egypt, the nation holding the sceptre; *life* (through death, vicarious) in relation to God's firstborn son, the one which God recognized as possessing the right to hold the sceptre. And Israel's position was secured by the destruction of Pharaoh and his armed forces in the Red Sea.

Thus will it be in the antitype through the destruction of the Assyrian and his armed forces in that coming day, for Israel, God's firstborn son, is to exercise *supremacy* over the nations during the coming age.

Events Following the Exodus

Following the Exodus from Egypt the Israelites were led to Mt. Sinai in Arabia. There God established the old covenant with Israel.

When God reaches out to deliver His people a second time He will bring them into the "wilderness of the people." They will likely be brought to the same place in Arabia where they were brought following the first deliverance. There God will establish a new covenant with the house of Israel. He will also judge His people at this time, purging out the "rebels" and "transgressors," as aforetime, before allowing His people to enter into the land of Israel (Jer. 31:31-34; Ezek. 20:34-38).

The latter part of the Book of Exodus is taken up with instructions concerning the priesthood and tabernacle. Moses is the one

who built the tabernacle. He built it exactly as God had previously instructed him, according to the pattern of an existing tabernacle in heaven. When Moses finished all the work, the Glory of the Lord filled the tabernacle, and the book terminates with a Theocratic Kingdom in existence in the camp of Israel.

When the One Who is greater than Moses returns to the earth, He will build the temple of the Lord (Zech. 6:11-13). When He finishes all the work, the Glory of the Lord will be restored to Israel, and there will once again be a Theocratic Kingdom in existence in the camp of Israel (Ezek. 43:2-5).

Two days await Israel — *the darkest day* in Jewish history (the coming Tribulation), followed by *the brightest day* (the Messianic Era).

God's affliction of His son *must be completed*; Gentile activity in helping forward this affliction *must also be completed* (Zech. 1:12-15).

THEN, shall "the Sun of righteousness arise with healing in his wings" (Mal. 4:2). The *NATION* will be restored, the *GLORY* will be restored, the *KINGDOM* will be restored, and *God's complete purpose for calling this nation into existence will be realized.*

17

Destruction of Gentile World Power

By faith the walls of Jericho fell down, after they were compassed about seven days (Heb. 11:30).

The historical account of the destruction of Jericho in Joshua chapter six occurred *after* Israel's deliverance from Egypt and the nation's entrance into the land but *before* the actual conquest of the land and the establishment of the nation in the land within a theocracy.

"Jericho" appears to have been *the principal stronghold of power for the Canaanite civilization of that day.* And the destruction of Jericho, in its type-antitype arrangement, foreshadows the destruction of Gentile world power *after* Israel's deliverance from a worldwide dispersion and the nation's entrance into the land but *before* the actual establishment of the nation in the land within a theocracy.

(At the time of the completion of the building of the tabernacle at Mount Sinai, when the Glory indwelt the Holy of Holies — one year from the date of the Exodus under Moses — a theocracy came into existence in the camp of Israel [Ex. 40:17, 30-38]. At Sinai, the Jewish people had previously received the Law [the Magna Charta for the kingdom, the rules and regulations governing the people of God within the theocracy]. And, with the existence of the theocracy, everything was now in readiness. The people could now travel to the land, enter the land, and realize their calling as God's firstborn son within that land. Thus, near the beginning of the second year, the march was from Sinai directly to the borders of the land at Kadesh-Barnea.

This theocracy had existed in the camp of Israel for thirty-nine years prior to Joshua leading the second generation across the Jordan [the march from Sinai to Kadesh-Barnea (beginning the second month, twentieth day, of the second year) was an eleven-day journey; and, following the forty days that the spies had spent in the land, over thirty-eight additional years transpired during the wilderness wandering (Num. 10:11, 12; Deut. 1:2,

3)]. But the theocracy, throughout these years, had existed outside the land covenanted to Abraham, Isaac, and Jacob. It was under Joshua's leadership that, for the first time, the theocracy existed in the land itself.)

Moses, Joshua, Jesus

Prior to Israel's deliverance from Egypt during Moses' day, the people of God were brought to the place of complete helplessness under the reign of an Assyrian Pharaoh. They had been relegated to the position of slaves and had nowhere to turn but to the God of their fathers.

The Israelites in Egypt, under bondage to the Assyrian Pharaoh,

> "…*sighed* by reason of the bondage, and *they cried*, and their cry came up unto God by reason of the bondage.
>
> And *God heard* their groaning, and *God remembered* his covenant with Abraham, with Isaac, and with Jacob.
>
> And *God looked* upon the children of Israel, and *God had respect* unto them" (Ex. 2:23-25).

Moses at this time was on the far side of the desert tending sheep. He had previously appeared to Israel as their deliverer, but had been rejected. As the rejected deliverer, Moses remained in the far country, removed from the camp of Israel, *until* the Israelites, in their bondage, were forced to cry out to God for deliverance.

It was then that God appeared to Moses and commissioned him to return to the land of Egypt and deliver the children of Israel. And upon his return, Moses was accepted by the people and became the great deliverer of the nation.

This overall depiction of events foreshadows past, present, and future events relative to Christ, the nation of Israel, and Christians. Christ appeared to Israel in time past and was rejected by the nation. During the present time, He is in the far country (heaven) caring for the sheep (Christians). He is the Great Shepherd portrayed in the twenty-third Psalm. And He must now remain in the far country, removed from the camp of Israel, until the Israelites, in their affliction, are forced to cry out to God for deliverance (Deut. 30:1-3; Hosea 5:15-6:2).

This will occur under the reign of the future Assyrian (Antichrist [Isa. 10:5, 12, 24-27; Micah 5:5, 6]) who will bear rule over the entire earth, typified by the Assyrian bearing rule over all Egypt during Moses' day. When the Jewish people, under this man's reign, cry out to the God of their fathers, God will then send His Son back to the land of Judaea to deliver His people, exactly as He sent Moses back to deliver his people in the type. Upon Christ's return He will be accepted by Israel and become the nation's Great Deliverer from a worldwide dispersion, exactly as seen in Moses' return to and deliverance of his people from Egypt.

All will be exactly as it has been set forth in the type. It must be, for the antitype MUST follow the type in exact detail.

Pharaoh and his armed forces were overthrown in the Red Sea *following* the Exodus from Egypt. Since "Egypt" is a type of *the world,* the antitype of this destruction cannot occur until the Israelites have been delivered from that typified by their deliverance from Egypt, *i.e.*, a deliverance from a worldwide dispersion.

In this respect, the destruction of Pharaoh and his armed forces in the Red Sea can only foreshadow the same event as the destruction of Jericho upon the Israelites entrance into the land — the destruction of Gentile world power at the end of the present age, following Israel's deliverance from the nations of the world.

The One Who is greater than Moses will lead the Israelites out from a worldwide dispersion, and the One Who is greater than Joshua will lead the Israelites into the land of Canaan. Both foreshadow different facets of the same event. And this future deliverance of the Jewish people will then be followed by the destruction of Gentile power, as in the days of both Moses and Joshua.

Victory through Faith

According to Heb. 11:30, "By faith the walls of Jericho fell down…" The Israelites under Joshua had received certain instructions from the Lord concerning the conquest and destruction of Jericho (Joshua 6:1ff). The Israelites acted upon God's promise to Joshua that the city had been given into his hand, and the Israelites under Joshua followed God's instructions concerning the

conquest and destruction of Jericho.

The Israelites simply believed God's promise and followed His instructions. That is to say, the Israelites moved against Jericho "by faith [they believed God and acted accordingly]," and "the walls of Jericho fell down," allowing them to march in and take the city.

God had instructed the Israelites to march around the city of Jericho once a day for six days. Then, on the seventh day they were to march around the city seven times. Seven trumpets of rams' horns were to be blown following the last march around the city, and the people were then to shout, for *at that time the Lord would fulfill His promise and deliver the city over to Joshua and his people.*

The numbers "six" and "seven" are of marked significance in this account, as are numbers any other place in Scripture. "Six" is *man's number,* and "seven" is *God's number.* Man has been allotted six days, six thousand years (II Peter 3:8; *cf.* Ex. 31:12-17); but the seventh day, the seventh one-thousand-year period, belongs to the Lord (Gen. 2:1-3; Heb. 4:4-9). Six days, six thousand years, will run their course; and at the conclusion of six days, on the seventh day, the antitype of the destruction of Jericho will occur.

Jericho was marked for destruction at the very beginning, and each day the Israelites marched around the city moved the impending destruction one day closer. We are now living very near the end of the sixth day, with the seventh day in the immediate future, with the present world system having been marked for destruction from the very beginning.

The present world system has been marked for destruction from day one in the septenary structure covering the complete 6,000 years of Man's Day in Genesis chapter one. And this system is, as it were, presently existing at a point very near the end of the terminal march around the city. The judgments of the Tribulation, occurring at the end of the sixth day, are as distant hoofbeats growing closer and closer with each passing day (*cf.* Rev. 6:1-8); and the destruction of this present world system will occur at the beginning of the seventh day, following the return of Israel's Messiah.

The world system, in this respect, has been in its death throes throughout the six days (a situation to be intensified during the

Tribulation); and the destruction of this system — which at the end of Man's Day will find itself openly allied against both Israel and Israel's Messiah — will occur in *a sudden, swift, and complete manner.*

This destruction will occur in the same manner and be viewed the same way as seen in Rev. 18:20, 21, verses which depict an end to Israel's harlotry in that same coming day. And since these verses use a metaphor for Israel — *Babylon* — which in a literal sense would refer to the kingdom of the future Assyrian, the final form of Daniel's image, *which is Babylonian in its entirety*, the verses could aptly be used in a secondary respect to describe the end of his kingdom as well:

> "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.
>
> And a mighty angel took up a stone like a great millstone, and cast it into the sea [the place of *death*], saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Israel's Position Among the Nations

The day is near at hand when "the kingdom of the world" will become "the kingdom of our Lord, and of his Christ" (Rev. 11:15, ASV). For 2,600 years the kingdom has belonged to the Gentile nations of the earth, with Satan and his angels ruling from the heavens through the nations (Dan. 10:12-20).

Satan is the "god of this world ['age']" (II Cor. 4:4). He is the present ruler over the "kingdoms of the world" (Luke 4:5, 6). And throughout history — especially the history of Israel — Satan has used Gentile nations within his kingdom in his efforts to thwart the plans and purposes of God.

Since the inception of the nation of Israel, God's dealings with the remainder of mankind have revolved around this nation. Israel is the "apple [*lit.,* 'pupil']" of God's *eye* (Zech. 2:8). God looks upon the Gentile nations of the world through the nation of Israel. Israel has been placed "in the midst of the nations" (Ezek. 5:5; 38:12), and the Gentile nations occupy their appointed place in the sphere of human activity within the "bounds of their

habitation," "according to the number of the children of Israel" (Deut. 32:8; Acts 17:26).

God announced Israel's status relative to the Gentile nations at the time Israel was brought into existence. "Israel" was God's *firstborn son,* not Egypt; and Moses was instructed to announce Israel's God-ordained position to the Assyrian Pharaoh in Egypt (Ex. 4:22, 23). Through this announcement, the Pharaoh of Egypt would know that *national supremacy* was about to pass from Egypt to Israel — from the center of Gentile power to a nation of slaves.

> (With "Egypt" seen in Scripture as *a type of the world, a type of all the Gentile nations,* Israel's position in relation to all the other nations *was set, in an unchangeable manner, at the time of the inception of the nation.* Israel, in relation to all the Gentile nations of the earth, was declared by God to be *His firstborn son.*)

The word of God remains in force throughout both time and eternity. Consequently, Israel's standing as God's firstborn son *can never be changed.* Israel *remains* God's firstborn son today, possessing the full rights of the firstborn, and *must retain* this position forever. Israel, as firstborn, *must* "possess the gate of his enemies" (Gen. 22:17).

Note that both *the heavenly* and *the earthly* seed of Abraham are in view in Gen. 22:17. The future destiny of Israel (*the earthly seed* of Abraham) and the future destiny of the Church (*the heavenly seed* of Abraham) are inseparably linked. The Church, following adoption into sonship, *must,* as Israel, also "possess the gate of his enemies."

The "gate" has to do with *the key point in the conquest of a city or realm.* "Possessing the gate" of a city or realm is equivalent to *possessing governmental control over that city or realm.*

The possession in store for "the Church" is *over an earthly realm* (the Gentile nations), *ruled from a heavenly realm* (the realm from whence Satan and his angels presently rule through the Gentile nations). Satan and his angels are presently in control, but they are to one day be put down (*cf.* Eph. 6:11ff; Heb. 3:1; Rev. 12:7-12).

The possession in store for "Israel" is *over an earthly realm* (the Gentile nations as well), *ruled from an earthly realm* (the land covenanted to Abraham, Isaac, and Jacob). The Gentile nations

under Satan are presently in control, but, as previously seen, that is about to end (*cf.* Ps. 2:1ff; Isa. 14:1, 2; 24:21-23).

Both the Church and Israel will occupy positions of *national supremacy* in the coming age — one from *a heavenly realm*, the other from *an earthly realm*, though both over the Gentile nations of the earth.

Following the Exodus from Egypt, the establishment of the old covenant, the erection of the tabernacle, and the Glory of the Lord filling the tabernacle, the nation of Israel occupied the position of *national supremacy within a theocratic kingdom.* This kingdom existed in Old Testament history for over eight hundred years; but, because of disobedience, Israel failed to attain the heights required by her God-appointed position.

The old covenant was *conditional* (Ex. 19:5, 6; Lev. 26:1ff; Deut. 28:1ff). And because of the nation's failure to keep this covenant, the kingdom was eventually taken from Israel. God allowed Israel to be taken into captivity by the Gentiles, the Glory departed the temple in Jerusalem, and the Times of the Gentiles began.

Now Israel must await the completion of the Times of the Gentiles, the subsequent restoration of the nation and the Glory, and the establishment of the new covenant before the nation can realize the fulfillment of God's promise in Gen. 22:17. The new covenant, unlike the old, will be placed in the Jewish people's "inward parts," and written "in their hearts" (Jer. 31:31ff).

Ensuing events in the world during nearly 3,500 years of human history following Moses' announcement to the Assyrian Pharaoh in Egypt have brought us almost full circle. Today we are living at a time immediately before the Tribulation, the restoration of Israel, and the destruction of Gentile world power. The same announcement which Moses delivered to the Assyrian Pharaoh in Egypt will be delivered to the future Assyrian (Antichrist) by the One Whom Moses foreshadowed, the Lord Jesus Christ. And the destruction of Gentile power — as in the Book of Exodus, and its counterpart in the Book of Joshua — will follow.

In the interim, from the announcement during Moses' day until the announcement during the days of the coming of the Son of Man, a main thrust of Satan's attack is centered on the nation

of Israel. In the light of that which Scripture reveals about Israel, the reason for this attack is easy to understand: *the destruction of Israel would mean the continuance of Gentile world power under Satan.*

> (In the preceding respect, note the late Gamal Abdel Nasser's statement broadcast over Radio Cairo for all the world to hear on May 28, 1967 [anticipating war with Israel, which began June 5], along with similar statements of like-minded individuals today [*e.g.*, the PLO, or the president of Iran], and you can better understand the entire, explosive Middle East situation: *"Our basic aim is the destruction of Israel."*
>
> But note God's promise to Israel:
>
> > "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" [Isa. 54:17].
> >
> > "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name.
> >
> > If those ordinances depart from before me, saith the Lord, then shall the seed of Israel also cease from being a nation before me forever.
> >
> > Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off the seed of Israel for all that they have done, saith the Lord" [Jer. 31:35-37; *cf.* Jer. 33:20-26].)

