



The Study of Scripture

**A Study About Interpretive
Principles, Hermeneutics**

Arlen L. Chitwood

The Study of Scripture

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

Cover Photograph: Wichita Mountains, Oklahoma, 1994

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The
Lamp Broadcast, Inc.
2629 Wyandotte Way
Norman, Okla. 73071

2005
Second Printing
(Revised)
First Printing 1994

By the Same Author —

HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
SO GREAT SALVATION
SALVATION OF THE SOUL
FROM ACTS TO THE EPISTLES
IN THE LORD'S DAY
FOCUS ON THE MIDDLE EAST
FROM EGYPT TO CANAAN
LET US GO ON
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
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
SALVATION BY GRACE THROUGH FAITH
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
RUN TO WIN
JUDE
RUTH
ESTHER

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FOREWORD

Moses, after walking a lifetime with the Lord and knowing His ways (Ps. 103:7), pressed upon the hearts of the Israelites *the one thing* he considered to be of the utmost importance before he died, namely *to give heed to the Word and to obey it carefully*. And then he added:

“For it is not an idle word for you; indeed it is your life. And by this word you shall prolong your days in the land, which you are about to cross the Jordan to possess” (Deut. 32:47).

This admonition — referring to *the power of the Word* as it is able to bring about a change in one’s life — climaxed Moses’ expression of deep concern for the present and future spiritual welfare of his people. Careful obedience to the Word would produce a walk by faith and progressively result in spiritual maturity; and spiritual maturity, being built up in the faith, pertained not only to the Israelites’ present spiritual life but to a future prolongation of that life in the land to which they had been called as well.

Likewise, Christians being built up in the faith is with a view to their realizing not only present spiritual blessings but future as well. It is with a view to Christians ultimately, during the coming Messianic Era, realizing their calling through dwelling in a heavenly land and occupying ruling positions in that land as co-heirs with Christ.

And Christians being built up in the faith, with a view to their ultimately realizing a calling in the heavens, is *the one purpose* upon which this book, “The Study of Scripture,” can be seen to center. This book provides insights into key portions of the Word so that spiritual growth might be effected *through* Christians being able to study the Word after a proper fashion, with understanding.

Unfortunately, many Christians lack the correct foundational framework in their lifelong effort to come into a proper understanding of the

Scriptures. And that is why it is such a privilege to recommend this book.

This book begins with the approach that we first must know the essence of the Word before we can understand it. *The Bible is the Divine breath, without which there can be no spiritual growth.*

Four features, not clearly seen in current theology, stand out in this book as particularly noteworthy:

First, "The Study of Scripture" shows us that we have to begin the study of the Bible where a person should begin, *in Genesis*, especially in the opening chapters.

Second, "The Study of Scripture" challenges us to reconsider the normal dispensational outlook and simply *let the Bible itself speak* through its own natural divisions.

Third, "The Study of Scripture" deals *with heavenly and earthly* aspects of the coming kingdom, something almost no one sees today, but something which must be recognized to properly understand the Bible.

Last, but not least, I have never more clearly seen the necessity to study the typology of the Bible as presented in "The Study of Scripture," not as an area of Scriptural truth, worthy of investigation, but *as the basic way Scripture reveals itself*.

The whole of Scripture (Gen. 2:4ff) is built on a type (Gen. 1:1-2:3); and because of this overall type-antitype structure, the Bible, with its inherent typical nature, *has to be studied after this fashion*, i.e., after the fashion in which it is structured.

One can hardly do better than study this instructive book if he or she seeks to reach the place where the Bible's limitless treasures can begin to be mined.

— Roel Velema
Hattem, The Netherlands
May, 1994

1

Foundational Prerequisites

In the beginning God... (Gen. 1:1a).

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

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

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

The first five verses of Genesis can be paralleled with the first five verses of John’s gospel. But, beginning with verse six in the gospel account, John moves millennia ahead and continues with events during his day, though he still continues to reference events of prior days.

The Gospel of Matthew, opening the New Testament, immediately references the Old Testament after another fashion — “The book of the generation of Jesus Christ, the son of David, the son of Abraham” (1:1). And in Luke’s gospel, the matter of Christ’s genealogy is carried all the way back to Adam (3:23-38).

The Old Testament leads into the New after *an inseparable*

fashion. The latter forms a continuation and completion of that which was begun in the former; and both together constitute *one continuous, complete revelation* which God gave to man over a period of about 1,500 years through some forty different Jewish writers, revealing His plans and purposes in relation to man, the earth, and the universe at large.

Consequently, one must be understood in the light of the other, apart from precedence given to either. It is no more or no less valid to interpret the Old Testament in the light of the New as it is to interpret the New Testament in the light of the Old. One is to be interpreted both in the light of itself (other parts of the same Testament) and in the light of the other (the New in the light of the Old, or the Old in the light of the New).

The interpretative method laid down in Scripture is very simple:

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

One part of the Word (at any point in the Old or New Testaments) is compared with another part of the Word (at any point in the Old or New Testaments), under the leadership of the indwelling Spirit.

Then, again, many of the distinctions which Christians often view between the Old and New Testaments simply do not exist. A basis for calling the two parts of Scripture by these names could be derived from verses such as II Cor. 3:6, 14; but to see one Testament as Jewish and the other as Christian, as is often done, is about as far removed from Biblical reality as one can get.

The word “testament” is a translation of the Greek word for *covenant* (*diatheke*). The word appears thirty-three times in the New Testament, and, in the KJV, it has been rendered “covenant” twenty times and “testament” the other thirteen (*cf.* Heb. 9:4, 15). Either translation is correct as long as one understands that the thought has to do with two different covenants.

And confusion often arises at this point through the erroneous thought that the new covenant has been made with the Church. That simply is incorrect. Covenants are not made with the Church.

They never have been, and they never will be.

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

During the interim, Christians are ministers of the new covenant in the sense that the shed blood of Christ is the blood of this covenant and the entire basis for any Christian's ministry has to do with this blood — blood shed at Calvary, presently on the mercy seat in the Holy of Holies of the heavenly tabernacle (Matt. 26:28; II Cor. 3:6; Heb. 9:14-22). But the fact remains. The new covenant has not been — nor will it ever be — made with the Church.

The new covenant will replace the old, and it will be made with those in possession of the old. And, apart from being ministers of the new during the interim (for the blood has been shed, and this is the basis for all ministry during the present time), the Church has no more to do with the establishment of the new covenant than it did with the establishment of the old covenant.

Thus, when one talks about "New Testament doctrine," "New Testament theology," etc., the expressions cannot extend beyond the thought of doctrine or theology which has for its basis the shed blood of Christ; and this is something which cannot be understood at all apart from the Old Testament.

Revelation surrounding the shedding of blood for the remission of sins begins in Genesis, chapter three, immediately following man's fall; and the entire Old Testament sacrificial system which followed, pointed toward the One — of Whom the prophets spoke (cf. Isa. 53:12; Zech. 12:10; 13:6) — Who would one day come and take away "the sin of the world" through the sacrifice of Himself (John 1:29).

The foundations have been established in the Old Testament, and both Testaments together comprise *one continuous, complete revelation* of all the various facets of the person and work of Christ. And *the only way* one can grasp the complete picture is to look at the whole of Scripture after this fashion.

ALL SCRIPTURE IS THEOPNEUSTOS

II Timothy 3:16 in the KJV reads,

“All scripture is given by inspiration of God, and is profitable for doctrine [‘teaching’], for reproof, for correction, for instruction in righteousness.”

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

That which is meant by and the implications of Scripture being God-breathed are given in a somewhat simple manner in Scripture, but one has to look at and compare related parts of both Testaments before he can really begin to see and understand that which is involved. A person has to reference passages in both Testaments, studying passages from one in the light of passages from the other. He has to compare Scripture with Scripture, *i.e.*, he has to compare “spiritual things with spiritual.”

Note first of all Heb. 4:12a:

“The word of God is quick [*lit.*, ‘alive’], and powerful, and sharper than any twoedged sword...”

Now, the question: Why is the Word of God “alive,” “powerful,” and “sharper than any twoedged sword”? The answer: *Because of its origin.* The Word is “*theopneustos*”; The Word is “God-breathed.”

But, what does that mean? And why is the Word “alive” because of its origin? This is where one has to go back to beginning points in the Old Testament and find the first mention in Scripture of God bringing a matter to pass through the use of His breath.

This is necessary not only because of the need to compare Scripture with Scripture but also because of a principle of Biblical interpretation, called, “The First-Mention Principle.” This prin-

ciple has to do with *unchangeableness*, and it centers around an unchangeable structure of the Word given by the unchangeable God. Because of the inherent nature of the Word, *the first time a subject is mentioned in Scripture, a pattern, a mold is established at that point which remains unchanged throughout the remainder of Scripture.*

Remaining within this principle, the first time one finds *the breath of God* mentioned in Scripture is in Gen. 2:7, in connection with life imparted to man; and, consequently, at this beginning point, this verse connects *life* with *the breath of God* after an unchangeable fashion. God formed and fashioned man from the dust of the ground, but man was not created alive. Life was subsequently imparted through God breathing into man's "nostrils the breath of life," resulting in man becoming "a living soul."

Thus, at this point in Scripture the unchangeable connection between *God's breath* and *life* is established and set. Only God can produce life, and any time life is produced beyond this point it *must always* be through the one means set forth at the beginning, revealed in Gen. 2:7.

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

The bones are presented as lifeless, and the question is asked in verse three, "Son of man, can these bones live?" Then note in verse five how life is to be effected: "Behold, I will cause breath to enter into you, and ye shall live."

And verse eight, revealing their condition following "sinews," "flesh," and "skin" covering them, but prior to God acting, states, "there was no breath in them." Then there is a cry in verse nine for "breath" so that "these slain...may live." And the end of the matter is then given in verse ten: "...breath came into them, and they lived, and stood upon their feet, an exceeding great army."

(Ezekiel 37, in its entirety, outlines events of a yet future day. It has to do with that time when Messiah returns and *life* [spiritual] is restored to "the whole house of Israel [both those alive at that time (already possessing natural life) and resurrected O. T. saints]" [Ex. 13:19; cf. Ezek. 36:24-28].

The remnant in the land today comprises only a small portion of “the whole house of Israel”; and this remnant, in relation to God’s breath, can only be described after the same fashion as Jews anywhere else in the world today — lifeless [spiritually]. Then, beyond that, the dead from the past dispensation must be included [Scripture presents “the whole house of Israel” remaining dead for the *entire* two days — 2,000 years — of the present dispensation (John 11:6, 7, 43, 44)].

“The whole house of Israel” is pictured today after one fashion in Scripture — *very dry bones, without breath*. But they will one day live. When? “After two days [after 2,000 years] will he revive us: in the third day [in the third 1,000-year period, the Messianic Era] he will raise us up, and we shall live in his sight” [Hosea 6:2].)

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

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

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

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

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

The *Pneuma* (Spirit/Breath) is not only the One Who gave the Word after this fashion in past time, but He is also the One Who effects man’s regeneration after a similar fashion during the

present time. It is the present work of the *Pneuma* (Spirit/Breath) in man's regeneration which produces life (there must be a *breathing in* for man to pass "from death unto life" [cf. Gen. 1:2; 2:7; John 3:6-8; 5:24]). And the *Pneuma* (Spirit/Breath) not only produces this life (based on Christ's finished work at Calvary), but He presently indwells the one to whom He has imparted life in order to lead and guide that person into an understanding — from immaturity to maturity — of the God-breathed Word which He Himself previously imparted to man, *through* man.

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

The Holy Spirit uses *only that which is living* to nourish and nurture that which *has been made alive*. Spiritual growth from immaturity to maturity requires spiritual nourishment, which is derived from *only one source*. There's no other way for spiritual growth to occur.

That's why pastor-teachers have been exhorted to "Preach the word," and that's why Christians have been exhorted to "Study" this same Word (II Tim. 2:15; 4:2). *A person's ability to function in the spiritual realm is inseparably connected with that person's knowledge of and ability to use the Word of God.*

It's the WORD, the WORD, the WORD! Christians have been given nothing else; nor do they need anything else.

FAITH IS... THROUGH FAITH... WITHOUT FAITH

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

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

But *without faith* it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:1, 3, 6).

When an unsaved man believes on the Lord Jesus Christ, the Spirit breathes life into that man, based on the finished work of God's Son at Calvary. *Breath* is imparted, and man passes "from death unto life." Man's spiritual nature is made alive, resulting in that individual possessing something which he, heretofore, didn't possess — *spiritual life*. This is wrought, in its entirety, through the work of the Spirit of God; and this new life is then to be fed and nurtured by the same Spirit through the use of that which is itself spiritual. *All is spiritual.*

Consequently, there is *a spiritual life* which requires *spiritual sustenance*, resulting in *a spiritual walk*, etc. All of this is completely alien to the thinking of "the natural man ['the soulical man']," who is "dead in trespasses and sins" (Eph. 2:1). He does not have spiritual life. His experiences relative to "life" pertain only to *the natural*; and, resultingly, "the things of the Spirit of God," having to do with *spiritual life*, are "foolishness unto him" (I Cor. 2:9-14).

Things having to do with this spiritual life are "spiritually discerned," and the natural man has no capacity to comprehend these things, for, *spiritually, he is dead*. There is *no breath from God* within that person. He is as the bones in the valley in Ezekiel chapter thirty-seven — *very dry, without breath*.

On the other hand, *the spiritual man*, having "passed from death unto life" through the impartation of *breath*, possesses the capacity to understand spiritual truth. And the spiritual man, within his spiritual walk, is to act *in only one realm*. He is to act in the realm of "faith." The interrelated realms of "sight," "man's wisdom," "the arm of flesh," etc. are all alien to the realm of "faith." *Faith alone* has to do with "the spiritual"; *all else* has to do with "the natural."

"Faith" is simply *believing God*. Acting or walking "by faith" is simply acting or walking *on the basis of that which God has said about a matter*. "...who hath believed our report? So then faith cometh by ['out of'] hearing, and hearing by ['through'] the word of God" (Rom. 10:16b, 17).

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

1) FAITH IS

Hebrews 11:1 is not a definition of faith. Rather the verse, continuing from the preceding chapter, provides that which *results* in the spiritual life from one's exercise of faith. And, as is evident from the verses leading into chapter eleven, this has to do particularly with things related to *the saving of the soul*.

The word "believe" in verse thirty-nine and the word "faith" in the next verse (11:1) are from the same word in the Greek text (*pistis*). Also note "faith" (*pistis*) in 10:38 (*ref.* NASB). The thought from verses concluding chapter ten continues right on into chapter eleven, and this should be so understood as one begins reading in chapter eleven.

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

If he (the "just" person who is presently believing God and acting on that basis) draws back from such a life, the Lord states, "my soul shall have no pleasure in him." That is, if the person draws back (stops believing God and, resultingly, acts on the basis of nonbelief, nonfaith), God will not be pleased or delighted at all with that person.

God delights in an individual living in one realm alone — the realm of *belief, faith*. God delights in an individual, *by faith*, keeping his eyes fixed on the revealed goal out ahead and moving toward that goal — *the goal which God has revealed in His Word*. God delights in an individual, *by faith*, fixing and keeping his attention centered on that which *He Himself has revealed to be of utmost importance*.

And that's exactly what is in view in these closing verses of Hebrews chapter ten, leading into chapter eleven. Closing chapter ten, the writer states, "But we are not of them who draw back unto perdition [those ceasing to walk *by faith*, resulting in their own ruin (in relation to the matter at hand — the promised inheritance, the

salvation to be revealed)); but of them that believe [continue walking *by faith*] to the saving of the soul.”

Those in the former group take their eyes off the goal, begin looking around, and *God has no delight in them*. Those in the latter group though keep their eyes fixed on the goal, they don't begin looking to one side or the other, and *God delights in them*. One is *unfaithful* to the saving of the soul, and the other is *faithful* to the saving of the soul.

That's the backdrop for Hebrews chapter eleven; and when one begins at the first verse, he must understand that this chapter is simply a continuation of that which has preceded. Verse one should be understood in the sense of,

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

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

Believing God (with particular reference to the saving of the soul) is that which stands under all else. Believing God is that which forms this foundation. In this respect, *believing God* and *the foundation of matters at hand* are, in reality, one and the same. Thus, apart from such belief, the structure above will have no foundation below. If the structure ever existed in the first place (note those who drew back [10:38, 39]), it can only collapse; and if it never existed at all, a building process cannot occur.

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

In the preceding respect, believing God to the saving of the soul is the firm confidence (the unshakable foundation) “of things

hoped for, the evidence [a 'bringing to light' so that we have *proof*] of things not seen."

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

2) THROUGH FAITH

"Through faith we understand..." That is to say, "Through believing that which God has revealed in His Word, we understand..." This could apply to any realm in which God has spoken, but the text has to do with *God's design of the ages and that which He has purposed for man within the framework of these ages.*

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

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

God is a God of *order*. All of the ages — encompassing all time (past, present, and future) — have been placed in *an orderly arrangement*, and this was done *in the beginning*. Not only is this the case, but the Divine design surrounding this orderly arrangement *centers around the work of God's Son within the framework of these ages.*

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

Then after dealing with Christians through two major warnings relative to that future day when "the heir of all things" will bring "many sons unto glory" to realize "so great salvation" (chs. 2-4), the writer refers to Christ being made a Priest "after the order

of Melchizedek" (5:6ff), a quotation from Psalm 110 (v. 4), a Messianic Psalm:

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

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

Thus, within this framework, Heb. 11:3 should not only be understood in the light of the preceding verse but also in the light of Heb. 5:6ff. The "age" referred to in Heb. 5:6 can, *contextually*, only be the Messianic Era, the age in which the Son will be manifested as "heir of all things," that future time when He will bring "many sons unto glory" with Him (1:2; 2:10).

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

Then note the latter part of Heb. 11:3: "...so that things which are seen were not made of things which do appear." Again, *remain within the context* for a correct understanding of that which has been stated. The context (10:38ff) has to do with the saving of the soul, the hope set before us, and the ages placed in an orderly arrangement by God. And the emphasis, contextually, is on one particular age within these ages — that age when Christ will exercise the Melchizedek priesthood, the Messianic Era.

The "things which are seen" and the "things which do appear," contextually, cannot refer to the origin of the material universe about us. The reference is not back to Gen.1:1ff, though we do, as well, understand, "by faith," that which is stated concerning God's creation of all that exists. Rather, the reference is to existing conditions seen "by sight" during the present age, which are set in contrast to the things which redeemed man has been allowed to see "by faith" relative to God's Divine design within the framework of His arrangement of the ages. And, again, *the emphasis in the realm of faith would be on one particular age within these ages, the Messianic Era* (the things hoped for, yet unseen

[though seen by faith], in v. 1).

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

“...so that the things which God has brought to pass within the framework of His orderly arrangement of the ages, which an individual sees and understands through faith, are separate and distinct from the disorder one sees all about him during one of these ages.”

The word *ginomai* (“to become,” “happen,” “take place,” referring to something with a definite beginning and possible ending) appears in a perfect tense in the Greek text in the latter part of this verse (translated, with a negative, “were not made” [KJV]). The perfect tense refers to action completed in the past and existing during present time in a finished state. *Ginomai* in this verse refers to God’s past action in arranging the ages in an orderly fashion — action completed at that time and presently existing in a finished state.

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

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

3) WITHOUT FAITH

Apart from faith — apart from believing God — it is impossible to please Him. And that would be self-explanatory. God has spoken, and He expects the one to whom He has spoken to believe that which He has stated. *If a man believes, then God is pleased. However, if a man doesn’t believe, then the opposite is true. God is displeased.* The matter is that simple.

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

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

Believing that God “is” would take one back to God’s statement to Moses in Ex. 3:14. God, revealing Himself to Moses, simply identified Himself as “I Am.” And the verb used in the Greek text of Heb. 11:6 would be a Greek equivalent. It is simply a verb of being (*eimi*), incorporating no beginning or end (as distinguished from *ginomai* used back in v. 3).

It is the same verb used in John 1:1, 2, translated “was”: “In the beginning was the Word...” That is, the Word existed without reference to a beginning or an end at that point in time when the material creation was brought into existence.

(The same Greek verb was also used by Christ when He identified Himself to the “band of men and officers from the chief priests and Pharisees” in John 18:5-8. The identifying words, “I am he,” should literally read, “I Am” — a clear declaration of His deity, identifying Himself with the God of the Old Testament.)

Believing that God “is” is simply believing in His eternal, unchangeable existence as set forth in the Word. He always has so existed, and He always will so exist. “In the beginning God...” And God expects man to believe that He “is” on one basis alone — *the revelation of Himself in His Word* (cf. Heb. 13:8).

Then God expects man to believe that He is “a rewarder of them that diligently seek him” on the basis of the same revelation. God offers rewards for faithfulness, and *He expects man to believe that this is the case on the simple basis of the fact that He has so stated.*

Man though often sees things in a somewhat different aspect, disdaining the teaching of rewards and compensation for faithfulness; but not so with Scripture. To the contrary, Scripture deals

with *faith in relation to rewards and compensation*. This, textually, is what is being believed in an exercise of faith.

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

CONCLUDING REMARKS:

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

A person must first of all *see the Word for what it is* — the God-breathed Word which not only reveals God's plans and purposes within the framework of the ages but that which is also able to build a person up and give him an inheritance within the one age toward which all things move — the coming Messianic Era (Acts 20:32).

Then, in order for the latter to occur, *a person must believe God and govern his life accordingly*. And to do this he must begin at the point of finding out what God has stated, for "faith cometh by ['out of'] hearing, and hearing by ['through'] the word of God" (Rom. 10:17).

And there's no limit to *the heights* a person can rise in the realm of faith, for there's no limit to *the depths* of God's revelation to man. *The latter is inexhaustible, and so must the former be as well.*

2

The Septenary Arrangement of Scripture

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

Hebrews 4:1-11 deals with a *rest* which will be realized by “the people of God” during the seventh millennium dating from the restoration of the earth and the creation of man in the first chapter of Genesis.

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

- 1) The experiences of the Israelites under Moses, and later Joshua (Heb. 3:2-19).
- 2) God's work and subsequent rest during the seven days of Genesis chapters one and two (Heb. 4:4).
- 3) The Sabbath given to Israel, which the nation was to keep week after week following six days of work (Heb. 4:9).

The experiences of the Israelites under Moses, and later Joshua, during a past dispensation form the *type*; and the experiences of Christians under Christ during the present dispensation, leading into the coming dispensation, form the *antitype*. Then teachings

surrounding a *rest* lying before both the Israelites in the type and Christians in the antitype are drawn from the rest which God entered into following six days of work in Genesis chapters one and two. And the Sabbath was given to Israel to keep, *ever before them*, the whole overall thought of that which occurred in the opening two chapters of Genesis (*cf.* Ex. 20:8-11; 31:13-17).

Teachings drawn from the opening two chapters of Genesis form *the key* to the entire matter, and a correct understanding and interpretation of these opening chapters is not something which should be taken lightly. Scripture is built upon a structure which is laid down in these two chapters, and an individual's understanding and interpretation of numerous things throughout the remainder of Scripture will be governed by his understanding and interpretation of this opening section of Scripture.

If one understands these opening verses correctly, he will understand how God has structured His revelation to man, allowing him to grasp numerous things which he could not otherwise understand. However, if one fails to understand these opening verses correctly, the opposite will be true. He will have gone wrong at the beginning, and he will remain wrong the remainder of the way.

The preceding, for example, is the reason many individuals fail to see the proper relationship of the Sabbath rest in Heb. 4:9 to God's rest following six days of work in Gen. 2:2, 3 (*cf.* Heb. 4:4). They attempt to relate this rest to something which Christians enter into during the present day and time, which is a time prior to the seventh day, a time not even in view. Or this is the reason many individuals attempt to understand II Peter 3:8 in the light of Psa. 90:4, when, contextually, II Peter 3:8 *must* be understood in the light of the opening two chapters of Genesis (*cf.* II Peter 1:16-18; 3:3-7).

With these things in mind, the remainder of the material in this chapter will deal with the structure of the Hebrew text, especially in parts of the first chapter of Genesis — particularly verse two — and the testimony of the remainder of Scripture insofar as these opening two chapters of Genesis are concerned.

One *MUST* understand what is revealed at the beginning *first*.

This is *the key*. Only then can an individual be in a position to move forward and properly understand the remainder.

"WAS" OR "BECAME"

It would go without saying that there has been a great deal of controversy over the years among theologians and Christians in general concerning exactly how the opening two chapters of Genesis should be understood. And it would also go without saying that, resultingly, confusion has reigned supreme in Christian circles concerning not only these chapters but the general tenor of the remainder of Scripture as well.

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

Those in one school (probably the position held by the majority today) view the six days in the first chapter as time revealing and describing God's creative activity from verse one.

And those in the other school view these six days as time revealing God's restoration of a ruined creation (*creation* seen in v. 1, *a ruin of this creation* seen in v. 2a, and *God's restoration of the ruined creation* seen in vv. 2b ff).

Then, there is a variation of the second school which is held by quite a few individuals and could be looked upon as forming a third school of thought. Those holding to this view see Gen. 1:1 as other than an absolute beginning. They see this verse as an opening statement dealing with restoration, not creation. That is, they see the verse dealing, not with God's creation of the heavens and the earth in an absolute sense (as most view the verse), but with the beginning of God's restoration (reforming, remolding, refashioning) of a previously perfect creation which had fallen into a state of ruin (with the creation of the heavens and the earth per se not seen in these opening verses).

Much of the controversy surrounding these different views is centered in the linguistics of verse two. Grammarians go back to the Hebrew text and deal with two areas: 1) the relationship of the three circumstantial clauses which form the second verse to that

stated in the first verse, and 2) the meaning of the Hebrew word *hayah* in verse two (translated “was”). And good Hebrew grammarians reach different conclusions in both realms.

1) THE THREE CIRCUMSTANTIAL CLAUSES

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

- a) “And the earth was without form, and void,”
- b) “And darkness was upon the face of the deep,”
- c) “And the Spirit of God moved upon the face of the waters.”

In the Hebrew text there is what is called a “waw” beginning verse two (a conjunctive or disjunctive particle [actually, a letter in the Heb. alphabet, the *waw*, prefixed to a word], usually translated “and” in most English texts). Some grammarians view this particle beginning verse two in a *conjunctive* sense (showing a connection between v. 1 and v. 2), and other grammarians view it in a *disjunctive* sense (showing a separation between v. 1 and v. 2). Normally the context determines how the particle is to be understood.

(The other two circumstantial clauses in verse two begin with “waws” as well, which will be discussed later.

The Hebrew text of the Old Testament uses the “waw” more frequently in a conjunctive [“and”] rather than a disjunctive [“but”] sense. Of the approximately 28,000 usages of this particle, some 25,000 appear to be conjunctive and some 3,000 disjunctive.)

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

If there is an inseparable connection of the clauses in verse two with verse one (in a conjunctive sense), and verse one describes an absolute beginning in relation to the heavens and the earth (God’s actual creation of the heavens and the earth in the beginning),

then verse two would have to describe *how* God created the earth in the beginning (i.e., “without form, and void”). Understanding the structure of the Hebrew text after this fashion would necessitate viewing that which is described at the beginning of verse two as the condition of the earth at the time of the action described in verse one. That is to say, God would have initially created the earth (v. 1) in the condition described in verse two. Then the six subsequent days would have to be looked upon as time in which God, step by step, performed and completed his work of creation introduced in verse one.

The preceding view of the structure of the Hebrew text is the reason for the position held by some that Gen. 1:1 describes the beginning of God’s restorative work rather than an absolute beginning. Those holding this view see the three circumstantial clauses in verse two as inseparably connected with verse one. But they also see that Scripture teaches a subsequent ruin of the earth following God’s creation of the heavens and the earth in the beginning (e.g., cf. Gen. 1:2 and Isa. 45:18 [the Heb. word *tohu*, translated “without form” in Gen. 1:2 is translated “in vain” in Isa. 45:18; and this verse in Isaiah specifically states that God did not create the earth *tohu*, i.e., after the fashion in which it is seen in Gen. 1:2]).

Thus, those who see God’s perfect creation undergoing a subsequent ruin but also view the three circumstantial clauses in verse two as inseparably connected with verse one (in a conjunctive sense) are forced into a particular position concerning the interpretation of the opening verses of Genesis. They are forced into the position of seeing the actual creation of the heavens and the earth, and also the ruin of the heavens and the earth, as occurring at a time prior to Gen. 1:1, events which they would see as not being dealt with *per se* in the opening verses of Scripture at all.

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

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

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

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

And, viewing the verse beginning in a disjunctive sense of the preceding nature, there would be no connection between the first two verse of Genesis. Rather, a separation would exist instead. Within this view, one would normally see verse one revealing an absolute beginning, with verse two (along with the verses following) revealing events occurring at later points in time.

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

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

2) THE HEBREW WORD “HAYAH”

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

The etymology of the word is somewhat questionable (most look at the probable primary meaning of *hayah* as “falling” or “to fall”). Hebrew scholars though see the word used over and over in the Old Testament in the sense of “to be,” “to become,” or “to come to pass.” And through attempts to trace the etymology of the word, comparing Hebrew with Arabic (a related Semitic language), and seeing how the word is used in the Old Testament, many scholars have come to look upon the word in the sense of a verb of “being” (“to be”). But scholars also recognize that it is not completely accurate to equate the word with the English verb of being after this fashion.

The word is translated different ways in English versions — e.g., “was” or “were” (Gen. 1:2, 3, 5, 7, 8, 9, 13, etc.), “be” (Gen. 1:3, 6, 14, 29, etc.), “became [or, ‘to become’]” (Gen. 2:7, 10; 3:22, etc.). But that’s in English versions. In the Latin Vulgate there are thirteen instances where *hayah* has been translated in the sense of “became” in Genesis chapter one alone; and in the Septuagint there are twenty-two such instances in this one chapter (out of the twenty-seven times *hayah* appears in chapter one).

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

Hayah appears twice in verse three, translated “be” and “was.” And translating, “Let light *be* [or ‘become’]: and light *became*,” would actually best convey the thought of that which occurred.

Then note verses 5, 8, 13, 19, 23, 31. The word *hayah* appears two times in the latter part of each verse (both translated in the English text by the one word, “were”). Translating literally from the Hebrew, using “was” in the translation, the text would read, “...And there *was* evening, and there *was* morning, [comprising] the first day...the second day...the third day,” etc.

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

Leupold, a Hebrew grammarian from past years, in his commentary on Genesis, appears to capture the overall thought of

hayah to mark beginning points in each day quite well by translating, "...Then came evening, then came morning — the first day...the second day...the third day," etc.

Then note the words, "...and it *was* so," at the end of verses 7, 9, 11, 15, 24, 30. "Was" in each reference is a translation of the word *hayah*, and it is easy to see that "became" rather than "was" would really provide a better description of that which occurred in each instance, translating, "...and it became so" (cf. "Let there be [a translation of *hayah*]..." [vv. 3, 6, 14]).

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

Attention is called to this fact because numerous individuals look at the translation "became [or 'had become']" as so rare in the Old Testament that serious consideration should not be given to the thought of translating Gen. 1:2, "And [or 'But'] the earth became [or 'had become']..." But the rarity is in the English translations, not in a literal Hebrew rendering or in certain other translations (e.g., in the KJV there are only 17 instances in all of Genesis where *hayah* has been translated "became [or, '...become']" [2:7, 10; 3:22; 9:15; 18:18; 19:26; 20:12; 21:20; 24:67; 32:10; 34:16; 37:20; 47:20, 26; 48:19]; but in the Septuagint there are at least 146 instances [and some 1,500 instances in the entire O.T.]).

3) THE HEBREW TEXT ALONE

Can linguistic questions surrounding the first two verses of Genesis be resolved from the Hebrew text alone? Can one determine from the Hebrew text alone whether the "waw" beginning verse two should be understood as conjunctive or disjunctive? Or can one determine from the Hebrew text alone how the word *hayah* should be translated in verse two? Or can one determine from the Hebrew structure of verse two alone how the remainder of the first chapter should be understood in an overall sense?

Some Hebrew scholars would answer in the affirmative. But, because of the different ways in which a number of Hebrew

scholars view the matter at hand, using the Hebrew text alone, the issue could only be resolved within their minds and possibly within the minds of others who also follow their same line of reasoning. And note that the issue would be resolved by different scholars after entirely different fashions, all based on their understanding of the grammatical structure of the Hebrew text.

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

This is not to say that Gen. 1:2 or the first chapter of Genesis as a whole cannot be understood correctly apart from first going to the remainder of Scripture, for that cannot be the case. God would not have begun His revelation to man after a fashion which man could not have understood apart from subsequent revelation (requiring approx. 1,500 years to complete). But this is to say that the correct linguistic position for Gen. 1:2 and the correct corresponding interpretation of the entire chapter — which can be shown by going to the remainder of Scripture — is a position which God would have expected man to see *as evident when he began reading at this point in Genesis*, though man many times does not do so.

Thus, in this respect, a knowledge of the way in which the Hebrew text is structured is really not going to resolve the issue at hand. And time has been spent in the Hebrew construction of Gen. 1:2 and other related passages, not in an attempt to resolve the issue, but to demonstrate two basic things: a) There are good, reputable Hebrew scholars who hold varying views on the opening verses of Genesis, which are many times based strictly on their understanding of the structure of the Hebrew text, apart from contextual considerations; and b) though the linguistics of the Hebrew text (within the different ways scholars understand the linguistics of the text) will support any one of these views, all but *one* are out of line with the remainder of Scripture and are, consequently, *wrong*.

That is to say, though it may be possible to support different views from the structure of the Hebrew text alone, different views *cannot* be supported when the remainder of Scripture is taken into consideration — with or without the Hebrew text. Scripture will support *only one view*, and that one view is the position alluded to in the opening portion of this chapter.

Scripture will support “Creation” (an absolute creation [v. 1]), a “Ruin” of the creation (which means that the “waw” beginning v. 2 must be understood in a disjunctive sense [“But”], and the Hebrew word *hayah* must be understood in the sense of “became [or ‘had become’]” [v. 2a]), a “Restoration” of the ruined creation (performed entirely through Divine intervention [vv. 2b-25]), and “Rest” (six days of restorative work, followed by one day of rest [1:2b-2:3]).