Within this same framework of thought concerning Israel's position and Satan's attack, one will also find that Satan moves with equal enmity against the Lord Jesus Christ and against the Church. The reason is obvious. Satan, the incumbent ruler residing in the heavens and holding power over the nations, has disqualified himself and is to relinquish his position to the One Who has shown Himself fully qualified, the Lord Jesus Christ. And the angels of Satan, the incumbent rulers who reside in heavenly places and hold power over the nations under Satan, likewise, have disqualified themselves and are to relinquish their positions to Christians who aspire to and qualify for these positions.

The Lord Jesus Christ is today seated at the right hand of His Father, removed from the sphere of Satan's dominion. Thus, Satan's attack on Christ must come through the Church or through Israel. But once the Church has been removed, preceding the Tribulation, the center of Satan's attack on earth will, of necessity, be directed *toward Israel alone.* Satan will know that his time is short, and for seven years — especially following his being cast out of the heavens in the midst of this time — he will launch *his final and most intense onslaught against Israel* (Rev. 12:7-17).

Israel Is My Son…

> "Sonship, 'as the firstborn,' already implies the rulership… Adam was 'the Son of God,' having dominion accorded to him, which he forfeited… The 'Sons of God' to be truly such must be restored back to their forfeited dominion."
>
> — George N. H. Peters

After the removal of the Church and the establishment of a seven-year covenant with Israel by the man of sin, there will be a time of trouble on this earth such as has not existed "since the beginning of the world to this time, no, nor shall ever be." And this time of trouble will be of such a nature that "except those days should be shortened, there should no flesh be saved" (Matt. 24:21, 22).

This is what lies in the immediate future, just ahead, for "the enlightened world" at the beginning of the twenty-first century. And this period of time, the Tribulation, lasting seven years, will be marked centrally by *Satan's final and most intense efforts to destroy the nation of Israel.* This will be Satan's final onslaught against Israel, which will bring anti-Semitism to its most intense state in history, immediately before it is brought to an end.

1) Anti-Semitism

Note a short history of anti-Semitism under Satan, from its beginning to modern times.

The Amalekites were the first of the Gentile nations to war

against Israel following the birth of the Israeli nation and the Exodus from Egypt (Ex. 17:8; Num. 24:20). Because of this move by the Amalekites, God pronounced a terminal judgment upon this nation:

> "I will utterly put out the remembrance of Amalek from under heaven" (Ex. 17:14).

The Israelites became the appointed executioners of the Amalekites (Deut. 25:17-19), but because of repeated failures to carry out the Lord's command completely, the Amalekites remained in existence as the bitter enemies of the Israelites for over seven hundred years beyond the Exodus (*cf.* I Sam. 15:2, 3, 7-9; II Sam. 1:6-10).

The sentence pronounced upon the Amalekites in Ex. 17:14 was not carried out in its completeness until the days of Hezekiah (I Chron. 4:39-43), and from that point in history the Amalekites ceased to exist. Although the Amalekites figured prominently in Old Testament history, dating all the way back to the days of Abraham (Gen. 14:7), archaeologists today have failed to unearth a single trace of this nation's existence. The Amalekites have been "utterly put out of remembrance," just as God promised. They exist on the pages of Scripture alone.

There is a law of "first mention" in Scriptural interpretation which states that the first time a subject is mentioned, the subject remains unchanged throughout Scripture.

Exodus chapter seventeen presents the first mention following the Exodus of Satan's move against Israel, along with God's attitude toward this move. Thus, the pattern is set in this chapter for Satan's strategy in his efforts to destroy Israel through the use of Gentile national powers, and the pattern is also set (based on previously revealed principles) concerning God's attitude toward a Gentile nation which would allow itself to be so used.

The basic principles governing God's attitude toward and treatment of individuals or nations participating in anti-Semitism were established during the days of Abraham (Gen. 12:3), and these principles, as the principles governing the law of first mention in Exodus chapter seventeen, remain unchanged throughout Scripture.

Every nation which has lifted its hand against Israel throughout history has either suffered destruction or awaits destruction.

The Assyrians, like the Amalekites, were wiped out of existence for allowing themselves to be used by Satan against Israel. No trace of this once mighty nation remains today.

Other nations throughout history which succumbed to the same manner of Satanic leadership have also suffered destruction, but have been allowed to continue their national existence as base powers. Not a single nation has escaped the edge of the sword, though for some today, judgment is pending.

Biblical principles governing Israel and her relationship to the Gentile nations have been established, and God must act in accordance with these principles set forth in His Word.

During modern times the world has witnessed anew one of the worst atrocities ever perpetrated upon the Jewish people by a Gentile nation. The only thing which will explain the actions of the Third Reich under Hitler, during particularly the years 1939-1945, is that which Scripture reveals concerning Satan's attitude toward and method of attack against God's firstborn son, Israel.

The leaders of the Third Reich allowed themselves to be used by Satan in his ceaseless efforts to destroy Israel. The result of this effort at the end of twelve years (1933-1945) was the death of six million Jews, the death of millions of others in slave labor or death camps, the death of six and one-half million Germans (both military and civilian), and the German nation itself left in ruins.

Germany, by no means though, has been the last of the nations to raise its hand against Israel and suffer destruction, for Satan remains very active in the affairs of man within his kingdom. Consequently, anti-Semitic nations presently exist — nations awaiting destruction (*e.g.*, Iran and others today, along with Gentile nations worldwide which will turn against Israel during the Tribulation and appear at the battle of Armageddon).

(There is an irony seen in anti-Semitism. Israel was brought into existence to be the channel through which God would bless all of the Gentile nations [Gen. 12:1-3]. And the practice of anti-Semitism by any nation is simply an attempt by that nation to separate itself from God's blessings.)

2) Armageddon (Isa. 63:1-6; Ezek. 38, 39; Joel 3:2-16; Rev. 14:14-20; 19:17-21)

The battle of Armageddon has to do with Satan's final attempt to prevent Israel's Messiah from exercising the dominion which he himself presently possesses, and to prevent the nation of Israel from occupying the supremacy which Gentile nations have occupied for the past 2,600 years. This final and climactic battle will be the outgrowth of all Satan's efforts to destroy Israel through the man of sin during the Tribulation.

Satan's final effort, climaxing in Armageddon, is foreshadowed in Ps. 83:1-8 by a ten-kingdom confederation of nations moving against Israel. Their avowed purpose in this Psalm echoes Satan's unchanging approach throughout history:

> *"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance"* (v. 4).

The thought goes all the way back to the death of the firstborn in Egypt (Ex. 4:23; 12:1ff), and God's subsequent announced destruction of the Amalekites in the wilderness (Ex. 17:14). The expressions "my son [God's son], even my firstborn" and "thy son [Pharaoh's son], even thy firstborn" in Ex. 4:22, 23 refer to both *personal* and *national* entities, with "sonship" having to do with *rulership.*

Egypt was the ruling nation under Satan, and Israel was about to become the ruling nation under God. God destroyed Satan's firstborn (Egypt); and, following the Red Sea passage, when Amalek came against Israel on the march to Mount Sinai, God announced that He would *"utterly put out the remembrance of Amalek from under heaven."*

Armageddon will be Satan's final, climactic attempt to reverse the God-decreed death of his firstborn (the future world kingdom under the Assyrian, typified by the Egyptian kingdom under the past Assyrian). And he will vainly seek to accomplish this task by destroying God's firstborn (Israel), *"that the name of Israel may be no more in remembrance."*

> (Note that "sonship" is also involved with the leaders of the two opposing forces, for the leader of the Gentile nations will be *Satan's son*

[Gen. 3:15], the false Messiah, while the Protector of Israel will be *God's Son,* the true Messiah.)

Christ will return at the end of the Tribulation, Old Testament saints will be raised from the dead, and the "whole house of Israel [both those who are living (following Israel's national conversion) and those who are raised from the dead]" will be restored to the land of Israel. *It will be then* — prior to the actual ushering in of the Messianic Era — that the kings of the earth under the leadership of "the beast" will move against the "King of kings, and Lord of lords" in Jerusalem (*cf.* Joel 3:16; Rev. 19:19).

Just as Satan has used various Gentile nations throughout Man's Day, vainly seeking to accomplish his God-dishonoring purpose, he will use all the Gentile nations of the world in his last great attempt to effect his plans and purposes immediately preceding his dethronement.

"The beast, and the kings of the earth, and their armies," will be "gathered together to make war against him [Christ]… and against his army" (Rev. 19:19). Although Christ will possess an accompanying army (composed of angels [*cf.* I Thess. 3:13; II Thess. 1:7; Jude 14; Deut. 33:2]), He will enter the battle *alone.* It was *alone* that He suffered, bled, and died; and it will be *alone* that He treads His enemies under His feet (Isa. 63:1-6).

At the first coming of Christ, immediately before His crucifixion, Roman soldiers led Him to the governor's palace, stripped Him of His garments, arrayed Him in a scarlet robe, and placed a crown of thorns on His head and a reed (symbolizing the sceptre of governmental power) in His right hand. This was done in order to openly ridicule the "King of the Jews," Whom the Jewish people had rejected, subsequently claiming allegiance to Caesar (John 19:1-15).

The Romans (the center of Gentile power in that day) had subjugated God's son, Israel; and soldiers from this same Gentile nation were ridiculing God's Son, Jesus.

"…they bowed the knee before him, and mocked him, saying, 'Hail, King of the Jews!'

And they spit upon him, and took the reed, and smote him on the head" (Matt. 27:29b, 30).

"This same Jesus" is the One Who will *tread the winepress alone.* He appeared on earth the first time as "the Lamb of God," but He will reappear as "the Lion of the tribe of Judah" (*cf.* John 1:29; Rev. 5:5). *He was mocked in the governor's palace and smitten upon His head with the sceptre.* But in that coming day, when He reappears, *He will break the sceptre held by the Gentiles*, executing "judgment" resulting in "victory" (*cf.* Matt. 12:20; Isa. 42:1-3). That will be the day when *the Seed of the woman* in Gen. 3:15 crushes *the head of the Serpent, the head of Satan.*

The same scenes which witnessed Christ's sufferings and humiliation will one day witness His glory and exaltation. Satan's final attempt to prevent the transfer of power — his own (exhibited through *the Beast* in that day), his angels, and the Gentile nations, which will be transferred to Christ, the Church, and Israel respectively — will, as in all previous attempts, be quelled.

The Beast and False Prophet will be taken and cast alive into the lake of fire, becoming its first occupants. The kings of the earth, along with their armies, will then be slain in the plain of Megiddo; and Satan (along with his angels) will be bound in the abyss.

Following the battle of Armageddon, God's Sons will then exercise their rightful positions of authority and power on and over the earth.

God's son, Israel, will be the supreme nation on earth, holding the sceptre previously held by the Gentile nations.

God's son, the Church, will exercise supremacy over the nations from the heavens, holding the sceptre previously held by angels ruling under Satan.

And *God's Son, Jesus,* will exercise supremacy over all things, holding the sceptre (and far more) previously held by Satan.

Thus will the present age end and the new age begin. *"What a termination!" "What a climax!" "What a new beginning!"*

18

The Salvation of Gentiles

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace (Heb. 11:31).

There are two occurrences of the nation of Israel preparing for entrance into the land of Canaan following the Exodus from Egypt. The first occurrence was under Moses about one and one-half years following the Exodus, and the second occurrence was under Joshua forty years following the Exodus. In each instance, with the nation anticipating entrance into the land, spies were first sent in to obtain a report concerning the land and its inhabitants.

At Kadesh-Barnea, Moses, by commandment of the Lord, sent twelve spies into the land of Canaan. These twelve spies journeyed throughout the land for forty days; and at the termination of this time, with the exception of Caleb and Joshua, they returned with *a false report* concerning Israel's ability to enter into, conquer, and take possession of the land.

This false report by ten of the twelve spies resulted in *unbelief among the people.* The Israelites refused to believe that God could bring to pass that which He had promised. In their unbelief, they even turned away from Moses and sought to appoint a new leader and return to Egypt.

Consequently, God caused this nation, which had "murmured against" Him, to remain in the wilderness, outside the land of Canaan, for thirty-eight and one-half additional years. The Israelites were caused to wander in the wilderness until every single individual in that unbelieving generation, "twenty years old and upward…save Caleb the son of Jephunneh, and Joshua the son of Nun," had died (Num. 13, 14).

At the termination of the complete forty years, with a new generation on the scene, the Lord spoke to Joshua saying,

> "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel…" (Josh. 1:2ff).

This new generation under Joshua was about to move forward at the point where the former generation under Moses had failed. This time though, rather than twelve spies, only two were sent into the land, to "view the land, even Jericho."

And, following their surveying the land, these two men returned to the camp of Israel with *a true report* concerning the ability of the Israelites, under God, to enter into and take the land from the nations dwelling therein:

> "And they said unto Joshua, 'Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us'" (Josh. 2:24).

Faith and Works

The two spies sent into Jericho prior to its destruction were provided with lodging in the house of Rahab the harlot, which was located on the city wall. Rahab hid the spies, and she then helped them escape from Jericho by letting them down through a window on the outside of the wall with a "scarlet line."

Two things account for the inclusion of this incident at this point in Hebrews chapter eleven — Rahab's faith and the sequence of events connected with her faith.

1) Rahab's Faith

Rahab, a Gentile, alienated from God (Eph. 2:12), believed that which God had revealed far more readily than the generation of Israelites who, with God dwelling in their midst, fell away at Kadesh-Barnea. Rahab's response to the two spies constitutes one of the great confessions of faith recorded in the Word of God:

> "I know that the Lord hath given you the land, and that your terror is fallen upon us, and all the inhabitants of the land faint because of you.
>
> For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed.
>
> And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in the earth beneath" (Josh. 2:9-11).

Rahab *heard that which God had done,* she then *believed that which God had done,* and she *believed, as well, that the same thing was about to happen to Jericho and its inhabitants.*

2) The Sequence of Events — Type, Antitype

Rahab was a Gentile saved out of the destruction of Jericho through the instrumentality of two Israelites sent to her house. The destruction of Jericho in Heb. 11:30 typifies, foreshadows, the coming destruction of the present world system; and the salvation of Rahab, *by faith,* out of this destruction in verse thirty-one typifies, foreshadows, the salvation of Gentiles, by faith, out of the coming destruction. The salvation of Gentiles out of the coming destruction will, as in the type, be effected through the instrumentality of Jewish messengers proclaiming the salvation message.

Rahab "received the spies with peace." She believed the Word of God surrounding their journey. And it is evident from Heb. 11:31; James 2:25 and the account in Josh. 2:1-24 that Rahab's reception and treatment of the spies was *the result of her faith.*

The king of Jericho sent men to Rahab's house in search of the spies, but she hid them and sent the king's men elsewhere. Thus, the two spies experienced protection at the hands of Rahab; and Rahab later experienced deliverance from the destruction of Jericho because of her treatment of the spies, *based on her faith — the result of her believing that which God had done, knowing that which God would yet do.*

During the latter half of the Tribulation, 144,000 Jewish

evangels will carry God's message to the Gentiles throughout the earth. These Jewish evangels will minister to Gentiles worldwide during a time when no man will be able to "buy or sell," save he possesses "the mark, or the name of the beast, or the number of his name" (Rev. 13:17). These individuals will be as the two Israelites in Jericho — within a world system about to be destroyed, with the king of this system (Antichrist) seeking their destruction.

The only place they will be able to find lodging and safety will be at the hands of those typified by Rahab. Saved Gentiles in that day (having previously been reached by the 144,000) will befriend these Jewish witnesses because they, as Rahab, will *believe the Word of God surrounding their ministry and the impending destruction.*

The position which these Gentiles will occupy relative to the ministry of the 144,000 during the Tribulation is clearly brought out in the account of the judgment of the nations (the judgment of Gentiles) in Matt. 25:31ff. This judgment will occur following Christ's return and has to do with the saved Gentiles' treatment of the Jewish people during the Tribulation, evidently not just the 144,000 Jewish evangels but all of the Jewish people. The entire nation during this time will find itself subjected to the most intense attack ever perpetrated against the Jewish people. Anti-Semitism at any point throughout the 3,500-year history of this nation will pale by comparison to that which will exist under the reign of the future Assyrian.