And to illustrate this is not difficult at all. In fact, the opposite is true. It is a very simple matter to illustrate, from other Scripture, exactly how the opening verses of Genesis *must* be understood.

In this respect, first note the words *tohu wavohu* from the Hebrew text of Gen. 1:2.

TOHU WAVOHU

The words *tohu wavohu* from the Hebrew text of Gen. 1:2 are translated “without form and void” in the KJV English text (“formless and void,” NASB; “formless and empty,” NIV; “waste and void,” ASV). These two Hebrew words are used together *only two other places* throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And both of these passages present *a ruin of that previously seen existing in an orderly state*.

In Isa. 34:11, Edom (v. 6) was destined to become *tohu wavohu* (translated “confusion” and “emptiness” [KJV], “desolation” and “emptiness” [NASB]); and in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

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

Gen. 1:2a. And the reason for both of these actions — that which God had done to the earth, and that which He was about to do to the land of Israel — was the same. *Sin had entered* (*sin* on the part of Satan in the former, and *sin* on the part of the Jewish people in the latter).

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isaiah 45:18 (where the Hebrew word *tohu* is used, translated “in vain”) clearly states that God did not create the earth (in Gen. 1:1) in the manner described in Gen. 1:2a. Isaiah 45:18 states that God “created it [the earth] *not* in vain [*not* ‘*tohu*,’ *not* ‘without form,’].”

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject, *there can be only one possible interpretation — the ruin of a prior existing creation (from v. 1), because of sin.* The earth from verse one “became” *tohu wavohu*.

The ruin seen in both Gen. 1:2a and Jer. 4:23, for a purpose, is with a view to eventual *restoration*. And *the restoration* seen in the continuing text of Gen. 1:2 (vv. 2b-25) and in the overall passage of Jer. 4:23ff (v. 27b), as well as in related Scripture (e.g., Isa. 35:1ff), is also for a purpose.

Then, the whole of subsequent Scripture is perfectly in line with this type understanding of the opening section of Scripture. The whole of subsequent Scripture is built on a septenary structure, with the foundation established and set in an unchangeable fashion at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation (because of sin), God took six days to restore the ruined creation, and He rested the seventh day.

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

And the latter, patterned after the former, is what the whole of Scripture is about. The whole of Scripture is about the same thing

initially introduced and established in an unchangeable fashion in the opening thirty-four verses of Genesis (1:1-2:3). The whole of Scripture is about the creation of man, his ruin, his restoration over a six-day period (over a 6,000-year period), followed by a seventh day of rest (a seventh 1,000-year period — the Sabbath rest awaiting the people of God [Heb. 4:9; *cf.* vv. 3, 4], the Messianic Era).

As previously stated, man would have been expected to understand this opening section of Scripture after the preceding fashion at the time it was written. And subsequent Scripture simply verifies the correctness of the way man would have been expected to understand these verses, apart from other revelation at the time Genesis was written.

DAYS IN SCRIPTURE

The structure of God's revelation to man will be set forth briefly under three headings, and material discussed under these three headings will relate specifically to how particular sections of Scripture handle the matter at hand. Then attention will be called to other related Scriptures outside these sections to better present the overall picture from the whole of Scripture.

1) *THE SIGN OF THE SABBATH*

The Sabbath was given to Israel as a *sign*, and the Sabbath was to be observed by the Jewish people "throughout their generations, for a perpetual covenant" (Ex. 31:16). In this respect, God stated concerning the Sabbath,

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

When giving the Sabbath to Israel (*cf.* Ex. 20:11) or referring to the Sabbath rest awaiting the people of God in the Book of Hebrews (Heb. 4:4-9), in each instance, *for a very good reason*, God called attention to that which had occurred in Genesis chapters one and two. There is a latter work of restoration, followed by rest,

which is based on a former work of restoration, followed by rest; and the Sabbath was given to Israel to keep this thought ever before the Jewish people.

That is, though the sign of the Sabbath concerned a present work and future rest, it was *based* on a past work and rest. God worked six days to restore a ruined creation in the opening chapter of Genesis; and on the sixth day, along with the completion of His work of restoration, He brought man into existence to rule over the restored material creation. Then God rested on the seventh day.

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

With that in mind, how did God, in the Genesis account, set about to restore these two ruined creations? The answer is not only clearly revealed but it is also very simple.

According to Scripture, God set about to restore the subsequent ruined creations *in exactly the same manner* He had restored the former ruined creation in the opening chapter of Genesis. God set about to restore the two subsequent ruined creations over a six-day period (in keeping with Gen. 1:2b-25); and, in keeping with Gen. 2:2, 3, following His restorative work, God would then rest on the seventh day.

The latter restoration *must* occur in complete keeping with the former restoration. A Divinely-designed pattern had been set in the former restoration which could not change. Thus, the latter restoration *must* occur over a six-day period. And this six-day period of restorative work *must*, as the former, be followed by a day of rest.

From a Biblical standpoint, it is not possible for the matter to occur in a different manner. And the Sabbath was given to Israel to keep the thought ever before the Jewish people that, in accord with the opening verses of Genesis, God was going to once again rest for one day following six days of work to effect the restoration of that which is presently in a ruined state (both man and the material creation).

The Sabbath was a “sign,” and a *sign* in Scripture points to

something beyond itself. This “sign,” the Sabbath, points to *a seventh-day rest which God will enter into with His people (“the people of God” in Heb. 4:9) following six previous days of restorative work.*

Each day in the former restoration and rest was twenty-four hours in length, but each day in the latter restoration and rest is revealed to be one thousand years in length (II Peter 1:16-18; 3:3-8; cf. Matt. 16:28-17:5). Based on the pattern set forth in Genesis chapters one and two, God is going to work for six thousand years during the present restoration and then rest the seventh one-thousand-year period.

Scripture begins by laying the basis for this septenary arrangement of time in the opening verses (Gen. 1:1-2:3). Then, accordingly, this is something seen throughout Scripture (Ex. 31:13-17; Num. 19:12; Hosea 5:15-6:2; Jonah 1:17; Matt. 17:1; Luke 24:21; John 1:29, 35, 43; 2:1; 5:9; 9:14; 11:6, 7; Heb. 4:1, 4, 9). And the matter is then brought to a conclusion in Revelation chapter twenty, where the 1,000-year Messianic Era is mentioned six times (vv. 2-7), immediately prior to the eternal ages which are seen to follow (chs. 21, 22).

Scripture deals with 7,000 years of time — time extending *from* the restoration of the earth and the creation of man *to* the end of the Messianic Kingdom. Scripture has very little to say about what occurred prior to these 7,000 years, and it also has very little to say about what will occur following these 7,000 years. Scripture is built on this septenary arrangement of time, which is based on the opening two chapters of Genesis; and this is an evident fact which *must* be recognized if one would correctly understand God’s redemptive plans and purposes which He has revealed in His Word.

2) THE SIGNS IN JOHN’S GOSPEL

The Gospel of John is built around eight signs; and, as in the sign of the Sabbath, the signs in this gospel point to things beyond the signs themselves.

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

Jesus performed signs of this nature for *one central purpose*:

“...that ye [the Jews] 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; cf. John 2:11; 5:46, 47; 6:14, 21; 11:45).

Seven of the eight signs in John’s gospel were performed in connection with particular days, all in perfect keeping with one another, all in perfect keeping with the sign of the Sabbath, and all in perfect keeping with the septenary arrangement of Scripture. And all of the signs refer, after different fashions, to the same thing. They all refer to things surrounding Israel’s coming salvation and restoration.

The first sign, in 2:1-11, has to do with Jesus turning the water in six waterpots to wine (“six,” man’s number; the waterpots made from the earth, as man; filled with water [the Word]; and through Divine intervention a change ensues). This sign, pointing to the future salvation and restoration of Israel as the wife of Jehovah, occurred *on the seventh day* (1:29, 35, 43; 2:1), which is when Israel will enter into these experiences foreshadowed by the sign.

The second sign, in 4:40-54, has to do with the healing of a nobleman’s son. This sign occurred after Jesus had spent *two days* with the Samaritans, *on the third day* (vv. 40, 43). It will be *after two days* visiting “the Gentiles, to take out of them a people for his name,” *on the third day*, that Jesus will return to the Jewish people to effect healing for the nation (cf. Hosea 5:15-6:2; Acts 15:14-18).

The third sign, in 5:1-9, also had to do with healing, with a man being healed at a particular time. This healing occurred *after thirty-eight years, on the Sabbath* (vv. 5, 9). The reference (drawn from an O.T. type) would be to the healing of the nation through the second generation of Israelites being allowed to enter the land under Joshua, *after thirty-eight years* (dating from the overthrow at Kadesh-Barnea). And both the sign and type would foreshadow the same future event. They would both point to that future time when the nation will be healed and will be allowed to enter the land under Christ, an event

which will occur *on the seventh day, the Sabbath*.

The fourth sign, in 6:1-14, has to do with bread being provided for the multitudes; and the sign occurred in connection with *the Passover* (v. 4). Jesus is that "bread of life" which will be provided for the nation yet future (v. 35), and *the Passover* is the festival in Lev. 23 which has to do with the future salvation of Israel, when the nation will receive the true "bread of life." Israel has slain the Lamb (cf. Ex. 12:6; Acts 2:36; 3:14, 15), but the nation has yet to appropriate the blood (cf. Ex. 12:7, 13; Zech. 12:10; Rom. 11:26). The Passover, the first of seven Jewish festivals outlining a prophetic calendar and sequence of events in relation to Israel, will be fulfilled in that coming day when Israel does appropriate the blood. And this will then be followed by a continued supernatural provision for the nation, exactly as foreshadowed by the sign.

The fifth sign, in 6:15-21, has to do with Christ's departure, a storm, His return, the disciples' attitude toward Him at this time, and the geographical location in which they subsequently found themselves. It points to Christ's departure from Israel two thousand years ago (v. 15), the coming Tribulation (vv. 16-18), Christ's return (vv. 19, 20), the nation receiving Him (v. 21a), and the nation's restoration to the land (v. 21b). This is the only sign not providing a specific reference to particular days, but the chronology must be understood in the light of the other six signs.

The sixth sign, in 9:1-41, has to do with the healing of a blind man, *on the Sabbath day* (v. 14). This points to Israel's future deliverance from her blindness (Rom. 11:25), which will occur *on the seventh day, the Sabbath*. Or, as in Luke 24:13-31, it will occur *after two days* (dating from the crucifixion), *on the third day* (v. 21).

The seventh sign, in 11:1-44, has to do with the resurrection of Lazarus. This resurrection occurred after Jesus had been out of the land of Judea *two days, on the third day* (vv. 6, 7), after Lazarus had lain in the grave *four days* (v. 17). This points to Israel's future resurrection (Ezek. 37:12-14; Dan. 12:2) *after two days, on the third day*; and at this time Israel will have been in the place of death *four days*, dating four millenniums back to Abraham.

The eighth sign, in 20:1-29, has to do with Christ's resurrection, *after two days, on the third day*. This sign points to that coming third day, dating from the crucifixion, when not only Israel but all of God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) will be raised up to live in His sight, which will be *after two days, on the third day*.

3) THE STRUCTURE OF II PETER

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

Both epistles begin the same way. The first chapter of II Peter is taken up with that which is stated in one verse in Jude (v. 3). Then the matter of apostasy is dealt with throughout most of the remainder of both epistles. However, there are things dealt with in the first and third chapters of II Peter, showing the septenary structure of the epistle, which are not dealt with at all in Jude.

Peter exhorts his readers to make their "calling [pertaining to the kingdom] and election ['selection' for a position of power and authority in the kingdom] sure" (1:1-15); and Jude states the same thing in Jude 3 when he exhorts his readers to "earnestly contend for ['earnestly strive (Gk. *epagonizomai*, meaning to earnestly strain every muscle of one's being) with respect to'] the faith" (cf. I Tim. 6:12; II Tim. 4:7, 8). Then the thought of *apostasy* relative to "the faith" comes into view in both epistles.

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

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

- a) At a time following *the creation of the heavens and the earth* ("the heavens...of old," and "the world that then was [the world existing at the time of 'the heavens...of old' (in

Gen. 1:1, not during the days of Noah)]" [vv. 5, 6]).

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

The destruction of the former is seen in Gen. 1:2a ("But the earth had become without form, and void; and darkness [the sun had ceased to give its light] was upon the face of the deep ['the raging waters']"), and the destruction of the latter — a destruction by fire — is seen in succeeding verses in II Peter (3:10ff).

Peter then draws the entire matter to a climax by stating that "one day is with the Lord as a thousand years, and a thousand years as one day" (3:8). Understood contextually (vv. 3-7), the verse is self-explanatory. "The heavens and the earth, which are now" (v. 7) *must cover the entire septenary period from chapter one* (vv. 16-18), else II Peter 3:8 would be meaningless. And each day in this period is revealed to be one thousand years in length — six millenniums of work, followed by one millennium of rest, based on the opening verses of Genesis.

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

A complete restoration would have removed *all traces* of anything having to do with "the world that then was" or with that world during that time when it lay in a ruined state. That is to say, geology today cannot show evidence of any type ruin of a pre-existing creation, for a *complete restoration* — the only type restoration possible through the Divine work seen in Genesis chapter one — would have removed *all traces* of the ruin occurring in Gen. 1:2a.

In this respect, all that exists in the present secular world of history and science — *e.g.*, the complete fossil record, the dinosaurs, topographical formations such as the Grand Canyon, etc. — would all have to be placed this side of the restoration seen in Gen. 1:2b-25, within time covered by "the heavens and the earth, which are now."

That which occurred during and resulted from the Noachian Flood, 1656 years following the restoration of the earth [Gen. 6-8], along with later topographical changes on the earth during the days of Peleg [born 100 years after the Flood (Gen. 10:25)], *must be looked to* for an explanation of numerous things of the preceding nature, not to a world lying in ruins in Gen. 1:2a, or to a world existing prior to that time.)

CONCLUDING REMARKS:

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

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

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

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

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

An incorrect view can, on the other hand, only have negative ramifications. *Creation alone*, apart from a ruin and restoration of the creation, fails to convey the complete message at the outset of the Word; and *Restoration alone* (viewing the opening verse as other than an absolute beginning), apart from a record of the preceding creation and ruin, likewise fails to convey the complete message at this opening point in Scripture.

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

"The thought of a ruined condition of the earth succeeding its original creation...is...required by the typical view [that is, the earth's creation, ruin, and subsequent restoration forms a type of (foreshadows) man's creation, ruin, and subsequent restoration]."

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

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

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

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

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

Rest (in the type — six twenty-four-hour days of restorative work, followed by a twenty-four-hour day of rest; in the antitype — six 1,000-year days of restorative work, followed by a 1,000-year day of rest [1:2b-2:3]).

3

Beginning and Continuing

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

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

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

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

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

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

Ezekiel chapter thirty-seven has to do with the future restoration of “the whole house of Israel” (v. 11) following Christ’s return at the end of the Tribulation. “The whole house of Israel” will be comprised of both the *Jews who died in the faith during Old Testament days* (the dead [resurrected] return with the living [Ex. 13:19]) and *Jews living at the time Christ returns* (saved through His personal

appearance, at which time, through the use of the Old Testament Scriptures, He will reveal Himself to the nation [cf. Luke 24:16, 25-31]).

Apart from viewing the bones as very dry and lifeless, events in Ezekiel chapter thirty-seven have nothing to do with events in the Middle East prior to the time of Christ's return, for Israel must remain "dead" during the *entire* two days (2,000 years) preceding that time and be raised *only* on the third day (the third 1,000-year period). That is to say, "breath" — the requirement for *life*, which comes only from God — cannot be imparted to the nation *until* the third day (cf. Hosea 5:15-6:2; Luke 24:21; John 11:6, 7, 25, 39-44).

The preceding has to do with the *primary interpretation* of Ezekiel chapter thirty-seven. But all Scripture, along with a primary interpretation, will invariably have *secondary applications*. And it is within the realm of secondary applications that this study will concern itself.

This study will center on basics surrounding the proper place and way to begin and continue a study of the Word of God. And, insofar as its connection with Ezekiel chapter thirty-seven is concerned, it will have to do with *bones* (forming a skeletal framework), *that which covers the bones* (sinews [nerves, tendons], flesh, and skin), and *breath* (that which gives life).

Through a secondary application, Ezekiel chapter thirty-seven will be used to illustrate the proper way to begin and continue a study of the Word of God.

The structure of the Word — *i.e.*, the entire layout of the Word, from beginning to end — can be likened unto the human anatomy after the preceding fashion. And this is not pressing an issue. God uses the human anatomy numerous places in Scripture to set forth spiritual truths.

Beginning in Genesis chapter two, Adam was put to sleep, and God removed that portion of Adam's body which He used to bring Eve into existence. This foreshadowed Christ's death and the subsequent removal of the element from Christ's body, *blood and water*, which God would use to bring Christ's bride into existence [cf. Eph. 5:30; Col. 1:18]). Or in the text from Ezekiel chapter thirty-seven, the human anatomy is used to describe how God will one

day bring about the restoration of “the whole house of Israel.” And in the New Testament, the relationship of Christ to the Church is depicted as the relationship of the Head to the body, with individual Christians likened to different parts of the body, possessing different functions (I Cor. 12:12ff; Eph. 5:22-30). Then, in a matter closely aligned with the present study, growth in the spiritual realm is likened to growth in the physical realm (I Cor. 3:1-3; I Peter 2:1, 2).

But the preceding, in a sense, is really neither here nor there, for there is a textual connection in Ezekiel chapter thirty-seven within this same realm relative to the Word of God. And this connection comes through the use of “breath” to bring about life, which takes one back to Gen. 2:7 (the first mention of breath in connection with life) and forward to II Tim. 3:16 (where Scripture is said to be “God-breathed” [which is what *Theopneustos* in this verse literally means in the Greek text; or note the NIV, where the word is literally translated]).

And to further strengthen the whole thought, note that God *always* lays foundations prior to building (cf. Matt. 7:24-27; Heb. 6:1-6). *He builds only after the foundations have been laid, and He always builds on the foundations.*

Then, transfer that same thought over into Ezekiel chapter thirty-seven. Using this chapter as an illustration, note that God doesn’t begin with the sinews, flesh, and skin. Rather, He begins with *the bones*. The sinews, flesh, and skin are placed on the bones after the same fashion that a structure is built on its foundation. And, in that respect, the bones — forming the skeletal framework — would be seen as the foundation.

THE BONES

So, the question: Where and how does one begin a study of the Word of God? The question, in connection with the background material, is really self-answering. Where and how did God begin when He revealed His Word to man?

God began, at the outset of His Word, by setting forth a skeletal framework of the whole panorama of that which He was about to

reveal; and His subsequent revelation would be the sinews, flesh, and skin to cover the bones forming the skeletal framework. Or, to state the matter another way, God began, at the outset of His Word, by laying a foundational structure, upon which the whole framework of His revelation to man would subsequently be built.

Now, back to the question, Where and how does one begin a study of the Word of God?

There's *only one place and one way to begin*. A person *must* begin at the beginning. A person *must* begin where the foundation has been laid. A person *must* begin where the skeletal framework has been given.

In short, a person *must* begin where God began. If one begins elsewhere, he will have nothing upon which to build the structure; he will have nothing upon which to attach the sinews, flesh, and skin.

And herein lies the very reason for the vast confusion which presently exists in theological circles today. Christians have failed to begin with the foundational structure. They do not know and understand the structure of the Word, set forth at the beginning. And, as a consequence, they have no bones upon which to place the sinews, flesh, and skin; they have no foundation upon which to build.

IT SIMPLY CAN'T BE DONE THAT WAY!

A person doesn't begin with the Gospel of John or one of the Pauline epistles. Those are not beginning points. Rather, this gospel and these epistles have to do with the structure being built upon the foundation. This gospel and these epistles have to do with the sinews, flesh, and skin being placed on the bones.

The beginning point was given through Moses. The foundational outline, the skeletal framework, was set forth at the very beginning, in the opening section of Genesis. And it is here that one *must* begin if he is to begin aright. He *must* understand the foundational beginning of the matter *first* if he is to properly understand that which is subsequently built upon the foundation.

1) GENESIS 1:1-2:3

Genesis is the book of beginnings, and the opening verses (1:1-

2:3) contain the skeletal outline for the whole of Scripture which follows. These verses cover the whole panorama of Scripture, from beginning to end; and if one understands the foundational outline *first*, he will then be in a position to place all which follows within a proper perspective in relation to the foundational structure.

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

However, if one doesn't see and understand the skeletal framework *first*, then he will be in no position to properly handle that which follows. He will not have utilized the God-provided beginning point of reference, which can only *negatively* affect his knowledge and understanding of how all subsequent Scripture fits together. He will likely see numerous disconnected verses or disconnected sections of Scripture, for he will not have begun with and understood that which would have allowed him to properly relate these verses or sections to the whole of Scripture.

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

- a) A person *must* begin where God began.
- b) And a person *must*, aside from beginning where God began, understand aright that which God has revealed in these opening verses.

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

Genesis 1:1-2:3 begins with a simple statement concerning God's creation of the heavens and the earth (1:1). Then disorder is seen entering where only perfect order had previously existed (1:2a). The reason for this disorder is revealed elsewhere in Scripture. Satan, God's appointed ruler over the earth, sought to exalt his throne and be "like the most High" (Isa. 14:12-17). And, as a result, his kingdom — the province over which he ruled, *i.e.*,

the earth (Ezek. 28:14-16) — was reduced to a ruined state. In the words of Scripture,

“And the earth was [*lit.*, ‘But the earth became’] without form, and void; and darkness was [‘became’] upon the face of the deep...” (Gen. 1:2a).

All of this occurred over 6,000 years ago, during a dateless past. That’s really all man can know about “time” concerning that which is revealed in Gen. 1:1, 2a. The things revealed in these verses could have occurred over aeons of time or they could have occurred over a relatively short period within one aeon. We’re simply not told.

The latter part of verse two is where God begins to count time insofar as the revelation of Himself, His plans, and His purposes are concerned. The movement of the Spirit of God upon the face of the waters, covering the ruined creation below, marks the beginning point of a six-day period which God used to restore the ruined material creation (1:2b-25). Then, at the end of His restorative work on the sixth day, God created man (1:26ff). And on the seventh day God rested from all His work (2:1-3).

The preceding is the skeletal framework upon which all subsequent Scripture rests. The six and seven days foreshadow six and seven thousand years of time (II Peter 3:3-8; *cf.* Matt. 17:1ff; II Peter 1:15-18); and, with very few exceptions, the whole of Scripture concerns itself with events during these 7,000 years. Scripture reveals events preceding the 7,000 years (*e.g.*, Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:11ff) or events following the 7,000 years (*e.g.*, II Peter 3:10-13; Rev. 21:1ff) only to an extent which would allow man to properly understand and place events in their proper perspective within the framework of the revealed 7,000 years.

As God worked six days to restore the ruined material creation in Gen. 1:2b-25, He is presently working six days — 6,000 years — to restore two present ruined creations (ruined man, and the material creation under a curse). At the end of His restorative work in Genesis, God rested on the seventh day. And He is going to do exactly the same thing at the end of His restorative work in the present restoration. At the end of six days — at the end of 6,000

years — He is going to rest for one day once again. That is, He is going to rest for 1,000 years, the earth's coming Messianic Era.

Then events outlining God's activity within the six and seven days in Gen. 1:2b-2:3 are fraught with symbolism and meaning. The skeletal framework is complete within these verses (including Gen. 1:1, 2a, for the "Restoration" and "Time" of the restoration, followed by "Rest" [1:2b ff], could not be understood apart from the prior revealed "Creation" and "Ruin" of the creation). Nothing superfluous has been given in these verses. *All is by Divine design.*

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

(For a more detailed exposition of Gen. 1:1-2:3 — allowing one to see how the remainder of Scripture must relate to this opening section of Genesis — refer back to Chapter II of this book.)

2) FROM MOSES TO JOHN

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

- a) Genesis 1:1, 2a.
- b) Genesis 1:2b-2:3.
- c) Genesis 2:4-11:26.
- d) The remainder of the Old Testament and the gospel accounts in the New Testament.
- e) The Book of Acts through Revelation chapter nineteen.
- f) Revelation 20:1-15.
- g) Revelation 21:1-22:21.

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

The third division covers the first 2,000 years of human history

extending from Adam to Abraham.

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

This fourth division actually ends with the establishment of the Messianic Kingdom, at the conclusion of Daniel's Seventy-Week prophecy (Dan. 9:24-27) — a prophecy forming the concluding 490 years of this 2,000-year period. But God stopped the clock marking time in this prophecy seven years short of completion, which coincided with Christ's death — with *Messiah* being "cut off" in Daniel's prophecy (v. 26) — and began an entirely new 2,000-year dispensation.

The fifth division begins with the descent of the Holy Spirit on the day of Pentecost in 33 A.D., in Acts chapter two, and covers the next 2,000 years, the dispensation which began following the fulfillment of sixty-nine weeks (483 years) in Daniel's prophecy. Israel was set aside, the Church was called into existence, and during this time the Spirit of God is taking 2,000 years to call out a bride for God's Son (in the antitype of that seen in Genesis chapter twenty-four).

Following the Spirit procuring a bride for God's Son, the Church will be removed, God will resume His national dealings with Israel, and the last seven years of the previous dispensation will be brought to pass. This period is referred to in Scripture as "the time of Jacob's trouble" (Jer. 30:7), and this final seven years of the past dispensation will complete man's 6000-year day, allowing the Messianic Era to be ushered in, exactly as seen in Daniel's Seventy-Week prophecy.

(For additional information on these final seven years, refer to the author's book, *THE TIME OF JACOB'S TROUBLE*.)

The sixth division begins with Messiah's return following the completion of the full 490 years in Daniel's Seventy-Week prophecy and covers the next 1,000 years of human history. This will be

the long awaited Messianic Era (Rev. 20:1-6), to be immediately followed by certain revealed events (Rev. 20:7-15).

Then *the seventh division* has to do with the eternal ages which will follow not only the Messianic Era but the revealed events occurring at the end of this era.

Now, to illustrate how later revelation is inseparably connected with earlier revelation and how any revelation subsequent to Gen. 1:1-2:3 must be inseparably connected with these opening verses of Genesis, note the thousand years mentioned six times in Rev. 20:1-7. This is not the first time that the thousand years are mentioned in Scripture. Quite the contrary. Instead, it is the last time. The first mention of the thousand years in Scripture is within the skeletal framework set forth at the beginning, in Gen. 2:1-3. This 1,000-year period comprises the seventh millennium, foreshadowed by the seventh day in the opening verses of Genesis.

Not only that, but the thousand years in Rev. 20:1-7 are mentioned numerous places throughout Scripture, covering the 6,000 years of time preceding the Messianic Era (*ref.* Chapter II). These thousand years are the point in time toward which everything moves, with their repeated mention being a very natural and necessary part of Scripture.

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

(The pattern was set perfect in the beginning. And the latter restoration and rest must follow the former restoration and rest *in exact detail, in every respect*. The thousand years in Rev. 20:1-7 [which follow 6,000 years of work] carry exactly the same relationship to Gen. 2:1-3 as the Sabbath given to Israel [which followed six days of work] carried to these verses. “There remaineth therefore a rest to [*lit.*, ‘a Sabbath rest for’] the people of God” [Heb. 4:9; *cf.* v. 4].)

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

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

It will be *in that day* that the blessings of Gen. 12:2, 3 will be realized in their fullness by both Israel and the nations; it will be *in that day* that Christ will exercise the Melchizedek priesthood, blessing the descendants of Abraham, both heavenly and earthly (Gen. 14:18, 19); it will be *in that day* that God will restore Israel to her rightful place (Gen. 25:1ff); it will be *in that day* that Christ and His co-heirs will rule the earth from a heavenly realm in the stead of Satan and his angels (cf. Rev. 2:26, 27; 4:10, 11; 5:8-10; 11:15); and it will be *in that day* that the seed of Abraham, both heavenly and earthly, will “possess the gate of [i.e., rule over]” the enemy (Gen. 22:17, 18).

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

It is all as Nathaniel West said over one hundred years ago in his book, THE THOUSAND YEARS IN BOTH TESTAMENTS:

“What we find in the New Testament as its outcome in respect to the ages and the kingdom, has already lain in the bosom of the Old Testament from the beginning... Nothing appears in the later revelation that was not hid in the earlier, nothing in John that was not in Moses... If we study the eschatology of the Old Testament, we will find the *Eschata* there identical with the *Eschata* of the New Testament, and the Eschatology of both Testaments the same...if ‘the thousand years’ are not in Moses, the Psalms, and the Prophets, they have no right to be in John.”

Accordingly, any study of the thousand years cannot possibly begin with what God has revealed in Rev. 20:1-7. Rather, a study

of this nature *must*, of necessity, begin with that which God has revealed in Gen. 2:1-3. Revelation 20:1-7 forms the capstone to the matter. This section of Scripture covers *in very brief form* that which the prophets have previously covered *in great detail*. And only the simple statement need be made at this concluding point, for all the details have already been given.

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

SINEWS, FLESH, SKIN

Once God had set forth the skeletal structure of Scripture at the beginning, He then began to place upon the structure that which could only be considered as foundational sinews, flesh, and skin. And, in this respect, the importance of seeing and understanding the proper relationship of the section which immediately follows to the preceding skeletal structure cannot be overemphasized. God began to build upon the structure, and that which He set forth at the beginning forms unchangeable patterns, molds, etc.; and all subsequent Scripture must not only attach itself after some fashion to the skeletal structure but it must also be in perfect accord with all subsequent foundational material.

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

Rather, that which will be pressed is the importance of what is set forth at the beginning. Not only is unchangeable foundational material given — material which one must understand to properly understand subsequent Scripture — but that which is uppermost in God's thoughts can be seen in these verses. That is, if man wants to see that which God considers of *primary importance*, he will find it at the outset of God's revelation to man. And the importance of this fact is very simple. That which is uppermost in God's mind at the beginning *remains uppermost* in His mind throughout the remainder of Scripture.

The preceding is not to say that God's revelation to man in Gen. 2:4-11:26, covering the first 2,000 years of human history, is more important than His revelation following this point, covering subsequent history. One part of Scripture cannot be placed above another part in this respect. The foundation is important, and the structure is important. A foundation by itself would be incomplete and of little value; and a structure must be built upon a foundation, else it would be unstable or collapse. The foundation and structure *together* form a stable, complete building.

That which is being stated and emphasized has to do with the importance of understanding both the foundational structure and the foundational material built on the structure, for, apart from this, a stable building cannot be erected. That is, *for a stable, well-built structure one must have a building which has been erected on a solid foundation, after a careful fashion.*

1) GENESIS 2:4-11:26

God began His revelation to man in the third section of Scripture (2:4ff) by showing how he had brought certain things to pass from the first two sections (1:1, 2a and 1:2b-2:3). Everything in Gen. 2:4-25 forms commentary material on that which had preceded.

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

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

The bride of *the first man, the first Adam*, was removed from his body. She was formed from a part of his body, not from all of his body. And, once she had been formed, she was presented back to

Adam to not only complete Adam but to reign as consort queen with him (cf. 1:26-28; 2:18-22).

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

Now, note what was done throughout Gen. 2:4-25. Throughout this section God concerned Himself with placing foundational sinews, flesh, and skin on the skeletal structure previously revealed. And the foundational material set forth here can no more subsequently be changed than can the beginning skeletal structure itself. All later revelation must be in perfect accord with all earlier revelation, and vice versa.

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

Adam found his bride, a part of his very being, in a fallen state; and Adam was left without a choice as to his course of action. He could not now eat of the tree of life as God had previously commanded, for a part of his very being was in a fallen state (though the fall itself didn't actually occur until Adam, as the federal head, had eaten of the tree [evident from the sequence of events in Gen. 3:6, 7]).

Adam could only cleave unto his wife, as God had also previously commanded, placing himself in a fallen state *as a complete being*; and this would be with a view to redemption, wherein the man, *as a complete being*, might one day eat of the tree of life. That would be to say that Adam *partook of sin* to effect Eve's redemption, with a view to both one day partaking of the tree of life together (2:9, 16, 24).

And the antitype is easy to see. The last Adam found His bride in a fallen state and *was made sin* to effect her redemption, with a

view to exactly the same thing set forth in the type — both one day partaking of the tree of life together (II Cor. 5:21; Rev. 2:7).

(Partaking of the tree of life has to do with the acquisition of wisdom and knowledge to rule and reign [see the author's book, JUDGMENT SEAT OF CHRIST, Ch. V]. Christ Himself, being very God of very God, possesses such knowledge apart from partaking of the tree. But His bride doesn't. However, as He partook of food following His resurrection, He can just as easily partake of the tree of life with His bride should He so choose.)

Then basic unchangeable truths surrounding God's redemption of man have been established in Genesis chapter three. God, rejecting man's efforts to do anything about his fallen state, slew animals and clothed Adam and Eve (3:7, 21). This forever sets forth salvation, restoration, *entirely through Divine intervention*, in perfect keeping with how God restored the ruined creation in Gen. 1:2b ff — *i.e., entirely through Divine intervention*.

Then, in Genesis chapter three, *death and shed blood* relative to man's salvation, restoration, are introduced. And, with the introduction of shed blood, more foundational material is placed on the skeletal structure. And beyond this one finds *more and more and more...*; but all subsequent references to salvation, adding details to the structure, must be in perfect accord with previous revelation, *always* going back to and beginning with Gen. 1:2b ff.

Beyond chapter three, very briefly, chapter four deals with Cain and Abel, setting forth foundational truths surrounding Israel and Christ. Cain slays Abel; Israel slays Christ. The blood of Abel cries out "from the ground," but the blood of Christ speaks "better things" than the blood of Abel (Gen. 4:10; Heb. 12:24).

Chapter five forms a genealogical table covering the ten generations from Adam to Noah. Then there is the Flood in chapters six through eight, with a new beginning following the Flood in chapter nine. And, in the new beginning, following the destruction of the nations of the earth, Shem, among Noah's three sons, is the only one revealed to have a God (9:26). This then forms the foundation for God's subsequent call of Abraham, a descendant of Shem, and the father of the only nation on earth which has

a God — the nation of Israel, through Isaac, Jacob, and Jacob's twelve sons.

All of the surrounding Gentile nations are without God, without hope, and can partake of blessings associated with Shem and his God only one way, spelled out in Genesis chapter nine — through dwelling in the tents of Shem. The Gentile nations must go to Israel, the nation in possession of a God, the nation which brought forth the Messiah. This is fundamental and basic (*cf.* Gen. 12:2, 3; Jonah 2:9; John 4:22), and the matter is set forth in an unchangeable fashion in the early chapters of Genesis.

The whole of the matter set forth in Genesis chapters five through nine has to do with truths surrounding the past dispensation, the present dispensation, the end of the present dispensation, the coming Tribulation (which will comprise the last seven years of the past dispensation), the end of the age, and the Messianic Era. But viewing these things in the light of Heb. 11:4-7, which draws from the overall type in Genesis chapters four through nine, that foreshadowed in the antitype, centrally in view, is that period extending from Christ's crucifixion to His second coming.

Note the order in Heb. 11:4-7: Abel (v. 4), Enoch (v. 5), and Noah (v. 7). These three and no more are listed in the ten-generation genealogy extending from Adam to Noah, and that is for a reason. The order has to do with,

- a) Salvation through shed blood (Abel).
- b) The removal of a man from the earth, apart from death, preceding the Flood (Enoch).
- c) A man remaining behind and being saved through the Flood (Noah).

Thus, these three things have to do with,

- a) Man's salvation (dealt with in Gen. 1, 3, 4 at the beginning).
- b) The removal of the Church preceding the Tribulation (dealt with in Gen. 5 at the beginning).
- c) Israel being saved through the Tribulation (dealt

with in Gen. 6-8 at the beginning).

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

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

Then chapters ten and eleven cover the same Tribulation period once again from a different perspective. Babylon, with her first king, is introduced; and the Lord intervenes, as He will when Babylon reappears on the scene in the immediate future, with her last king.

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

So, there it is in very brief form. If you want to know what was uppermost in the mind of God at the beginning, which could only remain uppermost in His mind the remainder of the way, study Gen. 2:4-11:26. This section of Scripture has to do with *Redemption, Christ, Israel, the Church, and the nations*; and the whole of the matter looks out toward that *seventh day*.

2) GENESIS 11:27FF

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

- a) Give man the Word of God.
- b) Bring forth the Messiah.
- c) Bring forth a people (both heavenly and earthly) through whom the nations of the earth would be blessed.

And revelation relating to events following this time (Gen. 11:27ff) is as revelation relating to events preceding this time (Gen. 1:1-2:3 and Gen. 2:4-11:26). That which God revealed following Abraham's call only continues to add more sinews, flesh, and skin to the skeletal framework set forth at the beginning — continuing to progressively clothe the skeletal framework, little, by little, by little... (cf. Isa. 28:10, 13).

For example:

There's Melchizedek coming forth to bless Abraham, following the battle of the kings, forming the type (Gen. 14:1ff); and, in the antitype, this sets forth events which will occur in the coming seventh day when Christ comes forth as the great King-Priest after the order of Melchizedek to bless the descendants of Abraham (both heavenly and earthly), following the battle of the kings (following the destruction of Gentile world power).

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

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

(Ref. the author's book, *SEARCH FOR THE BRIDE*, for a detailed exposition of Gen. 21-25, particularly Chapter 24.)

And that's the way it is. Scripture has been structured after a particular fashion, and it *must* be studied after the fashion in which it has been structured. A person *must* begin where God began and continue after the manner in which God continued — with the foundation, then building upon the foundation.

Remaining within a completely Biblical framework, THERE IS NO OTHER WAY!

CONCLUDING REMARKS:

In Ezek. 37:5ff, “breath” is connected with the whole man — *the bones, sinews, flesh, and skin*; and “knowledge” concerning the Lord is connected with seeing the whole man live, through the impartation of breath (v. 6). And that is as it must be, for the whole of Scripture is *God-breathed* (ref. Chapter I); and a proper study of the God-breathed Word — *seeing the whole man live* — provides *the only Scriptural means* to acquire that seen in Ezek. 37:6 (*cf.* Rom. 10:17):

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

4

Building on the Foundation

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

Scripture begins with the creation of all that exists (1:1), the ruin of one part of that creation (1:2a), the restoration of that one part (1:2b-25), the creation of man to rule the restored domain (1:26-31), and then God resting (2:1-3).

These opening verses of Genesis provide not only one complete section of Scripture but also the foundational structure upon which the whole of all subsequent Scripture is built and must be understood. There is a creation, a ruin of one part of that creation, a restoration of the ruined portion occurring over six days of time, and then God resting on a seventh day.

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

It has all been set forth at the very beginning.

God took six days to restore the ruined material creation (ruined because of the sin of the incumbent ruler, Satan [Isa. 14:12-17; Ezek. 28:14-19]); and God, in accord with the pattern which He Himself established at the very beginning, is presently taking six days to restore two subsequent ruined creations — man, and the material creation once again (both ruined because of the

sin of the one created to take the sceptre, ruined because of man's sin [Gen. 3:1-7, 17, 18; Rom. 8:20]). And then, in accord with the pattern established at the beginning, there will be a seventh day which will be a day of rest (Gen. 2:1-3; Heb. 4:4, 9).

Each day in the former restoration and rest was twenty-four hours in length (1:5, 8, 13, 19, 23, 31; 2:2, 3), but each day in the latter restoration and rest is one thousand years in length (Gen. 1:14-19; Matt. 17:1-5; II Peter 1:15-18; 3:5-8). Just as God restored the ruined creation at the very beginning in six days comprised of twenty-four hours each, He is going to restore the two subsequent ruined creations in six days comprised of one thousand years each. Then, just as God rested for one twenty-four-hour day at the completion of his restoration work in Genesis, He is going to rest for a one-thousand-year day at the completion of His subsequent restoration work.

Accordingly, the whole of the latter restoration and rest is set forth in foundational form at the very beginning. The six days of work and one day of rest foreshadow six thousand years of work and one thousand years of rest. And this covers *the whole* of God's revelation to man (save for several brief instances of events either preceding or following the 7,000 years, given so man can properly understand and place events occurring during the 7,000 years within their proper perspective).

Thus it is easy to see and understand how all Scripture following Gen. 1:1-2:3 must relate to this opening section of Scripture, which forms the foundation. The whole of Scripture, as this opening section, covers events relating to restoration and rest during six and seven days (six and seven thousand years). The latter is patterned after the former; and to properly understand the latter, one must have a proper understanding of the former.

A solid foundation *must first* be laid (Gen. 1:1-2:3) before a stable superstructure can be built (Gen. 2:4ff). And note that any stable structure *must always* rest on its foundation.

God didn't place Gen. 1:1-2:3 at the very beginning of His revelation to man and structure the material in these verses after a certain fashion for man to ignore; nor would God expect man to begin his study of Scripture elsewhere. Rather, the opposite is

true. God structured His revelation to man *after a particular fashion, for a reason; and man is to begin where God began.*

THE "WHY" OF ERROR

God tells man in the opening two chapters of His revelation what *the whole* of His plans and purposes is all about, with the remainder of Scripture simply clothing (adding all the various details to, etc.) that set forth in skeletal form at the beginning. And if material comprising the foundation is ignored or improperly understood, one can *never* properly relate material comprising the superstructure to its correct place of origin. All error in Biblical doctrine can ultimately be traced back to either this point or the point of ignoring or improperly understanding subsequent preliminary foundational material built immediately and directly on the foundation itself.

That would be to say again, there *must* be a solid, stable foundation for a solid, stable superstructure to exist. And, again, the superstructure *must* rest on the foundation.

In the main, within Christian circles over the years, this has not been done; and tragic consequences have resulted. Not only is there a multiplicity of doctrinal thought in numerous areas (some of it being quite dangerous) but there is a general lack of knowledge in the same areas.

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

1) SOTERIOLOGY

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

The Bible is a book of redemption; and basic, unchangeable teachings surrounding redemption are set forth in Scripture, at the very beginning, revealing a purpose in view.

In the first chapter of Genesis God sets forth the unchangeable manner in which He, in His infinite wisdom and knowledge, restores a ruined creation. There is a restorative work which

follows a specific pattern, and the matter is accomplished entirely through Divine intervention. And within this unchangeable pattern set forth at the very beginning, God reveals how any subsequent ruined creation would, of necessity, have to be restored. It would have to be restored after a certain order, entirely through Divine intervention, over a six-day (six-thousand-year) period.

Thus, to establish correct thinking relative to the fundamentals of salvation, one *must* begin in Genesis. If all those holding erroneous views *had begun* in Genesis chapter one and *understood and adhered* to that which God set forth at the very beginning concerning how a ruined creation is to be restored, *the numerous, erroneous views which man holds concerning salvation wouldn't exist. They couldn't exist.*

And, going to more specific thoughts concerning salvation, the preceding would equally apply to not only *the salvation of the spirit* but *the salvation of the soul* as well. Within the structure of the foundational framework, the salvation of the spirit (the salvation which we presently possess) is realized at the very beginning of the six days, through that foreshadowed by events occurring on day one; but the salvation of the soul (a salvation occurring at the end of one's faith, or as the goal of one's faith) is an on-going process and is to be realized at the end of the six days, on the seventh day, through that foreshadowed by events occurring during days two through six.

In this respect, *the unchangeable basics* pertaining to salvation in relation to the *whole* of that which, in reality, is the man himself (both spirit and soul) have been set forth at the very beginning of Scripture, in Gen. 1:1-2:3. And if a person would understand salvation within its correct perspective, avoiding all error, he *must* begin here. Here — and only here — can a person see *the unchangeable foundation*, setting forth *the unchangeable basics*, laid down at the very beginning.

A) SALVATION OF THE SPIRIT

Hebrews 4:12 reveals a division being effected by the Word of God, between man's "soul and spirit." And this is a teaching

drawn from the very opening verses of Genesis (as seen earlier in this same section in Hebrews chapter four relative to the “rest” set before “the people of God” [vv. 4, 9]). The Spirit of God moves in Gen. 1:2b, and God speaks in Gen. 1:3. In relation to man’s salvation, it is at this point (in what would be seen as the foundational type) that a division is made between man’s “soul and spirit” (in what would be seen as the antitype).

In the type, the Spirit of God moved, God spoke, and light came into existence. Genesis 1:2b, 3 records the initial act of the Triune Godhead in bringing about the restoration of the ruined material creation, an act in which the Father, the Son, and the Holy Spirit each participated (note that nothing can come into existence apart from the Son [John 1:3]).

In the antitype, within the framework of man’s salvation experience, the matter is identical. There must be an act of the Triune Godhead, for this is how God worked to restore a ruined creation in the Genesis account, establishing *an unchangeable pattern for a later work*. According to the established pattern from Gen. 1:2b, 3, within man’s salvation experience, the Spirit of God moves, God speaks, and light comes into existence. The matter is that plain and simple.

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

When the Son cried out from the Cross, “It is finished,” He meant exactly that [a perfect tense is used in the Gk. text, referring to action completed in past time and existing during present time in a finished or completed state — *lit.*, “It has been finished”] (John 19:30; cf. Luke 23:46); and when the Word of God reveals that we have a salvation of Divine origin, based entirely on the Son’s finished work, the Word of God means exactly that as well.

When man sinned in the garden, he died *spiritually*; and when unregenerate man, “dead in trespasses and sins” (Eph. 2:1), is made alive today, he is made alive *spiritually*. The movement of the Spirit (Gen. 1:2b) and God speaking (Gen. 1:3) in order to restore the ruined creation are seen, in relation to ruined man, as simultaneous events. It is the Spirit using the God-breathed Word

to effectually perform a supernatural work in unredeemed man. It is at this point — through the inbreathing of God — that life is imparted to the one previously having no life. God breathes into dead man (the Spirit using the God-breathed Word, based on the finished work of the Son, the living Word), and man is “quicken[ed] [‘made alive’]” (Eph. 2:1, 5).

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

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

The “soul” remains within the sphere of darkness, which is why “the natural [Gk. *psuchikos*, ‘soulical’] man” cannot understand “the things of the Spirit of God” (I Cor. 2:14). That which remains in the sphere of darkness can have no apprehension or comprehension of that which has shined out of darkness. There is a God-established division between the spirit and the soul which cannot be crossed over (cf. Luke 16:26).

B) SALVATION OF THE SOUL

God, through the preceding process, delivers the spirit from the level into which it fell, resulting from Adam’s sin. And because the spirit has been delivered, there can once again be communion with God, man can now comprehend spiritual things, and there can now be a progressive, continued work by the Spirit of God within man so that man can ultimately be delivered to the place which God has decreed that he occupy at the end of six days, at the end of six thousand years.

Within the framework of the type in Genesis chapter one, this is the very first thing which is foreshadowed. This had to be set forth first, for man had to first be made alive — he had to first pass “from death unto life” — before anything else in the restorative

process could occur. Thus, this is foreshadowed at the very beginning of the six days which God, in accordance with the established pattern, would use to bring about man's complete restoration — "spirit and soul and body" (cf. I Thess. 5:23).

To briefly illustrate how God's complete restoration of man is patterned after God's complete restoration of the material creation in Genesis chapter one, note two things: 1) that which occurred on each day, and 2) the place where the whole of the restorative process was leading.

Within a type-antitype framework — pertaining to man's salvation in the antitype — as previously stated, that which occurred in the type on day one pertains to the salvation of man's spirit, and that which occurred in the type on days two through six pertains to the salvation of man's soul.

The salvation of the spirit is an *instantaneous* event where one passes "from death unto life," but not so with the salvation of the soul. It is a *progressive* event. It is an event which begins at the point one is made alive spiritually, and it will not be realized until the end of the six days of restorative work (the end of six thousand years of restorative work).

(The issues of the judgment seat of Christ at the end of the present dispensation — which will occur at the end of the six days, the end of the 6,000 years — will have to do with issues surrounding the salvation [or loss] of the soul/life. It will be here — not before — that the man will realize [or fail to realize] the salvation of his soul/life.)

Since the *salvation of the spirit* cannot occur apart from an exact duplication in the antitype of that which occurred in the type during day one of the restoration in Genesis, how could the *salvation of the soul*, in relation to that which occurred on days two through six, be looked upon after any different fashion? It couldn't. The latter must follow the pattern *to the same degree* as the former. There can be no difference in this respect.

And since this is the case, note what occurred on days two through six in the restoration of the ruined material creation in Genesis. Then, to see the overall picture of that which must be done to bring about the salvation of redeemed man's soul, these

same events can be viewed in relation to God's present restoration of man, a subsequent ruined creation.

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

Then events on days four through six belong together as another unit, depicting *things beyond the divisions previously established*. On the fourth day God placed lights in the heavens to give light upon the earth (vv. 14-19), on the fifth day He created birds that could soar above the earth and marine life that could move throughout the depths of the sea (vv. 20-23), and on the sixth day He created the land animals, which included great creatures capable of roaming the earth (vv. 24, 25).

And the *whole* of God's restorative work relative to the material creation in Genesis foreshadows the *whole* of God's restorative work relative to man. After man has "passed from death unto life," wherein the spirit is separated from the soul — wrought entirely through Divine intervention — man finds himself in a position and condition where a continued Divine work not only *can occur* but is *vitaly necessary*. And only through this continued Divine work can the *whole* of God's restorative work, as it pertains to man, be realized.

(As seen in God's initial restorative work surrounding the material creation, man must be *completely passive* in relation to the salvation of the spirit [he is *dead*, rendering him incapable of acting]. But man, as the material creation ["And the earth brought forth..."] must then be *active*. He must be active in relation to the salvation of his soul [he now has *life*, allowing him to act]. But, as in the restoration of the material creation, the entire salvation process [spirit and soul, and ultimately the body] is a *Divine work*.

It has to be a *Divine work*, for that is the manner in which it is set forth in the opening type. It must be as Jonah stated immediately prior to deliverance: "Salvation [deliverance, restoration] is of the Lord" [Jonah 2:9].)

Events occurring during the first three days in Genesis chapter

one would point to elementary things, the basics, in one's spiritual life and growth. Events occurring during day one would point to a division having to do with the impartation of life. Then events occurring during days two and three would point to divisions, distinctions, as one begins to progressively grow within the framework of the new life brought into existence on the first day. One would learn to distinguish between the soulical and spiritual, spiritual and carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.

Only when one learns the distinctions, divisions, depicted by that which was brought to pass on days two and three is he in a position to move on into the things depicted by that which was brought to pass on days four through six. On these three days, light was restored to the sun and moon (day four, vv. 14-19); sea life and the birds of the air were created (day five, vv. 20-23); and then God created all the living creatures that roam the earth, followed by His creation of man (day six, vv. 24-27).

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

An individual in this position can then begin to sink deep shafts down into the Word and mine its treasures. He can look into the Word and understand that depicted by the lights in the heavens. He can, in the true sense of the Word, "mount up with wings as eagles...run, and not be weary...walk, and not faint" (Isa. 40:31), as he scales the heights; or he can scale the depths of the Word as the sea creatures plunge to the depths of the sea; or he can roam through the Word as the land creatures roam the earth.

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

breathed Word in his possession. And the whole matter is with a view to man, at the end of six days (at the end of six thousand years), being in a position to realize the purpose for his very existence: "*Let them have dominion...*" (Gen. 1:26, 28).

And to tie it all together in order to show the connection between *maturity in the faith* (present) and *occupying a position as co-heir with Christ in the kingdom* (future) is very simple. The salvation of the soul — allowing Christians to have *the dominion for which man was created* — will be realized by those who, during the present time, *patiently endure, by faith* (Heb. 6:12ff; 10:36ff), the trials and testings of life as they keep their eyes fixed upon the same thing Christ kept His eyes fixed upon as He endured the sufferings of Calvary — the joy "set before him" (Heb. 12:1, 2; cf. Matt. 25:19-23). And this cannot be successfully accomplished apart from some element of maturity in the faith.

Note that,

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

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

And it all comes down to this:

To act, "by faith," in any realm of life, one *must know and understand* that which God has said relative to the matter at hand. In other words, such a person *must be conversant with the Word of God*; and the more conversant he is with this Word, *the better equipped* he will be to act "by faith."

The pilgrim walk is a walk *solely* "by faith," *never* by sight. There is only one hope for victory, and that is a *continuous walk by faith, with one's eyes fixed on the goal out ahead*.

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

overcome by the enemy rather than overcoming the enemy.

And that's why the salvation of the soul — having to do with a participation with Christ as co-heir in events occurring on the seventh day — cannot be realized apart from a realization in one's life of that portended by events on days two through six in the Genesis account. The journey from day one to day seven can be successfully accomplished only by traveling through days two through six.

Days two through six lie between days one and seven in a parallel respect to the Red Sea and the Wilderness lying between Egypt and Canaan. No route exists which carries one directly from the beginning point to the end point without passing through that which lies between. All six of the days must be passed through to reach the seventh day, and the route extending from the death of the Passover Lamb in Egypt through the Red Sea and the Wilderness must be traversed in order to reach the land wherein one's inheritance lies.

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

One Way! One Way! That's it! There is no other.

2) ANTHROPOLOGY

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

The origin and reason for man's existence are set forth in the first chapter of Genesis (vv. 26-28), and additional details concerning how God created man are set forth in the second chapter (vv. 7, 21-25). Then man's fall is dealt with in the third chapter, along with God's promise of a coming Redeemer, followed by an immediate provision of redemption via Divine intervention (vv. 1-21). And the remainder of Scripture (3:22ff), covering 6,000 years of time, deals with God's restoration of the ruined creation, for a revealed purpose.

The purpose for man's redemption cannot be separated from the purpose for his creation. He was brought into existence to rule and reign. God created man, He put the man to sleep, He removed from the man that part of his being which was used to bring the woman into existence, and He then presented the woman back to the man in order that the man might be complete (Gen. 2:7, 21-25).

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

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

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

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

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

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

And any later revelation concerning man cannot be understood in its proper perspective apart from beginning where God began — at the beginning — and understanding the Word in this light, for that is where God has placed the unchangeable foundational material upon which His later revelation rests.

(A principle of Biblical government necessitates that an incumbent ruler, though disqualified, continue to hold his position until his God-

appointed successor is not only on the scene but ready to ascend the throne. Only at that time will God remove one ruler from the throne [the first] and establish the other [the second] on the throne, in accord with Dan. 4:17, 23-25.

Refer to the account of Saul and David in the Books of I, II Samuel, foreshadowing that which has happened, is happening, and will happen relative to Satan and Christ.)

3) *ESCHATOLOGY*

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

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

From within that which is taught in this framework, a person can begin to move forward and see any Biblical doctrine (doctrine of man, salvation, angels, etc.) within its correct perspective. Apart from beginning after this fashion, such can never be the case.

In eschatology, everything moves toward that coming seventh day; but it begins on the first day. And a person works his way toward that seventh day in Scripture by moving through the previous six, viewing man’s fall and God’s redemptive work throughout the six days (throughout 6,000 years of redemptive work), with a view to the seventh day (the coming 1,000 years of rest).

(Eschatology *in relation to man* begins on the first day. Scripture though reveals a few things occurring prior to the events of day one, in eternity past, which must be understood if all things in Gen. 1:1-2:3 are to, in turn, be properly understood. These things would include God placing Satan over this earth as its first provincial ruler, Satan seeking to exalt his throne, and the ruined kingdom which resulted [over which

Satan continued to rule, which he continues to rule today].

And a person understanding these things is then in a position to begin in Gen. 1:2 [where the kingdom is seen falling into this ruined state] and move forward.)

Starting at the beginning within the foundational structure, following man's creation and fall, two days pass, 2,000 years pass, and Abraham appears (allowing the nation of Israel to later appear); then two more days pass, 2,000 additional years pass, and Messiah appears (followed by His death, burial, and resurrection, allowing the Church to be brought into existence [a Scriptural truth which has its foundational teachings within God's action in Gen. 2:21-25 and Adam's action in Gen. 3:6]). And events surrounding Messiah's appearance all rest on the foundation established in Genesis chapter one, moving through that foreshadowed by events during the six days, with a view to realizing that foreshadowed by events on the seventh day in chapter two.

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

THE "RESULT" OF ERROR

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

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

In fact, the absence of sharp distinctions in various types of unsound doctrinal thought proclaimed by different groups of this nature is far more prevalent than many may realize. The leaven which the woman placed in the three measures of meal in Matt. 13:33, apparently very early in the dispensation, is no respecter of names or any other type divisions among Christian groups; and this leaven, which has been working since possibly the very inception of the Church, is going to continue doing its damaging work *until* “the whole” has been leavened, *i.e.*, *until* “the whole” of Christendom has been corrupted.

One of the best examples of the outworking of the leaven within the mainstream of Christendom today would be the widely accepted Lordship Salvation teaching, a teaching which has infiltrated practically all denominational and independent groups. And a high percentage of those holding to this line of thought today are to be found in the so-called fundamental circles.

The teaching itself though undermines the whole of God’s restorative work throughout Man’s Day, for it not only corrupts the gospel of the grace of God (negatively reflecting on the foundation set through events of day one in Genesis chapter one) but it obscures the gospel of the glory of Christ (negatively reflecting on the foundation set through events of days two through six in Genesis chapter one).

Then another example would be the lack of (and, really, “aversion to” in many instances) teachings dealing with the salvation of the soul within the same so-called fundamental circles (again, negatively reflecting on the foundation set through events of days two through six in Genesis chapter one). This is the message which Satan hates, and he will do everything within his power to prevent its proclamation or understanding (*cf.* Matt. 13:3-7, 18-22; II Cor. 4:3-6).

(“So-called fundamental circles” because the name *fundamentalism* portends a return to the fundamentals of the faith, which, in turn, portends a return to the foundational truths in Genesis. Such a return would be true fundamentalism, in which the manifested errors among many using this name today would not — they could not — exist.)

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

And that's it! The matter is that simple. If you want to remain correct as you work your way through Scripture, then it is *absolutely necessary* that you start out in a correct manner at the beginning.

Begin at the beginning, find out how God structured His Word, study it after that fashion, and you will not go wrong.

5

Ages and Dispensations

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

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

And to make all men see what is the fellowship [‘dispensation’] of the mystery, which from the beginning of the world [‘from the ages’] hath been hid in God, who created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly places might be known by [‘might be made known through’] the church the manifold wisdom of God,

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

The words “age” and “dispensation” do not refer at all to the same thing; nor are they even closely related. The former has to do with a *period of time*, but the latter does not refer to time. It refers to a “*stewardship*” occurring *within time* — within part of an age, a complete age, or even possibly a sequence of ages.

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

The ages began at the time of the creation of the heavens and the earth, and *the dispensations* could only have begun at the same time or shortly thereafter, at the time God established His universal government. And, as matters in this respect relate to the earth — one province in God's universal kingdom — there would have been at least one dispensation, possibly more, within God's economy in association with Satan being placed over the earth as its first provincial ruler (at a time preceding his fall and man's subsequent creation); and this dispensation, or these dispensations, could have covered one or more ages.

But insofar as man is concerned, ages and dispensations began with the restoration of the earth and the creation of Adam. We are living during a present age and dispensation (though the present dispensation only covers a part of the present age [Eph. 3:2, 9]), and Scripture reveals and names both a succeeding age and dispensation (Mark 10:30; Eph. 1:10; Heb. 5:6). Then, beyond this succeeding age and dispensation, there is an unending array of future ages (Eph. 2:7; 3:21; Rev. 1:6); and there would be one or more dispensations occurring within God's economy during the course of these future ages.

Though we are living during an age, this present age is not "the Church Age" as it is often called. There is no such thing as "the Church Age." The age during which we live began long before the Church was brought into existence, and it will continue at least seven years following that time when the Church is removed from the earth.

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

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

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

gospel" (2:12; 3:6).

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

The mystery — though "hid in God" *from the beginning* (the beginning of the ages) and, of necessity, forming an integral part of the Old Testament foundational material, particularly material in Genesis (seen in the types) — was not fully revealed to man until the days of the Apostle Paul. Though God had chosen Moses, and then others, to lay this foundational material and/or build upon the foundation, He waited until the days of the Apostle Paul (1,500 years removed from Moses) to provide the necessary additional revelation, which opened the previous revelation surrounding the mystery to one's understanding.

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

But why bother with the Old Testament Scriptures once the matter to which this foundational material refers has, at a later time, been revealed (as, for example, the mystery)? The answer is very simple. The later revelation opens the earlier after a fashion that the earlier will shed additional, necessary light on the later. And, aside from that, the unchangeable basics are set forth in the earlier revelation. *Both must be viewed together in order to grasp the complete picture after a correct fashion.*

(A "mystery [Gk. *musterion*, meaning, 'a hidden thing,' 'a secret']" in the New Testament is usually defined as *something previously hidden but now revealed* [*cf.* Rom. 16:25; Eph. 3:4, 5]. This definition though should not be thought of along the lines of something not found in previous revelation, for there is nothing in the New Testament that does not have its roots somewhere in the Old Testament. Rather, a "mystery," in reality, pertains to *something previously revealed [seen mainly in the types] but not opened up [or fully opened up] to one's understanding until a later point in time.*

The making known of a mystery requires Divine action [*e.g.*, Christ, in time past, opened previously revealed revelation surrounding mysteries to His disciples' understanding (*cf.* Matt. 13:10, 11; Eph. 3:2, 3); and the indwelling Spirit, today, leads individuals "into all truth" surrounding mysteries (*cf.* John 16:13-15; I Cor. 13:2)]. Such a making known takes something in the Scriptures which cannot be understood [or fully understood] in and of itself; and, through Divine leadership [using additional revelation which casts light on the earlier revelation (today, comparing Scripture with Scripture under the leadership of the indwelling Spirit)], the matter is opened to one's understanding.)

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

AGES

The Greek New Testament uses the word for "age" (*aion*) one hundred twenty-six times. And a major problem in understanding "ages" surrounds the translation of *aion*. The word has, numerous times, been translated either "world" or "forever" (*e.g.*, Matt. 12:32; 13:22, 39, 40, 49; 21:19; Mark 4:19; 10:30; 11:14; Heb. 1:2; 5:6; 6:5, 20, KJV). Actually, in the KJV, there are only two instances in the entire New Testament where *aion* has been translated "age" (Eph. 2:7; Col. 1:26). Other versions (*e.g.*, NASB, NIV) have, on the other hand, rendered the word as "age" in many instances, though still frequently remaining with the KJV translations "world" and "forever."

Then, to further complicate the issue in the KJV, the Greek word *genea* (appearing in a plural form and meaning "generations") has been translated "ages" twice (Eph. 3:5, 21), and the former mistranslation leaves a very misleading thought.

Actually, in Eph. 3:21 both *aion* and *genea* appear together, and both have been mistranslated in the KJV. *Genea*, appearing in a plural form, has been translated "ages"; and *aion*, appearing twice and meaning within its structured usage, "of the age of the

ages” (referring to the climactic age in a sequence of ages, *i.e.*, to the Messianic Era [which is the subject matter leading into this verse — vv. 1-11]), has been translated “world without end.”

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

To translate *genea* as “ages” in Eph. 3:5 sets forth an issue concerning ages which is not at all in accord with the teaching of other Scripture. Scripture sets forth the thought of a series of ages beginning at the time of the creation of the heavens and the earth (I Cor. 2:7; Eph. 3:9; Heb. 1:2), which move toward and climax with the coming Messianic Era. That is, the 1000-year Messianic Era is the climactic age in a series of ages which began with the creation of the heavens and the earth and the placing of Satan over the earth as the earth’s first provincial ruler.

The basic problem though with understanding the word meaning “generations” as *ages* in Eph. 3:5 has to do with the thought that many generations come and go during Man’s Day, but not so with ages. The whole of Man’s Day — 6,000 years — actually covers only *one age*, not many ages as Eph. 3:5 in the KJV would lead one to believe.

Scripture makes it quite clear that only two ages exist within the framework of the 7,000 years referred to by the seven days in Gen. 1:1-2:3. One age covers the first 6,000 years, and the other age (the climactic age) covers the last 1,000 years.

To understand this within its Scriptural framework, begin with Matt. 12:31, 32. These verses, dealing with what is called “the blasphemy against the Holy Spirit [attributing to Christ an exercise of supernatural power emanating from Satan rather than from the Holy Spirit],” refer to two ages. And the sin of committing this blasphemy against the Holy Spirit by the religious leaders in Israel was such that it would not be forgiven them, “neither in this world [‘age’], neither in the world [‘age’ (not in the Greek text, but implied from the previous usage)] to come” (v. 32).

That is, there would be no forgiveness during either the age in

which they lived or in the age which would follow. And, the action by the religious leaders in Israel (looked upon in a larger sense as action by the entire nation [*cf.* Matt. 23:34-39]), followed by Christ's announcement to them, forms the major turning point in Matthew's gospel.

It was on "the same day" in which this occurred that "Jesus went out of the house [a reference to the house of Israel], and sat by the seaside [a reference to the Gentiles]" (Matt. 13:1; *cf.* Dan. 7:2, 3; Matt. 23:38; Rev. 13:1). It was also on this same day that He began to speak in parables, something new in His ministry. Then it was shortly after these things occurred that the Church was first mentioned and the ministry of Christ moved more toward the thought of the Cross rather than the Crown (*cf.* Matt. 16:17-23; 17:22, 23; 20:17-19).

And then, anticipated by all the preceding, the announcement was finally made by Christ in Matt. 21:43 that the kingdom (the proffered heavenly sphere of the kingdom which had been rejected) would be taken from Israel and be given "to a nation bringing forth the fruits thereof."

The two ages referred to in Matt. 12:32 cover 7,000 years of time — the age which covers Man's Day, and the age which covers the Messianic Era. And this is quite easy to illustrate.

(Note that the nonforgiveness associated with *a particular sin* and *two ages* in Matt. 12:31, 32 has to do with the heavenly sphere of the kingdom, not the earthly sphere, the kingdom covenanted to David. The earthly sphere of the kingdom can never be taken from Israel.

Refer to Chapter VII for information about and distinctions between the earthly and the heavenly spheres of the kingdom, both present and future.)

1) LOOKING FORWARD IN TIME

First, note the account of the rich young ruler in Mark 10:17-30. This ruler approached Christ with the question, "Good Master, what shall I do that I may inherit eternal life [*lit.*, 'life for the age']?" (v. 17). And Christ told him exactly what he must do (vv. 19-21). Christ's answer had to do with obedience to that which God had

commanded, denying self, taking up one's cross, and following Christ (*cf.* Matt. 16:24-27).

Confusion arises when a person attempts to read into the account of the rich young ruler that which is not there, while ignoring that which is there. The subject is entrance into the kingdom during the coming age, not eternal life which exists during the present age and extends not only throughout the coming age but throughout the subsequent endless ages of eternity.

As previously indicated, from a contextual standpoint, the words "eternal life" in verse seventeen, a translation of the Greek word *aionios*, could be better translated, "life for the age."

(*Aionios* is the word usually translated "eternal" or "everlasting" in English versions, though *aion* is occasionally translated in a similar sense — "forever." *Aionios* is the adjective form of the noun *aion*, from which we derive our English word "aeon." Neither the adjective nor the noun means "eternal." Rather, the two words really have to do with "a long period of time," usually thought of as "an age.")

The only way the Greek language can express "eternal," apart from textual considerations, is by using the noun form of *aionios* [*aion*] in the plural ["ages" (*e.g.*, Luke 1:33; Heb. 13:8)], or by using *aion* twice in the plural ["unto the 'ages (*aionas*)' of the 'ages (*aionon*)'" (*e.g.*, Rev. 1:6, 18; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5)]. A person using the Greek language thinks in the sense of "ages," with eternity being thought of in the sense of "endless ages," *i.e.*, "*aeons*," or "the *aeons* of the *aeons*.")

Mark 10:30 clearly shows that "age" (a singular noun in the Greek text) has to be the correct understanding of *aionios* in verse seventeen. In verse thirty, following the translation in most English versions, reference is made to "eternal life" in the "world to come [some versions read, 'age to come']" (*cf.* KJV, NASB, NIV).