> (Two-thirds of the Jewish population of the earth will die during this time — about nine million Jews, by a current count of the world's Jewish population [Zech. 13:8, 9]. Then, beyond that, a fourth of the remainder of the earth's population will die during this time — over one and one-half billion people [Rev. 6:8].
>
> This death and destruction will occur mainly during the last half of the Tribulation, during the last three and one-half years of this seven-year period. The Third Reich in Germany, over a seven-year period [1939-1945], had trouble disposing of the bodies of six million Jews. Think how it will be in that coming day with the numbers considerably above that and the time cut in half, along with the millions [as previously seen, numbered into the billions] of Gentiles who will die during this time as well.
>
> Only one word could possibly come to mind — *inconceivable.* But it will happen. Scripture so states.

A man such as the world is about to see — the future Assyrian — will not come cheap. A price will have to be paid. And the preceding is only part of that price.

By comparison, Hitler, leading the Third Reich, is reputed to have been responsible for the death of fifty million, and he also left a nation and much of a continent in ruins.

The man about to appear though, with death and destruction following in his wake [Rev. 6:1-8], will leave behind unfathomable suffering and death — *without precedent in man's 6,000-year history* — along with a world lying in ruins.)

The Son of Man, following His return, will sit upon "the throne of his glory"; and all the saved Gentiles coming out of the Tribulation will be gathered before Him. Scripture, using an illustration and metaphors, states that they will be separated, "as a shepherd divideth his sheep from the goats." Those designated as *sheep* will be placed on His right hand, and those designated as *goats* will be placed on His left hand. And that seen in view in the text is *either realizing or not realizing an inheritance in the kingdom*, not eternal life or eternal damnation.

The entire basis for decisions and determinations rendered at this judgment, as clearly revealed in the passage, will be *the Gentiles' previous treatment of Christ's "brethren" (the Jewish people) during the Tribulation* (vv. 35-40), as the revealed reason for Rahab's deliverance from the destruction of Jericho centered on her previous treatment of the two Jewish spies in Jericho (Josh. 6:25).

And, Rahab being saved out of the destruction of Jericho is seen to have the same end in view as those placed on Christ's right hand at the judgment in Matt. 25:31-46 — entering into and occupying a place within the theocracy.

(For additional information on Matt. 25:31-46, refer to the author's book, PROPHECY ON MOUNT OLIVET, Chapters XXII-XXIV.)

As Rahab's treatment of the two spies in Jericho was based on *faith,* so will the treatment accorded the Jewish people by the Gentiles during the Tribulation be based on *faith.* Rahab acted "by *faith,*" and so will Gentiles who befriend the Jews during the Tribulation

(*e.g.*, acting on the basis of God's statement in Gen. 12:3).

"Faith" cannot exist apart from the Word of God, for "faith" is simply *believing that which God has revealed about a matter.* That's why,

> "…faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Then there is *the great indispensable* relative to faith: *Without faith* "it is impossible" to please God (Heb. 11:6). If one would please God, *he must act "by faith."* There is no alternate way.

God simply does not act apart from His Word, for that would be acting apart from Himself, an impossibility (*cf.* John 1:1, 2, 14).

> (There are two parts to the type having to do with Rahab in the Book of Joshua. One part has to do with the scarlet line which Rahab used to allow these two men to escape, which deals with teachings pertaining to eternal verities [the scarlet line pointing *to death and shed blood*]; and the other part has to do with events pertaining to Rahab and the two spies and with the subsequent destruction of Jericho, which deals with that which will occur at the end of Man's Day, with the Messianic Era in view.
>
> Thus, the type deals with a complete panorama of events, showing not only *how man is saved* but *why he has been saved.* And this would be in complete keeping with the way salvation is presented at any point in Scripture. A person has been *saved for a purpose, which has to do with the kingdom, the theocracy.*
>
> Rahab's salvation, deliverance, was with a view to the destruction of a center for Gentile power of that day and the subsequent establishment of the Jewish people in the land within a theocracy. And that same purpose and end relative to salvation is seen anyplace one views the subject in Scripture.
>
> First and foremost, matters revolve around *the Jewish people.* God works through this nation, with a view to the welfare of all the other nations of the world. The conversion and restoration of the Jewish people must occur first. The destruction of Gentile world power must follow. Then, Israel must be reestablished in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy.
>
> Apart from the preceding there can be no future theocracy, with the nations being ruled by and blessed through Abraham and his Seed.

This is why Satan has expended such efforts over the past 2,600 years as he has sought, through any means possible, to destroy this nation. This is also why such a heavy price will be paid during the coming Tribulation, for the whole of all matters will center around *Satan's final efforts to destroy Israel*. Satan will know that his time is short; he will know that the end of the matter is at hand; and he will also know that he must either wholly succeed or suffer eternal judgment. No middle ground exists.)

The Message Concerning the Kingdom

The message which will be carried to the ends of the earth by the 144,000 Jewish witnesses during the Tribulation is called in Matt. 24:14, the "gospel of the kingdom." The gospel of the kingdom was proclaimed to Israel in time past, but it is not the gospel presently being proclaimed to Christians. The facet of God's message having to do with the kingdom which is presently being proclaimed is called the "gospel of the glory of Christ" (II Cor. 4:4, ASV).

However, following the removal of the Church, the gospel of the kingdom will once again be proclaimed. The ministry of the gospel of the kingdom has been committed to Israel, not the Church. This message was proclaimed by Jews during the years immediately preceding the present dispensation, and it will be proclaimed by Jews once again during the years immediately following the present dispensation.

All facets of the message concerning the coming kingdom must be understood in their proper framework if one is to have a correct understanding of and due appreciation for that which God has done, is doing, and is about to do. And to properly understand this message in relation to the salvation of Gentiles during the Tribulation and the Millennium which follows, one must understand the overall message as it has existed in the past, as it presently exists, and as it will exist in the future. Thus, the remainder of this chapter will center around the past, present, and future proclamation of the good news concerning the coming kingdom as it has to do with the Jews, the Christians, and the Gentiles.

1) The Kingdom Offered to Israel — Past

Almost 2,000 years ago John the Baptizer appeared to Israel as the forerunner of Christ with the message,

> "Repent ye: for the kingdom of the heavens is at hand" (Matt. 3:2).

After John was imprisoned, Jesus began to proclaim this same message. He then commissioned His twelve disciples to carry this message, and He later also commissioned seventy other disciples to carry this message as well.

The gospel of the kingdom proclaimed by Jesus, the Twelve, and the Seventy was a message directed only to the "lost sheep of the house of Israel"; and the message was accompanied by signs, wonders, and miracles (Matt. 4:12ff; 10:1ff; 15:24; Luke 10:1ff). The signs, wonders, and miracles which accompanied the proclamation of the gospel of the kingdom were visible manifestations of future conditions in the kingdom (Isa. 35:5, 6), and, through this means, constituted the credentials of these messengers to Israel (Acts 2:22).

The kingdom offered to Israel was "the kingdom of the heavens," not the kingdom covenanted to David. "The kingdom of the heavens" is simply *the rule of the heavens over the earth.* The governmental structure of this kingdom is located in *a heavenly sphere*, the subjects of this kingdom are located in *an earthly sphere*, and the kingdom itself is *worldwide* in its scope, *"under the whole heaven"* (Dan. 2:35; 7:27).

The present existing kingdom of the heavens is under the control of Satan and his angels, who reside in the heavens. These "principalities" and "powers" are referred to in Scripture as "world-rulers of this darkness" (literal rendering from the Greek text). These are world-rulers, existing apart from light (other than a pseudo form of light [II Cor. 11:13-15]), governing a world which is itself in the grip of spiritual darkness — the Gentile nations, apart from God (Eph. 6:12; *cf.* Eph. 2:12; 5:8).

Angels under Satan, holding various positions of power in this heavenly realm, govern the earth through men who hold various positions of power in the earthly realm. The breakdown

of governmental powers among men on earth has its counterpart in a parallel breakdown of governmental powers among angels in the heavens, where the main controlling power lies.

Although "the most High ruleth in the kingdom of men," establishing and removing rulers and nations (Dan. 4:17, 25, 26, 32; *cf.* Gen. 10:32; Ex. 15:1ff; 17:14; Ezek. 28:14-19, 38, 39), the kingdom of this world is presently in the hands of sinful man under the dominion of the incumbent Messiah and his subordinates — Satan and his angels. The entire structure, under Satan, is a rule of darkness within a kingdom where darkness reigns supreme (Col. 1:13). And the governmental structure of the earth will remain in this fashion until the completion of Man's Day.

Satan's present rule extends over all the Gentile nations, but this rule does not include Israel. Israel is not to be "reckoned among the nations" (Num. 23:9). The prince over Israel is "Michael," an angel governing Israel's affairs directly under God, apart from Satan's rule (Dan. 10:21; *cf.* vv. 12-20).

Israel is *God's firstborn son,* a special creation of God called into existence *to rule upon this earth at the head of the nations* (Ex. 4:22, 23; 19:5, 6; Isa. 43:1). Israel's calling centers primarily around earthly promises and blessings. Although Israel was in possession of heavenly promises and blessings in Old Testament times (Gen. 22:17), the nation's primary interest lay within her earthly calling — within the promises and blessings bound up in the covenants. Consequently, when Christ offered the kingdom of the heavens to Israel, the leaders among the people were not interested, and the proffered kingdom was rejected.

2) The Kingdom Offered to Christians — Present

Following Israel's rejection of the offer of the kingdom of the heavens, this kingdom was taken from Israel, and the Church was subsequently called into existence to be the recipient of that which Israel rejected (*cf.* Matt. 16:18, 19; 21:43; I Peter 2:9, 10). Whereas in Old Testament times God had *an earthly people* who were in possession of both *earthly* and *heavenly* promises and blessings, today He has both *an earthly people* and *a heavenly people* in possession of these same promises and blessings.

"Israel," *God's earthly people*, remains in possession of all the earthly promises and blessings (associated with the nation's present position as God's firstborn son), which will be realized in the coming age; and "the Church," *God's heavenly people*, is presently in possession of all heavenly promises and blessings (associated with the Church's coming position as God's firstborn son), which will also be realized in the coming age.

Israel will yet realize her God-ordained status for which she was called into existence, separated from Egypt, and directed toward a land previously given to this nation through an unconditional covenant established with Abraham, Isaac, and Jacob. In order for this to transpire, Israel must be placed back in the land designated by the Abrahamic covenant, elevated to a status above all nations, and dwell in the land under a theocratic governmental structure with her Messiah dwelling in the midst of the nation.

Israel, however, in this future position, will realize no heavenly promises and blessings — other than through resurrected O.T. saints (refer to the next chapter in this book, Chapter XIX) — for these promises and blessings have been forfeited and are in possession of the Church. And the Church, as Israel, is yet to realize her God-ordained status for which she was called into existence.

Christians have been called to separate themselves from the world and journey toward another land, typified by Israel's separation from Egypt and journey toward Canaan. Canaan had to do with *an earthly inheritance* lying before the nation of Israel, and the antitype has to do with *a heavenly inheritance* lying before Christians.

The ones standing in the way of the Israelites going in and possessing the earthly land were Gentile nations dwelling in that land, ruling under Satan and his angels in the heavens; and the ones standing in the way of Christians going in and possessing the heavenly land are fallen angels dwelling in that land, ruling the earth through the Gentile nations.

The Israelites were to conquer (overcome) the inhabitants in the land of their inheritance. Israel's warfare was earthly, but the Christians' warfare is "not against flesh and blood." Rather, the Christians' warfare is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual

wickedness in high places ['against the spirit forces of wickedness in heavenly places' (an expression describing and locating the previously mentioned 'world-rulers,' *i.e.,* the 'principalities' and 'powers')]" (Eph. 6:12).

Just as surely as Caleb, Joshua, and the second generation of Israelites moved in and possessed the land of their inheritance, so will overcoming Christians one day move in and possess the land of their inheritance. The incumbent rulers, as in the type, are to be put down; and Christ with His co-heirs (who will then be His bride) are to dwell in that land in their stead, exercising a rule from the heavens over the earth.

In that day the governmental structure within both the earthly and heavenly spheres of the kingdom will be in harmony with Matt. 6:10:

> "Thy kingdom come. Thy will be done *in earth,* as it is *in heaven.*"
>
> (Note the prominent place these words occupy in what could be termed *the model prayer* in Matt. 6:9-13. We are to pray, "after this manner"; and the very first petition set forth immediately following "Hallowed be thy name" is "Thy kingdom come…" We are to pray concerning the coming kingdom; we are to pray concerning that time when a transfer of power will be effected, and righteousness — in heaven, and on earth — will be the order of the day.
>
> *The will of Satan with his angels,* exhibited in the heavens, is presently being manifested on the earth, contrary to the will of God. But in the coming kingdom — with a change in administration — *the will of Christ with His bride,* exhibited in the heavens, will be manifested on earth, in perfect keeping with the will of God.
>
> Are you looking for "change"? If so, bide your time and pray in accord with Matt. 6:9-13. Note Matt. 6:10 again. "Change" will occur *only when the kingdom of Christ has been established on earth, not before.*
>
> *In short, save time and possibly a lot of expended energy: See it God's way!*)

The gospel of the kingdom was proclaimed during the earthly ministry of Christ when the offer of the kingdom of the heavens was extended to Israel, but such is not the case with the offer of

this same kingdom presently being extended to Christians. The King is absent, and the kingdom can no longer be proclaimed as being "at hand." The present time (the present dispensation) is the day of the proclamation of *the gospel of the grace of God* and *the gospel of the Glory of Christ.* An individual is to hear the good news pertaining to the grace of God first; then, he is to hear the good news pertaining to the Glory of Christ.

a) The Gospel of the Grace of God

Key verses for this gospel are John 3:14-16 and Eph. 2:8, 9. This is the good news that "Christ died for our sins according to the scriptures" (I Cor. 15:3). This is a message for *the unsaved alone.*

God requires *shed blood to atone for sin* (or, as with *the blood of Christ, to do away with sin*). God's Son has paid the price, shedding His Own blood, at Calvary. "As Moses lifted up the serpent in the wilderness," the Son of Man has been "lifted up." And *God is satisfied* with the finished work of His Son and the price which His Son has paid.

As a result — because the Son of Man has been lifted up, because he has died and shed His Own blood at Calvary — John 3:15, 16 reveals that "whosoever believeth in him should not perish but have everlasting life."

And man cannot possibly add anything to that which God's Son has already paid in full. This is the reason we read in Eph. 2:8, 9,

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
>
> Not of works, lest any man should boast."

Salvation is *free* for fallen man only because Someone has paid the price — a price which God required, and a price which fallen man could not pay. Your salvation and my salvation cost plenty. This salvation cost the death of God Himself, in the person of His Son, at Calvary. *The very blood of God was shed to purchase our salvation* (Acts 20:28).

A present tragedy in Christian circles is the light regard many have for the salvation which we presently possess merely because it didn't cost us anything.

And the tragedy for those in the world is the fact that God, in the person of His Son, has already paid the full price for their salvation, and this salvation is being spurned.

b) The Gospel of the Glory of Christ

Key verses for this gospel are II Cor. 4:3, 4 and I Tim. 1:11. This is the good news concerning the Glory of Christ which will be revealed in the coming age. This is a message for *the saved alone.*

The words "glorious gospel" in II Cor. 4:4; I Tim. 1:11 (KJV) should be translated "gospel of the Glory." This gospel was committed to the Apostle Paul, and is, on several occasions, called "my gospel," *i.e.,* Paul's gospel (Rom. 2:16; 16:25; II Cor. 4:3).