This though is not what the Greek text states at all. In the Greek text, *aion* and *aionios* both appear together, referring to the same period of time. *Aion* has been translated "world" (or correctly, "age" in some versions); and *aionios* has invariably been incorrectly translated "eternal" (as in v. 17).

The latter part of Mark 10:30 should literally read, "...and in the age to come age-lasting life," or, "...and in the age to come life for that age." "Eternal life," as previously stated, is not even in view. There is no such thing as *inheriting* "eternal life" (v. 17) in the "age to come [or 'world to come' as some translations erroneously read]."

Eternal life is not inherited; it is a *free gift*, and it is a *present possession* rather than a future hope. The possession of eternal life (present) and coming into possession of an inheritance (future) — both spoken of numerous times in Scripture — are two different things entirely. That which is in view in Mark 10:17-30 is an inheritance with Christ as co-heir in the 1000-year kingdom during the coming age.

But that which we want to see here is a reference to the same two ages referred to in Matt. 12:32. The coming age is, in Mark 10:30, specifically identified as the Messianic Era; and the present age, in existence at a time preceding Calvary in Matt. 12:32, lasts until the Messianic Era.

2) LOOKING BACK IN TIME

Now, with that in view, note several Scriptures which show that the age in existence at a time prior to Calvary — an age which extends forward to the Messianic Era (the end of Man's Day) — also extends back to the very beginning of Man's Day. That is, comparing several other references with Matt. 12:32 and Mark 10:17, 30, it can unquestionably be shown that *one age* covers the whole of Man's Day — the whole of the 6,000 years foreshadowed by the six days in Genesis chapter one.

Aion, translated "world" in the KJV, appears in each of the following verses:

"As he spake by the mouth of his holy prophets, which have been since the world ['age'] began" (Luke 1:70).

"Since the world ['age'] began was it not heard that any man opened the eyes of one that was born blind" (John 9:32).

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world [‘age’] began” (Acts 3:21).

“Known unto God are all his works from the beginning of the world [‘age’]” (Acts 15:18).

The reference to God’s “prophets” in two of the preceding verses (Luke 1:70; Acts 3:21) should be understood in a somewhat broader sense than the word “prophet” is usually thought of today. The word appears quite often (about 150 times in the N. T.) and is used as a title given to the person whom the Lord had chosen to communicate — “announce,” “declare” — His message to the people; and the message did not necessarily have to be prophetic *per se* for the title “prophet” to be used of the messenger.

This title is used referring to those chosen at different times to declare the will and purpose of God through either a written revelation or an oral expression. It is used of individuals preceding the existence of the nation of Israel (Jude 14), of individuals in Israel (Matt. 23:37; Luke 24:27), of individuals in the first century Church prior to the completion of the canon of Scripture (I Cor. 12:28; 13:9, 10; Eph. 4:11), and of individuals in Israel once again yet future (Joel 2:27, 28; Rev. 11:3, 10).

In this respect, all of those chosen to write portions of the Word of God, beginning with Moses and ending with John, could be called “prophets.” And others, such as Enoch or Noah who communicated the message of God in an oral manner to the people of their day — though they were not chosen to write particular sections of Scripture — could also be looked upon after this same fashion (*cf.* II Peter 2:5; Jude 14). In fact, this word, in its strict Scriptural usage, could be used referring to certain individuals all the way back to and including Adam himself.

(The first recorded statement by Adam, which concerned an existing relationship between himself and Eve, has far-reaching ramifications. It has to do with “a great mystery” which God desires His people to know and understand, for it concerns an existing relationship between Christ and the Church.

The former forms the type and the latter the antitype, and this mystery can be seen in its correct proper perspective *only* through viewing both the type and antitype together [*cf.* Gen. 2:23, 24; Eph. 5:21-32].)

The age in which Jesus lived at the time of His earthly ministry is, thus, not only seen in Scripture as extending forward to the beginning of the Messianic Era but it is also seen as extending back to the beginning of man's existence on the earth. Comparing the different ways *aion* (age) is used in Luke 1:70; John 9:32; Acts 3:21; 15:18, a person can arrive at only one conclusion. The present age, looking back in time, covers the entire period of the "prophets," which, of necessity, would have to include not only Enoch (who "prophesied" over 1,500 years prior to the appearance of Moses [Jude 14]), but also Adam.

3) THE COMPLETE PICTURE

God knew all of His works which would transpire within the framework of the ages at the time of man's creation (Acts 15:18). And this was something known at a prior time when He designed and made the ages with the thought in mind that His Son would, in the climactic age of the sequence of ages in view, *inherit* "all things" (Heb. 1:2). And God — being both Omniscient and the Architect of the ages — in order to make His will known and reveal events transpiring during the ages, simply "spoke by the mouth of his holy prophets," *beginning with Adam*.

Accordingly, at least three ages in relation to the earth can be seen in Scripture. At least one age (and there may have been more than one) existed between the creation of the heavens and the earth in Gen. 1:1 and the beginning of the restoration of the ruined creation in Gen. 1:2b. Then another age began at that point which covers the next 6,000 years. And, to bring the first sequence of ages to a close, the climactic age of the ages will be ushered in at the completion of the 6,000 years, an age which will cover the next 1,000 years.

Then, at the end of the 1,000-year Messianic Era, the present heavens and earth will be destroyed and be replaced with a new

heavens and a new earth, and a new age will begin (which will apparently be the first in a new sequence of ages). How long that age will last is unrevealed. But it will have a beginning point and an ending point.

And following that age will be another age, and then another, and then another, forming an unending God-designed and arranged sequence of ages comprising eternity.

DISPENSATIONS

“Dispensation” is the term used in Scripture to show distinctions in God’s dealings with different groups of mankind during Man’s Day, along with the Messianic Era. As previously shown, one age covers the whole of Man’s Day and another age covers the succeeding Messianic Era; but, as will be shown, there are more than two dispensations within the framework of these two ages.

The word “dispensation” is the translation of the Greek word, *oikonomia*. A cognate form of the word is *oikonomos*, which is made up of two words — *oikos* (house) and *nemo* (to manage). Thus, *oikonomos* has to do with the management of a house, referring particularly to the person (the manager, the steward) placed in charge of the house. And *oikonomia* (the word used for “dispensation”) carries the same basic meaning.

Oikonomia has been translated “stewardship” in three instances in the New Testament (Luke 16:2-4, KJV); and the word actually only appears five other times, translated “dispensation” four of the five times (I Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25; I Tim. 1:4, KJV).

“Stewardship” has to do with *household management*. Christians are stewards in this respect since they are members of a household, have been placed in charge of a portion of the Owner’s goods, and are expected to manage those goods within the household (under the leadership of the Holy Spirit) after such a fashion that there will be an increase (cf. Matt. 25:14ff; Luke 19:12ff).

Thus, a “dispensation” simply has to do with the management of the Lord’s household affairs through those whom He has placed

in His house (stewards). And when there is a *stewardship* change within God's dealing with mankind, there is, correspondingly, a change in the *dispensation*. This would have to be the case, for *stewardship* and *dispensation* are synonymous in this respect.

Within the scope of the 7,000 years set forth through that foreshadowed by the seven days in Gen. 1:1-2:3, there are at least four different dispensations. There is a present dispensation (during which God is dealing with Christians), there were at least two past dispensations (one in which God dealt with Israel, and the other in which He dealt with mankind at large prior to His dealings with Israel), and there is a future dispensation (the Messianic Era).

Then, the period prior to the creation of Adam in which Satan ruled over the earth apart from a successor being present could only be referred to as a dispensation in the strict sense of the word (for a stewardship did exist, one in which Satan rebelled against the Lord within his assigned position and trust). And on the other side of the 7,000 years a similar situation exists with respect to the thought of dispensations, with man then occupying positions in God's government of the universe.

However time and events both before and after the 7,000 years are spoken of in Scripture only to an extent which will allow man to properly understand time and events during the 7,000 years. Scripture deals with the latter almost exclusively (with events occurring during the 7,000 years), having very little to say about the former (with events occurring outside the scope of these 7,000 years).

Thus, to speak of dispensations outside the framework of the 7,000 years is doing little more than surmising. We have very little revelation to work with in this respect, and the subject has been mentioned only to carry some continuity of thought from the past age or ages into the 7,000 years and from the 7,000 years into the future ages.

1) THE NORMAL DISPENSATIONAL OUTLOOK

When referring to dispensations, *The Scofield Reference Bible* is usually looked to more than any other source, for its references follow, to a large extent, a dispensational framework set up

different places in the footnotes. And this is the same dispensational framework which is usually taught in Bible colleges and seminaries when viewing Scripture after a dispensational fashion.

Footnotes in *The Scofield Reference Bible* call attention to seven dispensations:

- a) *Innocence* (from the creation to the fall).
- b) *Conscience* (from the fall to the Flood).
- c) *Human Government* (from the Flood to the call of Abraham).
- d) *Promise* (from the call of Abraham to the giving of the Law at Sinai under Moses).
- e) *Law* (from Sinai to Calvary).
- f) *Grace* (from Calvary to the Kingdom).
- g) *The Kingdom* (the 1000-year Messianic Era).

The preceding though, in *The Scofield Reference Bible*, is based on an incorrect understanding of what constitutes a dispensation. Dr. Scofield, for example, defines a dispensation as “a period of time during which man is tested in respect of obedience to some specific revelation of the will of God” (footnote to heading of Gen. 1:28ff).

Then, commenting on “the dispensation of the fulness of times” in Eph. 1:10, Dr. Scofield states, “This, the seventh and last of the ordered ages which condition human life on the earth, is identical with...”

(The preceding quotations were taken from *The Scofield Reference Bible* of 1909, the original edition. The same definition of a dispensation was retained by the editors in *The New Scofield Reference Bible* of 1967, the updated edition; but the footnote commenting on “the dispensation of the fulness of times” in Eph. 1:10 was deleted in the later edition.)

Thus, in both editions of *The Scofield Reference Bible*, there is an incorrect definition of a dispensation. And in the original edition, in the footnote commenting on Eph. 1:10, “dispensation” and

“age” are made synonymous, *i.e.*, the seven dispensations are set forth as seven ages.

This is probably the point to which a high percentage of the existing confusion concerning both dispensations and ages can be traced, for footnotes in *The Scofield Reference Bible*, rather than Scripture itself, have, in many instances, set the mold for much of the dispensational thought in Christendom today. And this is also probably why the present dispensation is, more often than not, erroneously called “the Church Age” by many Christians.

2) THE SCRIPTURAL DIVISIONS

Using the strict definition of the Greek word *oikonomia* (dispensation), Scripture will logically divide itself into four dispensations during the 7,000 years extending from the creation of Adam to the end of the Messianic Kingdom. In I Cor. 10:32 mankind is divided into three groups, and God’s dealings with these three groups — separately during Man’s Day, and together during the coming Messianic Era — establish the *only* Biblical dispensational scheme of the matter.

“Give none offence [do not be offensive or provide a cause for stumbling], neither to *the Jews*, nor to *the Gentiles*, nor to *the Church of God*.”

God deals with mankind in cycles of time. There were 490-year cycles in which He dealt with Israel (*e.g.*, Dan. 9:24-27), and these cycles occurred within a larger 2,000-year cycle in which He dealt (and will deal) with the nation (seven years yet remain — the seven years comprising the coming Tribulation, Daniel’s unfulfilled Seventieth Week — to complete not only a final 490-year cycle but the full 2,000-year cycle).

There are actually three of these 2,000-year cycles (though only one pertains to Israel); and the three 2,000-year cycles, comprising the whole of Man’s Day — covering God’s dealings with the Jews, the Gentiles, and the Church of God (His dealings with each occurring separately within one of the 2,000-year cycles) — is followed by the last cycle of time, lasting 1,000 years. This will

be the 1,000-year Messianic Era in which God will deal with the Jews, the Gentiles, and the Church of God together at the same time. And all of this has been foreshadowed by the seven days which God placed at the very beginning of His revelation to man, in Gen. 1:1-2:3.

That would be to say, God, throughout the 6,000 years comprising Man's Day, deals with the three divisions of mankind on an equal time-basis — for 2,000 years each. Then, following the 6,000 years He will continue His dealings with these three divisions on an equal time-basis. He will deal with all three together, at the same time, for 1,000 years. And these four divisions comprise the dispensational divisions which Scripture itself provides. This is how the 7,000-year period, foreshadowed at the beginning, in Gen. 1:1-2:3, logically divides itself into four dispensations.

God began His actions after this fashion through dealing with mankind at large — through what would be considered His 2000-year dealings with the Gentiles — though during the first 2,000 years of human history there was, in the strict sense of the word, no such thing as Gentiles. A Gentile in Scripture is simply someone who is not a Jew (or today, when the expression "in Christ" is used, not a Christian as well [Gal. 3:28]); and prior to the call of Abraham and the separate creation which emanated from his seed through Isaac and Jacob (Isa. 43:1), a division within mankind of this nature did not, it could not, exist.

However, God's dealings with mankind in general during the first 2,000 years of human history was, in the main, with those who would later be looked upon as Gentiles. And His dealings with this division of mankind must either be placed in the first 2,000-year period or not be placed at all. Or, to turn that around, the first 2,000-year period must either relate to the Gentiles or not relate to any one of the three divisions of mankind.

Then God dealt another 2,000 years (seven years yet remain) with those called Jews, or Hebrews (Abraham was not a "Jew" [a name derived from Judah], but he was the first person in Scripture called a "Hebrew," with his descendants being called "Hebrews" [a name thought to mean "the one who crossed over," i.e., over the Euphrates enroute to the land to which he had been called, with

his descendants looked upon as crossing over with him — Gen. 14:13; 40:15; 43:32; Ex. 2:11; Joshua 24:2, 3]).

After that, which brings us into the present 2,000 years, God is dealing with a *new creation* “in Christ” — with Christians — called into existence for a specific, revealed purpose. And we are today living very near the end of the present two millenniums, which would also place man (Jew, Gentile, and Christian) very near the end of the entire triad of three 2,000-year periods.

That which will end the 6,000 years though, as previously shown, is not the completion of the present 2,000-year period but the completion of the previous 2,000-year period (for seven years yet remain to complete that period, which will run their course after the completion of the present period). These final seven years, completing Man’s Day, will complete Daniel’s Seventy-Week prophecy. One week — the Seventieth Week, a period of seven years comprising the coming Tribulation — remains to be fulfilled in the prophecy given to Daniel concerning his people.

Then, and only then, will God deal with all three divisions of mankind together, at the same time. And He will, at that time, deal with these three divisions after this fashion for 1,000 years, completing the full 7,000 years.

Thus, Scripture begins with a 2,000-year dispensation having to do with God’s dealing with the Gentiles (though, again, in the strict sense of the word, there were no Gentiles before there were Jews), it continues with another 2,000-year dispensation having to do with God’s dealings with the Jews, it continues with another 2,000-year dispensation having to do with God’s dealings with Christians, and it concludes the 7,000 years with a 1,000-year dispensation in which God will deal with all three groups of mankind, together at the same time.

This is the manner in which Scripture naturally divides itself, which is in perfect keeping with the framework of time foreshadowed by the six and seven days opening the Book of Genesis. And following these natural divisions is really the best way to divide the whole of Scripture to show an overall dispensational picture which can be easily understood:

- a) From Adam to Abraham.
- b) From Abraham to Calvary (plus the future seven-year Tribulation).
- c) From Calvary to the Kingdom.
- d) The 1,000 years toward which everything has moved since God, in the beginning, “made the worlds [‘ages’]” (Heb. 1:2).

6

Jew, Gentile, Christian

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God (I Cor. 10:32).

The Word of God divides the human race into three separate and distinct groups of individuals, forming *three creations*. There are *the Jews, the Gentiles*, and those comprising the Church of God, *the Christians*; and these three creations, brought into existence at different times, will exist separate and distinct from one another throughout not only the present dispensation but also during the coming Messianic Era and the endless ages comprising eternity which follow.

Mankind began and remained as only one creation for two millenniums. Then, a second creation was brought into existence after the first two millenniums had run their course, and a third creation followed after two more millenniums.

But within the plans and purposes of God, all three were seen in the beginning, prior to the creation of Adam. In the beginning, when God made and arranged the ages around the preplanned work of His Son within the framework of these ages (Heb. 1:2), He had these three divisions of the human race in view.

And nothing can ever thwart the plans and purposes of God. Man — ignoring God's revealed plans and purposes through the three segments into which He has divided mankind — talks about the human race in a global, oneness sense, with time and condi-

tions as we know them today going on and on indefinitely. But God deals with the matter in His Word after a completely different fashion. God deals with the matter through three separate and distinct groups of individuals on a 6,000-year redemptive timetable, with a seventh 1,000-year period lying beyond the 6,000 years (with this seventh millennium to be followed by an unending sequence of ages, comprising eternity).

God established and revealed His timetable, along with His redemptive work within this timetable, at the very beginning of His Word. But the ones to whom God revealed His plans and purposes after this fashion have, for the most part, ignored them. Resultingly, man in this respect, remaining ignorant of God's plans and purposes — goes about following his own plans and purposes, little realizing that his own plans and purposes will shortly and suddenly be interrupted and be completely done away with (*cf.* II Peter 3:3-8).

When man ignores the revealed Word of God, *tragic consequences always follow*. Such consequences may not be ushered in immediately. In fact, they seldom are. But consequences of this nature *must always ultimately follow unbelief*.

There is a God-established law of the harvest — sowing and reaping — which *must* come to pass. A person always reaps what he sows, a person always reaps more than he sows, and the reaping occurs at a later time than the sowing.

The 6,000-year history of man is replete with examples, but the climactic consequence, climaxing the entire 6,000 years, awaits a future day. The coming “time of Jacob’s trouble” will affect not only Israel but the entire Gentile world (Jer. 30:7; Rev. 6:1-17). And during this time — God, through bringing to pass a time of trouble “such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21, 22) — will climax His dealings with man during man’s 6,000-year day.

THE GENTILES

God began the human race through the creation of one man. Then He put the man to sleep, removed a rib from his side, built

a woman from the rib, and presented her back to the man in order to complete the man and to provide a helpmate for the man (Gen. 1:26-28; 2:7, 18, 20-25).

Thus, in the beginning there was simply the man, Adam, the woman, Eve, and their progeny which followed. And any thought of a division within mankind had to await 2,000 years of human history, though certain events during this period did portend the divisions which followed.

1) SAVED AND UNSAVED

A division after a fashion could be looked upon through viewing man as either *saved* or *unsaved* during this time, but, this was not the same type division which God later effected through bringing into existence a second creation within mankind, and then a third creation. Rather, viewing a distinction between saved and unsaved individuals during the first 2,000 years of human history would be similar to viewing a distinction between saved and unsaved individuals among the Gentile nations during the coming Tribulation.

The salvation of Gentiles during the coming Tribulation will not separate them from their Gentile heritage in the same sense that it does during the present dispensation (*cf.* Gal. 3:28). During the present dispensation, when a Gentile (or Jew) is saved, that person becomes part of an entirely new creation, *the one new man, the new creation* "in Christ." But during the coming Tribulation — which will be the fulfillment of the last seven years of the previous dispensation (*ref.* Chapter V) — this will not be the case.

Though individuals will be saved during the Tribulation exactly the same way man has always been saved — through the Spirit breathing life into the one having no life, on the basis of death and shed blood — these individuals will not become part of *the new creation* "in Christ" (as any believing Jew or Gentile becomes today). *The new creation* "in Christ" (God's third creation in the human race) will have previously been removed from the earth, leaving only two creations — Jew and Gentile — on the earth.

Thus, a Gentile being saved in that coming day, remaining on

earth, could not become part of a creation no longer present on the earth. Consequently, he will simply remain a Gentile, though saved. And if he survives the Tribulation he will be among those Gentiles entering into the kingdom, forming a part of the Gentile nations which will populate the earth at the beginning of the millennium.

And so will it be with unsaved Jews at the end of the Tribulation who look upon their Messiah, believe, and are saved. They will not relinquish their national identity, as does a believing Jew today. Rather, they will remain Jews (as during Old Testament times), forming a part of the Jewish nation (along with resurrected Jews from Old Testament days) who will enter the kingdom here on the earth.

In this respect, during the first 2,000 years of human history, though there was a division between saved and unsaved segments of mankind, a type division such as God later brought into existence (Jew and Gentile; then, Jew, Gentile, and Christian) *did not exist*. There was simply man in his fallen state (saved or unsaved) belonging to one creation, the only one which existed.

And this one creation in which mankind found itself was not really "Gentile" per se, though it was later looked upon as Gentile after God brought a second creation (through Jacob) into existence (Isa. 43:1), forming two divisions within mankind. Following that, Jacob and his progeny were looked upon as a separate and distinct creation, and all the other nations comprised the creation which had existed throughout the prior 2,000 years.

Only after God produced a special creation in the person of Jacob did a division exist in the human race of a nature which allowed the word "Gentile" to be used — a name referring to someone outside *the lineage of Jacob through his twelve sons, later called "Jews."*

And going 2,000 years beyond that to the time God brought a third creation into existence — *the new creation* "in Christ" — the word "Gentile" then distinguished that one segment of mankind from two other segments — *both Jews and Christians*. A "Gentile" was then/is now looked upon as someone who was/is not a Jew or a Christian.

2) PORTENDING DIVISIONS, TYPES AND ANTITYPES

Though there were no divisions within mankind per se during the first 2,000 years of human history (other than saved and unsaved, as previously discussed), there is the matter of certain events occurring during this time which portended the existence of the nation of Israel, prior to its actual existence.

Those comprising the nation of Israel are Semites, descending from Shem, one of Noah's three sons. And following the Flood, Shem was the only one of Noah's sons said to have a God, with God's blessings to either of the other two sons flowing only through Shem, as they dwelled "in the tents of Shem" — *i.e.*, as they came in contact with and associated themselves with Shem, *the only one with a God and the only one through whom God has chosen to channel His blessings for mankind* (Gen. 9:26, 27).

Though this seeming division within mankind can be seen following the Flood, portending the existence of the nation of Israel centuries later, all three sons of Noah remained of the same creation. Again, the separate and distinct creation, forming two divisions within mankind, did not exist until Jacob appeared.

That which is revealed in Gen. 9:26, 27 though sets forth a *central purpose* surrounding Shem's descendants, the nation of Israel, which would form a second creation within mankind. With respect to that seen in this section of Scripture, the nation of Israel was called into existence to be the channel through which God would *bless all the Gentile nations*. Following Noah's statement in Gen. 9:26, 27, there can be no such thing as blessings flowing out to the remainder of mankind except through Shem and his descendants.

Then, viewing the matter after a different fashion, though the whole of mankind comprised only one group during the first 2,000 years of human history, both the second and third groups (yet to be brought into existence) can be seen in different accounts of the history of the first group (which formed types of the second and third groups).

For example:

Israel can be seen in the account of Cain slaying Abel, foreshadowing Israel slaying Christ (Gen. 4).

Or, Israel can be seen again in the account of Noah passing safely through the Flood, foreshadowing Israel passing safely through the coming Tribulation (Gen. 6-8).

Or, note the previously mentioned account of Noah's sons, Shem and His God-appointed position relative to Ham and Japheth following the Flood; this foreshadows Israel's future God-appointed position among the nations following the Tribulation (Gen. 9).

Then, the Church, as Israel, can be seen in this same manner before its actual existence as well.

Note the account of Eve being removed from Adam's body and presented back to Adam to reign with him as his bride, as consort queen, foreshadowing the called out group of firstborn sons (Heb. 12:23) who will be removed from Christ's body and presented back to Christ to reign with Him as His bride, as consort queen (Gen. 2).

Or, the Church can be seen again in the account of Adam finding Eve in a fallen state and *partaking of sin* to effect her redemption so that both might one day eat of the tree of life together. This foreshadows Christ finding His bride in a fallen state and *being made sin* to effect her redemption so that both the Redeemer and the redeemed might one day eat of the tree of life together (Gen. 3) — with the tree of life providing the required wisdom and knowledge to rule and to reign for those Christians forming Christ's bride in that day (*ref.* the author's book, JUDGMENT SEAT OF CHRIST, Chapter V).

Or, the Church can be seen again in the account of Enoch being removed from the earth alive preceding the Flood, foreshadowing the Church being removed from the earth alive preceding the Tribulation (Gen. 5).

THE JEWS

The beginning of the nation of Israel is usually looked upon as originating with Abraham, the father of the nation. He is the one who was called out of Ur of the Chaldees, crossed the Euphrates, and was the first person to be called "an Hebrew" (thought to mean, "the one who crossed over," *i.e.*, the one who crossed the

Euphrates enroute to the land of Canaan [cf. Gen. 14:13; 40:15; Joshua 24:2, 3]).

1) ABRAHAM AND ISAAC

Abraham though became the father of many nations after he entered the land of Canaan. He fathered a son by Hagar (Ishmael [Gen. 16:16]), through which, for the most part, the present-day Arabic nations sprang. Then he fathered a son by Sarah (Isaac [Gen. 21:5]), through which the nation of Israel sprang. And, following the death of Sarah, he fathered six sons by Keturah (Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah [Gen. 25:1, 2]), through which other Arabic nations sprang (though, for the most part, apparently later assimilated into the Ishmaelite Arabic nations).

Then Abraham's grandson, Esau, became the father of the Edomites (Gen. 36:9), a nation whose history can be traced up to but not beyond the first century A.D.

Abraham was the person whom God called out of Ur to be the channel through which He would bring His plans and purposes surrounding man to pass.

- a) To bring forth the Redeemer.
- b) To give man the Word of God.
- c) To be the channel through which blessings would flow out to mankind.

And these plans and purposes were to be realized through *one nation, the nation of Israel*.

But to complicate the matter somewhat, Abraham, as previously stated, became the father of *many nations*. Scripture though leaves no room to question which of the nations God recognized as "Abraham's seed" insofar as His plans and purposes being brought to pass were concerned.

God rejected Abraham's firstborn, Ishmael, at the time Isaac's birth was announced (Gen. 17:15-19); He again rejected Ishmael following Isaac's birth, at the time Isaac was weaned (Gen. 21:5-12); and nations descending from the sons of Keturah or the

Edomites descending from Esau, though all Abraham's seed, are not seen in Scripture as even being mentioned relative to the matter (as was Ishmael).

From the birth of Isaac forward, the Old Testament centers around *one nation* — the nation descending from Isaac, Jacob, and Jacob's twelve sons. Nations descending from the other sons of Abraham, along with the Edomites, though Semitic nations, were looked upon as being among the Gentile nations. And these nations, as all the other Gentile nations, occupy a place in Scripture only as they come in contact with and/or have dealings with the nation of Israel.

(The preceding, for example, is why modern-day Russia is mentioned extensively throughout two chapters in Ezekiel [38, 39], but the United States — a nation which has befriended Israel over the years — if mentioned at all, is mentioned only in an indirect way in one verse in these chapters [38:13]. Russia is the nation which will lead an invasion into the land of Israel during the Tribulation, but the United States will not be directly involved. The United States, if the nation's origin can be traced to one of the nations listed in Ezek. 38:13, will, with other nations, voice a protest; but before action can be taken, God will intervene and take care of the matter Himself, personally.

Thus, assuming that the nations mentioned in Ezek 38:13 do include the United States, since this nation will not have a direct part, the United States is not mentioned except for the one small part which the nation will play.

And today, since the fulfillment of Old Testament prophecy awaits that time when God begins dealing with Israel on a national basis once again — though the United States has had and presently continues to have a direct part in the Gentile nations' dealings with Israel, prophecy does not cover the matter. Prophetic revelation of a nature which covers events in the Middle East today — allowing the United States to be mentioned — simply does not exist, contrary to the attempt by some to make Scripture say and mean things which it doesn't say and mean at all.)

There is a special creation involved insofar as the nation of Israel is concerned; and accordingly, as in Adam's creation, the

time when two divisions within mankind would exist had to, of necessity, await that day when a Divine work could be wrought in a particular person at a particular time.

Such a creation could not have been brought to pass in the person of Abraham, for he was the father of many nations. Thus, had God performed a special creative act at this point in the genealogy, it would have resulted in all of the Semitic nations descending from Abraham being looked upon as separate from the Gentile nations. That is, *all of Abraham's descendants* — through Ishmael, Isaac, and the sons of Keturah — would be part of a separate (single) creation, separate from all the other nations.

Accordingly, this special creative act could not have been brought to pass in Abraham's son, Isaac, for he had one son (Esau) outside the correct lineage. Had God performed a special creative act in the person of Isaac, the descendants of Esau as well as the descendants of Jacob would form a separate (single) creation, separate from the remaining nations.

2) JACOB

Such a creative act, of necessity, awaited Abraham's grandson, Jacob. And this special creative act, which occurred just as much within a *physical sphere* as Adam's creation, was then passed on to his descendants.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by my name; thou art mine" (Isa. 43:1).

Following the point in time referred to in Isa. 43:1, mankind found itself divided into two segments — those *in Adam* and those *in Jacob*. The special creation in Jacob (as the later special creation "in Christ," forming a third creation within mankind) wrought no change in man's fallen condition inherited from Adam (retention of the old sin nature, with all of its ramifications).

Whether dealings with the Jews, Gentiles, or Christians, when the old sin nature is in view (which is associated with and can only result in *death*), the matter is always taken back to Adam (I Cor.

15:22).

But in God's separate and distinct creation surrounding Jacob, though it produced a change in *the physical realm*, the old sin nature inherited from Adam was retained (as it is today by Christians). And this change which God brought to pass in Jacob is passed on through procreation from one generation to the next.

Thus, by means of this special creation, because it had occurred in *the physical realm*, God could bring forth a nation through which His plans and purposes would be realized. The nation emanating from Jacob would be separate and distinct from all the other nations (now looked upon as Gentile nations in the true sense of the word), and God would bring His plans and purposes to pass through this nation. In this respect, though the nation of Israel looks back to Abraham as the father of the nation, the special creative act — separating this nation from all the surrounding nations — did not, it could not, occur until Abraham's grandson, Jacob, appeared.

From Jacob sprang twelve sons. And from these twelve sons sprang the twelve tribes of Israel, forming the nation through which God gave man the Redeemer, the written Word of God, and through which all blessings for mankind have flowed and will continue to flow.

(Of interest to note: The name "Israel" is derived from a combination of two Hebrew names — *Sarah* and *El*. The name *Sarah* means "princess," and *El* is the Hebrew singular form for "God" [*Elohim* is the plural form found throughout the Old Testament].

El is a common ending for many Hebrew names, combining different meanings of names with the word for God [e.g., Ezekiel, Daniel, Joel]. Thus, the meaning of "Israel," as seen in Gen. 32:28, is derived from the name — "a prince," who has "power with God and with men" [power with men because of power with God].

And, with this in mind, note the typology of Genesis 21-23, where *Sarah, the wife of Abraham*, is seen as a type of *Israel, the wife of God*.

Regal implications are seen throughout, whether in the type in Genesis or in that which the type foreshadows. It is "Israel" who is destined to one day possess *princely [regal]* "power with God and with men" [cf. Gen. 35:10-12].)

THE CHURCH OF GOD

This then brings us to the third and last of the special creative acts of God within the human race, leaving mankind divided into three separate and distinct segments rather than the previous two. And this creation, rather than occurring in *the physical realm*, occurred in *the spiritual realm*. The former two creations (Jew and Gentile) could be passed on through one's progeny, but *not* the third creation (Christian).

1) PURPOSE FOR

Before seeing the different things about this creation as Scripture presents them, a purpose for the new creation's existence needs to be seen. After all, God's plans and purposes, resulting in spiritual blessings for mankind, were to be realized through Abraham and his seed (something which could never change). So, why call a third creation into existence?

And, again, if this third creation is to be placed, after any fashion, as another channel (as Israel) through which God's plans and purposes are to ultimately be realized, this creation *must* somehow be "Abraham's seed," though, at the same time, be separate and distinct from the nation of Israel (or the Gentiles). Such a *relationship must exist*, for spiritual blessings can flow out to mankind *only* through the seed of Abraham. And a *separation from Israel (or the Gentiles) must exist* as well, with this third creation being separated from the creation *in Jacob* (or *in Adam*) and existing solely as a separate and distinct creation, *a new creation "in Christ."*

The purpose for the existence of the third creation in the human race goes all the way back to the beginning within the mind of God, when He made and arranged the ages around the preplanned work of His Son within the framework of these ages. This is why the third creation (along with the second) is seen time after time in Old Testament typology. But the working out of matters and the bringing into existence of this third creation — *the one new man "in Christ"* (Eph. 2:13-15) — did not occur until Israel's Messiah had been sent to the earth, had offered the

kingdom of the heavens to the nation of Israel, had been rejected, had been crucified, and had been raised from the dead.

In the Old Testament, Israel was made the repository for both *heavenly* and *earthly* promises and blessings. And these promises and blessings — to be realized by Israel, resulting in the Gentile nations being blessed — were to flow out to *the Gentile nations through Abraham and his Seed from two spheres, heavenly and earthly* (Gen. 12:1-3; 14:17-22; 22:17, 18).

This is the manner in which God decreed the matter to exist, it has been established in this manner, it can never change, and there can never be an exception.

When Christ appeared on earth the first time, His message to Israel (a message proclaimed first by John the Baptist, followed by Christ and His disciples) was,

“Repent ye [a plural pronoun, referring to *the entire nation*]: for the kingdom of the heavens is at hand” (Matt. 3:1, 2; 4:17; 10:1-8).

That would be to say, the nation was called to national repentance in view of the Israelites occupying proffered positions in heavenly places in the kingdom; and these positions were to be occupied at a time in the immediate future (the kingdom was “at hand [or, ‘had drawn near’]”), for the King Himself was present, proclaiming the message and extending the offer. And the establishment of the proffered kingdom was contingent on the nation’s positive response to the King’s call.

Then it must be recognized that the passing of this part of the kingdom (the heavenly realm, then in the hands of Satan and his angels, as it is today) into the hands of the seed of Abraham could only have been accompanied by the earthly part of the kingdom being established as well (necessitating the overthrow of Gentile world power, also under Satan). It is one kingdom with two realms or facets, and there could have been no such thing as one realm of the kingdom being established without the other realm also being established.

The nation as a whole though was not interested in the proffered heavenly portion of the kingdom. And regardless of what the people of Israel understood or didn’t understand relative

to the complete scope of the proffered kingdom (one kingdom with two parts, which must be established together), the nation subsequently not only rejected the offer but the Jewish people crucified the One Who made the offer.

All of this provides the backdrop for *the new creation* “in Christ” being brought into existence.

Israel’s rejection of the proffered kingdom provides the reason for God bringing a third creation in the human race into existence. This third creation, *the new creation* “in Christ,” the “Church of God,” was brought into existence *to be the recipient of that which Israel had rejected, i.e., the heavenly sphere of the kingdom* (cf. Matt. 21:43; I Peter 2:9, 10).

Then, again, there is another side to the matter. Israel’s rejection of the heavenly sphere of the kingdom *allowed* God to bring a third creation into existence. This new creation, occupying the position “in Christ,” was Christ’s body; and Christ was the Head of the body (Eph. 1:22, 23). And according to the original type (seen in Adam and Eve [governing all subsequent types, along with the antitype]), Christ’s bride — the one who is to reign as consort queen with Him from the heavens over the earth during the coming age — is to be removed from His body (cf. Gen. 2:21-23; Eph. 5:23-32).

This was something not possible for Israel (for Israel was God’s wife and did not comprise Christ’s body). And no Gentile nation could even come under consideration (for all the Gentile nations were further removed yet, without God, and without hope [Eph. 2:12]).

Thus, *a third creation had to be brought into existence.*

And that’s exactly what God did following the death, burial, and resurrection of His Son. God brought *the one new man* “in Christ” into existence to be the recipient of that which Israel had rejected, and He performed this act in such a way that His Son’s bride could also be removed from this new creation, in accord with the original type in Gen. 2:21-23.

Christ, God of very God, knew at the time He offered the kingdom of the heavens to Israel that Israel wouldn’t — the nation couldn’t — accept the offer, though a bona fide offer was made.

This is why the Son could tell the religious leaders in Israel that the sin they had committed, in Matt. 12, attributing Christ's power to perform miraculous works to Satan rather than to the Spirit of God (referring to a miraculous work performed in connection with the proffered kingdom), would not be forgiven Israel for two ages — the present age, Man's Day, and the coming age, the Lord's Day, the Messianic Era (vv. 22-32).

This is also why Christ could later call Peter's attention to the fact that the Church was about to be brought into existence (Matt. 16:18).

And this is why Christ could still later announce to the religious leaders in Israel that the kingdom (the proffered heavenly portion) would be taken from Israel and given "to a nation bringing forth the fruits thereof" (Matt. 21:43).

2) IN CHRIST

The existence of *the one new man* "in Christ" could not be just another creation, separate from Israel and the Gentile nations. As previously stated, the new creation had to be both *Abraham's seed* and *Christ's body*.

This new creation had to be *the former* (Abraham's seed) because the heavenly sphere of the kingdom, as the earthly, could not be inherited by individuals who were not of Abraham's seed. Blessings during the Messianic Era are to flow out to the Gentile nations from both *heavenly* and *earthly* spheres, and Scripture is very clear that blessings of this nature can flow out to the Gentile nations after this fashion *only through Abraham's seed* (Gen. 12:2, 3; 22:17, 18).

Then this new creation had to be *the latter* (Christ's body), for the bride who is to reign as consort queen with Christ from heavenly places is to be taken from His body (cf. Gen. 2:21-24; Rom. 5:14; I Cor. 15:45-49; Eph. 5:22-32).

And, along with the preceding, this new creation could be neither Jew nor Gentile, though it had to be removed from one or both of the former creations. And, in this case, as the second creation (Jew) was removed from the first (Gentile), the third creation (Christian) was/is removed from the previous two (both

Jew and Gentile).

Fifty days following His Son's resurrection, God established this creation at events surrounding Pentecost (Acts 2:1ff). Events on this day occurred in connection with a Jewish festival portending the fulfillment of Joel's prophecy and with individuals being filled with the Spirit in keeping with Joel's prophecy (Acts 2:4 [ref. the author's book, FROM ACTS TO THE EPISTLES, Chapter I]).

But this is the point as well where God began a work, through His Spirit, which also included the Gentiles (note the words "all flesh" in Joel 2:28 and Acts 2:17). And though there was a reoffer of the kingdom to Israel during about the first thirty years of the dispensation (in keeping with a beginning fulfillment of Joel's prophecy [cf. Joel 2:28-32; Acts 2:16-21]), with the message "to the Jew first," the message was now "also to the Greek ['Gentile']" (Rom. 1:16; 2:9, 10).

The latter is why God chose and called Paul about five years following Calvary. Paul was chosen and called forth to proclaim the message to "the Gentiles, and kings, and the children of Israel" (Acts 9:15; Gal. 2:2, 7).

Apart from a new creation, the message could not have been "also to the Greek ['Gentile']" after the manner seen (Gentiles brought in after such a fashion that they found themselves associated with heavenly positions in the kingdom). There was a baptism, an immersion, in the Spirit (Acts 1:5); and, aside from its connection with Joel's prophecy in Acts 2:4 (because the kingdom was being reoffered to Israel), this immersion in the Spirit which occurred on the day of Pentecost in 33 A.D. could only have been the same as the Christian experience today — bringing into existence *the one new man* "in Christ" on that day (cf. I Cor. 12:13; Eph. 2:15).

(Note that those baptized [immersed] in the Spirit on the day of Pentecost were not unsaved individuals. The immersion in the Spirit had nothing to do with eternal salvation then; nor does it have anything to do with eternal salvation today. The work of the Spirit relative to eternal salvation — salvation by grace — was set forth in an unchangeable manner at the beginning, in Gen. 1:2b-5; 2:7; 3:21; 4:8-10; and,

accordingly, this work of the Spirit *has always been the same*.

Salvation by grace is effected through the Spirit breathing life into the one having no life, on the basis of death and shed blood. The baptism [immersion] in the Spirit is something additional [peculiar to the present dispensation], which, today, could only have been seen as occurring in conjunction with and at the same time as the Spirit's work surrounding salvation.

One produces life [the Spirit breathing]; and the other brings about the new creation [immersion in the Spirit], placing the person "in Christ.")

In this respect, the bringing into existence of *the new creation* "in Christ," the beginning of the present dispensation, or the beginning of the fulfillment of the antitype of Genesis chapter twenty-four (the Spirit's search for a bride for God's Son) can only be placed in Acts chapter two.

But aside from the preceding, and looking at the matter as it has existed throughout the present dispensation, a Jew or a Gentile can become *a new creation* "in Christ" simply by believing on the Lord Jesus Christ (Acts 16:30, 31). Through believing, as the Spirit breathes life into the one possessing no life, he passes "from death unto life." And the person — whether Jew or Gentile — is, at the same time, immersed in the Spirit, allowing him to occupy a positional standing "in Christ." The person becomes *a new creation*, in the spiritual realm under discussion; and, within this realm, he is no longer associated with his prior creation (whether Jew or Gentile).

"Therefore if any man be in Christ, he is a new creature ['creation']: old things are passed away; behold, all things are become new" (II Cor. 5:17).

If he were a Jew prior to the time of belief, he ceased to be a Jew. He relinquished his national identity and became *a new creation* "in Christ."

"Old things [having to do with the old creation in Jacob] are passed away," and "all things [having to do with the new creation 'in Christ'] are become new." The latter part of the verse should

literally read, "...behold, he has become new [i.e., he has become a new creation]."

On the other hand, if he were a Gentile prior to the time of belief, exactly the same thing occurred as happened to a believing Jew. He relinquished his national identity and became *a new creation* "in Christ." And II Cor. 5:17 applies to him in exactly the same fashion as it applies to a believing Jew.

Both believing Jews and believing Gentiles become part of *the one new man* "in Christ," where there is neither Jew nor Gentile. And together they become "fellowheirs [in relation to heavenly promises and blessings], and of the same body [Christ's body]..." (Gal. 3:26-28; Eph. 2:13-15; 3:1-6).

A Jew, relinquishing his national identity, relinquishes his place among a nation destined to one day realize *earthly promises and blessings*. But, by so doing, he comes into possession of a higher calling. He now finds himself part of a nation destined to one day realize *heavenly promises and blessings* (I Peter 2:9, 10).

A Gentile, relinquishing his national identity, relinquishes his place among the nations without God and without hope (Eph. 2:12). Thus, by so doing, he simply comes into possession of a calling, having possessed no previous calling. He, as the believing Jew, now finds himself part of a nation destined to one day realize heavenly promises and blessings (Eph. 3:5).

And this has all been made possible because, being "in Christ [Who is Abraham's Seed]," individuals are looked upon as being "Abraham's seed, and heirs according to the promise [*heavenly*, not earthly]" (Gal. 3:16, 29).

"In Christ" is the key expression involving *the one new man*. This is *a positional standing*, wrought through a baptism (an immersion) in the Spirit, which occurs at the same time that the Spirit breathes life into the one having no life, on the basis of the Son's finished work at Calvary.

Thus, the matter surrounding *the new creation* "in Christ" is *spiritual*, and the matter surrounding the prior two creations (in Adam, in Jacob) is *physical*, or *natural*. The first two creations can be passed from one generation to the next via *the natural birth*, but the latter creation cannot. The latter is *spiritual*, completely

separate from *the natural*, and it must be experienced on an individual basis through believing on the Lord Jesus Christ.

Accordingly, the Spirit's work in the individual — breathing life into the person on the one hand and bringing about the new creation on the other — results in *no change in the physical*. Paul, *a new creation* “in Christ,” could also refer to himself as “an Israelite” (Rom. 11:1; II Cor. 11:22), “a Jew” (Acts 21:39; 22:3), and “an Hebrew” (II Cor. 11:22; Phil. 3:5). The former (the Spirit's work) had to do with his identity through being *in Christ*, associating him with that which was *spiritual*, that which was from above; and the latter (natural birth) had to do with his identity *outside of Christ*, associating him with that which was *natural*, that which was from below.

(Note that the old sin nature is associated only with the latter [the natural], never with the former [the spiritual]; and being born from above, brought forth out of God [John 1:13; 3:3; I Peter 1:3, 23; I John 3:9; 5:1] is associated only with the former [the spiritual], never with the latter [the natural].)

Within a type-antitype framework, the former [the spiritual] had to do with “Isaac” and the latter [the natural] with “Ishmael” — individuals typifying *the man of spirit* and *the man of flesh* respectively, which cannot co-exist harmoniously or after an inseparable fashion with one another (*cf.* Gen. 21:9, 10; Gal. 4:22-31). That's why there can be no such thing as a *Jewish Christian* or a *Gentile Christian*, for that would be placing Ishmael and Isaac together, as a single entity.

Rather, there are *Jews*, *Gentiles*, and *Christians*; and that's the way it must remain, with each of the three creations looked upon as separate and distinct from one another.

7

Heavenly and Earthly

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

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all (Gen. 14:18-20).

That in blessing I will bless thee, and in multiplying I will multiply they seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen. 22:17, 18).

The coming kingdom of Christ, toward which the whole of Scripture moves, will be one kingdom with two realms — *a heavenly realm*, and *an earthly realm*. Christ, the Seed of Abraham, will be the Supreme Ruler; and occupying positions of power and authority with Him will be the seed of Abraham (the Church) ruling from *a heavenly realm* and the seed of Abraham (Israel) ruling from *an earthly realm*.

Christ, after this fashion, will have a dual reign, both from *His*

Own throne in the heavens and from *David's throne on the earth* (Luke 1:31-33; Rev. 3:21). There will be a *Jerusalem above* and a *Jerusalem below*. The New Jerusalem will rest in a heavenly position above the earth, as the capital of the earth from above (apparently a satellite city which those on the earth can behold); and the city of Jerusalem on the earth will be restored, existing as the capital city of the earth from below.

Christ with His co-heirs will exercise power and authority from the New Jerusalem above the earth; and Christ in the midst of and with His people, Israel, will exercise power and authority from Jerusalem below. Power and authority from above will emanate from Christ's Own throne, and power and authority from below will emanate from David's throne, which will be given to Christ.

That will be the basic structure of the coming kingdom of Christ, in which both *the heavenly seed* and *the earthly seed* of Abraham will "possess the gate of [rule over]" the Gentile nations of the earth. And this rule will result in not only the nations being blessed but the kingdom ultimately (at the end of 1,000 years) being brought back into a state where it can be delivered up to the Father so that "God may be all in all ["God may be all things in all of these things"]" (Gen. 12:1-3; 22:17, 18; I Cor. 15:24-28; cf. Col. 1:16, 20).

THE PRESENT KINGDOM

The earth is a province in the kingdom of God, and Satan holds the position of Messianic Angel (the provincial ruler) over the earth. He has held this position since the time of his appointment by God in the beginning, prior to his fall; and he will continue holding this position until he is one day replaced by Man — the second Man, the last Adam, with His co-heirs, redeemed from the lineage of the first man, the first Adam (Ezek. 28:14-16; Heb. 2:5-10).

Satan's fall wrought no change in his appointed position, for a principal of Biblical government necessitates that an incumbent ruler hold his appointed position until his successor not only appears but is ready to take the sceptre. There is no such thing as

God removing a ruler from a province in His kingdom and not, at the same time, appointing another ruler.

Though Satan's fall wrought no change in His appointed position, it did bring about a change in the kingdom over which he ruled. The material kingdom itself was destroyed.

"And the earth was ['But the earth became'] without form, and void; and darkness was ['and darkness became'] upon the face of the deep" (Gen. 1:2a; cf. Ezek. 28:18b).

From that time until immediately prior to the creation of Adam, though Satan continued to occupy his appointed position, he ruled over a ruined kingdom shrouded in darkness.

Then, approximately 6,000 years ago God restored the earth, along with the light of the sun and moon, and brought man into existence with a view to man taking the sceptre held by Satan. This is the way Scripture begins.

- 1) A creation.
- 2) A ruin of that creation, resulting from Satan's sin.
- 3) A restoration of the ruined creation through Divine intervention, over six days time.
- 4) Then, the creation of man to take the sceptre, in the stead of Satan.

However, the incumbent ruler, Satan, brought about the first man's fall; and this necessitated the appearance of the second Man to provide redemption before fallen man could one day hold the sceptre, as God had originally intended. Satan, bringing about the first man's fall, followed by God's redemption of fallen man, follows the pattern previously established in the first chapter:

- 1) A creation.
- 2) A ruin of the creation, resulting from Satan's intervention.
- 3) A restoration of the ruined creation through Divine intervention, over six days (6,000 years) time.

4) Then, redeemed man ultimately holding the sceptre in the stead of Satan, realizing the reason for man's creation in the beginning.

The earth had been brought into existence for a *purpose* — “to be inhabited,” *i.e.*, to be an inhabited province in God's kingdom (Isa. 45:18); and, following its ruin, the earth was restored in order that God's purpose for the earth might be realized.

Man, likewise, had been brought into existence for a *purpose* (Gen. 1:26-28); and following man's ruin, God began a work of restoration in order that His purpose for man's existence might be realized.

As God (following Satan's fall) restored the ruined material creation over a six-day period, He (following man's fall) is presently restoring another ruined creation — ruined man — over the same length of time, with each day in the latter restoration being 1,000 years in length. Then, as God rested for a day following the prior restoration (Gen. 2:1-3), He will rest for a day, for 1,000 years, following the present restoration (Heb. 4:4-9).

The pattern concerning how God restores a ruined creation was set at the very beginning, in the opening verses of Genesis. And man, a subsequent ruined creation, must be restored in exact conformity with the God-established pattern. As this restoration pertains to “time,” it will be over six days, over six thousand years (*cf.* Matt. 16:28-17:5; II Peter 1:15-18; 3:3-8). And there will then be a day of rest which will last for one day, for one thousand years. This is the earth's coming Sabbath, toward which every earthly Sabbath pointed (Ex. 20:8-11; 31:13-17; Heb. 4:4-9).

The whole of Scripture, progressing through six days of redemptive work, moves toward that coming Sabbath of rest. The skeletal structure was set *in perfect form* in the beginning, and the whole of Scripture beyond that point must rest on this structure. The whole of Scripture moves toward that coming seventh day when Christ and His co-heirs will take the sceptre and rule the earth in the stead of Satan and his angels.

(For additional details concerning a correct interpretation and

understanding of Gen. 1:1-2:3, refer to Chapters II-IV in this book.)

From what realm though do Satan and his angels presently rule? It is clear from both Old and New Testament Scriptures that they rule *from a heavenly realm over the earth*. Satan and his angels have access *to the earth* (Gen. 6:2-4; Job 1:7; 2:2; I Peter 5:8; Jude 6), but they do not rule *on the earth*.

1) LOCATION OF SATAN'S RULE — OLD TESTAMENT

Daniel chapter ten presents certain insights into how the present kingdom of Satan is structured, along with the location of those administering power and authority in the kingdom. In this chapter, a heavenly messenger who had been dispatched to Daniel on the earth from that part of the heavens where God resides and rules (the northernmost point in the universe in relation to the earth [Isa. 14:13, ASV]) was detained at a point enroute. This messenger was detained in the heavens above the earth by “the prince of the kingdom of Persia.” Then Michael was dispatched from heaven, and the messenger remained there with “the kings of Persia” while Michael fought with the prince of Persia for his release (v. 13).

The picture presented is that of *powerful angels in the kingdom of Satan ruling the earth from a heavenly realm through counterparts in the human race on earth*. There was a prince (ruler) of Persia in the heavens, and there was a prince (ruler) of Persia on the earth. Then, in the heavens, there were lesser rulers associated with Persia (the kings of Persia); and the same would have been true in the earthly kingdom (cf. Dan. 2:39; 5:28-31; 7:5; 8:3-6, 20).

Then beyond that “the prince of Greece” is mentioned — another heavenly ruler, the angelic heavenly ruler over the Grecian kingdom on earth (v. 20). And the reason why attention is called to this heavenly ruler is easy to see and understand. Daniel, throughout his book, deals with the kingdom of Babylon, from the days of Nebuchadnezzar to the days of Antichrist; and Dan. 10:20 (“...the prince of Greece shall come”) anticipated that day when Alexander the Great in the Grecian kingdom on earth would conquer the kingdom of Babylon under the Medes and the Persians (cf. Dan. 2:39; 7:6; 8:7, 8, 21, 22).

Thus, there is not only a breakdown of powers in the heavenly kingdom under Satan corresponding to a breakdown of powers in various earthly kingdoms under fallen man but there is also a shifting of powers in the heavenly kingdom corresponding to a shifting of powers in the earthly kingdoms. In this respect, any person occupying a position of power in any Gentile earthly kingdom during the present age is merely occupying a position of power under Satan and his angels, as they rule from the heavens through counterparts on the earth.

(Note that the nation of Israel is the lone exception among nations on earth whose rulers presently hold positions of power and authority under fallen angels in the kingdom of Satan. The prince over Israel is Michael [Dan. 10:21], an angelic prince in the heavens who is not numbered among those ruling in Satan's kingdom, as Israel is not numbered among the nations [Num. 23:9].)

2) LOCATION OF SATAN'S RULE — NEW TESTAMENT

The Book of Ephesians presents the same picture of Satan's present kingdom as the Book of Daniel, though from a different perspective. Ephesians is a book dealing with the heavenlies, pointing to the place where the Christians' future inheritance lies (Eph. 1:3-23). Christians have been saved with a view to realizing an inheritance as co-heirs with Christ in a heavenly kingdom at a future date. That is one of two central messages in this book.

The other central message has to do with the present inhabitants of that heavenly sphere — Satan and his angels (1:21; 3:9-11; 6:11ff). They are said to reside "in heavenly places" (3:10), and Ephesians chapter six presents an existing, ongoing warfare between Christians and these angels.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (6:12).

(The words "in heavenly places" [3:10] and "in high places" [6:12] are both translations of the same Greek words, referring to *a heavenly sphere*. The reference, in both instances, is to angels

exercising positions of power and authority *from places in the heavens* within the kingdom under Satan — the present existing kingdom of the heavens.

For additional information in this realm, refer to the author's books, *THE SPIRITUAL WARFARE* and *THE MOST HIGH RULETH.*)

Thus, there is a present existing warfare between the heavenly rulers and Christians; and that warfare rages because Satan and his angels know the reason that the “one new man” *in Christ* has been called into existence (*cf.* Eph. 3:9-11). The one new man will comprise the co-heirs ruling with Christ in that coming day, following the time Satan and his angels will have been put down. And Christ, with His co-heirs, ruling in the stead of Satan and his angels, will exercise power and authority from the same realm where Satan and his angels presently rule.

Thus, the warfare rages because Satan and his angels will do everything within their power to prevent this transfer of power and authority; and it will continue to rage until Christians have been removed from the earth, anticipating Satan and his angels being removed from their heavenly realm (“cast out into [‘unto,’ ‘upon’] the earth” [Rev. 12:4, 7-10; *cf.* Ezek. 28:16b-19]) in view of Christ and His co-heirs taking the kingdom (Rev. 19:11-20:6; *cf.* Rev. 11:15).

These things will occur at the end of the present dispensation (which has lasted almost 2,000 years) and near the end of the present age (which has lasted almost 6,000 years). Then, and only then, will redeemed man realize the purpose for his creation in the beginning — “...let them have dominion” (Gen. 1:26-28).

(The present dispensation covers time between the sixty-ninth and seventieth week in Daniel's Seventy-Week prophecy [Dan. 9:24-27], though not time related to the prophecy. The present dispensation comprises a 2,000-year period *separate from time in Daniel's prophecy*. God's chronometer, marking time in the prophecy, has [so to speak] stopped, allowing the present dispensation to run its course. Then, once the present dispensation has been completed, the Church will be removed, and God will complete His dispensational dealings with Israel through the fulfillment of that seen in Daniel's prophecy.

God's chronometer relating to the Jewish people will then mark time in Daniel's prophecy once again, fulfilling the final week, the final seven years. This final unfulfilled week is the coming seven-year Tribulation. And the fulfillment of this final week will not only complete seven unfulfilled years of the previous dispensation but also the final seven years of the age covering Man's 6,000-year Day.

For more information on Daniel's Seventy-Week prophecy, refer to the author's book, *THE TIME OF JACOB'S TROUBLE*.

For information on distinctions between ages and dispensations, refer to Chapter V of this book.)

THE PROFFERED KINGDOM

Israel was called into existence to be the nation which God would not only bless but would, in turn, through this nation, bless all the other nations as well. In this respect, Israel was called into existence to be the channel through which God would bless all of mankind (Gen. 12:1-3).

In order for these blessings to ultimately be realized in their fullness, man must occupy the position for which he was originally created. *Man must hold the sceptre*. There *can be* (there have been and presently are) blessings for mankind, through Israel, as man moves toward that end; but the fullness of blessings which God has in store for mankind, through Israel, *cannot be realized until Israel has been restored and man actually holds the sceptre*.

To effect the whole of the matter, Israel's calling involved giving man the Redeemer, giving man the Word of God, and being made the repository for both heavenly and earthly promises and blessings.

Through Israel God has given to man the Redeemer and the Word of God, revealing His plans and purposes. But the heavenly and earthly promises and blessings, other than a foretaste, have yet to be realized. Such a realization *awaits Israel's restoration and man holding the sceptre* during the coming Messianic Era.

1) ISRAEL AND THE PROFFERED KINGDOM — PAST

There were two times in history when the nation of Israel was

placed in a position where the people of Israel could enter into and occupy the kingdom. The first was under Moses and later Joshua following the Exodus from Egypt, and the second was under Jesus the Christ 1,500 years later.

A) THE EARTHLY

The proffered kingdom during the days of Moses and Joshua had to do with *the earthly* segment of the kingdom. The Israelites had been called out of Egypt to realize an inheritance in another land, and that other land was *the earthly land of Canaan*.

The nation under Moses, at Kadesh-Barnea, rebelled against God and His appointed leader Moses. Because of unbelief, they refused to enter the land and, under God, take the land; and, within their actions, they even went so far as to seek to appoint a new leader and return to Egypt (Num. 13:26-14:4).

This resulted in the entire accountable generation, save Caleb and Joshua (because they possessed “another spirit” relative to entering the land), being overthrown in the wilderness during the next thirty-eight and one-half years (Num. 14:5-38). And then Joshua, after the overthrow of the entire accountable generation and after the death of Moses, led the second generation of Israelites into the land (Joshua 1:1ff).

The Israelites entering the land under Joshua though, along with succeeding generations of Israelites, never realized the fullness of the purpose for their calling. This failure was the result of unbelief and disobedience at different times on the part of the people. And the attitude and action of the people in this respect governed the attitude and action of God in this same respect (Lev. 26; Deut. 28).

God’s blessings would follow Israel’s belief and obedience, resulting in the surrounding Gentile nations also being blessed. But exactly the opposite would result from unbelief and disobedience. There were curses rather than blessings, and a withholding of blessings from Israel resulted in a withholding of blessings from the surrounding Gentile nations as well.

The kingdom reached its heights during the days of David and his son, Solomon. But following the division of the kingdom after

Solomon's death, things took a different turn entirely. The nation, through disobedience, became entrenched in a downward course from which there would be no return, leading to Gentile captivity and the Times of the Gentiles. God's call to His people to "humble themselves, and pray, and seek my face, and turn from their wicked ways" (II Chron. 7:14) — through the ministry of men such as Elijah and Elisha — went unheeded.

Thus, Gentile powers were eventually allowed to enter the land and take the people captive, uprooting the Jewish people from their own land and transporting them to Gentile lands. The Assyrians came down and took the northern ten tribes into captivity about 722 B.C., and the Babylonians came over and took the southern two tribes into captivity beginning about 605 B.C.

The removal of the southern two tribes, completing a captivity and removal of the Jewish people from their land by Gentile powers, began the period known as "the times of the Gentiles," which extends from that point until the end of the coming Tribulation.

The kingdom was taken from Israel at this time, along with the Glory; and neither will be restored to Israel until the coming Messianic Era (Ezek. 10:4, 18; 11:22, 23; 43:1-5; cf. Luke 9:32; Acts 1:9; I Tim. 3:16). Though the Jewish people were allowed to return from captivity seventy years following the Babylonian captivity, only a remnant returned; and though the temple was rebuilt, it housed no Glory.

And the same holds true today. Though the nation has been allowed to return, only a remnant has done so; and though Israel will shortly rebuild her temple, it will house no Glory.

Another parallel relative to Israel past and present also holds true. The remnant forming the present nation, as the remnant forming the past nation, will be uprooted and driven to the ends of the earth. The former occurred under the Romans, beginning in 70 A.D., and the latter will occur under Antichrist, beginning in the middle of the Tribulation.

And as the temple built by the remnant returning to the land following the Babylonian captivity was later destroyed (in 70 A.D.), so will it be with the temple which Israel is about to build. It too will be destroyed (Dan 9:26; Matt. 24:15-22; Luke 21:20-24).

Israel, with her temple (housing the Glory of God once again), will be restored only *after* the Times of the Gentiles has run its course and *after* Messiah returns. Christ, *Himself*, will personally restore the nation (Deut. 30:1-3; Matt. 24:30, 31), and *He, Himself*, will personally build the temple (Zech. 6:11-13).

B) THE HEAVENLY

The preceding forms a brief historic and prophetic overview of *the earthly* segment of the kingdom, which could be understood following the days of David as *the kingdom covenanted to David* (II Sam. 7:4-17; cf. Luke 1:31-33).

However, there is another segment of the kingdom which also, of necessity, had to be offered to Israel; and that other segment is *the heavenly*.

This segment of the kingdom was offered to Israel at the time of Christ's first advent. Scripture clearly reveals that the earthly segment of the kingdom was not in view at all at this time. *Only the heavenly segment was in view.*

John the Baptist preceded Christ with the message,

"Repent ye [a plural pronoun in the Greek text, referring to the entire nation]: for the kingdom of the heavens is at hand" (Matt. 3:1ff).

John was the forerunner of the Messiah (v. 3); and he appeared, calling the nation to *repentance* (a change of mind), announcing that *the kingdom of the heavens* (the rule of the heavens over the earth) was *at hand* (i.e., had drawn near and could have been established because Messiah was present).

(The expression, "the kingdom of heaven," appearing thirty-two times in Matthew's gospel [KJV, et al.] should literally be translated, on every occasion, "the kingdom of the heavens." The word "heaven" is always plural and preceded by the definite article in the Greek text.)

Then after John was imprisoned, Jesus took up the message (Matt. 4:12, 17), later He called out twelve disciples to carry this same message to the people throughout the land of Israel, and later yet He called seventy others for the same purpose (Matt.

10:1ff; Luke 10:1ff).

Thus, the offer of the kingdom of the heavens was extended to Israel initially by John the Baptist and for a subsequent three and one-half years by Christ and His disciples — the Twelve, and then the Seventy. But, after all had been said and done, the nation, because of the attitude of the religious leaders in Israel, rejected not only the offer but even went so far as to reject and crucify the One Who made the offer (Matt. 12:22-32; 23:1ff; 27:17ff).

(An offer of the *heavenly* segment of the kingdom was a matter that the religious leaders in Israel should have been quite familiar with. This segment of the kingdom, though not dealt with as extensively in the Old Testament as the *earthly*, was still a major subject of Old Testament Scripture [Gen. 14:18-22; 15:5; 22:17, 18; 26:4; Dan. 7:18-27; 10:13-21; cf. Job. 1:6-12; 2:1-6]. And many Israelites throughout Old Testament history, understanding these things, looked beyond the earthly to the heavenly [cf. Matt. 8:11; Heb. 11:8-16].)

Israel's rejection of the kingdom of the heavens anticipated the Church being called into existence to be the recipient of that which the nation had rejected (Matt. 16:1-18). And the announcement concerning the matter was subsequently made to the religious leaders in Israel, as recorded in Matt. 21:43, immediately prior to the events of Calvary:

"Therefore say I unto you, The kingdom of God [that part of the kingdom which had been offered, *the heavenly*] shall be taken from you, and given to a nation bringing forth the fruits thereof."

The heavenly segment of the kingdom was taken from Israel in view of the Church being called into existence to be the recipient of that offer. And Israel, from that point forward, in line with Matt. 12:31, 32, could not bring forth fruit relative to *the kingdom of the heavens*.

Israel, relative to this segment of the kingdom, could no longer bear fruit, "neither in this world ['age'], neither in the world ['age'] to come." That encompassed the two ages covering the whole of the time set forth by the seven days in Genesis chapters one and two, which covers the 6,000 years comprising Man's Day and the

1,000 years comprising the Lord's Day, the Messianic Era.

But note that this is relative to *the kingdom of the heavens only*. It has nothing to do with the kingdom covenanted to David, the earthly segment of the kingdom. This can never be taken from Israel, and Israel will one day be very fruitful, *on the earth*, when Messiah returns and this segment of the kingdom is restored to the nation.

2) THE CHURCH AND THE PROFFERED KINGDOM — PRESENT

When Christ announced to the religious leaders in Israel that the kingdom would be taken from Israel and be given to “a nation bringing forth the fruits thereof,” that nation — the Church (I Peter 2:9) — did not then exist. But though the Church had not yet been called into existence, it had previously been mentioned by Christ (Matt. 16:18) and had been anticipated by events leading into Matthew 21:43 (Matt. 12:22-32; 13:1ff; 21:18-42).

The first mention of the Church though, in reality, actually precedes these events in Matthew's gospel by one and one-half millenniums in one respect and by four millenniums in another respect.

Moses, 1,500 years before Christ's first appearance and 1,500 years before the Church was brought into existence, provided the first recorded information concerning the Church. And this information is provided by way of typology in Genesis chapters two and three, drawn from events occurring 2,500 years before Moses recorded them (Eve removed from Adam's body, Christ's bride removed from His body, etc.).

Then another interesting matter surrounds the fact that the Church is presented in Biblical typology prior to any mention of Israel after this fashion. Israel is not seen in Biblical typology until the events recorded in Genesis chapter four (Cain slaying Abel, Israel slaying Christ). And events in chapter four parallel events in the previous chapter, in chapter three, where Adam partakes of sin to effect Eve's redemption, foreshadowing Christ becoming sin to effect our redemption (II Cor. 5:21).

Thus, matters surrounding Israel rejecting the offer of the kingdom of the heavens, climaxed by the crucifixion of the One

Who made the offer and necessitating the calling into existence of the Church, all have their roots back in the opening chapters of Genesis. The Church is that "holy nation" (I Peter 2:9) spoken of in type by Moses, referred to by Christ in Matt. 16:18, and in the mind of Christ in Matt. 21:43 when He announced to the religious leaders in Israel that the kingdom would be taken from them and be given to "a nation bringing forth the fruits thereof."

The Church is comprised of *a heavenly people with heavenly promises and blessings*, and these promises and blessings will be realized during a future day (the Messianic Era), *in the heavens*, not on the earth. Contrariwise, Israel's future promises and blessings are *earthly alone*, for the heavenly promises and blessings have been taken from Israel.

Accordingly, viewing the matter after the preceding fashion leaves no room to question which facet of the kingdom (heavenly or earthly) was offered to, rejected by, and taken from Israel. The Word clearly states which facet: "the kingdom of the heavens," referring to *the heavenly sphere of the kingdom*.

(The confusion in this realm usually emanates from erroneously understanding the expression, "the kingdom of the heavens," as referring only to a kingdom having its origin in the heavens, where God dwells, not to a kingdom located in a heavenly sphere.

Then, beyond these clear statements concerning which facet of the kingdom was in view at the time of Christ's first coming, exactly the same thing can be seen and understood when viewing the matter from the standpoint of the whole of Scripture.)

The earthly segment of the kingdom had been covenanted to David via an unconditional covenant and *could not have been, nor can it ever be*, taken from the nation of Israel. Christ's announcement to the religious leaders in Israel *could not* have had anything to do with the earthly segment of the kingdom; nor was the earthly segment of the kingdom even in view in the offer of the kingdom to Israel, beginning with John and continuing with Christ and His disciples.