Shortly after his conversion Paul was take into Arabia. Then, in keeping with I Cor. 12:1-7 and Gal. 1:11-18, Paul evidently spent about three years in Christ's presence, in heaven, being instructed in matters pertaining the gospel which he was to proclaim.

The gospel of Glory has to do with "the mystery" which was revealed to Paul while he was with Christ (Eph. 3:2-12). A mystery concerns a truth dealt with in the Old Testament but not yet fully opened up and revealed. It is often taught that the Church is the mystery, but this is true only if one views the Church in its true sense — a called out group, comprised of both Jews and Gentiles, synonymous with the bride of Christ.

Only in the gospel of the Glory of Christ does one find *the heirship* (v. 6), and *the unsearchable riches* of Christ (v. 8). The salvation which we presently possess, associated with the gospel of the grace of God, is not an inherited salvation. According to Scripture our inheritance can be forfeited, but not our eternal salvation. Nor does the gospel of grace involve the unsearchable riches of Christ, but, rather, the shame, suffering, and humiliation of Calvary.

God has visited the "Gentiles, to take out of them a people for his name" (Acts 15:14), and the mystery concerns the fact that God has accorded these Gentiles (now Christians) the same privilege He has accorded believing Jews (now Christians). They have both become part of the body of Christ. God has broken down the "middle wall of partition," creating *one new man* "in Christ" (Eph. 2:14, 15). And the offer has been extended to individuals com-

prising this one new man — apart from any distinction between believing Jews and believing Gentiles — to have a part in the Son's inheritance as joint-heirs with the Son in the coming kingdom when His Glory is revealed for the entire universe to behold.

3) The Kingdom Offered to Gentiles — Future

Israel was called into existence to be Jehovah's witness to the ends of the earth, but Israel refused to go. Israel was subsequently set aside, and another nation was called into existence to carry this message. This other nation is *the one new man, the new creation* "in Christ."

But Christians, as a whole, have also refused to go. And following the removal of the Church, God will turn once again to Israel. Israel will then go to the Gentiles in numbers and in a manner which the Church has never been able to approximate — first by a first fruit of the nation during the Tribulation (the 144,000 Jewish evangels) and then by the main harvest during the Millennium (the entire converted and restored Jewish nation).

a) The 144,000 During the Tribulation

Israel's national conversion will occur when Christ returns to the earth, and the nation's completion of God's purpose in her calling will follow this time (Isa. 43:9-12; *cf.* Rom. 11:26, 29). However, *before* the time of Israel's national conversion, but *following* the present dispensation, a segment of the nation — referred to as "the *first fruits* [*lit., 'a first fruit'*] unto God and to the Lamb" (Rev. 14:4) — will be converted and go forth as God's witness. Those comprising this *first fruit* out of the nation are identified as the 144,000 (v. 3), synonymous with the 144,000 of chapter seven, who will carry God's message to the ends of the earth prior to the conversion and ministry of the entire nation. Thus, "the 144,000" will bear witness during the Tribulation, preceding the witness borne by "all Israel" during the Millennium.

The message of the 144,000 will be the "gospel of the kingdom" (Matt. 24:14), for the kingdom can then once again be proclaimed as being "at hand." Results of the ministry of the 144,000 are described as "a great multitude, which no man could number,

of all nations, and kindreds, and people, and tongues..." (Rev. 7:9). These individuals though are only the ones martyred for their faith during the Tribulation (vv. 13-15; *cf.* Rev. 13:15; 20:4). There will also be an innumerable multitude of saved Gentiles who escape martyrdom and come out of the Tribulation alive. These will comprise the Gentiles appearing at the judgment seen in Matt. 25:31-46.

Gentiles who are saved under the ministry of the 144,000 and suffer martyrdom will be accorded the privilege of ruling and reigning with Christ "a thousand years" (Rev. 20:4, 6; *cf.* James 1:12; Rev. 2:10). These individuals will have "all tears" wiped from their eyes, something not said of everyone *until after the Millennium* (*cf.* Rev. 7:17; 21:4).

Those placed on Christ's right hand in Matt. 25:31-46 (saved Gentiles who survived the Tribulation, having previously ministered to the Jewish people during this time) are seen being dealt with in a similar manner. These will hear the Lord say,

> "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Those placed on Christ's left hand (saved Gentiles who survive the Tribulation as well, though not having previously ministered to the Jewish people during this time) will be dealt with in an opposite respect. And they, consequently, will realize no inheritance in the kingdom. These will hear the Lord say,

> "Depart from me [relative to the kingdom and realizing an inheritance therein, not relative to eternal life; the latter can be viewed only in an opposite respect to the former, back in v. 34]…" (Matt. 25:41).

Israel, converted and restored, will be placed at the head of the nations, with their Messiah in their midst, seated on David's throne. Unsaved Gentiles surviving and coming out of the Tribulation will then form the nations over which Israel will exercise supremacy, as well as forming the Gentile nations which a converted Jewish nation will go forth to reach with the message of the one true and living God. And Christ, with His bride, will also

rule from the heavens over the earth, a rule which will include the numerous Old Testament saints who looked beyond the earthly inheritance to a heavenly inheritance, along with apparently certain Tribulation saints as well.

b) The Entire Nation During the Millennium

Then, the salvation of Gentiles during the Millennium, when the entire Jewish nation goes forth with the message, is graphically set forth in a type-antitype treatment of the Book of Jonah.

Jonah was called and commissioned to carry God's message of salvation to the Gentile city of Nineveh, but he refused to go and ultimately ended up *in the sea* (typifying Israel's past refusal to take God's message to the Gentiles and the nation's resulting present position, *in the sea* [which has to do with both *the Gentiles* and *the place of death*], *i.e.*, Israel is presently both scattered among the Gentile nations and seen in the place of death, exactly as Jonah in the type, for the same reason).

The time came, however, when God heard Jonah's cry for deliverance, removed him from the sea, placed him back in the land, and recommissioned him. Jonah then carried the message of the one true and living God to the Gentiles throughout Nineveh, resulting in their salvation.

Likewise the day is coming when God will hear Israel's cry for deliverance, remove Israel from the Gentile nations and the place of death, place Israel back in the land, and recommission this nation. Israel will then carry the message of the one true and living God to the Gentiles worldwide, resulting in their salvation.

The nation of Israel will not be removed from that typified by the sea and go forth as God's witness until the coming age. Jonah was not removed from the sea and placed back in the land until the third day (*cf.* Matt. 12:40; Luke 24:21), and neither will the nation of Israel be removed from that typified by the sea and placed back in the land until the third day — the third one thousand-year period (Hosea 5:15-6:2; *cf.* II Peter 3:8).

As it has been set forth in the type, so shall it be in the antitype. The antitype must follow the type in exact detail.

19

A Good Report

And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect (Heb. 11:32-40).

The great issue in the Book of Hebrews, as any other place in Scripture, is "Faith." *God has spoken, and man is called upon to believe that which God has revealed.*

The exercise of "faith" as it pertains to the beginning point in an individual's pilgrim walk (passing "from death unto life") *is an issue* in Hebrews chapter eleven (11:4, 17-19), but this *is not the main issue* of the chapter; nor is it the main issue of the book as a whole. "Faith" in Hebrews has to do primarily (actually, almost exclusively) with *the pilgrim walk itself in relation to the expectation of that which God has promised beyond the pilgrim walk* (11:5-16, 20-40).

Faith in Hebrews is the same as it is seen anywhere else in Scripture. Note, for example, how "faith" is presented in Rom. 1:17, "from faith to faith," with "the just" living "by faith," which is simply another facet of the way "faith" is presented in Heb. 11:6 — "without faith" *it is impossible to please God.*

The opening words in the first chapter of Hebrews form the foundation upon which the remainder of the book rests:

> "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 [*lit.*, 'in Son,' *i.e.*, in the person of His Son], whom he hath appointed heir of all things, by whom also he made the worlds ['the ages']" (Heb. 1:1, 2).

There is the written Word, and there is the Word which became flesh. Both are living and inseparably identified with God (John 1:1, 2, 14; Heb. 4:12). And it is this Word, both written and manifested in the form of flesh, that man has been called upon *to exercise faith in, to believe.*

God's revelation in the Book of Hebrews pertains particularly to issues pertaining to a type-antitype treatment of the land of Canaan and the people who are to take that land and dwell therein within a theocracy (*an earthly land and people* in the type and *a heavenly land and people* in the antitype). Within this framework, the book deals with *an earthly calling* in the type and *a heavenly calling* in the antitype.

The Jewish people and the land of Canaan are seen in the type, relative to *an earthly calling*; and *Christians and a land typified by the land of Canaan* are seen in the antitype, relative to *a heavenly calling*. One land is *on the earth*, and the other is *in the heavens above the earth*; and governmental power and authority are to issue forth from both lands in the future theocracy.

A Better Resurrection

Hebrews chapter eleven forms a climactic point toward which revelation in the first ten chapters moves. The response, "by faith," on the part of individuals throughout this chapter was occasioned by the promises of God. God had, through His revelation "unto the fathers by the prophets," revealed certain things concerning His plans and purposes. And within the scope of God's revelation concerning His plans and purposes lay the promises of future blessings which would one day be realized by His people. Numerous saints in the Old Testament manifested an interest in these things, took their eyes off the present, and looked out into the future, *believing that God would ultimately bring to pass that which He had promised.*

Outlining Abraham's walk *by faith* in Heb. 11:8-16, two things stand out above everything else:

1) The promise of *an earthly inheritance.*
2) The promise of *a better inheritance*, "that is, an *heavenly."*

It is clear from verses 10-16 that not only did Abraham, Isaac, and Jacob desire the heavenly inheritance above the earthly, but so did many other saints in the Old Testament (v. 9). And it is also clear from passages such as Matt. 8:11 and Luke 13:28 that these saints in the Old Testament who passed through their pilgrim life *by faith,* looking beyond the earthly inheritance to the heavenly, will one day realize this heavenly inheritance.

Hebrews 11:32-40, summing up thoughts about "faith" as it was seen manifested by certain individuals during Old Testament times, centers around that which would be realized in what is seen as "a better resurrection" (v. 35), which is a resurrection having to do strictly with saints from the Old Testament. These individuals, *by faith,* passed through trials and testings, refusing to accept deliverance, even to the point of death, in order to obtain something which God had promised — "a better resurrection."

The better resurrection in this text cannot refer merely to the resurrection of saints from the Old Testament occurring at the end

of the Tribulation, for this resurrection will include *all* of the saved from Old Testament days — both those who governed their lives in the manner set forth in Heb. 11:8-16, 32-39, and those who did not so govern their lives. The resurrection of saints from the Old Testament, for example, will include all who came out of Egypt under Moses — both those who were overthrown in the wilderness, and those who were allowed to enter into the land of Canaan.

Passing victoriously through trials and testings as a prerequisite for attaining to this resurrection is alien to any Scriptural teaching on resurrection in a general respect. Thus, of necessity, something beyond simply the resurrection of the dead has to be in view. Things involved in, "let us go on unto perfection [maturity]" in Heb. 6:1, 2, as these things would pertain to the Jewish people during Old Testament days, must be in view.

Hebrews chapter eleven is divided into two parts (vv. 4-16; vv. 17-40), and each part not only begins at the same point but also ends at the same point. Each part begins with *a blood sacrifice*, and each part ends *at the Messianic Era.*

At the beginning of part one Abel is seen as the sacrifice (v. 4b), and at the beginning of part two Abraham's son is seen as the sacrifice (vv. 17-19).

Then, part one terminates with Abraham and the heirs with him passing through their pilgrim life on earth, *by faith,* "desiring a better country, that is, an heavenly" (v. 16); and part two terminates with saints in the Old Testament (heirs with Abraham) passing through the same pilgrim life on earth, *by faith,* that they might obtain "a better resurrection" (v. 35).

The "heavenly inheritance" into which Abraham, Isaac, Jacob, and certain other saints from the Old Testament will enter is millennial in its scope of fulfillment; and, within the parallel between the two parts of Hebrews chapter eleven, the "better resurrection" must also be millennial in its scope of fulfillment. The "better resurrection" can only be seen as inseparably linked with *the heavenly inheritance.* Both present two ways of saying the same thing.

It is clear from verse forty that saints from the Old Testament who, in that coming day, have a part in the "better resurrection" will not be "made perfect [brought to the goal of their calling]"

apart from saints from the present dispensation. The goal of their calling during Old Testament days was "a *better* country, that is, an heavenly"; and this calling must be realized at a future time in the heavens with saints from the present dispensation. According to Matt. 8:11, individuals outside the nation of Israel — Gentiles who have become Christians — and Abraham, Isaac, and Jacob are to sit down *together* in the kingdom of the heavens.

> "The fact that Abraham, Isaac, and Jacob will be found in the Kingdom of the Heavens seems to reveal a mystery of which very little is said, although it is plainly corroborated by other Scriptures. This is, that saved Israelites, like believers of our own age, will ultimately be found to consist of two classes, the one, and much the smaller, of which will dwell in the Heavenly City of God; while the great bulk of the nation will, as Ezekiel tells us (Ezek. 37:12-14), be raised from their graves when the Lord returns, and be led back to the land of Israel."
>
> — G. H. Pember

The Out-Resurrection

All through Hebrews chapter eleven there are parallels between the experiences of saints in the Old Testament and those of the present dispensation. The "better resurrection" associated with the Israelites' pilgrim walk *by faith* is no exception, for this resurrection has its counterpart in "the out-resurrection" associated with the Christians' pilgrim walk *by faith.* And a study of one resurrection will shed light upon the other resurrection.

In Phil. 3:10-14, Paul's driving ambition, governing his entire pilgrim walk, was to "attain unto the resurrection [*lit*., 'the out-resurrection'] of the dead" (v. 11) and one day realize "the prize of the high calling of God in Christ Jesus" (v. 14):

> "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
>
> If by any means I might attain unto the resurrection ['the out-resurrection'] of the dead.
>
> Not as though I had already attained, either were already perfect:

> but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus.
>
> Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
>
> I press toward the mark for the prize of the high calling of God in Christ Jesus."

In this passage, "the resurrection [*lit.*, 'the out-resurrection']" in verse eleven appears in connection with "the prize of the high calling of God in Christ Jesus" in verse fourteen.

"A prize" necessitates *a conflict,* which has to do with the present conflict between Christians and the world-rulers of the darkness of this age (Eph. 6:12ff); and the reception of this prize requires *victory in the conflict*. Consequently, the "out-resurrection" of Phil. 3:11 cannot be the resurrection of Christians to which Paul refers in I Cor. 15:51-57 and I Thess. 4:13-18, for all of "the dead in Christ" — both the overcomers in the conflict and those who have been overcome in the conflict — will be raised from the dead at the time referred to in these verses.

The regular Greek word for "resurrection" appearing throughout the New Testament is *anastasis*. This is a compound word comprised of *ana*, which means "up," and *stasis*, which means "to rise," or "to stand." Thus, *anastasis* means "to rise up" or "to stand up." When used relative to those who have died, the exact meaning of the word would be, "a resumption of life, allowing one to rise up or stand up from the place of death."

The Greek word appearing in Phil. 3:11, erroneously translated "resurrection" in most English versions of Scripture, is *exanastasis*. This word is made up of three parts (*ex-ana-stasis*). The latter two parts of the word (*ana-stasis*), as has been shown, mean "to rise up," or to stand up." But the preposition *ex* (from *ek*) prefixed to *anastasis* adds further meaning to the word. *Ex* (the form "*ek*" takes when prefixed to words beginning with a vowel) means "out of," making *exanastasis* mean "to stand up out of ['out-resurrection']."