The heavenly segment of the kingdom alone was in view in the offer to Israel, the rejection by Israel, the removal from Israel, and

the offer to another nation. And *the Church alone* — “Abraham’s seed [because of the Christians’ position ‘in Christ’], and heirs according to the promise [heavenly, not earthly]” (Gal. 3:29) — is in view as this new nation, clearly identified as the one presently being extended the opportunity to bring forth fruit relative to the kingdom of the heavens.

And the work of the Holy Spirit throughout the entire present dispensation revolves around this whole overall thought. Redeemed man, removed from both Jew and Gentile, has been saved (has become *a new creation*, a part of *the one new man* “in Christ”) *for a purpose*; and that purpose has to do with bringing forth fruit (present) with a view to occupying a position as co-heir with Christ in “the kingdom of the heavens” (future).

THE FUTURE KINGDOM

Satan and his angels are to be put down, and Christ and His co-heirs are to take the kingdom. That is the clear testimony of Scripture, beginning in Genesis and concluding in Revelation. The matter will occur after exactly the same fashion set forth in Dan. 4:17.

“...by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will...”

The Most High will one day give the kingdom to His Son (Dan. 7:13, 14; cf. Rev. 11:15), Satan and his angels will be put down (exactly as Nebuchadnezzar in history was put down, for that will be “the decree of the most High” [Dan. 4:23-31]), and the Son will then take the kingdom and rule, holding the sceptre.

At that time God will place redeemed, qualified individuals in positions of power and authority as co-heirs with His Son (Dan. 4:17, 25, 32; Matt. 20:23); and Christ, with His co-heirs, will hold the sceptre (cf. Psalms 2:6-9; Rev. 2:26, 27).

Christ’s co-heirs will have previously been shown qualified at the judgment seat; and following the Father positioning these co-heirs on the throne with His Son, Christ and His co-heirs (who will

form His wife in that day) will then rule the earth from His throne in the heavenly Jerusalem for 1,000 years.

Israel will have been restored to the nation's earthly land, and the kingdom covenanted to David will have been restored to Israel. David's throne will have been given to Christ; and He will rule from this throne on the earth as well as from His Own throne in the heavens.

Thus, Christ will have a dual reign during the Messianic Era. And it will be after this fashion that Christ will exercise power and authority over the earth for 1,000 years.

Christ's rule *from the heavens* will involve *His co-heirs (His wife)*, who will exercise power and authority with Him over the nations. And Christ's rule *on the earth* will involve *the Jewish people (the restored wife of Jehovah)* who will also exercise power and authority with Him over the nations.

Accordingly, the Gentile nations, in this manner, will be governed from two realms during this time — *heavenly and earthly*; and blessings will flow forth through Abraham's Seed from both realms (cf. Gen. 12:3; 22:17, 18; Rom. 9:4, 5; Gal. 3:16, 29).

And the object of Christ's rule after this fashion will be *to bring order out of disorder, to effect a cosmos out of a chaos*.

"All rule and all authority and power" must be put down; "all enemies" must be put "under his [under Christ's] feet," even "death." And when "all things shall be subdued unto him [unto Christ]," the kingdom will be "delivered up" to "God, even the Father" in order that "God may be all in all ['God may be all things in all of these things']" (I Cor. 15:24-28).

This is what the whole of Scripture, beginning in the opening verses of Genesis, anticipates; and to bring the matter to pass, the Son, in conjunction with His co-heirs in the heavens and the nation of Israel on the earth, will rule the earth for the duration of that seventh day — for 1,000 years — foreshadowed by the seventh day seen at the very beginning, in Gen. 2:1-3.

8

Types and Antitypes

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (Luke 24:25-27).

Now these things were our examples ['Now these things happened as types for us'], to the intent we should not lust after evil things, as they also lusted...

Now all these things happened unto them for ensamples ['Now all these things happened unto them for types']: and they are written for our admonition, upon whom the ends of the world ['the ages'] are come (I Cor. 10:6, 11).

Three things above all else must be adhered to in the study of Scripture:

- 1) A person must recognize that all Scripture is God-breathed.
- 2) A person must begin where God began.
- 3) A person must study Scripture after the fashion in which it was written.

God gave His Word to man through man in a particular manner:

“...holy men of God spake as they were moved [‘borne along’] by the Holy Spirit” (II Peter 1:21b).

The manner in which God revealed Himself, His plans, and His purposes in His Word (a God-breathed revelation, penned as the Spirit moved men to write) is what makes Scripture different from all other writings. *Scripture stands in a category solely by itself, completely alone;* and all other writings stand in a completely separate category (ref. Chapter I).

Then, in the process of giving to man, through man, the God-breathed Word, at the very outset God set forth a skeletal structure covering the whole panorama of revelation which was to follow, along with foundational building material. And if a person would understand Scripture aright, he *must* begin where God began and follow that which God has set forth, after the manner in which He Himself established the matter.

The person *must* follow the skeletal structure and build upon this structure after the manner in which God Himself began and set matters forth, establishing them in a particular manner at the outset. At any point in the whole of Scripture, any teaching *must* have a connection with and be in complete agreement with the God-established skeletal structure and subsequent foundational material set forth at the beginning (ref. Chapters II-IV).

Then, beyond that, God structured His revelation to man after a particular fashion, alluded to in Luke 24:25-27, 44 and stated in so many words in I Cor. 10:6, 11. Scripture not only deals with a completely accurate history of certain events surrounding God’s dealings with the earth, angels, and man, but Biblical history has been recorded after such a fashion that it is *highly typical* as well. God has established His primary means of teaching, not through history per se, but through *inherent types* (seen in past history) pointing to *antitypes* (seen in later history and/or prophecy).

The manner in which God revealed Himself to man is as stated in I Cor. 10:11a,

“Now all these things happened unto them for ensamples [Gk. *tupos*, for ‘types’]...”

The reference is to events during Moses’ day, drawing from the wilderness journey of the Israelites. But the reference would, of necessity, have to go far beyond simply the specific events listed in verses one through ten, preceding the statement in verse eleven. In the light of other Scripture, as becomes increasingly evident when one views the whole of Scripture, the reference would have to be enlarged to encompass not only all Biblical history during Moses’ day but all Biblical history beginning with Gen. 1:1.

That would be to say, God has structured His revelation to man after a fashion in which not only true, correct history is presented but this history is presented in such a manner that it is *highly typical* in nature. God, within His sovereign control of all matters, brought things to pass after such a fashion (within the history of the earth, angels, and man) that He could, at a later time, have these events to draw upon in order to teach His people the deep things surrounding Himself, His plans, and His purposes. And this would be accomplished mainly through *types* and corresponding *antitypes*.

Thus, God draws not so much from history per se as He does from *the spiritual content* set forth in the historic accounts — *the great spiritual lessons*, taught mainly from *types* pointing to corresponding *antitypes*.

Anyone can understand facts within revealed Biblical history (saved or unsaved man). This would pertain more to the *letter* of the matter. But only saved man can go beyond *the letter* to *the spirit* of the matter (II Cor. 3:6-16). Only the saved can understand *the spiritual lessons* drawn from history. Only the saved can look within Biblical history and see *spiritual content* (I Cor. 2:12-16).

For *the unsaved*, things beyond the simple, historical facts are completely meaningless. They can’t see these things; nor can they know them. Spiritually, they are *dead*; and these things are “spiritually discerned.” They can view Scripture only from a “natural [‘soulical’]” standpoint (I Cor. 2:14).

But for *the saved*, the matter is entirely different. They, through believing on the Lord Jesus Christ, have been made *alive spiritually*.

The Spirit has breathed life into the one having no life, and they have “passed from death unto life.” And they have this same Spirit — the One Who gave the Word to man through man — indwelling them to lead them “into all truth” (John 16:13-15; I Cor. 3:16; 6:19, 20; I John 3:24). Accordingly, the saved possess the ability to see beyond the facts of history and view the spiritual lessons inherent therein.

This is what is meant by “comparing spiritual things with spiritual.” It is within this facet of Scripture that man can see the things which “eye hath not seen, nor ear heard...” It is within this facet of Scripture that “God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (I Cor. 2:9-13).

And it is within this complete, overall thought that one finds the whole of Biblical history fraught with types and meanings. This is the manner in which God has structured His Word. It has been given to man after this fashion, and if man would properly understand that which God has revealed in His Word, *he must study it after the fashion in which it was given.*

THE CENTRAL PERSON OF SCRIPTURE

Viewing Scripture after the preceding fashion, a complete word picture is presented of the central Person of Scripture — the Lord Jesus Christ. This word picture begins in the opening chapter of Genesis and continues uninterrupted until the Living Word Himself appears on the scene 4,000 years later. In this respect, the Old Testament forms a complete introduction to and revelation of the One Who would appear on the earth, intervening in the affairs of man, 4,000 and 6,000 years beyond the creation of man in the opening chapter of Genesis.

This is really the underlying thought behind Christ’s rebuke of the two disciples on the Emmaus road, following His resurrection. They didn’t know *the spiritual content* of their own Old Testament Scriptures, though they undoubtedly would have been familiar with the letter of the matter, the historical facts. Had they known the spiritual content of the historical facts, they would, in turn, not

only have known the exact identity of the person standing in their midst but they would also have known exactly what had occurred, was occurring, and would yet occur.

But “their eyes were holden [their vision was ‘restrained,’ ‘held back’]” (Luke 24:16). Insofar as these things were concerned, *they were spiritually blind*. These two disciples hadn’t seen — they couldn’t see — the spiritual content in their own Scriptures; and, consequently, their own resurrected Messiah was a stranger in their midst, with the events surrounding Calvary and the glory to follow involving things which they didn’t understand at all.

This is the reason Christ referred to the two as not believing “all that the prophets have spoken.” They should have known that Christ would appear a first time *to suffer* prior to a later appearance *to enter into His glory*. That which they had witnessed (His sufferings), were witnessing (the results of His resurrection), and that which lay ahead (His glory), were all foretold in minute detail, time after time, by the Old Testament prophets (in the types [e.g., Gen. 22-25; 37-45] and through other means [e.g., Isa. 52-54; Zech. 12:10; 13:6; 14:1ff]). And these disciples should have known these things, but they didn’t know them (Luke 24:25, 26).

Thus, in order to instruct these disciples (showing them Who He was, what had happened, was happening, and would yet happen), Christ went to the one God-revealed account covering the whole of the matter, an account which had been in the possession of the Jewish people for hundreds of years. He went to the Word given to man through man by the Holy Spirit over a period of about a millennium (approx. 1445 to 400 B.C.), beginning with Moses (i.e., the writings of Moses).

And Christ began exactly where the Spirit had begun 1,500 years before when He began giving the Word through man to man. Christ began at revelation given through Moses. Then He moved on to revelation given through other prophets. And through so doing, Christ “expounded unto them [the two disciples] *in all the scriptures* the things concerning himself” (Luke 24:27).

Then later that day, when Christ “took bread, and blessed it, and brake” the bread before giving it to these two disciples, “their eyes were opened, and they knew him” (Luke 24:30, 31). Their eyes

were opened because they, at that time, had come to know certain things which the Old Testament Scriptures taught concerning Israel's Messiah. And that which allowed the two disciples to put these things together in a correct framework and see them after a correct fashion appears to have been triggered by Christ breaking bread, blessing it, and giving it to them, exactly as He had done in the presence of the twelve disciples immediately before His crucifixion (Matt. 26:26-29; cf. I Cor. 11:23-26).

Christ is the "bread of life" (John 6:33-35), referred to by the use of "bread" at various times throughout the Old Testament (for example, the manna, or the bread on the table in the Holy Place of the Tabernacle). Christ was the One Who, as the *Bread*, had been broken; and the bread being given to the two disciples following Christ breaking it pointed to the true Bread from heaven *having been broken* (or, as in the case of the bread being broken and given to the twelve preceding Calvary, *about to be broken*) on their (and our) behalf.

And the two disciples seeing Christ Himself do this — the One Who had just been broken, as the bread had been broken, for them — and having had Christ, immediately prior to this, instruct them from the Old Testament Scriptures (relating, among other things, the sufferings of Christ, which had just occurred), *they were then able to put it all together*. It was *at this point* that "their eyes were opened," and it was *at this point* that "they knew him."

They, *at this point*, knew the Christ of the Old Testament, the One standing in their midst. They, *at this point*, knew the One spoken of "in all" of the Old Testament Scriptures, beginning with Moses.

(Note the statement concerning "the princes of this world [*lit.*, 'the rulers of this age,' referring centrally to the Jewish religious leaders]" in I Cor. 2:8 who "crucified the Lord of glory" [Acts 2:23, 36; 3:14, 15]. Had they previously gone beyond the *letter* into the *spirit* of that which the Old Testament reveals concerning Christ — had they known the things from the Old Testament Scriptures which Christ revealed to the two disciples on the Emmaus road — Scripture clearly states that "they would not have crucified the Lord of glory."

It is clearly revealed that the religious leaders in Israel knew Christ's identity [cf. Matt. 21:38, 39, 45; John 3:2], which accounts for their actions. But they didn't know Him in the sense spoken of in I Cor. 2:8 [note context of the verse], else, as stated, they would not have crucified Him.)

1) HOW MUCH OF THE OLD TESTAMENT?

How much of the Old Testament deals with the person and work of Christ? And how much of the Old Testament is typical in nature? The two questions do not cover the same scope. The former is more extensive than the latter and is really all-inclusive. However, the typical nature of Old Testament Scripture is far more extensive than many may realize or are prone to admit.

How though can one know the extent of typical teachings in the Old Testament Scriptures? The answer to that is very simple. Scripture itself reveals the extent.

A) CHRIST IN THE OLD TESTAMENT

Christ, dealing with the two disciples on the road to Emmaus, "expounded unto them in all the scriptures [the O.T. Scriptures] the things concerning himself" (Luke 24:27). Note that it is not "in the scriptures all..." but "in all the scriptures..." The simple statement is made that "all the scriptures" — *all of the Old Testament Scriptures* — are about the person and work of Christ. He can be seen on every page and in every part of Scripture on that page.

But, the way Christ is presented in the Old Testament Scriptures is in *the spirit* rather than in *the letter* of the manner in which Scripture has been structured. Insofar as Old Testament history is concerned, that would be to say, Christ is really not seen in the strict *letter* of the historic account per se.

A person can read Old Testament history from one end to the other and never see the person and work of Christ within that history. In this respect, the person would be reading *the letter* of Scripture, failing to see anything beyond. In order to truly see the Christ of the Old Testament, a person *must* see beyond *the letter* to *the spirit*.

Christ is seen mainly within *the inherent types* set forth by the historic accounts rather than in the actual historic accounts themselves. All Old Testament history is, after some fashion, about the person and work of Christ; but this same history must be “spiritually discerned,” “comparing spiritual things with spiritual” (I Cor. 2:13, 14).

And this can be illustrated after several fashions at the very beginning of Scripture. The first verse in Scripture forms a direct statement concerning the work of the triune Godhead in creation; and, looking beyond the direct statement, this verse is also the beginning point in the overall type encompassed in Gen. 1:1-2:3. Accordingly, Christ is revealed at the very beginning of Scripture, in the opening verse, after this dual fashion.

“In the beginning God created...” The word “God” is a translation of the Hebrew word *Elohim*, a plural noun which, in complete keeping with related Scripture, would include all three members of the Godhead — God the Father, God the Son, and God the Holy Spirit.

Everything that exists in the material universe came into existence “by [‘through’] him [the Son]”; and apart from Him “was not anything made that was made [i.e., apart from the Son, *not one thing which presently exists* was (or could have been) brought into existence].” It was all done through the Son, present with the Father in the beginning (John 1:1-3; cf. Col. 1:16, 17).

Then in verses two and three of the opening chapter there is a ruin of the creation (from v. 1) and a beginning restoration. And in a type-antitype structure — going beyond *the letter* to *the spirit*, as it would pertain to the ruin and beginning restoration of man (a subsequent ruined creation) — the Spirit moving (v. 2) and God speaking (v. 3) are based on *death and shed blood*, ultimately and finally on *death and shed blood* through the finished work of the Son on Calvary, 4,000 years beyond the historic-typical account.

In this respect, the typical reference is to the manner in which God restores ruined man, based today on the Son’s finished work. The Spirit moves, God speaks, and light comes into existence (*ref.*, the author’s book, FROM EGYPT TO CANAAN, Chs. VII, VIII).

Moving on to Genesis chapter two, Christ and His bride can be

seen in the person of Adam with his bride. Eve was formed from a part of Adam's body, as the bride of Christ (the bride of "the second man," "the last Adam" [I Cor. 15:45-47]) will be formed from a part of His body. And as Eve was presented back to the first man, the first Adam, to complete Adam and to reign as consort queen with him, so will it be with the second Man, the last Adam. The bride will be removed from His body and be presented back to Christ to not only complete Christ but to reign as consort queen with Him.

Then in chapter three, Adam *partook of sin* to effect Eve's redemption, as Christ *became sin* to effect our redemption. The first man, the first Adam, found his bride in a fallen state and followed the only avenue open to bring about her redemption. And the second Man, the last Adam, did exactly the same thing. He found His bride in a fallen state and procured her redemption through the only means available, through an act which had been predetermined in the eternal council chambers of God before the ages even began (Heb. 1:2, 3; Rev. 13:8; cf. Rom. 5:12-14).

Then chapter four provides additional details to that previously revealed in chapter three. In this chapter Cain slew Abel, pointing to Israel, 4,000 years later, slaying Christ. One brother slew the other brother in both type and antitype. The blood of Abel *cried out* "from the ground" (Gen. 4:10), but the blood of Christ *speaks* "better things than that of Abel" (Heb. 12:24).

And on and on one could go with Old Testament history after this fashion. Exactly what portions of the Old Testament Christ called to the attention of the two disciples on the Emmaus road is unrevealed. He may have called their attention to Joseph, who first suffered prior to his exaltation over all Egypt (a type of the world); or He may have called their attention to the story of Moses who suffered rejection by his brethren prior to their acceptance of him.

Note that Stephen, in Acts chapter seven, singled out both of these types as he revealed Christ's identity from the Old Testament Scriptures. Suffice it to say that Christ, in Luke chapter twenty-four, could have referenced any account in Old Testament history and, through this account, revealed things concerning Himself to

these two disciples.

We can only know that He did reference different historic accounts in the Old Testament (and possibly O. T. prophecies and/or statements in the Psalms or Proverbs [cf. v. 44]), beginning with Moses; and, from these accounts, He revealed things concerning Himself to these disciples, especially as these things pertained to His past sufferings and His future glory (v. 26). And, as a result, in the subsequent breaking of bread, "their eyes were opened" (v. 31).

B) TYPES IN THE OLD TESTAMENT

Though all of the Old Testament is, after some fashion, about Christ, not all of the Old Testament is typical in its structure. Types have to do with *history*, not prophecy, Proverbs, or many of the Psalms.

The statement, "Now all these things happened unto them for ensamples ['types']..." (I Cor. 10:11; cf. v. 6), refers to recorded events in Old Testament history. And, as previously stated, though the contextual reference is only to a select number of events during Moses' day, the statement concerning types in connection with Old Testament history could, by no means, be limited only to these contextual references. It must be looked upon as far broader than this.

In fact, drawing from Luke 24:25-27, 44, one can arrive at only one conclusion concerning the extent of typology in connection with Old Testament history. It must be looked upon as all-inclusive, for all of the Old Testament Scriptures are revealed to be about the central Person of Scripture, Jesus the Christ.

The story of Joseph (*ref.*, Gen. 37-45), for example, is about the Person and work of Christ, though there is no direct statement in the New Testament specifically naming Joseph as a type of Christ. But, comparing Luke 24:25-27, 44 and I Cor. 10:6, 11, one can be drawn to no other conclusion.

And so it is with numerous other portions of the Old Testament. Though no direct statement may exist in the New Testament specifying that a particular person or event forms a type of Christ, dealing with some facet of His person and work, that becomes meaningless in the light of Scriptures such as Luke 24:25-

27, 44 and I Cor. 10:6, 11. In the light of these verses it becomes clear that any Old Testament historic account, *of necessity*, has to do, after some fashion, with the person and work of Christ (past, present, or future); and this has been accomplished centrally through the inherent typical nature of Old Testament history, established by a Sovereign God, in perfect keeping with that which is stated in I Cor. 10:6, 11.

Then, beyond that, to climax the matter, *this all becomes self-evident* when one begins to study Old Testament history after this fashion. The whole of Old Testament history, so to speak, *begins to come to life and open up* as one views the Scriptures after the fashion in which they were written.

(Aside from the preceding, any segment of Old Testament history has to do with one part of a complete whole — one part of the complete Word, forming the complete Old Testament canon. And *this complete Word [the complete Old Testament]* was made flesh in the person of the Son.

There is the written Word, and there is the living Word; and the two cannot possibly be separated from one another, for the latter is simply a full manifestation of the former, in flesh, which would include the subsequent New Testament revelation as well.

In this respect, approaching the matter from another perspective, the question could be both asked and answered: "What part of the Old Testament is *not* about Christ?" And the answer: "*No part*, simply because the Old Testament [*not part, but all*] was made flesh in the person of the Son."

That stated about or inherent in One [the written Word (John 17:14)] can be stated about and would be inherent in the Other [the Living Word (John 1:1, 14)]. For example, if perfection is seen in One [in Christ], then perfection must exist in the Other as well [the Scriptures]. And the reasoning behind that would emanate from the fact that the living Word is simply a manifestation, in flesh, of the written Word.)

2) STRUCTURE OF THE NEW TESTAMENT

But is typology limited to Old Testament history? What about the New Testament? Is it also highly typical in nature?

The passage already under consideration in Luke 24:13ff

would perhaps address the issue about as well as any other part of the New Testament. There is nothing stated about this section forming a type, but it does. And the fact that it does is so evident that a person with any spiritual perception at all can't fail to see it.

Events in Luke chapter twenty-four occur on the third day, dating from Christ's crucifixion (v. 21), and have to do with the eyes of blinded Jews being opened through Christ personally appearing in their presence and revealing Himself to them. This section of Scripture can only refer to one facet of the person and work of Christ. It can only refer to that future day when Christ appears in Israel's presence — with Israel, as the two disciples in Luke chapter twenty-four, *blinded* (Rom. 11:25) — and reveals Himself to the nation (Rom. 11:26; II Cor. 3:14-16).

And events of that future day will *parallel* events in Luke 24:13ff with respect to *time* as well. These events will occur after two days, on the third day. That is to say, they will occur after two thousand years, in the third one-thousand-year period (*cf.* Hosea 5:15-6:2; II Peter 3:8).

The nation will not know Christ in that future day, *exactly* as the two disciples on the Emmaus Road didn't know Him; and He will reveal Himself to Israel *exactly* as He revealed Himself to these two disciples.

Christ, in that future day, will call the nation's attention to their own Old Testament Scriptures — Scriptures which relate the entire story, from one end to the other — and He will reveal Himself to the nation from these Scriptures, *exactly* as He revealed Himself to the two disciples on the Emmaus Road in the historic account.

And *exactly* the same thing will occur in that future day which occurred in the type. Christ will appear in the antitype of Melchizedek, with bread and wine (Gen. 14:18-20; *cf.* Matt. 26:26-29), to bless Abraham and his descendants. And as there was a breaking of bread in the type, there will undoubtedly be a breaking of bread in the antitype.

Then Israel will recognize her Messiah, spoken of throughout the very Old Testament Scriptures which will have been in the possession of the Jewish people for almost two and one-half

millenniums, with parts of these Scriptures having been in their possession for almost three and one-half millennia. At that time — at the full end of Daniel's Seventy Week prophecy — Israel's blindness will be lifted, and a nation will be brought forth in a day (Isa. 66:8; Rom. 11:26).

Another facet of the matter can be seen in Paul's conversion in Acts 9:1ff. And, interestingly enough, Paul stated in I Tim. 1:15, 16 that his salvation experience was "a pattern [Gk. *hupotuposis*, referring to 'an original pattern,' 'a prototype'] to ['of'] them which should hereafter believe on him [on Jesus Christ] to life everlasting." That is to say, the manner in which Paul was saved forms *an original type* of the manner in which others will be saved at a later time, forming *the antitype*.

Paul was saved through Christ personally appearing and revealing Himself to him, which is not the manner people have been saved throughout the present dispensation following Paul's conversion. But this is the manner in which Israel will be saved at a future time, when Christ reappears to the nation. And it is this future event to which Paul's salvation experience, in a God-ordained type, relates.

Paul was saved as *a type* of the future salvation of Israel. He, at this time, understood *the letter* of the Word but not *the spirit* of the Word. There was a veil over his eyes, which was "done away in Christ" (II Cor. 3:14). And so will it be with Israel in *the antitype* yet future.

There is a reading of *the letter* of the Old Testament in the synagogues today, as in Paul's day, which leaves the "veil untaken away." Paul, typifying Israel in this respect, was blinded for two days (the veil was over his eyes for two days), with the blindness (the veil) being removed on the third day (Acts 8:9; cf. Gen. 42:17, 18; Esther 4:16-5:1; Matt. 27:63; Luke 24:7, 21, 46).

The Jewish people must see beyond *the letter* to *the spirit*. They must see the One concerning Whom Moses and the prophets wrote. They must see their Messiah in their own Old Testament Scriptures, something which will occur when Christ returns and reveals Himself to them after this fashion.

And so it is with New Testament history. The New Testament

has been structured after the same fashion as Old Testament history. It was given through Jewish prophets by the same One Who gave the Old Testament Scriptures through Jewish prophets; and it has *an evident inherent typical nature*, established by the same sovereign God who first structured the Old Testament after this fashion.

THE CENTRAL FOCUS OF SCRIPTURE

As all Scripture revolves around *a central Person*, all Scripture also revolves around *a central focus*, which has to do with *the central Person*. Scripture concerns itself with *time*, and, in the main, this time has to do with the 7,000 years portended by the seven days opening Scripture. And, within this time, there is the thought of *creation* for a purpose, *redemption* for a purpose, and *God's work throughout the 6,000 years covering the present age (Man's Day)* for a purpose.

The purpose surrounding *man's creation* has to do with *the seventh day, a seventh 1,000-year period*; so does *redemption*; and so does *God's work throughout the six days, the 6,000 years of Man's Day*. The whole of Scripture moves toward *that coming seventh day*, a pattern established in the skeletal outline set forth at the very beginning.

Thus, the central focus of Scripture *looks to that seventh day when the central Person of Scripture will be revealed in all His glory to bring about that for which man was created in the beginning and for which he has been redeemed*. The Son is to exercise dominion over one province in His Father's kingdom — for a revealed purpose (1 Cor. 15:24-28) — and man is to have a part in this dominion.

In this respect, Biblical history, within its established historic-typical framework, becomes largely *prophetic* within its scope of fulfillment. Biblical history, in this respect, revolves around *the central Person* and *the central focus* of Scripture. And *the central Person* and *the central focus* of Scripture are so inseparably related that at times they are spoken of either in synonymous terms or Both are understood to be in view though only One is mentioned.

Examples of both facets of the matter can be seen in Dan. 2:34,

35, 44, 45 and Heb. 12:1, 2:

1) DANIEL 2:34, 35, 44, 45

The *Stone*, “cut out of the mountain without hands,” in one respect refers to *Christ* and in another respect to *the kingdom of Christ*.

The Father will give the Son “dominion, and glory, and a kingdom” (Dan. 7:13, 14). He will be the “King of kings, and Lord of lords” in the kingdom. He, as *the King*, as *the Stone*, will be the One Who personally smites the image at its feet (Rev. 19:11-21).

But Dan. 2:44, 45, interpreting verses thirty-four and thirty-five, also refers to the kingdom of Christ itself breaking in pieces and consuming all the kingdoms comprising the one world kingdom of that day (*cf.* Rev. 11:15). The Stone, after smiting the image, will become “a great mountain” and *fill the whole earth*.

In this respect, the King of the kingdom is not to be thought of apart from His kingdom. All the various facets of His person and work, set forth in detail throughout Old Testament Scripture, have *an end* in view; and *that end* is the day when He will rule and reign over the earth.

Christ’s finished work at Calvary and His present work as High Priest — foretold in the Old Testament — have *the same end* in view. *The Saviour*, Who is presently exercising the office of *High Priest*, was born *King* (Matt. 2:2). And *the coming King* and *His Kingdom*, in the overall scope of the matter, become inseparable; and this is the reason they can be spoken of in synonymous terms as in Daniel chapter two.

2) HEBREWS 12:1, 2

Hebrews 12:1, 2, in the light of other Scripture, presents the same picture. In this section of Scripture a person is told to look “unto Jesus the author and finisher of our faith.”

The thought from the Greek text is literally to look “*from* [from the things in the surrounding world system, the present kingdom under Satan] *unto* Jesus...” But yet other Scriptures exhort us to look *from* this present world system “*to* the mountain [signifying the coming kingdom of Christ (Isa. 2:2-4; Dan. 2:35)]” (*cf.* Gen.

13:10-12; 19:1, 17).

Are we to look unto Jesus? Or are we to look unto the Mountain? The correct Biblical answer would center around the thought that a person, within a proper Biblical perspective, cannot look to One apart from looking to the Other. That would be to say, in a proper Biblical perspective, we cannot really look "*from unto Jesus*" apart from seeing him in connection with His coming kingdom; and, conversely, we cannot really fix our eyes on "the mountain," *the kingdom*, apart from seeing *the King of the kingdom*.

When Heb. 12:2 states, "Looking *from unto Jesus...*," the thought would have to include, as well, the same thing contained in the remainder of the verse. Christ,

"...for the joy that was set before him endured the cross, despising the shame [considering it a thing of little import in comparison to the joy set before Him], and is set down at the right hand of the throne of God."

The "joy that was set before him" had to do with that day when He would rule and reign (*cf.* Matt. 25:21, 23). Christ had His eyes fixed on that day as He endured present sufferings; and we are to fix our eyes on the One Who left us *an example*, after this same fashion, as we endure present sufferings.

Christ, at the time of His sufferings on Calvary, had His eyes fixed on *the coming kingdom, the day of His exaltation and glory*. And that is *exactly the place — the same place* — we should have our eyes fixed as we look "*from unto Jesus*" during present sufferings.

He left us *an example* that we "should follow his steps" (I Peter 2:21). His eyes were fixed on that which lay ahead.

And, as has been demonstrated, *in the true Biblical sense of the command*, there can be no such thing as a Christian fixing his eyes on Jesus apart from seeing both *the King* and *His Kingdom*.

9

Parables, Figurative Language

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another (Dan. 7:1-3).

The same day went Jesus out of the house, and sat by the seaside.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables... (Matt. 13:1-3a).

Parables and figurative language (metaphors and other types of figurative expressions) are often thought of somewhat together, for parables usually employ a number of figurative expressions. But, whether appearing together or not, neither ever appears alone, apart from related Scripture.

Parables reflect on previous Scripture. They are given to explain, add further light to previously revealed truth. And the figurative expressions employed in parables or elsewhere in Scrip-

ture are *always* used after such a fashion that either the context renders them self-explanatory or they are explained in other portions of Scripture.

Individuals in the Western world do not normally think or express themselves in parabolic or figurative fashions nearly as much as individuals in the Eastern world. It is quite common for those in the East to speak somewhat in parabolic senses or use figurative language extensively, but less common for individuals in the West. In this respect, it sometimes becomes more difficult for those in the West to grasp certain things in Scripture when it comes to parables and figurative language than those in the East, who automatically think more along these lines.

(This is why those in the West often have similar problems with types and antitypes in Scripture. They find it difficult to think along these related lines as well. But for those in the East, seeing types and antitypes [or using parables or figurative expressions] is second-nature to the way they think.)

Parables and the use of figurative expressions — as the use of types in Scripture — form different methods of the way God gave His revelation to man. Parables and figurative expressions form *necessary parts* of this revelation and are given *after particular God-ordained fashions*, in order to form the complete canon of Scripture, *exactly as God would have it exist*. They form integral parts of Scripture — parts of the whole — apart from which other portions of Scripture cannot be properly understood.

Then, putting it all together, one can, so to speak, run all the checks and balances he wants to run through “comparing spiritual things with spiritual” — whether parables, figurative language, types, etc. — and he will always end up with the same uniformity and consistency throughout. He must, for he is dealing with a Divine revelation which, in actuality, has only *one Author*; and this revelation emanated from an infinite, omniscient mind wherein nonuniformity and inconsistency *cannot exist*.

And that will speak volumes when it comes to the interpretation of parables, figurative language, and types. All of these form just as much a part of the Word — they are just as valid, they are

just as complete and accurate, and they can be relied upon to the same extent (completely) — as any other portion of the Word of God. They *must* be looked upon after this fashion, for the whole of Scripture forms one complete, Divine revelation — given “in divers manners [‘in many ways,’] in time past” — which *can only be perfect, to the minutest detail, in every respect.*

PARABLES

A scattering of parables can be found in the Old Testament (e.g., Judges 9:7-15; II Sam. 12:1-4; Isa. 5:1-7), but parables are seen in their fuller use in the gospel accounts of the New Testament, during the latter part of Christ’s earthly ministry. And parables appear at this point in Christ’s ministry for a revealed reason and purpose.

Christ began to use parables during His earthly ministry *only after* Israel had rejected the offer of the kingdom of the heavens. Parables were first used after the events recorded in Matthew chapter twelve, having to do with the blasphemous act of the Scribes and the Pharisees against the Holy Spirit.

In this chapter, the fundamental religious leaders in Israel — the Scribes and Pharisees (vv. 14, 24, 38), the largest of the religious sects in Israel, who, because of their very numbers, controlled the religious life in Israel — attributed the source of Christ’s power, through which He performed miraculous works, to Satan. These miraculous works were supernatural signs performed for the Jewish people, having to do with the proffered kingdom. They were being performed, not through Christ’s Own power, but through the power of the Spirit; and, accordingly, Christ looked upon this blasphemous act by these religious leaders as something directed not so much against Himself as against the Spirit of God.

And, through committing an act of this nature, these religious leaders had gone too far. They, in their rejection of the King and the kingdom, acted after a fashion which necessitated Christ announcing that this sin would not be forgiven them (which would also include the nation at large, on behalf of whom they were acting), “neither in this world [‘this age’], neither in the world

to come ['the one (the age) to come']" (vv. 31, 32).

(Note that Christ was performing miraculous works through the power of the Spirit, though He Himself was in full possession of His Deity [cf. Matt. 16:21; Luke 22:61; John 1:48; 2:18-21; 18:5-8; Acts 20:28], being God of very God and *omnipotent*. Why was Christ performing these miraculous works through the power of the Spirit when He Himself possessed the power to perform them?

The answer can be seen in Gen. 1:2b ff, through the Father having previously performed works in relation to the Spirit after the same fashion, at the beginning, showing the manner in which actions of the triune Godhead are brought to pass. This forms a first-mention principle within the types; and the Son, at a later time, *would not* — He *could not* — act after a different fashion than the Father in this respect.

Thus, though Christ was fully capable of performing miraculous works within His Own power, He *couldn't* act after this fashion and remain within the confines of the manner in which Scripture is structured. His actions had to be in complete keeping with that set forth and established at the beginning, in Genesis. The unchangeable pattern had been set 4,000 years prior to that time, and the Son could only act in complete accord with this established pattern.)

Christ's statement relative to Israel not being forgiven throughout two ages for the sin of blaspheming the Holy Spirit would encompass time covered by both the present age and the Messianic Era. This would include time covered in the antitype of the whole of the seven days in the opening two chapters of Genesis — man's 6,000-year day (one age, covered by the six days), and the 1,000-year Lord's Day (a subsequent age, covered by the seventh day).

And, for all practical purposes, this was the point in Scripture where the proffered kingdom was taken from Israel, though the announcement was not made until near the end of Christ's earthly ministry (Matt. 21:43).

According to Matt. 12:31, 32; 21:33-45, Israel, throughout time covered by any part of the six and seven days, the six and seven thousand years, would be estranged from having any part in the proffered kingdom of the heavens. This portion of the

kingdom would be taken from Israel and would be “given to a nation bringing forth the fruits thereof,” a nation which would, during the seventh day, the seventh one-thousand-year period, realize heavenly promises and blessings.

Once the kingdom had been taken from Israel, there was then a need for the extensive use of parables in Christ’s earthly ministry, something which would have been out of place prior to that time. And an introduction and use of parables immediately following Israel’s climactic rejection of the King and the kingdom, followed by Christ’s removal of the kingdom from Israel, is exactly what occurred. Immediately after the events of Matthew chapter twelve, Christ departed from the house, went down by the seaside, and began to speak to the multitudes in parables (Matt. 13:1ff).

The symbolism, the figurative expressions — in keeping with that which had occurred and that which is stated in Matt. 21:43 — is essentially *prophetic* in nature and has to do with Christ departing from Israel (departing from “the house,” having to do with *Israel*) and going to “a nation” which was not Jewish, but mainly of Gentile origin (going down by “the seaside,” foreshadowing His going to *the Gentiles* [cf. Acts 15:14; Rom. 11:25]). And that which had been offered to Israel — the kingdom of the heavens — after having been taken from Israel was to be offered to this other nation (cf. Matt. 21:43; I Peter 2:9).

The parables given by the seaside following Christ’s departure from the house are to be understood in this light, as are the subsequent parables in His ministry. They all have to do, essentially, with some facet of the message surrounding the kingdom of the heavens; and the different facets of this message within the parables center mainly around the Church (future) rather than around Israel (past or present).

Note the preceding in the very first of the parables, the parable of the Sower in Matt. 13:3-9. This parable has to do with four types of individuals sown out in the world, with a view to their bringing forth *fruit for the kingdom*. And in the interpretation (vv. 18-23), this whole overall message is specifically called “the word of the kingdom” (v. 19) — having to do with “the mysteries of the kingdom of the heavens” (v. 11) — which would be associated with

“the gospel of the glory of Christ” in II Cor. 4:4 (ASV; cf. Acts 20:25, 32), not with “the gospel of the grace of God” in Eph. 2:8, 9 (cf. Acts 20:24, 28).

(In the parable of the Sower, for a correct understanding of that which is in view, translate the words “received seed,” or “received the seed,” in vv. 19, 20, 22, 23 [KJV] as “was sown.” That is, “This is he which was sown...” In each case, the Lord sows [places] a saved individual at some point in the world, with a view to that individual bringing forth fruit in relation to the proffered kingdom [cf. vv. 3, 37, 38; ref. ASV].)

And, at this point in Christ’s earthly ministry, Israel could no longer bring forth fruit relative to the kingdom of the heavens. *Only the Church*, which was about to be called into existence, could do this (a completely new entity which would be mainly of *Gentile origin* — “The same day [referring to the time of the events back in ch. 12] went Jesus out of the house, and sat by *the seaside*”).

With Christ’s departure from the house and His going down by the seaside — *symbolizing* His departure from Israel (the house) and His going to the Gentiles (the seaside) — the backdrop is set for this beginning parable. This parable can only have to do with *the Church in relation to the kingdom of the heavens and fruit-bearing*, not with Israel in relation to either one.

Then, the reason for parables, in response to the disciples’ question, is given immediately following the parable of the Sower, prior to the interpretation of the parable (vv. 10-17). Parables were given to further explain previously revealed truths; but whether or not the hearer understood the additional truths brought out by the parables was contingent upon whether or not the person had accepted the previously revealed truths. The latter was completely dependent on the former, which is why two classes of individuals were singled out in the Lord’s stated reason concerning why He spoke in parables at this time (those who understood, and those who didn’t understand).

(Note that the last three parables in Matthew chapter thirteen were given back inside the house, showing that Israel, regardless of circumstances, cannot be removed from the overall picture [13:36, 44-50; cf.

Rom. 11:11-26]. But, in relation to the kingdom of the heavens, Israel could only be as *the fruitless fig tree* in Matt. 21:18, 19. Israel cannot now bring forth fruit in relation to this facet of the kingdom.

For additional information along the preceding lines, refer to the author's book, MYSTERIES OF THE KINGDOM.)

1) THE INTERPRETATION OF PARABLES

The English word "parable" is an Anglicized form of the Greek word *parabole*, which is a compound word comprised of *para* (meaning, "alongside") and *bole* (meaning, "to place," or "to cast"). Thus, *parabole* simply means "to place [or 'to cast'] alongside." The word, when used relative to Biblical teaching, refers to additional truths placed alongside of previously revealed truths in order to provide further light concerning the prior truths.

In this respect, parables in Scripture and the previous truths to which they relate are somewhat like types and antitypes. One will *help explain* the other, for they both relate to counterparts. And a rejection of one will *negatively reflect* on one's understanding of the other.

So, what can be said about the interpretation of parables? The same thing which can be said about the interpretation of types can also be said about the interpretation of parables. Types and parables must be interpreted after the same fashion as that to which they relate is to be interpreted. And that to which they relate, generally, are not types or parables, though one type or parable could relate to another type or parable. But, with the existence of the latter, there must also exist a nontypical or a nonparabolic section of Scripture back behind that to which all the types or parables on a particular subject would relate.

A parable is not simply "an earthly story with a heavenly meaning," as some state; nor, as stated by others, is a parable given only to illustrate "one central truth," from which "details" cannot be gleaned.

The first statement really says *nothing* when it comes to the true nature of parables, and the second statement *runs completely contrary* to any correct thought about parables when viewed strictly from a Scriptural standpoint.

The reason for parables, as previously stated, was given by Christ Himself when He first began to teach through the use of parables (Matt. 13:10-17). Christ used parables during the latter part of His earthly ministry in order to reveal *additional truths* to those who had received *His prior teachings*, for, having received the previously revealed truths, *they could then understand* the additional related truths taught by the parables.

However, through this method of teaching, these additional truths were *meaningless* to those who had rejected His prior teachings. They had no point of reference, leaving the parables to stand alone; and, resultingly, *they couldn't understand* that which was being taught.

(And teachings with this type dependency on other Scripture is not at all peculiar to the parables. Note the central subject matter of the parables in Matthew chapter thirteen — *the Word of the Kingdom, and fruit-bearing in relation to the kingdom*. Unless a person has some type foundational understanding of this overall subject, he cannot begin at this point and expect to properly understand the subject at hand. He has no foundation as a point of reference, upon which he can build. After all, these parables appear at a point part way through the Book of Matthew, and they are removed much farther yet from the foundational truths set forth by Moses in the beginning.)

This will explain why certain Biblical truths appear relatively simple for one person but seem next to impossible to grasp for another person. Understanding things relating to *the Word of the Kingdom*, for one "instructed unto the kingdom of the heavens" [Matt. 13:19, 52] may appear relatively simple and easy. But for one not so instructed, the matter would not be that way at all.

And this is why God placed all of these foundational truths at the beginning of His revelation to man. God expects man to begin where He began, at the beginning of His revelation. And this is where man *must begin* if he is to properly understand the foundational truths as God set them forth, allowing a person to then correctly build thereon.)

The extent to which different parables deal with revealed truths could vary. A parable could reveal numerous detailed truths, providing numerous points of additional information to help explain the previously revealed truths (Scripture reveals nothing

which would limit the use of parables in this respect). On the other hand though, the revealed, detailed truths covered in some parables could be considerably less than revealed, detailed truths covered in other parables.

They would be very much like types in this respect. A particular type deals with truth relating to only part of a complete picture (all the types together form the complete picture), but types *vary* as to the amount and what part of the complete picture each portrays.

The method of the interpretation of parables, as also previously stated, is simple. Though quite a bit of symbolism is usually involved (as is also present numerous other places in Scripture, types included), parables are to be interpreted and understood after the same fashion as the Scriptures to which they relate. As in the interpretation of types and antitypes, parables are to be interpreted in conjunction with their counterparts in other sections of Scripture.

The parable is not to be interpreted one way and that to which it relates another way, as the type is not to be interpreted one way and the antitype another way. In each instance, both are to be understood and interpreted in the light of one another after the same fashion as that to which they relate, and contrariwise, for they form *inseparable units*. The type and antitype, or the parable and the prior portion of Scripture to which it relates, in each case, deals with *the same thing* and is to be looked upon and understood *after the same fashion*.

Thus, to place parables in their correct perspective — beginning where Christ began, with His first parable — note that to which the previously revealed truth pertained and that to which Christ's beginning parables pertained, *which must, of necessity, be the same*.

A) CHRIST'S PRECEDING MINISTRY

Christ's ministry prior to the beginning of His use of parables was taken up almost exclusively with the offer of the kingdom of the heavens to Israel. True, He was presented during this time as the Saviour, "the Lamb of God, which taketh away the sin of the world" (Matt. 1:21; John 1:29); but, though He was presented this

way at times, His ministry, prior to the introduction of parables, centered around two things:

- a) The presentation of Himself as the Messianic King.
- b) The offer of the kingdom of the heavens to Israel (*cf.* Matt. 2:1, 2; 3:1, 2; 4:17, 23-25; 5:1ff; 6:33; 7:21-23; 8:1ff; 9:1ff; 10:1-8).

It was only after Israel's climactic rejection of the King and the proffered kingdom in Matthew chapter twelve that the events of Calvary began to come more and more into the forefront and occupy a central place in Christ's earthly ministry (*cf.* Matt. 12:40; 16:4, 21; 17:22, 23; 20:17-19; 21:33-39).

But note that the parables reflect back on Christ's teachings during *the first part* of His ministry — teachings during that time when the kingdom of the heavens was offered to Israel, not during *the following part* of His ministry when the events of Calvary began to come more and more into the forefront. This is the way parables not only *begin* in the gospel accounts (Matt. 13:1ff) but *remain* as well; and this can be easily seen by following Christ's use of parables from beginning to end (*cf.* Matt. 21:33-43; 22:1-14; 24:40-25:30).

Thus, since the parables reflect on Christ's ministry during that period in which the kingdom of the heavens was offered to Israel and anticipate a new nation — the Church — being called into existence, they should be understood after a dual fashion. They should be understood:

- a) With Israel and the kingdom of the heavens in view.
- b) With the new nation and the kingdom of the heavens in view (a nation which is neither Jewish nor Gentile, but *a new creation, one new man* "in Christ," which would be granted the privilege of bringing forth fruit in relation to the kingdom of the heavens).

B) THE GOAL IN VIEW

Basic issues surrounding the salvation which we presently

possess enter into the subject matter within parables only to the extent that such is necessary for the parables to show, within a correct perspective, the *purpose* for man's salvation, the *reason* man has been saved.

That would be to say, there has to be a *beginning point* — salvation, the passing of the man “from death unto life.” And the parables sometimes drop back to this point and deal with man's salvation in order to place the message surrounding the kingdom in its proper perspective in relation to man being redeemed.

To state the matter another way, though teachings within the parables center *mainly* around the saving of the soul (which reflects back on and draws from events during days two through six of the original type [Gen. 1:6-25]), the passing of man “from death unto life” *must occur first* (which reflects back on and draws from events during day one of the original type [Gen. 1:2b-5]). And events surrounding the salvation which we presently possess (events occurring first) are sometimes dealt with in the parables in order to present matters surrounding the salvation of the soul in their proper perspective (as Christ was, at times, presented as “the Lamb of God” during the first part of His ministry — during the time He offered the kingdom of the heavens to Israel — for an apparent similar reason).

And comparing the original type (Gen. 1:1-2:3) with the whole of the antitype (the whole of Scripture), everything set forth through events of the first six days always anticipated events of the seventh day. Thus, it matters not where teachings begin in the parables (whether pertaining to man's salvation or to issues beyond), *the goal* toward which everything moves is *always the same*. *The goal* always has to do with *the seventh day, the earth's coming Sabbath, the Messianic Era* — a fundamental truth established in the original type, in the opening two chapters of Genesis, *which must remain unchanged throughout Scripture*.

2) THE VALUE OF PARABLES

Recognizing the value of parables is simple, and it can be stated in terms equally as simple. As previously stated, *parables provide further light, they help explain previously revealed truth*. That's

really *their sole purpose*, and that's *why the Lord used them*.

Parables constitute part of the different ways in which Scripture has been structured. They simply form additional revelation given to man, after a particular fashion, in order to help man see and understand the larger picture covered by the whole of Scripture.

A) GIVEN DURING A TRANSITIONAL PERIOD

The parables in the New Testament are *quite unique*. They fit within that period between the removal of the kingdom of the heavens from Israel (removed following the events in Matthew chapter twelve, though not announced until Matt. 21:43) and the calling into existence of the Church to be the recipient of that facet of the kingdom removed from Israel. And the parables, not only fitting within this period but also having to do with the kingdom of the heavens, reflect upon that which had happened to Israel (in relation to this facet of the kingdom) and anticipate the Church being called into existence (also in relation to this facet of the kingdom).

Thus, the parables within the gospel accounts become a primary means which God uses to reveal truths surrounding the kingdom of the heavens during *a transitional period* as these truths pertain to both Israel and the Church. The parables, given during that period between the removal of the kingdom from Israel and the calling into existence of the Church to be the recipient of that which was taken from Israel, could be viewed in a fourfold aspect:

- 1) They look back to *Israel*.
- 2) They have to do with *the kingdom of the heavens*.
- 3) They are essentially *prophetic* in nature.
- 4) They concern themselves mainly with *the Church yet future*.

(As previously seen, *the parables are truths placed alongside of previous truths to provide additional light*. But in the sense that they fit within a transitional period and have to do mainly with the kingdom of the heavens in relation to the Church yet future, they actually relate previous truths to present and future truths. They take previous truths

surrounding Israel and the kingdom of the heavens and relate these truths to the Church, about to be called into existence.

That is, the parables take truths having to do with *Israel and the kingdom in past time and present truths having to do with the Church and the kingdom in future time* [future from the time when the parables were given, *i.e.*, referring to time throughout the present dispensation and beyond]. They help explain previously revealed truths surrounding the kingdom of the heavens as these truths now relate to the Church.

And these truths center around “the word of the kingdom” [Matt. 13:8, 22, 23], which has to do with *fruit-bearing* [Matt. 13:19], with *the Messianic Era* in view [Matt. 13:19-23; 24:47-51; 25:19-30]).

B) DIFFERENT PARABLES

Note again the very first of the parables in this respect, the parable of the Sower (Matt. 13:3-9). This parable has to do with *fruit-bearing* in relation to *the kingdom of the heavens* (*cf.* vv. 11, 19, 22, 23). This would be a reflection on the previous message concerning *fruit-bearing* as it pertained to Israel and the kingdom, and the parable would relate this past *fruit-bearing* to a future *fruit-bearing* as it would pertain to the Church and the kingdom (*cf.* Matt. 3:8; 21:19, 34, 41, 43).

That would be to say, *because* of the immediately preceding events (in ch. 12), events set forth in the parable could no longer have to do with Israel bringing forth fruit, for Israel could no longer bring forth fruit relative to the kingdom of the heavens. Thus, events in the parable, of necessity, would have to do with the new “nation” — *the Church* — about to be called into existence and mentioned shortly thereafter (Matt. 16:18).

And the parable itself, consisting of one truth placed alongside of a previous truth, would simply relate things past to things future — things having to do with Israel and the kingdom (past) to things having to do with the Church and the kingdom (future).

Or, take the parable of the marriage festival in Matt. 22:1-14 to illustrate a somewhat different facet of the matter, though still remaining within the thought of one truth being placed alongside of a previous truth.

In this parable, mention is made of the offer of the kingdom to

and the rejection of the kingdom by Israel first (vv. 2-7 [note also that v. 7 anticipates events of 70 A.D., about thirty-seven years later, which were future destructive events resulting from Israel's past rejection]). Then the remainder of the parable pertains to the Church (vv. 8-14). And one previous truth to which the parable relates can be found in Matt. 8:11, 12, the only prior mention of "outer darkness."

In Matt. 8:11, 12, outer darkness, a negative aspect of the message having to do with the kingdom of the heavens, had to do with those in Israel; but in Matt. 22:8-14, outer darkness is used pertaining to those in the Church (though not yet called into existence), those to whom the kingdom was to be offered following Israel's rejection. This is how parables form additional truths placed alongside of previously revealed truths in order to cast additional light on the previous truths, light which invariably has to do with some aspect of how the offer of the kingdom now relates to the Church.

(The whole of the matter surrounding Israel's rejection [as set forth in Matt. 22:2-7] can be seen in the previous chapter of Matthew's gospel in the parable leading into the announcement concerning the kingdom being taken from Israel, in the parable of the Householder and His vineyard [21:33-41; cf. vv. 42-45]. And this parable reflects back on a large segment of Israel's history, which reached an apex [as it pertained to unfaithfulness] through the events of Matthew chapter twelve, which led to and anticipated that seen throughout succeeding chapters, leading into the crucifixion [cf. Matt. 23:37-39].)

Then in the Olivet Discourse parables (Matt. 24:32-25:30) everything is projected out into the future. These parables begin with a reference to Israel (24:32-36), seen in the latter days (during the Tribulation) with "leaves" *but no fruit*. In relation to the kingdom of the heavens, *Israel will not be allowed to bear fruit*; but in relation to the earthly segment of the kingdom, *Israel will one day be very fruitful*. And this parable reflects back on — providing additional light for — that seen in the preceding part of the Olivet Discourse (vv. 3-31).

The parables then continue with a reference to the days of Noah (24:37-39). The judgment of the Flood, as seen in Genesis

chapters six through eight, appears as the central subject from which foundational truths pertaining to “the coming of the Son of man” are drawn. The “Flood,” in the typical structure of Genesis chapters five through nine, foreshadows *the coming Tribulation* (with “Israel,” typified by *Noah*, passing safely through the Tribulation). Thus, that seen in the parable referencing the days of Noah provides additional information relating to the preceding parable and that to which it relates — information particularly surrounding Israel during the Tribulation.

(For more information on the preceding, refer to the author’s books, *HAD YE BELIEVED MOSES* or *SEVEN, TEN GENERATIONS*.)

Then, the remaining four parables (Matt. 24:40-25:30), having to do with the kingdom of the heavens (25:1), have to do with those to whom the kingdom was offered following that time when it was taken from Israel. These parables can only have to do with Christians, for, since the kingdom of the heavens is in view, these parables can’t possibly relate to Israel.

These parables have to do with Christian activity during the present dispensation, in relation to judgment and the outcome of that judgment at a future time (referring to events surrounding the judgment seat of Christ and beyond). And the entirety of that dealt with in these parables has to do with the kingdom which follows (the kingdom of the heavens, which is not only the central subject throughout Matthew’s gospel [and the other gospel accounts] but is clearly stated to be the central subject during the course of these parables).

And, beyond the preceding, each of these parables has to do with different facets of truth dealing with the same subject. Note, for example, how the last of these four parables, the parable of the talents, begins in Matt. 25:14. Literally, from the Greek text, the verse would read,

“For it [the parable of the ten virgins immediately preceding] is just as a man...”

That which follows in the parable of the talents is simply

another facet of that which has preceded in the parable of the ten virgins. It is an explanation of the preceding parable, using another parable. That is to say, the parable of the talents has been placed alongside the parable of the ten virgins to provide additional light, to help explain the parable of the ten virgins.

And that is the manner in which all four of the parables in Matt. 24:40-25:30 are structured. The first would be placed alongside of preceding revelation to help explain that revelation. Then each of the following three parables would be placed alongside of a preceding parable to help explain that parable.

Thus, to summarize, the parables in the gospel accounts have to do with both *Israel* and *Christians* in relation to *the kingdom of the heavens*. In this respect, they are inseparably connected with the removal of the kingdom from Israel and the offer of the kingdom to “a nation bringing forth the fruits thereof”; and they provide innumerable truths surrounding the offer of the kingdom to this new nation, drawing from the previous offer to Israel.

To overlook, ignore, misunderstand, or limit the use of parables is to fail, in varying extents, to provide oneself with a series of explanatory helps which the Lord has provided. And doing such will always be to one’s own detriment in Biblical study.

FIGURATIVE LANGUAGE

Figurative language really need not occupy that much space in this study. Figurative language is used extensively throughout Scripture — in types, parables, and elsewhere. But one is *never* left to his own imagination insofar as interpretation is concerned. Scripture itself always provides the interpretation, as in the interpretation of types, parables, or any other portion of Scripture.

Scripture is *always completely consistent* when it uses language in a figurative manner. There is always *uniformity throughout*. “Leaven,” for example, is always used the same way. A “mountain,” the “sea,” “Egypt,” “Canaan,” etc. always represent the same things.

And the figurative expressions *never detract* from the literality of the subject matter under discussion, no more so than types or parables detract from the literality of that to which they relate.

Things *very real* are depicted through the use of figurative expressions, *things just as literal as that seen in the Scriptures to which the expressions relate*.

Matthew 17:1-5 would present a good example of a figurative expression appearing in a type, with the whole event both reflecting back on the original type in the opening two chapters of Genesis and pointing to something very real out ahead.

It was after six days, on the seventh day, that Christ took Peter, James, and John up into "an high mountain apart" and was "transfigured before them." The "high mountain" is used in the type in a figurative sense, representing *a kingdom*, the coming *kingdom of Christ* (cf. Isa. 2:2-4; Dan. 2:31-45). And the kingdom will appear, as in the type, after six days (after 6,000 years) on the seventh day (on the seventh 1,000-year period), which reflects back on and draws from the original type in Gen. 1:1-2:3.

Matthew 24:45-51 would present a good example of figurative language used in a parable, with the same figurative language used in another section of Scripture (nonparabolic) after the same fashion. Note the use of "meat" in Matt. 24:45 and also in Heb. 5:12, 14. Both refer to the same thing, as does the use of "meat" after this fashion in any other portion of Scripture. "Meat," used after this fashion, is always a reference to Biblical teachings, referring particularly to things surrounding Christ's return and the establishment of His kingdom (cf. Matt. 24:46, 47; Heb. 5:10-14).

And, as in the extensive use of figurative language in accounts such as Nebuchadnezzar's dream of the "great image" in Dan. 2:31-35, Daniel's vision of the "four great beasts" in Dan. 7:2-7, or the use of a "dragon," "woman," and "man child" in Rev. 12:1-5 to depict different things, the interpretation of figurative language is *always* revealed other places in Scripture (cf. Dan. 2:36-45; 7:16ff; Rev. 12:6ff).

Whether types, parables, figurative language, or any other method which God used in His revelation to man, a person is *never* left in the dark or to his own imagination in interpreting the passages. God has provided other Scripture to cast light upon, help explain, that which He has revealed through different methods at different times, through different individuals.

10

Studying, Proclaiming the Word

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:2).

The Scriptures given to man through man reveal the mind of God. And God's thoughts and ways are invariably quite different from man's thoughts and ways. God thinks and does things from an infinite perspective, on an entirely different plane from that of finite, fallen man.

The difference between the infinite and the finite in this respect, in Scripture, is compared to the difference between the heavens and the earth. God states,

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8, 9).

The earth, the home of finite, fallen man, rests under a curse (Gen. 3:17-19). But the heavens — the heavens beyond our solar system, the heavens in which God dwells — are far removed from the realm covered by the curse. And God uses a contrast between the two in order to show the wide, unbridgeable gulf which separates His thoughts and ways from man's thoughts and ways.

(In the preceding respect, note that the future destruction of *the heavens* [along with the earth, followed by the creation of a new heavens and a new earth (II Peter 3:7-13)], must be thought of only in connection with the one solar system in which man lives — the sun with its nine revolving planets.

In Gen. 1:2, the sin of Satan apparently resulted in the sun being darkened, producing darkness throughout the solar system [Gen. 1:3, 14-19]. Thus, in a larger sense, Satan's act apparently affected not only the earth but the entire solar system as well. And he [with his angels] presently resides in the heavens within this solar system — heavens from which he will one day be cast [Rev. 12:4], heavens which will have to be cleansed before Christ and His co-heirs can reign from this realm [Job 15:15], heavens which will one day be destroyed with the earth [II Peter 3:7-12], and heavens which will then be created anew with the earth [II Peter 3:13; Rev. 21:1].

In the light of man's ever-advancing science pertaining to the heavens [our solar system, our galaxy, and other galaxies which lie beyond] and man thinking about the possibility of his being able to travel out into parts of this realm [far beyond where he has already gone], an interesting thought exists about the whole of the matter — *a paradox*. Unsaved man on the earth *has no calling to go out into the heavens*; but, nonetheless, he expresses a desire to go anyway. Saved man on the earth, on the other hand, *has a calling to one day go out into the heavens* — the heavens associated with this earth during the Messianic Era, and the heavens associated with the universe at large during the ages beyond. But, in the main, saved man is not interested.

In short, unsaved man is interested in that which God has no interest in; and saved man, for the most part, shows little to no interest in that which occupies, in reality, the central place in God's interest surrounding the saved.)

Because of the vast difference which separates the thoughts and ways of the infinite God in the heavens far beyond our solar system from those of finite, fallen man on the earth, man has been commanded to proclaim that which God has stated about the matter rather than that which he may think. He has been commanded to "Preach the word..." (II Tim. 4:2). He has been commanded to proclaim that which has *forever* been "settled in heaven" and given to man, which has emanated from an infinite

mind. He has been commanded to proclaim that which is immeasurably “higher” (separated to the extent of the heavens being higher than the earth) than anything man could possibly come up with in an eternity of time (Psa. 12:6; 119:89; 138:2).

Thus, this restricts the content of preaching *to that which God has revealed in His Word*. Man is simply to proclaim that which God has given to man through man.

And what man may think about the matter — either about that which God has revealed, or about proclaiming that which God has revealed — is of no moment whatsoever. We are dealing with the Creator on the one hand and the creature on the other, with the infinite and with the finite, with the One Who can’t fall and with the one who has fallen.

The Word has been given, and the instructions concerning this Word are very clear. *It is this Word and this Word alone which is to be proclaimed.*

PREACH THE WORD

The word translated “preach” in II Tim. 4:2 is *kerusso* in the Greek text. *Kerusso* simply means “to proclaim,” whether to one person or to a multitude; and the proclamation of the Word (stating that which the Word has to say) can be done by any Christian at any time.

Kerusso does not itself carry the thought of what type message is to be proclaimed. That, rather, is derived from the contextual usage of the word. *Kerusso*, for example, is the word used for the proclamation of the gospel of the kingdom by John the Baptist, Jesus, the Twelve, and the Seventy (Matt. 3:1; 4:17; 10:7; Luke 10:1ff); it is the word used for the proclamation of the “the gospel of the grace of God” (Acts 20:24; cf. v. 25); it is the word used for Paul’s proclamation of that aspect of the gospel associated with “the mystery” which had been revealed to him (I Cor. 9:27; Gal. 2:2); and it is the word used relating Christ’s proclamation (or announcement) to “the spirits in prison” following His resurrection (I Peter 3:18, 19).

In II Tim. 4:2 *kerusso* is used referring to the whole of the written

Word, though in a context where things surrounding the Word of the Kingdom are being more specifically singled out and dealt with.

Man, in this respect, is responsible for proclaiming *the whole of Scripture*, “all the counsel of God” (Acts 20:27), which contextually, in the Book of Acts, is seen in two realms:

- 1) “The gospel of the grace of God” (v. 24).
- 2) “The kingdom of God” (v. 25).

Man has been saved (dealt with concerning that seen in “the gospel of the grace of God”) *for a purpose* (to be dealt with concerning that seen in a message pertaining to “the kingdom of God,” referred to in other texts as “the word of the kingdom” [Matt. 13:19-21] or “the gospel of the glory of Christ” [II Cor. 4:4, NASB])). And this is shown at the very outset of Scripture. A skeletal framework for the whole of Scripture is given at the beginning (Gen. 1:1-2:3 [see Chapters III, IV]), and all subsequent Scripture must, after some fashion, rest on this skeletal framework.

This skeletal framework takes one from *a Creation*, through *a Ruin* of that creation, through *a Restoration* of the ruined creation, and then through *a Rest* which follows the restoration. It takes man from “the gospel of the grace of God” (a ruined creation necessitating restoration [salvation, redemption], foreshadowed by God’s work on day one of the restoration) to “the kingdom of God” (to that foreshadowed by God’s work throughout the remaining five days, with a day of rest, foreshadowed by God resting on the seventh day, to follow).

Note an illustration of proclaiming “all the counsel of God” from another part of the Word, in keeping both with the skeletal framework in Genesis and with following the structure and manner in which God has revealed His Word to man.

In Heb. 11:4-10 four individuals who acted “by faith” are named in the order in which they appear in the first twelve chapters of Genesis. These four *alone* appear in the opening part of Hebrews chapter eleven (save for the mention of Isaac and Jacob [attention is called to both in v. 9, but they are not dealt with until later in the chapter, in vv. 17-21])). And, though attention could

have been called to numerous other individuals who acted “by faith” throughout that 2,000-year period (twenty generations exist from Adam to Abraham), these four *alone* are singled out and dealt with in these opening verses.

Why these four *alone*? The answer is simple. Through these four individuals, God could not only set forth great spiritual truths surrounding “faith” but He could also present a dispensational framework of events which would not only be in keeping with that which is set forth concerning “all the counsel of God” in Acts 20:24-27 but would also be in keeping with that which is taught through viewing the whole scope of events in Gen. 1:1-2:3.

Both the good news surrounding *the grace of God* (cf. Gen. 1:1-5) and the continuing good news surrounding *the coming glory of Christ* (cf. Gen. 1:6-2:3) are shown in type through Abel’s experiences; and different continuing facets of “the kingdom of God” are then shown typically by Enoch’s, Noah’s, and Abraham’s experiences.

As previously noted, there are two aspects to the account of Abel’s offering seen in Genesis chapter four. And both aspects are dealt with in the Book of Hebrews — the first in chapter eleven, and the second in chapter twelve.

In chapter eleven — as in subsequent teachings surrounding Enoch, Noah, and Abraham — that revealed concerning Abel’s offering would have to do with teaching surrounding a different facet of “the kingdom of God” than is seen in chapter twelve.

Abel brought an offering unto the Lord. Abel brought lambs from his flock; and these lambs had been slain (Gen. 4:4), allowing death and shed blood to be *introduced* into the type. But at this point in the type, death and shed blood are not really central features in the primary interpretation of the type (though death and shed blood would be central features in the other part of the type [from chapter twelve], or they could be seen in secondary applications in chapter eleven as well). Rather, the primary interpretation of this part of the type revolves around *obedience to God’s command* concerning an offering of the first-fruits. Abel was to bring an offering of the first-fruits from his flock, and Cain was to bring an offering of the first-fruits from the field.

(For additional information on this aspect of Abel's offering, refer to the author's book, *HAD YE BELIEVED MOSES*, Chapter X.)

And the preceding would really be primary to understanding the place which that stated about Abel fits into the overall type. The primary understanding of the beginning point, in this respect, in this overall type, would move beyond the point of salvation by grace and have to do with obedience or disobedience among the saved.

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

Death and shed blood are seen *in both parts of the type*, but *only in the latter part* are death and shed blood associated with the primary interpretation of the whole of Genesis chapter four in the light of that stated in both Heb. 11:4 and Heb. 12:24. Only in the latter part of the type are *Christ's death and shed blood* seen apart from secondary applications (that *introduced* by the death and shed blood of lambs in Heb. 11:4, and then *seen* through the death of Abel himself in Heb. 12:24).

Thus, the latter part of the type has to do with the same beginning point seen throughout Scripture — a type which fore-shadows Christ's death and has to do with teaching, in this respect, surrounding the simple gospel of the grace of God. It has to do with teachings surrounding man passing "from death unto life" so that teachings in the remainder of the overall type can then be seen.

In Hebrews chapter eleven, following that stated about Abel, Enoch is seen being removed from the earth alive before the Flood (Gen. 5:21-24), Noah is seen being protected on the earth in an ark, passing safely through the Flood (Gen. 6-8), and a new beginning is then seen in the actions of both Noah and Abraham following the Flood (Gen. 9:1ff; 12:1ff).

That's the complete type. And this overall type points to an overall antitype in which,

1) *God's acceptability of man*, as seen particularly in Hebrews chapters ten and eleven, is *always* "by faith." "Without faith" *it is impossible to please God* (Heb. 11:6a). This would hold true for both *the saved* and *the unsaved*.

Man is saved "by grace...through faith [through believing on the Son]" (Eph. 2:8). Death and shed blood must enter into the picture, allowing acceptability "by faith" to be possible (*introduced* through Abel's offering of lambs, but *seen more specifically* through Abel himself being slain, which foreshadowed Christ being slain 4,000 years later).