The resurrection (*anastasis*) of Christians will be a separation of "the dead in Christ" from the remainder of the dead, whether

saints from the Old Testament or the unsaved dead. The out-resurrection (*exanastasis*) will be a further separation beyond this point. It is the "standing up" of a particular group "out of" all those previously raised from among the dead ("out of" *all Christians*).

At the time of the resurrection (*anastasis*), Christians will be separated from non-Christians; but at the time of the out-resurrection (*exanastasis*), certain Christians will be separated from other Christians. A smaller group will be separated from the larger group. *The called out* will be removed from *the called, from the complete body of Christians.*

Understanding *exanastasis* in the light of its context in Phil. 3:11 will clearly reveal that a resurrection *per se* (a rising from the dead) is not what is in view at all. The subject at hand is "overcoming," "winning a prize in a conflict"; and these things are associated with the issues of the judgment seat and the coming kingdom. *Exanastasis* has to do with certain Christians (the overcomers) being elevated to a status above — "a standing up out of" — the status occupied by the remaining Christians (the nonovercomers).

At the judgment seat of Christ, certain Christians will be shown to have overcome *the world, the flesh,* and *the Devil* — the three great enemies presently confronting every Christian. And the remaining Christians will be shown to have been overcome. Overcoming Christians will then be elevated to a standing above Christians who were overcome and, in this manner, will be set apart for the distinct purpose of occupying positions with Christ in the kingdom. They will realize the "prize of the high calling of God in Christ Jesus" (Phil. 3:14). The overcomers will "stand up out of" (*exanastasis*) the entire group which had previously "stood up" (*anastasis*) from among the dead.

These are the ones who will realize *life* during the Messianic Era, as opposed to those who will not (Rom. 8:13). And this *life* will be in connection with *a new order of sons* (comprising *a first-born son,* following the adoption) which God will bring forth at that time (Rom. 8:14ff).

Paul's magnificent obsession in Phil. 3:10-14 centered around an intimate relationship with Christ during his present pilgrim

walk (v. 10) of a nature which would allow him to ultimately be among those who would *"attain unto the out-resurrection" (v. 11), receiving "the prize of the high calling of God in Christ Jesus" (v. 14).*

Positions in the Kingdom

As previously seen, during Old Testament times Abraham and his descendants through Isaac and Jacob were in possession of both *an earthly calling* and *a heavenly calling.* Many saints in the Old Testament looked beyond their earthly calling to a higher calling, a heavenly calling. The removal of the kingdom of the heavens from the nation of Israel during the earthly ministry of Christ (Matt. 21:43) cannot void the fact that certain individuals, beginning with Abraham, aspired to and have been promised positions in the heavenly sphere of the coming kingdom.

The nation of Israel itself can have nothing to do with the kingdom of the heavens in the coming age. This right was forfeited at Christ's first coming. Israel's lot is earthly, and the heavenly sphere of the kingdom is being reserved for the Church. But individual Israelites during Old Testament days who aspired to heavenly places, passed through the trials and testings set before them, *by faith,* looking for "a better resurrection," will one day realize the goal of their calling. They *must,* else the promises of God to these individuals would fail of fulfillment.

Abraham, Isaac, and Jacob were strangers and pilgrims in a land which they were to receive for an everlasting possession (Gen. 13:14-16; 15:13; 17:7, 8; 26:3, 4; 28:13, 14); and in order for the promises of God to be fulfilled concerning this land, Abraham, Isaac, and Jacob *must* be raised from the dead and placed back in this land, no longer strangers and pilgrims (*cf.* Gen. 37:1). *Then,* for Abraham, Isaac, and Jacob to realize their heavenly inheritance as well, they *must* also dwell in heavenly places but still retain their status relative to the earthly inheritance.

Thus, it would appear that following the resurrection of Israel — after Abraham, Isaac, Jacob, and all other saints from the Old Testament have been raised from the dead and placed back in the land of their possession — there will then occur what Scripture

calls, "a better resurrection." At this time, as in the case of Christians and "the out-resurrection" following the resurrection of all Christians, there will be a separation of Israelites — the majority to remain in the earthly sphere of the kingdom, but a segment to be elevated to heavenly places and occupy positions of rulership in this heavenly sphere.

The positions which saints from the Old Testament will occupy in the kingdom of the heavens will evidently be over the nation of Israel. Christians, apart from the twelve apostles (Matt. 19:28), are never promised positions of rulership over Israel, only over the nations (Gentiles). And Israel is not to be "reckoned among the nations" (Num. 23:9).

In this respect, the numerous positions of rulership in the kingdom of the heavens over the nation of Israel are evidently being reserved for a select group of individuals who have already been singled out, called out, for this purpose. They were called out during Old Testament days; and these individuals, having a part in the "better resurrection," will be elevated to heavenly places and occupy positions of authority over Israel in the coming age.

Their place in the kingdom of the heavens must be after this fashion, else they would lose their association with the land in the Abrahamic covenant — a land given to them for an everlasting possession.

Rights of the Firstborn

Israel, as God's firstborn son, was in direct line to inherit the rights of primogeniture in the Old Testament. The rights of primogeniture consisted of three things:

a) The firstborn was to be ruler of the household under and for the Father.

b) The firstborn was to act as priest of the family.

c) The firstborn was to receive a double portion of the Father's estate.

Israel was placed in the position of God's firstborn son to "serve" the Lord their God as "a kingdom of priests, and an holy

nation" in the land of their inheritance — the land covenanted to Abraham, Isaac, and Jacob (Ex. 4:22, 23; 19:5, 6). In addition, at this time, Israel was also in direct line to inherit the double portion of the Father's estate.

The Father's estate included both *heavenly* and *earthly* territories, but Israel forfeited the heavenly portion of this inheritance. This forfeiture nullified any claim which Israel as a nation possessed to the inheritance. Only the select group of saints in the Old Testament who qualified to rule from the heavens could claim the inheritance beyond this point in Israeli history, for the nation's relationship as "a kingdom of priests, and an holy nation" to the heavenly portion of this inheritance was gone.

The Church was subsequently called into existence to be the recipient of this forfeited inheritance, and the Church will inherit the double portion of the Father's estate following the adoption into sonship. Although the blessings in store for Christians are *heavenly,* these heavenly blessings will include *an earthly* "inheritance" and "possession." Christians are to be *joint-heirs* with Christ; and the Father has promised His Son,

> "Ask of me, and I will give thee the heathen [the Gentiles] for *thine inheritance,* and the uttermost parts of the earth for *thy possession*" (Ps. 2:8; *cf.* Rev. 2:26, 27).

This earthly inheritance and possession — completely separate from Israel's earthly inheritance and possession — is associated with "the kingdom of the world [present world kingdom under Satan]" which will become "the kingdom of our Lord, and of his Christ [future world kingdom under Christ]" (Rev. 11:15, ASV).

The saints from the Old Testament who qualified to rule from the heavens will realize the double portion of the Father's estate at the same time as Christians. As the saints from the present dispensation who rule from the heavens will possess an earthly inheritance (having to do with the Gentile nations), the saints from the past dispensation who rule from the heavens will also possess an earthly inheritance (having to do with the nation of Israel).

They will retain their rights of primogeniture, possessing a double portion of the Father's estate — both *heavenly* and *earthly.*

The promise of the land within the bounds of the Abrahamic covenant, as an everlasting possession, will be realized in this manner by saints from the Old Testament who rule with Christ from the heavens.

And, in this manner alone, Israel, as a nation, will realize the double portion of the birthright.

(For additional information on the rights of the firstborn, refer to Chapters XIII, XIV in this book.)

Order of Rulers in the Kingdom

Within the coming kingdom of Christ, both in the heavens and on the earth, there will be two spheres of activity. One sphere of activity pertains to *Israel*, and the other to *the Gentile nations.* The order of rulers under Christ in the heavens will be divided between those who rule over Israel and those who rule over the Gentile nations, and supremacy among nations on earth will have passed from the Gentile nations to the nation of Israel. Israel will be the supreme nation on earth, and all the Gentile nations will be subordinate to Israel (actually in positions of servitude [*cf.* Isa. 14:1, 2]).

And, with Israel exercising the regal rights of the firstborn in this manner, God will bless the Gentile nations of the earth through Israel, as Israel exercises the priestly aspects of the birthright as well.

Those who will rule with Christ in the kingdom of the heavens over the nation of Israel appear in Scripture in an orderly threefold classification:

a) David.
b) The Twelve Apostles.
c) Saints from the Old Testament.

Those who will rule with Christ in the kingdom of the heavens over the Gentile nations also seemingly appear in Scripture in an orderly threefold classification:

a) Christians
b) The 144,000 Jewish Witnesses of the Tribulation.
c) Probably Tribulation Martyrs.

1) Rulers Over Israel

a) David: Israel's first king from the kingly line, the line of Judah, was David; and David will be raised from the dead to rule over Israel in the coming age (Jer. 30:9; Ezek. 34:23, 24; 37:22-25; Hosea 3:4, 5). David's throne in Old Testament days was in Jerusalem, and his throne during the Messianic Era *must* once again be in the earthly city of Jerusalem (II Sam. 7:10-16). Old Testament prophecies concerning David's coming rule over Israel also place David among his people in the earthly sphere of the kingdom (*e.g.,* Ezek. 34:24; 37:24).

But David was a "prophet" as well as a "king" (Acts 2:29, 30), and according to Luke 13:28, 29, *"all* the prophets," along with "Abraham, and Isaac, and Jacob," will have a part in the heavenly sphere of the kingdom (*cf.* Matt. 8:11, 12). Consequently, Scripture clearly places David in both spheres of activity in the coming kingdom — *earthly* and *heavenly.*

Such a rule will not be peculiar to David, for Christ, Who will be over David, will rule in both *earthly* and *heavenly* spheres of the kingdom as well. He will exercise a rule from David's throne in the earthly Jerusalem and exercise a rule from His Own throne in the heavenly Jerusalem (Luke 1:32, 33; Rev. 3:21). It is thus evident that David will exercise a rule with Christ in both spheres of the governmental structure of the kingdom.

b) The Twelve Apostles: Next in the order of rulers over Israel in the kingdom of the heavens will be the twelve apostles. The specific promise concerning their place in the coming kingdom was given to the twelve during the earthly ministry of Christ:

> "Jesus said unto them, 'Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28).

These twelve will receive their authority from the Lord Jesus Christ, evidently through David, as they apparently occupy positions directly under David over the twelve tribes of Israel (*cf.* Ezek. 37:24).

c) Saints from the Old Testament: Next in the order of rulers

over Israel in the kingdom of the heavens will be the saints from the Old Testament — Abraham, Isaac, Jacob, *et al.* — who qualified to rule from the heavens. These are the ones who will have a part in the "better resurrection" of Heb. 11:35. And there will undoubtedly be a graduation of rulers directly under David for these individuals as well.

2) Rulers Over the Gentile Nations

a) Christians: Christians constitute the "peculiar people" to whom the offer to rule in heavenly places over the nations with Christ in His kingdom is presently being extended. The specific promise concerning this rule is given in Rev. 2:26, 27; 3:21:

> "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
>
> And he shall rule them with a rod of iron…
>
> To him that overcometh will I grant to sit with me in my throne…"

Christians who qualify to occupy positions in the kingdom will rule in various positions of power and authority — some over ten cities, some over five, and some over one (Luke 19:11ff).

b) The 144,000 Jewish Witnesses of The Tribulation: The twelve who proclaimed the gospel of the kingdom to Israel for approximately three and one-half years at Christ's first coming will occupy positions over Israel. And the 144,000 who will proclaim the gospel of the kingdom to the Gentiles for a comparable length of time immediately preceding Christ's second coming will occupy positions directly under Christ over the Gentile nations.

The specific promise to the 144,000 is given in Rev. 12:5:

> "And she [Israel] brought forth a man child [*lit.*, 'a son, a male' ('sons' alone can rule in God's kingdom; a 'child' cannot)], who was to rule [*lit.*, 'is about to rule'] all nations with a rod of iron."

The "man-child" is to be identified as *the 144,000 of Revelation chapters seven and fourteen*, not as Christ (Rev. 12:17).

(For additional information on the man-child in Revelation chapter twelve, refer to the author's book, THE TIME OF THE END, Chapter XXI.)

c) Tribulation Martyrs: The specific promise concerning Tribulation martyrs and their place in the kingdom is given in Rev. 20:4:

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

This is the only information provided in Scripture concerning the place of the Tribulation martyrs in the kingdom. Their rule with Christ will probably be from the heavens, though specific information concerning their rule is not given in Scripture.

Concluding Remarks:

This is how the future kingdom of Christ will evidently be established following the end of Satan's rule and the end of the Times of the Gentiles.

Christ will rule over all. And individuals from the camp of Israel in the prior dispensation, those from among Christians in the present dispensation, the 144,000 from the Tribulation, and probably martyrs from the Tribulation will form the great company of saints who will occupy various regal positions and rule from the heavens with Christ during the Messianic Era.

For some, their rule will be associated with *Israel*; they will rule through counterparts in the Jewish nation on earth.

For others, their rule will be associated with *the Gentile nations*; they will rule through counterparts among the nations of the earth.

Those from different dispensations will, together, occupy regal positions in the kingdom of the heavens. One will not be brought to this goal apart from the other (Heb. 11:40).

Conclusion

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race [a contest involving a struggle] **that is set before us,**

Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.

For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

Ye have not yet resisted unto blood, striving against sin [*lit.,* 'the sin,' *ref.* v. 1]**:**

And ye have forgotten the exhortation which reasoneth with you as with sons,

My son, regard not lightly the chastening [child-training] **of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth** [brought about by improper actions in the contest, but with a view to correction] **every son whom he receiveth.**

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?

But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons (Heb. 12:1-8, ASV).

To properly understand the Book of Hebrews, one must keep the fact ever before him that the message of this book is directed *to the saved*, not the unsaved. The exhortations and warnings are

for the child of God, not for those remaining outside this standing. The great burden of Hebrews is not that of rescuing the unsaved from the lake of fire, but that of *bringing many sons unto glory.*

Hebrews is a book dealing with *faith*, a faith exercised by those who have already passed "from death unto life." Hebrews places the emphasis on *a present faith,* which not only governs present spiritual blessings but future spiritual blessings as well, blessings which will be realized in the coming kingdom.

Hebrews chapter eleven is recognized as the great chapter on *faith;* but it is, in reality, the capstone for the first ten chapters, and the conclusion of the entire matter is then given in chapter twelve.

The Race through Faith

> "Strive [strain every muscle] in the good contest [race] of the faith; lay hold upon life for the age, for which purpose you were called…" (I Tim. 6:12a).

The preceding is a literal translation from the Greek text, with *aionios* translated "age" from a contextual standpoint, referring to the Messianic Era. The word "strive" is a translation of the Greek word *agonizomai,* from which the English word "agonize" is derived. One who agonizes in a contest or race strains every muscle of his being as he moves toward the goal.

Agonizomai is the word used in both Luke 13:24 and I Cor. 9:25, translated "strive" and "striveth." And these verses refer to the same race as I Tim. 6:12, which is also the same race referred to in Heb. 12:1.

The race *must ever be run completely apart from any fleshly means.* Man's goals, aims, ambitions, aspirations, plans, methods, schemes, etc., *can, in no way, enter into this race*; it is a "race of the faith." The writer of Hebrews stresses over and over again in chapter eleven, "By faith," "By faith," "By faith…," with the summation of the matter being, "Therefore let us also…" (Heb. 12:1a).

In the race set before us we are to ever keep our eyes fixed upon Jesus. The literal translation in verse two is, "Looking from, unto Jesus…" We are to look *away from the things of this world unto* "the author and perfecter of our faith." He, in exchange *for the*

joy set before Him, patiently endured the Cross, the opposition of sinners, and disregarded the shame. He resisted to the point of "blood" (*cf.* v. 4).

During His prayer to the Father in the Garden of Gethsemane, immediately before His crucifixion, He sweat "as it were great drops of blood" (Luke 22:44); and at Golgotha He "poured out his soul [the soul is in the blood; He poured out His blood] unto death" (Isa. 53:12). The clear teaching of Heb. 12:4 is that Christians, if called upon, are to resist to this same degree as they strive in the race of the faith.

Christians are to "lay aside every weight [impediment] and the sin [the sin waiting to ensnare every Christian]" as they, through patient endurance, strive in the race. There is no room for a relaxed stance, or a look back (*cf.* Matt. 26:40, 41; Luke 9:62; 17:32, 33). Disqualification for the prize not only can but will occur if one runs contrary to the rules (I Cor. 9:24-27; II Tim. 2:5).

The word "sin" in the first and fourth verses is both singular and articular in the Greek text. The reference, through the use of the definite article, in the light of the context, is to *a specific sin*, not sin in general. The subject at hand is "faith"; and "the sin," within the context, can only be the antithesis of "faith," *i.e., lack of faith, unfaithfulness.* The besetting or ensnaring sin which Christians are to strive against in the race — the same, common sin for every Christian — is *unfaithfulness,* for this, *and this alone*, will result in failure.

Participants in the Race

The race in which Christians are engaged is that of *a life characterized by faith resulting in obedience to the Lord's commandments.* Christians alone are engaged in the race. Unsaved individuals are aliens, outside the arena of faith, and, thus, cannot participate.

In the basic type established during the days of Moses, an unsaved person is positioned *in Egypt*, apart from the protection provided by the blood of the Passover Lamb (apart from that which the presence of the blood shows — a vicarious death); and the participants in the race have not only appropriated the blood of the Passover Lamb ("through faith" [Eph. 2:8, 9]), but, within

the framework of the complete type — which includes the Red Sea passage — are also positioned *outside of Egypt.*

The nation of Israel was delivered from Egypt for *a purpose*, and this purpose involved entrance into a land set before them. The Israelites outside of Egypt in the wilderness constitute the type forming the teachings in Hebrews chapters three and four, as well as the type which must be referenced to correctly interpret Heb. 6:4-6.

"Faith," as set forth in these chapters, pertains to the experiences of the people of God beyond the Red Sea passage. God could deal with the Israelites in the wilderness only because they had previously kept the Passover and passed through the Red Sea. Apart from the first *there could be no deliverance from the death of the firstborn*; and apart from the second *there could be no deliverance from Egypt.* Both had to occur before the Israelites were in a position to be dealt with by God concerning entrance into the land of Canaan.

Christians, likewise, have been delivered from Egypt for a purpose, and this purpose involves entrance into a land set before them. The antitype of that which is taught in Heb. 3:1-4:16; 6:4-6; I Cor. 10:1-11 must be understood in order to place the race in which Christians are engaged in its proper perspective. The reason that Paul referred to this race in the verses immediately preceding I Cor. 10:1-11 (9:24-27) is, thus, self evident. The race in I Cor. 9:24; Heb. 12:1 can only occur, as in the type, outside of Egypt. God can deal with Christians in this manner (in the race) only because they have previously appropriated the blood of the Passover Lamb and passed through the antitype of the Red Sea — that symbolized by the waters of baptism.

> (Note: Baptism, as the observance of the Lord's table, has no power in and of itself per se. Rather, the power lies in that shown through baptism, or in that shown through observing the Lord's table.
>
> And it must forever be kept in mind that both have to do *solely with the saved,* never with the unsaved.)

Apart from the blood of the Passover Lamb there can be no deliverance from the death of the firstborn, and apart from that shown through the waters of baptism there can be no deliverance from Egypt. Both must occur before a Christian is in a position

to be dealt with by God concerning entrance into the antitype of the land of Canaan.

Drawing from the type, an unbaptized Christian is on the right side of *the blood* but on the wrong side of *the water.* He is still in Egypt, safe from the death of the firstborn, but in no position to run the race (*cf.* I John 5:5-8).

This can perhaps best be seen and understood through Christ's dealings with Nicodemus in John chapter three, along with related passages from the Pauline epistles. The subject in Christ's dealings with Nicodemus had to do with *signs in relation to the message being proclaimed, which was the proffered kingdom*, not eternal life (though eternal life is dealt with later in the discourse [vv. 14-16]).

Christ's two opening statements to Nicodemus drew from a large section of Israeli history, extending from the Red Sea passage in Exodus chapter fourteen to the entrance of the Israelites into the land in the Book of Joshua. This is something which Nicodemus would have been quite familiar with, though he wasn't able to properly relate Christ's statements to this part of Israeli history. And this would account for Christ's sharp rebuke later in the conversation, when this became quite apparent:

> "Art thou a master in Israel [*lit.*, 'the teacher of Israel' (not just any teacher, but *a particular teacher*)], and knowest not these things?" (v. 10b).

In this respect, note Jesus' statement back in John 3:5, explaining that which He had opened with in verse three. And an understanding of this will explain why the message of the kingdom to Israel was accompanied by baptism, or why Christians are baptized today.

> "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit [Gk., 'Except a man be born (brought forth) out of water and Spirit'], he cannot enter into the kingdom of God."
>
> (The construction of the Greek text of John 3:5 requires that both "water" and "Spirit" be understood *the same way* — either both in a literal sense or both in a figurative sense. "Water" cannot be understood one way and "Spirit" another.)

Then, the type, beginning in Exodus chapter fourteen, opens John 3:3, 5 to one's understanding.

1) Out of Water

There is really no way that Nicodemus could have associated Christ's statements in John 3:3, 5 with the events back in Exodus chapter twelve — the Passover. The Passover, the first of seven Jewish festivals given to the Israelites under Moses (*cf.* Lev. 23:1ff), had to do with events which Nicodemus would have known that the nation had kept, which Israel had been observing year after year over centuries of time. And, being among Israel's religious leaders, he could only have been among those participating in these events.

The conversation between Christ and Nicodemus in John 3:1ff could only have been a conversation between Christ and a person who had already experienced the death of the firstborn, as seen in Ex. 12:1ff. And, beyond this, according to that clearly seen and stated in both the text and context, the subject matter had to do with *the Jewish people* and *the kingdom* (a people who could only be viewed as *saved*, having availed themselves of the blood of slain paschal lambs, with the firstborn having died vicariously).

This conversation could have had nothing to do with eternal salvation, which, of necessity, would have related to the events of Exodus chapter twelve.

That to which Jesus referred could only be seen in the type as having to do with events beyond the Passover in Ex. 12:1ff. It could only have been understood as having to do with *a continued Divine work* beyond that foreshadowed by the events of day one in Genesis chapter one. It could only have been understood as having to do with that seen throughout days two through six — *a continued bringing forth from above, with a goal in view.*

In the original type in Gen. 1:1-2:3, this goal is seen as *a seventh day of rest.* In the type beginning in Exodus chapter twelve, this goal is seen as *realizing an inheritance in another land, within a theocracy.* And both types point to different facets of *exactly the same thing occurring during exactly the same time* — events during the 1,000-year Messianic Era, which will be the seventh millennium following six millenniums of Divine restorative work.

Born out of water from John 3:5, in the type beginning in Exodus chapter twelve, can only have to do with the symbolism

seen in the Red Sea passage following the Passover. The Israelites (who had experienced the death of the firstborn) were then taken down into the Sea, symbolizing *burial following death* (taken down into the place of death) and raised up out of the Sea, symbolizing *resurrection* (raised up out of the place of death) and placed on the eastern banks of the Sea (Ex. 12-15).

They stood on the eastern banks of the Sea through *supernatural means, wherein resurrection power was exhibited.* And they stood in this position with a view to *an inheritance in another land, within a theocracy.*

The Israelites, passing through the Sea, had gone down into *the place of death.* Only the dead are to be buried, and *the death of the firstborn* had just occurred. Thus, *a burial must also occur.* But beyond burial, with a vicarious death of the firstborn, *there must also be a resurrection.*

The Israelites, following the death of the firstborn, possessed spiritual life. Thus, they *had to be raised* from the place of death *to walk* "in newness of life" — something having to do with *the spiritual man alone,* for this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

This is pictured during the present dispensation through the act of baptism. A person (a Christian), having experienced the death of the firstborn vicariously (through the blood of the Paschal Lamb Who died in his stead), is placed down in the waters. He then, within the symbolism involved, finds himself in *the place of death,* beneath the waters.

But, because the One providing the vicarious death conquered death, the Christian can be removed from the waters and find himself in the position of *having been raised with Christ* (Col. 2:12; 3:1ff).

And in this position — wrought through *supernatural, resurrection power* — the Christian is *to walk* "in newness of life" (Rom. 6:4), with a view to *an inheritance in another land, within a theocracy.*

It is going down into the place of death because of the death of the firstborn, and it is rising from this place, as Christ was raised, because the person possesses spiritual life. And this rising has to do with *the spiritual man alone,* for, again, this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

2) Out of Spirit

In John 3:5, Christ not only referred to *a birth (a bringing forth) out of water* in the preceding respect, but He also referred to *a birth (a bringing forth) out of Spirit* as well.

In the type, this is seen through the Israelites, on the eastern banks of the Sea, being led by a pillar of cloud by day and a pillar of fire by night, as they moved toward *an inheritance in another land, within a theocracy.*

And the antitype is evident. A Christian, *raised from the waters* to walk "in newness of life," has the indwelling Spirit to lead him into all truth, as he moves toward *an inheritance in another land, within a theocracy.*

There must be a resurrection in view. Then, the one raised from the place of death *must follow the man of spirit,* allowing the Spirit to fill and lead him throughout his pilgrim journey (*cf.* Eph. 5:18, 19; Col. 3:16).

And the entire matter rests upon that initially seen and set forth in an unchangeable fashion in Gen. 1:2b-25 — the ruined creation removed from its watery grave and completely restored over six days time by means of a work of the Spirit throughout.

There must be an initial bringing forth from above (a passing "from death unto life" [Gen. 1:2b-5; *cf.* John 5:24; Eph. 2:1, 5]); then, *there must be a continued bringing forth from above* (Gen. 1:6-25). And John 3:3-5 deals with two aspects of the latter, not with the former.

(For additional information on this subject, refer to the author's book, BROUGHT FORTH FROM ABOVE.)

Purpose of the Race

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway [*lit.*, 'I myself should be rejected']" (I Cor. 9:24-27).

The great "cloud of witnesses" in Heb. 12:1 is comprised of saints who have not only completed the race, but have also completed the race in a satisfactory manner. The specific reference is to the Old Testament saints in chapter eleven who moved through their earthly pilgrimage "by faith." The words, "Therefore let us also," indicate that we are to run the race in the same manner that they ran the race. Successful completion of the race on their part was "by faith," and successful completion of the race on our part must be through the same means.

The response, "by faith," on the part of individuals throughout chapter eleven was occasioned by the promises of God. God had, through His revelation "unto the fathers by the prophets," revealed certain things concerning His plans and purposes. And within the scope of God's revelation concerning His plans and purposes lay the promises of future blessings which would one day be realized by His people. Numerous Old Testament saints became interested in these things, took their eyes off the present, and looked out unto that which the future held, believing that God would ultimately bring to pass that which He had promised.

The response, "by faith," on the part of individuals today is also occasioned by the promises of God. God has, through His revelation "in these last days…unto us," revealed certain things concerning His plans and purposes. And within the scope of this revelation lies the promises of future spiritual blessings which will one day be realized by Christians. As Christians become interested in these things, they take their eyes off of the present and look out unto that which the future holds, believing that God will ultimately bring to pass that which He has promised.

I Corinthians 9:25 reveals that an "incorruptible crown" will be given to those who successfully complete the race. Other crowns held out before the participants are a "crown of rejoicing" (I Thess. 2:19, 20; Phil. 4:1), a "crown of righteousness" (II Tim. 4:7, 8), a "crown of life" (James 1:12; Rev. 2:10), and a "crown of glory" (I Peter 5:2-4).

Crowns are to be worn by those who occupy positions of rulership with Christ in His coming kingdom. These positions are presently being offered to Christians. God is presently extending

to Christians the opportunity to qualify for a crown and, thus, be among those who rule from the heavens as joint-heirs with His Son. Only those Christians who qualify for one or more of the five crowns will be placed in positions of power and authority, for no uncrowned individual will rule in the kingdom of Christ.

I Timothy 6:12 reveals that the Christians' calling has to do with "life for the age," which is derived through striving in the "race of the faith" (refer to the previously corrected translation of this verse). The words "life for the age" in the corrected translation (translated "eternal life" in most versions) refer to the salvation of the soul (life) in relation to the coming age, the Messianic Era.

That eternal life cannot be in view is evident. Eternal life is not obtained through striving in a race. Eternal life is a free gift, obtained completely apart from the race, and is the present possession of every believer. One is not even qualified to enter the race unless he is in possession of eternal life.

Life for the age though is something quite different. It is a future hope held out before those who presently possess eternal life and are engaged in the race for the victor's crown.

> (The Greek language actually contains no word for "eternal." The word used in I Tim. 6:12 [*aionios*, "a space of time," "an age"] can, and many times must, be understood as "eternal"; but this meaning is derived from the textual usage of the word, not from the word itself.
>
> John 3:15, 16 is an example of a text where *aionios*, contextually, must be understood as meaning "eternal," for the type life derived through faith in Christ, as it pertains to His finished work at Calvary [v. 14], can only be "eternal life."
>
> Certain other times in the New Testament the word *aionios* must be understood as referring to "an age," and an age always has a definite beginning and an end. Understanding *aionios* in this sense is also derived from the textual or contextual usage of the word rather than the word itself. Mark 10:17, 30; Rom. 16:25; Gal. 6:8; Titus 1:2; 3:7 are examples of verses where *aionios* cannot be understood in the sense of "eternal.")

Scriptures bearing upon the race in which Christians are presently engaged always connect the object of the race with participating in the activities of the coming age. Shame and suffering

constitute the normal lot for the faithful today. Christians are to be associated with Christ in His sufferings, reproach, and rejection. The day of His exaltation and glory is yet future. And the faithful who are identified with Him during the present day are the ones who will also be identified with Him during that coming day. Old Testament saints, through God's revelation to them, understood these things; and New Testament saints are to understand these things through the same means.

(For additional information on the race of the faith in Heb. 12:1, 2, refer to the author's book, RUN TO WIN.)

Bringing Many Sons unto Glory

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10).

"Child-training," with a view to *sonship,* is set forth as the primary object of faith in the Book of Hebrews. Christians are presently being trained as "sons"; and, through proper training, they are being prepared for that future time when God will bring "many sons unto glory." Since this is the case, it is only natural that this subject would appear in all its fullness in chapter twelve — the chapter containing summation verses for the first eleven chapters of Hebrews.

The writer of Hebrews, in 12:5b, 6, quotes the words of Solomon to his son recorded in Prov. 3:11, 12. Solomon rightly contemplated that his son would one day inherit the throne in his kingdom. Thus, Solomon counseled his son accordingly, for it was necessary that his son be properly trained for this high position. And this is exactly what God is doing for the ones who are about to become joint-heirs with His Son, be seated with Him on the throne, and rule with Him in the kingdom. These individuals are today being called out and trained for the exalted positions into which they are about to enter.

In Heb. 12:5ff there is a great deal of misunderstanding, not only concerning *chastening* itself, but also concerning *the reason for*

chastening and *the identity of the ones being chastened.* Chastening is a teaching or training process designed to bring a particular group of individuals into a particular position for a particular purpose.

The words "chastening," "chasteneth," "chastisement," and "chastened" in Heb. 12:5-11 are translations of either the Greek verb *paideuo* or the noun *paideia. Paideuo* and *paideia*, as used in this passage, have to do with "the rearing of a child"; the words have to do with "instruction," "the education," of a child. And this instruction, this education, of the child is performed with a view to proper growth into manhood. The root idea of *paideuo* and *paideia*, as used in these verses in Hebrews, is brought out in passages such as,

> "Moses was learned in all the wisdom of the Egyptians…" (Acts. 7:22a),
>
> "…for instruction in righteousness" (II Tim. 3:16b).
>
> "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
>
> Looking for that blessed hope…" (Titus 2:12, 13a).

The training which a child of God receives is rooted in instruction from the Word of God, but in a broader sense, this training also encompasses all the trials and testings of life and is intimately associated with "scourging" (v. 6). In reality though, *the latter must be based on the former; for without proper instruction from the Word of God, the trials, testings, and scourgings which the Lord brings to pass would be meaningless.* "Faith" rooted in a mature knowledge of the Word of God is the prerequisite, and it is "in this faith" that Christians are to move victoriously through the trials and testings of life (*cf.* James 1:2-6; I Peter 1:7-11; II Peter 1:2-8).

1) Purpose of Chastening

What is God's great purpose for the Church during the dispensation in which we live?

> "The answer is simple. The establishing of a great empire upon what has been hostile territory lately conquered, and its consequent permanent administration, demands a large body of trained and quali-

> fied officials, having full knowledge of the purposes of their Sovereign, and of the means by which they are to be served, and with enthusiastic devotion to His ends. Every great leader will train such men in advance of the actual conquest, so that they shall be at hand immediately when the hour strikes. This is what God is doing: this is His purpose for this selected company, the Church.
>
> With this high end in view they are put through a severe school of discipline of character, to train them to feel and to act like their King, and thus be qualified to cooperate with Him in His coming day."
>
> — G. H. Lang

Moses was trained "in all the wisdom of the Egyptians." He was trained in this manner with a view to that day when he would occupy a responsible position, as *an adopted son* of Pharaoh's daughter, among the members of the royal family of Egypt. *All of his child-training as a son in Pharaoh's court was directed toward this end.*

Christians, in like manner, are being trained, not in the wisdom of the Egyptians (the world), but in the wisdom which comes from on high. They are being trained for that day when they will be adopted and take responsible positions, as *sons,* among the members of the royal family of heaven. *All child-training as sons in God's court is directed toward this end.*

2) Identity of the Chastened

The chastened and the non-chastened in Heb. 12:5ff should *never* be thought of in the sense of saved and unsaved individuals, else one will completely miss that which is in view. This passage is dealing with *Christians alone,* not with Christians and non-Christians. These verses involve "child-training" with a view to *sonship* and *rulership.* Only *children* (Christians) are presently being dealt with *as sons* (*cf.* Rom. 8:14-17).

Note verse seven: Literally translated, the first part of this verse reads,

> "If you [Christians] are patiently enduring child-training, God is dealing with you *as sons.*"

The antithesis, a definite possibility brought out in verse eight, is that Christians who are not patiently enduring child-training are not being dealt with *as sons.*

The clear teaching in this passage is that the children of God patiently enduring child-training are being dealt with by God *as sons*, with a view to that day when they will be adopted. The children of God not patiently enduring child-training are not being dealt with *as sons,* and they will not be among the adopted.

Bear in mind that "adoption" has to do with *sonship,* which itself implies *rulership.* Only those patiently enduring child-training as sons will be among *the many sons whom the Lord will bring unto glory.*

Then, with the preceding in view, note verse eight:

> "But if ye [Christians — same as v. 7] are without chastening, whereof *all* have become partakers [*all* who are 'patiently enduring child-training' and, thus, being dealt with '*as sons,*' (v. 7)], then are ye bastards, and not sons" (ASV).

The Greek word translated "bastards" (the plural of *nothos*, *nothoi*) only appears this one time in the entire New Testament. The word within its context is used relative to the ones not being trained as opposed to the ones being trained. The ones not being trained, the *nothoi,* are simply those Christians (*children*) who have rejected God's training and, thus, cannot be dealt with *as sons.*

The entire creation presently "groaneth and travaileth in pain together" awaiting "the manifestation of the sons of God." This condition will persist throughout the entire child-training era — the entire present dispensation. Then, after the training is over, "he that shall come will come, and will not tarry," the adoption will occur, and the adopted sons of God will be elevated to high positions of power and authority with God's Son, Jesus — positions which are presently being "reserved in heaven" for the *faithful* (Rom. 8:18-23; Heb. 10:37; I Peter 1:4).

> (Refer to Chapter XIV in this book for more information on *child-training as sons* in Heb. 12:5-8. Also, see the appendix for information on adoption and firstborn sons.)

Appendix I

Adoption, Redemption of the Body

"The adoption" is spoken of in Rom. 8:23 as being synonymous with "the redemption of our body":

> "…waiting out adoption, [namely] the ransoming of our body" (Lenski).
>
> "…patiently awaiting son-placing, the redemption of our body" (Wuest).

And since "the adoption" and "the redemption of our body" are synonymous in this respect, the matter cannot possibly be a reference to that which will occur at the time of the resurrection and rapture at the end of the present dispensation, as commonly taught. If the redemption of the body were to occur at this time, all Christians would be adopted into a firstborn status. And this would be *completely contrary* to any Scriptural teaching pertaining to adoption, for "sons" *alone* [those whom God presently recognizes in this capacity, as seen in Rom. 8:14; Gal. 3:26; 4:6, 7; Heb. 12:5-8], not children, find themselves in a position to be adopted [*ref.* Chapter XIV, pp. 242-252, and the Conclusion, pp. 337-340, in this book].

If the redemption of the body, the adoption, does not occur at the time of the resurrection and rapture, then when does it occur? And exactly what is involved in this future *redemption*, this future *adoption*?

Romans 8:14-23 connects this future *redemption*, this future *adoption,* with being "glorified together" with Christ and with "the manifestation of the sons of God."

Then, in this same respect, note how these things have been put together in Phil. 3:20, 21:

> "For our conversation [Gk., *politeuma,* 'commonwealth,' 'political sphere of activity'] is in heaven ['heavens']; from whence also we look for the Saviour, the Lord Jesus Christ:
>
> Who shall change our vile body [*lit.,* 'our body of humiliation'], that it may be fashioned like unto his glorious body [*lit.,* 'His body of glory'], according to the working whereby he is able even to subdue all things unto himself."

The thought from the preceding two verses has to do with *the future regal positions which Christians will occupy in the heavens* following Christ's return; and it has to do with occupying these positions in a "body of glory," like unto the body presently possessed by Christ, not in a "body of humiliation" presently possessed by Christians.

There was a time when *this same humiliation* seen in connection with the bodies which Christians presently possess was also seen in connection with Christ's body. Note the quotation from Isa. 53:7, 8 in Acts 8:32, 33:

> "…He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
>
> In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth."
>
> (The Greek word translated "humiliation" in Acts 8:33 [*tapeinosis*] is the same word translated "vile" in Phil. 3:21 [also in the Septuagint translation of Isa. 53:8]. "Humiliation," as in Acts 8:33, is *the correct* translation of the word.)

The preceding reference from Acts has to do with the events surrounding Calvary. Christ, following His being stripped of His garments and arrayed as a mock King, was again stripped of His garments and impaled on a cross. Reference is made in all four gospels to His garments being removed prior to the crucifixion (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24). Christ was lifted up in this manner, after His garments had been removed

(except for perhaps an inner tunic), *exposing His uncovered flesh for all to see* (Ps. 22:16-18).

The time of *the humiliation* spoken of in the text was the time when two things occurred:

1) *His judgment* was "taken away."
2) *His life* was "taken from the earth [*i.e.,* He was cut off from the land of the living]."

The former could only have to do with *regal activity* and the latter with *His death.*

Christ had come over three decades prior to the events surrounding Calvary as "King of the Jews," "in the likeness of [or, 'in the resemblance of'] sinful flesh" (Matt. 2:2; Rom. 8:3). And upon the cross, this body of flesh was *exposed for all to behold.* It was a body which, in all outward appearance, was *like* that which man presently possesses. It was a body which bore *a likeness* to that of all other men in their bodies of sinful flesh and, consequently, a body connected with *humiliation.*

To properly understand that which was involved in relation to Christ's body at the time of His first coming and in relation to man's body both prior to and following that time, one must go back to the fall and see exactly what occurred in relation to Adam's body at the time he partook of the forbidden fruit.

When man sinned in the garden in Eden, the complete being of man — spirit, soul, and body — became in a fallen state. God had commanded Adam concerning *the fruit of the tree of the knowledge of good and evil,* "thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

After Satan had deceived Eve into eating of the fruit of this tree, she then "gave also unto her husband with her; and he did eat." Immediately following this, "the eyes of them both were opened, and they knew that they were naked." Then, in a vain effort to cover their nakedness, "they sewed fig leaves together, and made themselves aprons" (Gen. 3:1-7).

At the time of the fall, Adam and Eve lost something; and it is clearly stated in Scripture that both immediately recognized

this fact. That which they lost could only have been *a covering of pristine glory* which had previously clothed their bodies, for they, following the fall, found themselves in a twofold condition:

1) Naked.
2) Separated from God.

God is arrayed in a covering of "light," connected with "honour and majesty." And man, created in the "image" and "likeness" of God, could only have been arrayed *in a similar manner* prior to the fall.

> "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with ['you have put on'] honour and majesty.
>
> Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain" (Ps. 104:1, 2).

Recognizing the loss of this covering, realizing that they were naked, explains why Adam and Eve, immediately following the fall, *sought to clothe themselves.* They tried to replace the covering which had been lost with a work of their own hands, with fig leaf aprons. And then, apparently realizing the utter inadequacy of this covering, they, in their fallen state, sought to hide from God.

God, finding Adam and Eve in this condition, completely rejected the works of their hands. God completely rejected their feeble efforts to atone for their own sin through seeking to replace the covering of pristine glory with fig leaves.

Then, to bring Adam and Eve back into a right relationship (although not in complete keeping with their previously unfallen state — something still future even today [and, as will be shown, something in connection with the redemption of the body]), God provided a covering consisting of animal skins (Gen. 3:21). This necessitated *death and the shedding of blood;* and herein lie basic, unchangeable truths concerning the state of fallen man and the means which are necessary to effect his redemption.

Unredeemed man is a fallen creature, alienated from God; and two things are necessary to effect his redemption:

1) Divine intervention.
2) Death and shed blood.

These truths have forever been set forth in the opening chapters of Genesis and can never change.

(Two different words are used for "naked" in the Hebrew text of Gen. 2:25 [before the fall] and Gen. 3:7 [after the fall]. In the latter [3:7], the word has to do with *absolute nakedness,* but not so in the former [2:25].

Remaining within the way a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used relative to *nakedness* pertaining to Adam and Eve preceding the fall [2:25] could be used to describe a person clothed in a tunic [inner garment] but lacking the mantle or cloak [outer garment]. In the preceding respect, prior to the fall, Adam and Eve were clothed in the Glory of God but had yet to possess the regal outer garments worn by kings [fulfilling the reason for man's creation — *to rule the earth* (Gen. 1:26-28)].

Then, following the fall, no longer clothed in the Glory of God, Adam and Eve were no longer in a position to be further clothed in regal garments, realizing the purpose for their creation. They, apart from the inner garment [the Glory] could not wear the outer garments [royal apparel].

Adam, prior to the fall, never wore regal garments or held the sceptre. In this respect, he never moved beyond the description given in Gen. 2:25 — a "naked" condition, *"naked" in relation to the reason for his creation [lacking the outer regal garments].*

Thus, if man, now separated from the Glory, is to ever fulfill the purpose for his creation, *God must act. Redemption has to occur; and this, of necessity, has to include the complete man — spirit, soul, and body — with a view to not only a restoration of the Glory but to regality beyond this restoration.*)

Flesh in Scripture is spoken of in synonymous terms with sin (*e.g.,* Rom. 8:1-13; Gal. 4:23; 5:16; 6:8; I Peter 3:21; I John 2:16). But, in actuality, *there is nothing inherently wrong with flesh.* Flesh is sinful *only* in the sense in which Scripture uses the expression, *which must relate back to and have to do with the fall.* God created man in a body of flesh; Christ appeared in a body of flesh, which He still has today and will continue to possess throughout eter-

nity; and the whole of mankind, as well, will live in bodies of flesh throughout eternity — a type body which God designed for man in the beginning.

Flesh is referred to as *sinful* and spoken of in synonymous terms with *sin* when it is not covered in the manner which God originally covered flesh and intended that flesh remain covered. And the removal of this covering at the time of the fall, because of sin, provides the connection between "flesh" and "sin," existing today.

Thus, Christ coming "in the likeness of sinful flesh" is simply a reference to *His coming apart from His body being enswathed in Glory.* And, in this respect, the height of His humiliation could only have occurred following His being arrayed as a mock King when His naked body, apart from the covering of Glory originally enswathing man's body, *was exposed on the cross for all to behold.*

Christ *could not* have worn regal garments at this time, for there was *no covering of Glory.* Christ, as Adam following the fall, lacked the inner garment; He lacked the covering of Glory.

And, apart from this covering of Glory, which would have allowed *regal garments* to be worn, "judgment," *was not* Christ's to render. Consequently, it was taken from Him.

Then, another — Pilate, a Gentile ruler (exercising power during the Times of the Gentiles, a time existing because of Israel's past disobedience, extending over centuries of time) — was allowed to execute judgment upon Christ. And, as a result of this judgment, Christ was "led as a sheep to the slaughter," with His "life" then taken away.

With all these things in mind, in the light of that stated in Rom. 8:15-23 and Phil. 3:20, 21, it should be a simple matter for anyone to see what is involved in the adoption, the redemption of the body.

Christ, at the time of His resurrection, was not raised in a glorified body. Christ's body, following His resurrection, was still void of the covering of Glory. Christ's body was not enswathed in a covering of Glory until at least forty days following His resurrection, when He ascended and "a cloud" received Him out of the disciples' sight (Acts 1:9), an apparent reference to His being "received up into glory" (I Tim. 3:16).

In this respect, until His ascension, Christ still appeared exactly as He had appeared since the time of His incarnation — in a body of flesh, void of the Glory.

Note the differences in His appearance to the two disciples on the Emmaus Road following His resurrection and His appearance to Paul on the Damascus Road at a time following His ascension. In the former appearance, it is evident that the two disciples noticed no visible difference between Christ's outward appearance and that of any other Jewish man of that day. However, following His being "received up into glory," that changed dramatically. When Christ appeared to Paul in a body enswathed in Glory, Paul was blinded by His outward appearance, by light which he later described as occurring at "midday" and being "above the brightness of the sun" (Acts 9:3-9; 26:12-15).

> (Note the similar description of Christ in Rev. 1:16, where He is seen at a yet future time in the role of *Judge* — a time when "judgment" cannot be and will not be taken from Him:
>
> > "…out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.")

In like manner to Christ's resurrection, Christians will not be raised in glorified bodies either. The bodies of Christians will not be enswathed in Glory until events following the judgment seat, for it will be there that decisions and determinations will be made concerning Christians relative to their having been shown qualified or having been shown disqualified to occupy positions with Christ in the kingdom. And *only those having been shown qualified to occupy these positions will enter into events pertaining to the adoption, the redemption of the body, and the Glory.*

If a person takes the redemption of the body back to the time of the fall — *which is exactly where it must be taken, for something happened to the body at this time, necessitating redemption* — he can come to only one conclusion. "The redemption of the body" has to do with *placing man back in the position which he occupied prior to the fall and, in this position, allowing man to realize the reason for his creation, which is regal.* This is the way matters are set forth in

both Rom. 8:15-23 and Phil. 3:20, 21.

The word "change" in Phil. 3:21 (referring to changing our body of humiliation) is a translation of the Greek word *metaschematizo,* which refers to *an outward change.* An outward change though would necessitate *a previous inward change*, described by the Greek word *metamorphoo* (Rom. 12:1, 2 [translated, "transformed"]). Christians who allow the Spirit to perform a present inward change in their lives will one day realize the corresponding outward change, finding themselves *enswathed in Glory,* with their bodies "fashioned like unto" *Christ's body of Glory* (Phil. 3:21).

Thus, the adoption, the change in our body of humiliation, the redemption of the body, occurs at a time following the resurrection and rapture. This will be *the capstone of all which preceded, placing man back in the position which Adam occupied before the fall, though with regal garments.* And, accordingly, it will precede and anticipate Christ's millennial reign.

(For additional information on the inward change, described by the Greek word *metamorphoo,* from which our English word "metamorphosis" is derived, refer to the author's book, SALVATION OF THE SOUL, Chapter IV, "The Breath of God.")

Appendix II

The Wilful Sin

"Let us hold fast the profession of our faith [*lit.*, 'the confession of our hope'] without wavering; for he is faithful that promised;

And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge [Gk., *epignosis*, 'mature knowledge'] of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:23-27).

Christ provided Himself as the Sacrifice for sin, His blood is today on the mercy seat in heaven, and He is presently occupying the office of High Priest in the heavenly sanctuary on behalf of sinning Christians. Christ is presently performing a cleansing from defilement for Christians who sin, and all a Christian needs to do in order to avail himself of this provided cleansing is to confess his sin. When he does this, cleansing will occur (I John 1:9).

The wilful sin of Heb. 10:26 results in defilement, as any sin. But, a different situation exists with this sin. This verse states that *no sacrifice* exists for those who sin after the manner dealt with by the verse, which separates it from Christ's present ministry.

How does this sin differ from any other sin which Christians can commit? Is it possible that this sin could somehow be brought under Christ's present ministry and confessed, with forgiveness resulting from the person's confession? If so, How? If not, Why not?

Christ's Present Ministry

To properly understand *the wilful sin,* for several reasons (one reason being contextual), it should be viewed, first of all, in the light of Christ's present high priestly ministry in the heavenly sanctuary. Note the context of Heb. 10:26 (vv. 19-22) and also I John 1:6-2:2. The "blood" of Christ is presently on the mercy seat in the "holiest [Holy of Holies]" of the heavenly sanctuary; and a "new and living way" of access has been provided through the One Who shed this blood, our "high priest over the house of God."

The *blood of Christ,* presently on the mercy seat of the heavenly sanctuary, "cleanseth ['keeps on cleansing']" Christians who have become defiled (through sin) as they "walk ['keep on walking'] in the light" (I John 1:7; *cf.* Heb. 10:22). It is impossible for the ones walking in the light to occupy a position other than being cleansed from sin; but, viewing the other side of the picture, it is entirely possible for Christians to not walk in the light, in which case there will be no cleansing.

To understand exactly what is meant by *walking in the light*, one must draw from the typology of the tabernacle. The light was provided by a seven-leafed golden candlestick inside the Holy Place where the priests carried on part of their ministry, and the only way that these priests were permitted to enter the holy place and walk in this light was through a previous cleansing at the brazen laver in the courtyard.

This laver lay between the brazen altar and the Holy Place and had upper and lower basins for washing the hands and feet. The entire bodies of these priests had been washed upon their entrance into the priesthood (Ex. 29:4; 40:12-15) — an act never to be repeated — but in their subsequent ministry, it was necessary to avail themselves of partial washings (washings of parts of the body) at the laver. Their hands and feet became soiled in their

ministry, and these parts of the body had to be cleansed prior to entering the Holy Place (Ex. 30:18-21; 40:30-32).

Exactly the same thing holds true for Christians, New Testament priests, in the antitype today. Christians have received a complete washing (received at the point of the birth from above, upon their entrance into the priesthood) — an act never to be repeated.

But, as the Old Testament priests, they must now avail themselves of partial washings in their ministry. And this is seen in the type through the actions of Old Testament priests washing at the laver.

This is what Jesus alluded to in John 13:8b, 10b:

> "…If I wash [Gk., *nipto*, referring to a part of the body (the Septuagint uses this same word in Ex. 30:19, 21)] thee not, thou hast no part *with me* [note: not 'in me,' but 'with me'].
>
> …He that is washed [Gk., *louo*, referring to the entire body (the Septuagint uses this same word in Ex. 29:4; 40:12)] needeth not save to wash [Gk., *nipto*] his feet…"

This is also what is alluded to in Heb. 10:22 and I John 1:7.

Old Testament priests whose hands and feet had become soiled through activity in the courtyard *could not* bypass the laver and proceed on to the Holy Place. *Nor can* New Testament priests. New Testament priests must *first*, as the Old Testament priests, avail themselves of cleansing. Defilement in the Christians' case comes through contact with sin; and cleansing, according to the context of I John 1:7, is accomplished through confession of sin:

> "If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (v. 9).

And this cleansing is accomplished solely on the basis of Christ's shed blood on the mercy seat in the heavenly sanctuary:

> "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [Gk., *Parakletos*, one called alongside to help in time of need] with the Father, Jesus Christ the righteous:

> And he is the propitiation [Gk., *hilasmos,* (God appeased, through Christ's work on the basis of His shed blood on the mercy seat)] for our sins: and not for ours only, but also for the sins of the whole world [contextually, a reference *to all of the saved in the world,* not the unsaved (*a cleansing for Christians alone is in view;* the unsaved and eternal salvation are not in view at all in these verses)]" (I John 2:1, 2).

Thus, the ones walking in the light in I John 1:7 are Christians who have availed themselves of the provision in I John 1:9. As they continue walking in the light (continue availing themselves of this provision, allowing continued access to the Holy Place), the blood of Christ continues cleansing them from *"all sin."*

And a Christian refusing to avail himself of provided cleansing today is seen walking in darkness. He has not come to the laver and, consequently, can only remain in the darkened courtyard outside the light in the Holy Place. He has refused confession of sin; he has refused the cleansing provided by Christ. And for such an individual, in reality, "there remaineth no more sacrifice for sins." That is, there is no sacrifice for those refusing the sacrifice which God has provided in the person of His Son.

Thus, contextually (Heb. 10:19-22), one might think that the wilful sin in verse twenty-six (for which there is no sacrifice) would be a Christian's refusal to avail himself of Christ's present high priestly ministry. In this respect, though the sacrifice exists, there would be no sacrifice for his unconfessed sins (for a Christian refusing to confess his sins would be refusing the provided sacrifice).

But...

But Christians harboring sins of the flesh and refusing to confess these sins *cannot possibly* be that which they are warned against in Heb. 10:26. This verse continues the thought from the immediately preceding verses (vv. 23-25), and this thought has nothing whatsoever to do with Christians confessing (or not confessing) their sins.

Nor can the wilful sin in this verse be thought of in the broad sense of sins committed by Christians in a wilful, or a deliberate, or a knowing manner. If the truth were known, it could probably

easily be shown that most sins committed by Christians would fall into a singular category — things which Christians knew were sins before they committed them, knew were sins during the time in which they were committing them, and knew were sins after they had committed them.

The only possible way to properly understand the wilful sin in Heb. 10:26, for which there is no sacrifice, is to view this sin, *contextually, within the Book of Hebrews where it is found.* If this is not done, a person will invariably go wrong at this point in Scripture.

Note first that all of the warnings in Hebrews are closely related, drawing heavily from the Old Testament types. The second warning (chs. 3, 4) draws from the account of the Israelites under Moses, and the same thought is continued in the third warning (6:4ff), relating the matter to Christians.

In both the type (chs. 3, 4 [second warning]) and the antitype (ch. 6 [third warning]), the sin referenced in the fourth warning (10:26ff) is present. The Israelites under Moses committed a sin for which there was no sacrifice (second warning), and Christians today can commit *exactly the same sin,* with the same result following (third warning). Then the fourth warning continues with thoughts pertaining to this sin; and the matter has to do with "so great salvation" (ch. 2 [first warning]), resulting in "blessings" associated with the "birthright" (ch. 12 [fifth warning]).

That is the broad contextual scope of the matter. The Israelites, in the type, through their actions at Kadesh-Barnea — refusing to go in and take the land to which they had been called — committed a sin for which there was *no sacrifice.* And, with there being *no sacrifice* for this sin, God didn't, He couldn't, change His mind concerning that which He had decreed pertaining to the matter.

And Christians, in the antitype, can commit *exactly the same sin relative to the heavenly land to which they have been called.* And, as in the type, *no sacrifice* exists for such a sin. As in the type, God won't, He can't change His mind concerning that which He has decreed pertaining to this sin, if committed by His people today.

This is plain from that which is stated in Heb. 6:4-6, again drawing from the type in chapters three and four:

"For it is impossible…if they shall fall away, to renew them again unto repentance…"

(For additional information on the preceding, refer to the author's book, LET US GO ON, Chapters IV, V, "Leaving the Principles" and "If They Shall Fall Away."

Also, for information on the first two major warnings in the Book of Hebrews, refer to the author's books, SO GREAT SALVATION [covering chapters 1, 2] and FROM EGYPT TO CANAAN [covering chapters 3, 4].)

Then note that the reference to this sin is the continuation of a text having to do with a central purpose for Christians assembling together during the present dispensation — whether on Sunday at a regular meeting place, or at any other time or place during the week (vv. 23-25). The particular purpose given in the text is singular.

The purpose for Christians meeting together in these verses has to do with exhortation and encouragement in the race of the faith concerning the hope set before each one of them ("profession of our faith" [v. 23, KJV] should be translated, "confession of our hope"). And this hope set before every Christian is *the hope that they might one day realize the very thing to which they have been called — win a crown in the present race of the faith and, as a result, occupy a regal position with Christ during that coming day of His power.*

In short, Christians are *exhorted to assemble together for a particular purpose,* and then they are warned concerning *the danger of failing to assemble together on a regular basis for this purpose.* They can either find mutual strength in the race of the faith through assembling together, or they can fail to assemble for this mutual strength and find themselves in danger of *falling away and becoming involved in that which Scripture refers to as wilful sin.*

The wilful sin, simply put, has to do with *apostasy, after one has come into a mature knowledge of the things pertaining to the hope set before Christians* — something seen in the type in the second warning and in the antitype in the third warning. And sinning after this fashion will result in a Christian failing to come into possession of *so great salvation* (first warning), synonymous with

failing to realize *the rights of the firstborn* (fifth warning).

Numbers 15:30, 31, immediately following the account of the Israelites refusal to enter into the land at Kadesh-Barnea (chs. 13, 14), deals with God's statement concerning a sin for which there was *no sacrifice.* And an example of such a sin — a man violating the Sabbath — immediately follows God's instructions concerning the matter.

God's statement concerning a sin for which there was *no sacrifice* in this passage had to do with a person acting in open rebellion, followed by his being cut off from the people of Israel (which was exactly what occurred at and following the events at Kadesh-Barnea). And the contextual example not only had to do with the experiences of the Israelites, beginning at Kadesh-Barnea (chs. 13, 14), but it also had to do with a man violating the Sabbath (Num. 15:32-36).

As with the Israelites at Kadesh-Barnea, so with the man violating the Sabbath. *There was no sacrifice for the sin committed by either.* Rather, in both instances, *the Lord commanded that a sentence of death was to be carried out.* And, resultingly, an entire accountable generation died on the one hand, and a man was taken outside the camp and stoned on the other.

The land set before Christians is associated with a rest, *a Sabbath rest,* drawing from Gen. 2:1-3 (Heb. 4:4-9). And a Christian turning his back on this land (after coming into a mature knowledge of the things pertaining to the land) would be doing exactly the same thing which the Israelites under Moses did at Kadesh-Barnea (after hearing the report concerning the land by the twelve spies). Then, in another respect, such a Christian would be doing violence to that which God had to say about *the Sabbath rest set before the people of God*, in a similar respect to the man violating the Sabbath in Num. 15:32-36.

The Sabbath was *a sign* pointing to a day of rest following God's present six days of work (Ex. 31:13-17). As God rested on the seventh day after working six days to restore a past ruined creation (the material creation) — establishing an unchangeable, foundational pattern — He is going to rest on a seventh day (a 1,000-year day) after working six days (six 6,000-year days) to

restore two present ruined creations (both man and the material creation once again).

Thus, drawing from both Numbers chapters thirteen through fifteen and Hebrews chapters three, four, and six, it can easily be shown how Christians, in Heb. 10:26ff, can sin wilfully today. They can do so through only one means: *coming into a mature knowledge of the truth surrounding their calling, and then apostatizing (turning away from this truth).*

Any Christian committing such an act, according to Heb. 10:29, will have done three things:

1) *Trodden* "under foot the Son of God."
2) *Considered the blood of Christ* "an unholy ['a common'] thing."
3) *Insulted* "the Spirit of grace."

God places the wilful sin in a category of this nature simply because of the high place in which He holds that which He has stated concerning the coming reign of His Son. And, according to Scripture, any Christian coming into a mature knowledge of that which God has stated in this realm, and then *turning away* — *apostatizing* — has only one thing awaiting him:

> "…a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (v. 27).

Then note how verses thirty and thirty-one parallel II Cor. 5:10, 11:

> "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
>
> It is a fearful thing to fall into the hands of the living God."

Events of the judgment seat will be one of *the most terrible times* many Christians will ever experience, for Christians who have refused to follow the Spirit's leadership during the present day and time will, at the judgment seat, "fall into the hands of the living God." Such Christians will find it to be a "fearful," "terrible" experience, for there the *"terror of the Lord"* will be manifested, and *a completely just recompense* will be meted out.

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Hebrews is a book built around five major warnings, all drawn from a history of Israel, up to and including the time Israel's Messiah was on earth the first time. The warnings though are directed, not to the Jewish people, but *to Christians*; and all five warnings, presenting the same subject matter from different standpoints, have to do with *the salvation of the soul.*

Hebrews chapter eleven, placed in the book chronologically between the fourth and fifth warning passages (passages in the tenth and twelfth chapters) forms an apex in the book relative to "faith" and *the saving of the soul.* Moving from chapter ten into chapter eleven, *the saving of the soul* is clearly seen as *the goal* of "faith" (*ref.* Chapter I in this book).

Not only does Hebrews chapter eleven deal with faith to the saving of the soul — illustrating the matter through the faith of individuals, extending from Abel to numerous individuals throughout Jewish history, covering millenniums of time — but this chapter in Hebrews is structured after a fashion that numerous dispensational truths regarding the Jews, the Gentiles, and the Church of God are also dealt with.

The entire drama of human history, from man's beginning in Eden to that toward which all Scripture moves — the Messianic Kingdom — is set forth through a Divinely arranged dispensational plan, using selected individuals and events. And through these individuals and events — particular individuals, and events in the lives of these individuals (events occurring under God's sovereign control of all things) — *that which God deems of primary import in the complete 6,000 years of Man's Day, leading into the 1,000-year Lord's Day, that time when the salvation of the soul will be realized*, can be seen.

Thus, if one wants to see *that which God deems of primary import relative to bringing His plans and purposes regarding mankind to pass*, Hebrews chapter eleven would be one place to go. Then the larger context, from which Hebrews chapter eleven draws — the whole of Scripture — would be the primary place to go.

And, whether one goes to Hebrews chapter eleven or to the whole of Scripture itself, he must always keep one statement in one verse from chapter eleven at the forefront of everything:

> "But without faith [apart from believing that which God has revealed] it is *impossible* to please him [to please God]…" (v. 6a).