Then, saved man is to live "by faith" (Heb. 10:38). The matter must be exactly as set forth in Rom. 1:17 (*cf.* Hab. 2:4; Gal. 3:11) — "...from faith to faith: as it is written, 'The just shall live by faith'" (in the antitype of that set forth in Hebrews chapter eleven, beginning with that seen through Abel acting "by faith").

2) The redeemed *one new man* "in Christ" is to be *removed from the earth* before the coming Tribulation (seen in Enoch being removed before the Flood).

3) Israel is to go *through the Tribulation* (seen in Noah going through the Flood).

4) There is to be a new beginning following the Tribulation, the Messianic Era (seen in *the new beginning*, first through Noah and then through Abraham, who "looked for a city which hath foundations, whose builder and maker is God").

The whole of the Word — "every word that proceedeth out of the mouth of God" [Matt. 4:4] — is to be proclaimed by man. And this Word is to be proclaimed after the structure and manner in which it was written. The Word has a *dispensational structure*, and it is *highly typical in nature*. And the latter, through Scriptures own internal testimony and evidence, extends to *the whole of Biblical history* (see Chapter VIII).

Thus, proclaiming the Word has to do with correct divisions, drawing from the types and antitypes, drawing from the parables, etc. In this respect, one must know the Word, for the more one knows about the Word, the better equipped he will be to proclaim the Word.

But above all, the Word must be proclaimed *after the manner in which it was given*, regardless of what man in his finite wisdom may think about the matter. He is to proclaim the Word *exactly as the infinite God gave it*, which will require long hours of study on his part, comparing Scripture with Scripture.

He, in the words of Scripture itself, is to simply “Preach the Word...” He is to *speak*, “not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual” (I Cor. 2:13).

The matter could not be stated plainer, though, more often than not, the instructions go unheeded by those called to proclaim the Word.

THE GOSPEL OF THE GRACE OF GOD

The message surrounding the gospel of the grace of God is given in very simple terms in Scripture. In fact, it is so simple that man often misses it. And any person who misses the one true message given by the infinite God and draws from his own finite wisdom and knowledge invariably — he can’t help but so do — ends up with a corrupted salvation message to proclaim.

The overall key thought in the salvation message is the fact that “Christ died for our sins according to the scriptures” (I Cor. 15:3). Note death and shed blood introduced not only in revelation surrounding Abel in Genesis chapter four but also previously in God’s provision for man following the entrance of sin in chapter three as well (v. 21).

Then, *the one key word* in the salvation message is “believe” (Acts 16:31). John 3:16 is often referred to as “the gospel in a nutshell” by individuals seeking to draw attention to the overall salvation message stated in its simplest form in Scripture.

“God,” because of His love for fallen man — created *in His image, after His likeness* — for a revealed purpose (Gen. 1:26-28),

“gave his only begotten Son [I Cor. 15:3,4], that whosoever *believeth* in him [Acts 16:31] should not perish, but have everlasting life.”

Everything, in its entirety, to procure man's salvation was done by Another. It had to be done by Another, for the one being redeemed was “dead in trespasses and sins” (Eph. 2:1), totally incapable of acting on his own behalf. Christ is the One Who died, Christ is the One Who performed the work to procure man's salvation, and God is satisfied with His Son's finished work.

When Christ cried out from the Cross in “a loud voice” near the ninth hour, “It is finished” (Luke 23:46; John 19:30), He used one word in the Greek text, *Tetelestai*, which could be better translated, “It has been finished.” *Tetelestai* is a perfect tense usage of *teleo*, which means “to bring to an end,” “to complete.” Christ's work, as shown by the perfect usage of *teleo*, was completed during His actions up to that point in time, with the result of His work existing at that time in a finished state.

All of the work surrounding man's redemption which Christ had come to perform had, at that point in time, been completed. This is the announcement which Christ made, in “a loud voice,” and, consequently, there was then no longer any need for Him to continue His sufferings on the Cross. Thus, immediately after He had cried out, “It has been finished,” He “gave up the spirit [*lit.*, ‘He breathed out’ (He expired)]” (Luke 23:46).

The work of Christ on Calvary, from the point He cried out, “It has been finished,” has existed in exactly the same state in which He proclaimed it to exist at that time. It has existed as a work completed in past time, which extends into present time in a finished state, which will extend into all the ages comprising eternity ahead in this same finished state. *Nothing* can ever be added, and *nothing* can ever be taken away. That is to say, *nothing can ever change relative to Christ's finished work on Calvary.*

That's the way God's procurement of man's salvation had to occur, that's the way it can only presently exist, and that's the way it can only exist throughout the ages of eternity. *Because of Christ's finished work*, salvation is extended to man “without money and without price” (Isa. 55:1); and *apart from Christ's finished work*,

there is no salvation.

“He that believeth on him is not condemned: but he that believeth not is condemned already [*lit.*, ‘has already been condemned’ (a perfect tense)], because he hath not believed in the name of the only begotten Son of God” (John 3:18).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

(The perfect tense used in the Greek text of John 3:18 points to the fact that the unbeliever “has already been condemned,” with the reason given — “because he hath not believed in the name of the only begotten Son of God.” And present circumstances surrounding the unbeliever in this respect *will remain unchanged*, apart from a conversion wherein belief is exercised.)

It is utterly impossible — and foolish to even consider — that finite man, “dead in trespasses and sins,” could add one thing to or take one thing from the finished work of the infinite God through His Son. All man can possibly do is simply receive, through *believing on the Son*, that which has already been done on his behalf.

1) THE TYPE AND ANTITYPE

The truth concerning man’s salvation as being entirely through Divine intervention is shown in the opening five verses of Genesis, in the original type, in the very first type in Scripture. This truth is set forth at the very beginning, engraved, as it were, in stone; and *it can never change*.

In these verses there is a *Creation*, a *Ruin* of the creation, and the beginning of the *Restoration* of the ruined creation. And to effect this beginning part of the restoration, *the Spirit of God moved, God spoke, and light came into existence* (Gen. 1:1-5).

In relation to man in a type-antitype framework, this is the point where the Word of God divides between man’s soul and man’s spirit (Heb. 4:12; cf. Gen. 1:4), allowing light to exist where only darkness had previously existed (II Cor. 4:6; Col. 1:13). Man’s *spirit* is saved at this point, separated from his unsaved soul —

involving action of the triune Godhead, a bringing forth from above, which results in man passing “from death unto life.”

Then, the other five days in the Genesis restoration account have to do with redeemed man’s *soul*, which is presently in the process of being saved. And to bring about man’s complete restoration — “spirit and soul and body” (I Thess. 5:23) — there has to be a continued action of the triune Godhead, a continued bringing forth from above (*ref.*, Chapter IV).

But remaining within the subject matter at hand, having to do with the salvation which we presently possess and the simplicity of the salvation message, everything in the Genesis account was accomplished entirely through Divine intervention. The earth, covered with water and shrouded in darkness, was *totally incapable* of ever existing in any other state apart from Divine intervention. And that’s the way it is with man “dead in trespasses and sins” today, *totally incapable* of ever existing in any other state apart from Divine intervention.

Divine intervention had to occur in relation to the ruined creation in Genesis, and *Divine intervention has to occur* in relation to the ruined creation today. Genesis 1:1-5 forms the original, unchangeable type, and all subsequent types have to follow and be in complete accord with that which was established at the beginning (*e.g.*, Gen. 3:21; 4:2-5, 8-10; 22:1-14; Ex. 12:1-29; 17:6; Num. 21:5-9). And there can be no possible change of any kind in the antitype (Matt. 12:40; John 3:14), for the antitype *must* follow the type in exact detail. What is true in one *must* be true in the other.

In order to see the salvation message (or any other Biblical message) — in its pristine simplicity and completeness — one *must* begin where God began and view the matter exactly as God set it forth in His Word. One *must* begin in Genesis and successive books, with the types, and move from there to the antitype, comparing Scripture with Scripture.

The main reason confusion exists in matters surrounding salvation (or any other Biblical doctrine) is man’s failure to begin where God began and study Scripture after the fashion in which it was revealed and recorded. God has given His Word to man after a fashion which is highly typical for an evident reason. The

various types surrounding man's salvation and the antitype must be studied together in order to see and understand *exactly* what God would have man see and understand in relation to salvation as it has been set forth in *His unchangeable Word*.

And putting it all together, a person will *always* come up with the same simple teaching. Viewing the antitype in the light of all the various types on the subject — viewing the antitype in the light of the complete Old Testament word picture — will *always* reveal exactly the same thing Jonah stated immediately prior to his deliverance from the place of death, "*Salvation is of the Lord*" (Jonah 2:9).

2) THE QUESTION, THE ANSWER

Christ has completed the work which God required, and God is satisfied with His Son's finished work. This is the reason Paul and Silas could respond to the Philippian jailer's question, "Sirs, what must I do to be saved," with the simple answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

This jailer at Philippi could do *nothing*. It had all been done on his behalf. The work had already all been done by Another. It had already been finished, existing at that time as a Divinely completed work. He could do no more than *receive that which had already been done on his behalf*. He could do no more than "*Believe on the Lord Jesus Christ.*"

Then, to view Acts 16:30, 31 after another fashion, note that this is the only place in Scripture where the question, "What must I do to be saved," is asked and answered in so many words. The salvation message can be found throughout Scripture, beginning in the opening verses of Genesis; but Acts 16:30, 31 is *the only place in all of Scripture* where the simple, direct question and the simple, direct answer regarding salvation have been placed together in so many words.

If one desires to remain within a completely Biblical framework when answering the question, "What must I do to be saved?," he will have to respond with Acts 16:31, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Remaining within a completely Biblical framework — *i.e., proclaiming the Word...* — there is no

getting around responding after this fashion, for, again, this is the only place in Scripture where the question and answer appear together in so many words.

Then one can go to all the various types, the antitype, or other places in Scripture dealing with the salvation message and find exactly the same thing. He must, for this is the way that the subject not only begins but remains throughout Scripture. There is no variance in the message from Genesis chapter one through Revelation chapter twenty-two.

THE KINGDOM OF GOD

Moving beyond “the gospel of the grace of God,” as previously stated, Scripture teaches that man has been *saved for a purpose, which has to do with “the kingdom of God.”* But what is meant when referring to “the kingdom of God” in this respect?

The expression is used different ways in Scripture. A message surrounding “the kingdom of God” could be looked upon as quite broad in its scope, for,

“The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all” (Psa. 103:19).

God rules “over all” *from* “his throne in the heavens,” which, in its larger scope, includes everything in the entire universe. Thus, in this respect, the expression, “the kingdom of God,” could be understood in an all-inclusive sense.

However, references to the kingdom of God are used in this broad sense very sparingly in Scripture. The Bible is a book which deals, not with the universe at large, but with one province in the universe, this earth. And when “the kingdom of God” is mentioned in Scripture, the primary reference invariably has to do with the kingdom *as it pertains to the earth.*

Even Psa. 103:19 should be looked upon as pertaining first of all to this earth, though the verse in its larger scope would, of necessity, pertain to the entire universe. That would be to say, Psa. 103:19, in a primary sense, in keeping with how Scripture is

structured (pertaining to this earth, not the universe), would refer to God's rule in relation to the earth; but in a secondary sense, also in keeping with how Scripture is structured (at times dealing with the kingdom outside the scope of the earth in order that man on the earth can properly understand things relating to this one part of the kingdom), Psa. 103:19 would be looked upon as pertaining, as well, to the universe at large. In this respect, the verse could be viewed after a dual fashion.

1) THE KINGDOM AND THE EARTH

Insofar as the kingdom of God in relation to the earth is concerned, Daniel states that God rules and exercises complete sovereign control within the kingdom of man, though Satan (the disqualified provincial ruler) still holds his God-appointed position and governs as a rebel prince (Dan. 4:17ff). And Psa. 103:19, in its narrower interpretive sense, referring to the earth alone, would cover the complete scope of God's sovereign control over this one province in His kingdom.

In the New Testament though, the expression, "the kingdom of God," is used almost exclusively in a sense referring to only a *part* of God's complete government of the earth (the rule from the heavens over the earth). Almost every time the expression appears in the New Testament it appears as synonymous with "the kingdom of the heavens" (*a segment* [the heavenly segment] of the complete provincial kingdom).

And the reason for this is quite easy to see and understand. This is the way in which the New Testament begins, and this is the subject matter dealt with throughout the New Testament. In this respect, the expression, "the kingdom of God," is limited in scope to that covered by the subject at hand — "the kingdom of the heavens," *the rule of the heavens over the earth*.

After describing events surrounding the birth of Christ in Matthew chapters one and two, the New Testament opens with the offer of the kingdom of the heavens to Israel (Matt. 3:1, 2; 4:17; 10:1-8). It then progresses to that point where Israel spurns the proffered kingdom (Matt. 12:14-32; 21:33-41), with the kingdom subsequently being taken from Israel (Matt. 21:42, 43). Progress-

sion is then made to the calling into existence of a separate and distinct nation to be the recipient of that which Israel had rejected (Matt. 16:18; 21:43; I Peter 2:9). And most of the remainder of the New Testament involves this new nation — the Church — and the proffered kingdom of the heavens.

When John the Baptist, Jesus, the Twelve, and the Seventy carried the message concerning the kingdom to Israel, that which they offered to the nation was “the kingdom of the heavens,” or, as also expressed at times, “the kingdom of God” (cf. Matt. 4:17; 21:43; Mark 1:14, 15). “The kingdom of the heavens” is that which was taken from Israel (referred to as “the kingdom of God” when the announcement was made in Matt. 21:43) — exactly the same kingdom which was offered — and this kingdom (the kingdom of the heavens, the rule of the heavens over the earth) is what is presently being offered to *the new creation* “in Christ” (i.e., offered to Christians, comprising the Church).

(To summarize, “the kingdom of the heavens” and “the kingdom of God” are not necessarily synonymous expressions in Scripture, though usually used in a synonymous sense throughout the New Testament. “The kingdom of the heavens” refers specifically to *the heavenly segment of the kingdom [the rule of the heavens over the earth]*, and “the kingdom of God” could refer to *a larger scope of the kingdom, both heavenly and earthly*.)

However, the expression, “the kingdom of God,” is usually used in a more restricted sense in the New Testament, referring to that part of the kingdom which was offered to Israel, was taken from Israel, and is presently being offered to the Church [cf. Matt. 19:23, 24; 21:43; Mark 1:15; I Cor. 6:9, 10; Gal. 5:21].

That would be to say, the expression, “the kingdom of the heavens,” *identifies* which segment of the kingdom is in view; and the expression, “the kingdom of God,” is usually used in a sense which is *limited* to this same segment of the kingdom, remaining within the scope of the subject matter at hand.)

God deals with the Church today in relation to *the kingdom of the heavens*, i.e., in relation to the heavenly segment of the kingdom. He dealt with the lineal descendants of Abraham

through Isaac and Jacob in relation to this segment of the kingdom (along with the earthly) at a time in the past, lasting 2,000 years and climaxed by a direct offer of the kingdom of the heavens at Christ's first coming.

Today though we're living in a separate dispensation (following that time when the kingdom of the heavens was taken from Israel [Matt. 21:43]), and God is today offering the kingdom to a separate and distinct seed of Abraham for another 2,000-year period — to Christians, comprising the Church (Gal. 3:26-29; I Peter 2:9, 10).

During the past 2,000-year dispensation — during that time when Israel could, as Abraham, look beyond the *earthly* to *heavenly* promises and blessings (Heb. 11:8-16) — numerous Israelites did exactly that (*cf.* Matt. 8:11; Luke 13:28, 29; Heb. 11:13-16, 35-40). And these Israelites, even though the kingdom of the heavens was later taken from Israel, will, in the coming age (a new dispensation), occupy positions in the heavenly segment rather than in the earthly segment of the kingdom.

During the present 2,000-year dispensation — following a climactic offer of the kingdom to Israel and the removal of the kingdom from Israel by the King of the kingdom Himself — the kingdom is being offered to Christians, who are "Abraham's seed, and heirs according to the promise [*heavenly*, not *earthly*]" (Gal. 3:29).

Jews during the present dispensation can still have a part in the kingdom of the heavens, but, to do so, they must become *new creations* "in Christ." They must, through believing on the Lord Jesus Christ, become part of the nation presently being afforded the opportunity to bring forth fruit for the kingdom. They must relinquish their national identification with the nation from which the kingdom has been taken and become identified with the new nation to whom the kingdom is presently being offered, becoming part of the "remnant according to the election of grace" (Rom. 11:5; *cf.* Eph. 3:1-6).

(Insofar as the natural man is concerned, a saved Jew today remains identified with the Jewish race and/or nation. But insofar as the man

of spirit is concerned, having to do with his position *in Christ*, a saved Jew today has relinquished all connection with the Jewish race and/or nation and has become part of a completely separate nation [cf. Acts 21:9; Rom. 9:3; II Cor. 5:17; Gal. 3:26-29; Phil. 3:5; *ref.* Chapter VI in this book].)

During the coming age there will be lineal descendants of Abraham from both the past dispensation and the present dispensation in *the kingdom of the heavens*. There will be Jews from the past dispensation who looked toward and had respect for *heavenly promises and blessings*, and there will be Jews from the present dispensation (believers on the Lord Jesus Christ, having become *new creations* “in Christ,” Christians) who also looked toward and had respect for *heavenly promises and blessings*.

Then there will undoubtedly be some Gentiles from the past dispensation who became Jewish proselytes and looked beyond the *earthly* to *heavenly promises and blessings* (cf. Heb. 11:31). And even less is revealed in this respect about those in the first of the three dispensations during Man’s Day — those living during the time extending from Adam to Abraham — though Hebrews chapter eleven clearly reveals that certain individuals from this dispensation will be included.

The main influx of Gentiles though will come from the present dispensation (Acts 15:14; Rom. 11:25). During this present dispensation there will be innumerable Gentiles (believers on the Lord Jesus Christ, having become Christians) who also (as some Jews past and some Jewish believers present) look toward and have respect for *heavenly promises and blessings*.

In this respect, those having a part in the future kingdom of the heavens will actually come from three dispensations covering the full 6,000 years of human history (cf. Heb. 11:35-40).

2. GOSPEL OF GRACE, WORD OF THE KINGDOM

The proclamation of “the gospel of the grace of God” is for a purpose, which has to do with “the kingdom of God.” Man was created to rule within this kingdom. He was created to rule the earth in the stead of Satan and his angels (Gen. 1:26-28). However,

Satan, the incumbent ruler, brought about man's fall; and man, in his fallen state, was/is no longer qualified to take the sceptre.

But God provided redemption for fallen man so that he could one day realize the purpose for his existence, so that he could one day take the sceptre. *Redemption* in its complete scope, covering that foreshadowed by all six days of restorative work in Genesis chapter one, has to do with both "the gospel of the grace of God" and "the gospel of the glory of Christ"; and *man's rule over the earth in the stead of Satan and his angels* has to do with one part of God's overall kingdom.

Thus, *the complete scope* of man's salvation is that shown only by the proclamation of *both* "the gospel of the grace of God" and "the gospel of the glory of Christ," as set forth in Acts 20:24, 25.

And this is why the proclamation of the two facets of the complete gospel together (the full panorama of the good news) can be looked upon as a proclamation of "all the counsel of God" in Acts 20:27. "All the counsel of God" moves man from the point where he is likened to and typified by the ruined creation in Gen. 1:2a through not only events foreshadowed by God's work on day one of the restoration (1:2b-5) but also through events foreshadowed by God's work on days two through six as well (1:6-25), anticipating the seventh day, the earth's coming Sabbath, the Messianic Era (2:1-3). And, again, that covers the complete skeletal framework upon which the whole of Scripture rests.

Referring to a larger overall type, also resting on the original type in Gen. 1:1-2:3, the proclamation of "the gospel of the grace of God" and "the kingdom of God" together moves man *from* the death of the firstborn in Egypt in Exodus chapter twelve *to* an inheritance in another land, set forth in the Book of Joshua. This complete sequence of events moves man *from* the place of his salvation in Egypt, *through* the Red Sea, *through* the wilderness, and *into* the land set before him.

The type was set forth in perfect, minute form by Moses at the very beginning, in the opening two chapters of Genesis. Then, going beyond the original type, Moses records numerous events — also forming types — which provide various, additional details relating to the overall scope of redemption (Gen. 2:4ff). And when

one arrives at Exodus chapter twelve, Moses devotes the entirety of the remainder of that which he wrote to providing the largest single overall type in Scripture covering the whole of the original type in Gen. 1:1-2:3, relying on Joshua to complete the work.

These are the things provided for the Church as “examples [*lit.*, ‘types’],” which have been recorded for our “admonition [or, ‘instruction’]” (I Cor. 10:6, 11).

(Though the author of the Book of Joshua is unnamed, it appears evident that Joshua wrote the book. Joshua was chosen to complete the work which God had called Moses to do, which would not only involve leading the Israelites into the land but would seemingly also involve providing the historical record, completing the type [*cf.* Ex. 3:10, 16, 17; Num. 20:12; Deut. 34:1-9; Joshua 1:1-9].)

And within this overall type extending from Exodus chapter twelve through the Book of Joshua there are innumerable individual types.

That’s the way Scripture has been written, that’s the way Scripture must be studied, and that’s the way Scripture must be proclaimed.

11

The Goal

Thus the heavens and the earth were finished, and all the hosts of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Gen. 2:1-3).

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

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

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled...

...and they [contextually, faithful Tribulation saints who had been slain] lived and reigned with Christ for a thousand years.

But the rest of the dead [contextually, unfaithful Tribulation saints who had been slain] lived not again until the thousand years were finished...

...they [the faithful slain Tribulation saints] shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired... (Rev. 20:1-7).

The goal, the climactic point toward which the whole of Scripture moves, is seen at the very beginning in the foundational framework (Gen. 1:1-2:3). And this is where one *must* begin if he is to see and understand the matter correctly.

As seen in previous chapters of this book, Scripture begins with *a Creation* (Gen. 1:1), *a Ruin* of the creation (Gen. 1:2a), *a Restoration* of the ruined creation over six days of time (Gen. 1:2b-25), and a following day of *Rest* — a seventh day, a Sabbath day in which God rested from all His restorative work over the preceding six days (Gen. 2:1-3). And this sets the pattern for the whole of Scripture which follows.

All subsequent Scripture — save for a few brief portions having to do either with matters preceding man's creation or with matters beyond the Messianic Era — has to do with a subsequent restorative work of a subsequent ruined creation, followed by a day of rest. It has to do with the restoration of *ruined man* (and the *ruined material creation* once again), for a purpose.

Man, an entirely new *creation* in the universe, found himself in a *ruined state* following his eating of the forbidden fruit. And man's fall not only brought about his own ruin but that of the entire restored creation as well (Gen. 3:6-19). As the federal head, the one created to hold the sceptre (Gen. 1:26-28), Adam's fall "subjected" the whole of the restored creation to "the bondage of corruption," as Satan's fall had previously done to the newly created heavens and earth over which he had been placed (Gen. 1:2a; Rom. 8:20-22; cf. Isa. 14:12-17; Jer. 4:23-28; Ezek. 28:14-16).

For Satan though, following his fall, there had been no redemption, leaving both the one who had fallen and the material creation in a ruined state. But things were different for man, which, of necessity, also resulted in things being different for the material creation at this time as well.

Following man's fall, God provided a means for his redemp-

tion, which, correspondingly, necessitated the material creation ultimately being removed from “the bondage of corruption” as well. The material creation had previously been restored for *man*, not Satan. It had been restored with a view to *man* rather than Satan holding the sceptre and was, from that point forward, *connected with man’s destiny*. And as man’s fall was inseparably linked to the subsequent *ruin* of the material creation, so is his redemption inseparably linked to a future *restoration* of the material creation.

God, in complete accord with the pattern established in Gen. 1:1-2:3, is presently working six more days to restore man. And once man has been restored (once God’s work in man’s redemption has been completed), the material creation will be “delivered from the bondage of corruption” (Rom. 8:21). The curse will be lifted, and this will be followed by God resting a seventh day, resting from His redemptive work (as in the established pattern [Gen. 2:1-3]).

God though is not presently working six solar days of twenty-four hours each to effect man’s restoration, as in Gen. 1:2b-25. Rather, He is presently working six days of 1,000 years each. And the seventh day of rest which is to follow the six is also to be 1,000 years in length (II Peter 1:16-18; 3:5-8).

In this respect, the six and seven days in the opening two chapters of Genesis (solar days) foreshadow, they typify, six and seven days which follow (1,000-year days). This typical structure would hold true relative to both *the time* involved and *the events* occurring within that time. In this respect, the pattern which God laid down in Gen. 1:1-2:3 forms an overall type (comprised of numerous individual types) upon which the whole of Scripture beyond that point, forming the antitype (also comprised of numerous individual types and/or antitypes), rests.

(See Chapters II-IV for a more detailed exposition of Gen. 1:1-2:3 in relation to the remainder of Scripture.)

SIX DAYS, SIX THOUSAND YEARS

The necessity of studying Scripture from a *typical* standpoint

cannot be overemphasized; nor can *a correct understanding* of the opening verses of Genesis be overemphasized. After all, this is the manner in which God structured and established His Word.

A foundational type covering the whole of subsequent Scripture is set forth in these opening verses, and this foundational type is comprised of numerous individual types dealing with various facets of the overall foundational type. And, in order to place the whole of subsequent Scripture in its correct perspective, this opening section of Scripture *must be viewed correctly at the outset*.

That is, as previously seen, this opening section of Scripture must be viewed as:

- 1) *Creation (1:1).*
- 2) *Ruin (1:2a).*
- 3) *Restoration (1:2b-25).*
- 4) *Rest (2:1-3).*

The central thought covered by events during the six days in the type is *restoration, with a purpose in view* (having to do with the restoration of the ruined material creation, for a revealed purpose). And the central thought covered by events during the 6,000 years in the antitype is exactly the same. It is *restoration, with a purpose in view* (having to do with the restoration of ruined man, for a revealed purpose). And this restoration, man's redemption — foreshadowed by God's work during the complete six days — will include the complete man, *spirit, soul, and body* (ref. Chapter IV).

And as the restoration of the material creation in the type was for *a purpose*, so is the restoration of man in the antitype.

In the type, the material creation was originally restored (complete with plant and animal life) with a view to man inhabiting and ruling the restored domain (cf. Gen. 1:26-28; Isa. 45:18). Man, created on the sixth day, was to rule the earth — a province in the kingdom of God — in the stead of Satan and his angels.

Then, in the antitype, man's redemption is for *exactly the same purpose*. Man is to be redeemed (along with the restoration once again of the material creation) with a view to man ruling the earth

in the stead of Satan and his angels.

Thus, *the purpose for man's redemption is exactly the same as the purpose for his creation in the beginning.* He was created to rule the restored earth, Satan's intervention brought about his fall and disqualification, and man's redemption (being brought about in exact accord with the pattern concerning how God restores a ruined creation in Gen. 1:2b-25) will ultimately bring about a realization of *the purpose for his creation in the beginning.*

Man is going to rule the earth in the stead of Satan and his angels, for "the gifts and calling of God are without repentance [without a change of mind]" (Rom. 11:29). God is not going to change His mind concerning the reason He brought man into existence. And this rule by man is going to be realized after six days, after 6,000 years, which is what is taught in both the type in Gen. 1:1-2:3 and the antitype in Gen. 2:4-Rev. 20:6.

Viewing the whole of the matter, one can immediately see how types and antitypes are inseparably connected with any correct study of Scripture, at any point in Scripture. *The whole of Scripture* (Gen. 2:4ff) is built on a type (Gen. 1:1-2:3). And within that overall type-antitype structure, there are *innumerable* individual types and antitypes.

All Biblical history is typical in nature. There is really no such thing as Biblical history being separated from typology. Man may not see the type in a particular historic account, but it's there nonetheless:

"Now *all* [not *part*, but '*all*'] these things happened unto them for ensamples [Gk. *tupos*, 'types']: and they are written for our admonition, upon whom the ends of the world ['the ages'] are come" (1 Cor. 10:11).

Man's Day, the 6,000 years encompassing the whole of Scripture from Gen. 2:4 to Rev. 19:21, typified by the six days in Gen. 1:2b-31, is looked upon as one age divided into three dispensations. The three dispensations correspond to God's three divisions of mankind — Jew, Gentile, and Christian. God dealt with the Gentiles for 2,000 years, with the Jews for another 2,000 years (seven years yet remain), and He is presently dealing with Christians for the last 2,000 years of man's allotted 6,000 years (*ref.*

Chapters V, VI).

Ages follow ages, and dispensations within the ages follow other dispensations. There is a *Divine purpose* behind the entire sequence, which was foreknown and predetermined in the eternal council chambers of God before the ages even began (Acts 15:18; Heb. 1:2).

There are two ages rather than one within the scope of time typified by the seven days in Gen. 1:1-2:3. Time typified by the first six days covers one age, and time typified by the seventh day covers another age.

And so it is with dispensations. There are four dispensations rather than three within the scope of time typified by these seven days. Three dispensations cover three 2,000-year segments of time (6,000 years, one age), during which time God deals (relative to redemption) with the three divisions of mankind separately. And the fourth dispensation will cover the last 1,000-year segment of time (a succeeding age), during which time God will deal (redemptively and regally) with the three divisions of mankind together.

Thus, any way one views Scripture — though man is still living during the six days, during Man's Day, covering 6,000 years — the focus should not be strictly on events during the six days per se but on the *purpose* surrounding events during the six days, to be realized on the seventh day. One's focus should always be the same as Christ's focus at Calvary (Who left us "an example," that we "should follow his steps" [I Peter 2:21-25]).

Christ,

"...for the joy that was set before him [the day when He would rule and reign (*cf.* Matt. 25:21, 23)] endured the cross, despising the shame [endured the cross during time within the six days, considering His sufferings of little consequence when compared to the joy set before Him, to be realized on the seventh day], and is set down at the right hand of the throne of God" (Heb. 12:2b).

But Christ will not remain seated at the Father's right hand forever. He will remain there *only* for two days, 2,000 years, while the Spirit calls out a bride for the Son (Gen. 24:1ff; Rev. 19:7, 8).

Then the Son is going to come forth in the antitype of Melchizedek, with His bride, and rule the nations with “a rod of iron.” He will rule in the midst of His enemies, which will have been made His footstool (Psa. 2:1-12; 110:1-7). And He will rule after this fashion for 1,000 years.

Things of the preceding nature surrounding the Son’s coming rule over the earth all fall within the scope of that seen through events occurring during the seventh day in this opening section of Scripture, though set forth in detail largely through subsequent types. All Scripture having to do with the Messianic Era beyond the foundation in Gen. 1:1-2:3 will, after some fashion, relate back to the seventh day in Gen. 2:1-3. All Scripture *must*, for Gen. 2:1-3 is the foundational type to which any subsequent type or antitype having to do with the seventh day, the seventh 1,000-year period, *must be inseparably connected*. They have to be connected after this fashion, for they are dealing with the same thing.

To view events during the six days (the 6,000 years) apart from events of the coming seventh day (the seventh 1,000-year period) will present a very one-sided view of Scripture. And contrariwise, to view events of the seventh day apart from events of the first six will equally present a very one-sided view of Scripture.

Viewing the six days apart from the succeeding seventh would be building without a goal, and viewing the seventh apart from the preceding six would be building without a foundation.

Building either way will result in an incomplete structure, an incomplete understanding of Scripture. All seven days must be viewed together, with things anticipated during the seventh being *the goal* toward which all things move during the first six.

“AND AFTER SIX DAYS...”

It was *after six days* that Jesus took Peter, James, and John up into “an high mountain” and was “transfigured before them.” They, at this time, “saw his glory” (Matt. 17:1-5; Luke 9:32; John 1:14). And this event made such an impact on Peter that over thirty years later, when seeking to emphasize the importance of Christian preparedness in view of the Lord’s return and the establishment of His

kingdom (II Peter 1:1-15), Peter called attention to what he, James, and John had seen years before while on the Mount with Christ:

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty [a superlative in the Gk. text — contextually, ‘...eyewitnesses of the greatness of His regal magnificence’].

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

And this voice which came from heaven we heard, when we were with him in the holy mount” (II Peter 1:16-18).

Then, in his epistle, after commenting on the prophetic word (1:19-21), Peter turns to a discussion about and warning against false teachers (2:1ff). The subject under discussion preceding the mention of false teachers bringing in “damnable heresies” (2:1) has to do with the Word of the Kingdom (1:1-21), which is also the subject under discussion at the conclusion of the mention of false teachers (3:1, 2; cf. 1:12-15).

1) FALSE TEACHERS (PAST)

To remain within context, it must be recognized that the false teachers to whom Peter referred were teachers proclaiming false doctrine relative to the Word of the Kingdom, the subject under discussion. They were proclaiming false doctrine relative to the saving of the soul, not false doctrine relative to the salvation presently possessed by these Christians.

And these false teachers were not unsaved individuals; nor were they ignorantly proclaiming this false doctrine. These were teachers who had, at a previous time, “escaped the pollutions of the world through the knowledge [Gk. *epignosis*, ‘mature knowledge’] of the Lord and Saviour Jesus Christ,” but had become “again entangled therein,” and had been “overcome [rather than having overcome (Rev. 2, 3)]” (2:20; cf. 1:4).

According to I Cor. 2:14, an unsaved person cannot even come

into a rudimentary knowledge (Gk. *gnosis*) of “the things of the Spirit of God,” for these things “are spiritually discerned (cf. I Cor. 2:9-13). In II Peter 2:20 though the false teachers are said to have gone beyond this simple rudimentary knowledge, coming into a mature understanding of the Word. Thus, from a Scriptural standpoint, *it is not possible* to view these false teachers as other than saved individuals.

Note that these individuals are seen to even be guilty of “denying the Lord that bought them” (II Peter 2:1b; cf. Num. 14:2-4; Rom. 1:25, 28; Heb. 6:6; 10:29-31 [the word “knowledge” in Rom. 1:28 is *epignosis* in the Greek text, clearly showing that the latter part of Romans chapter one deals with the saved, not with the unsaved]).

And the word *epignosis* (“mature knowledge”) used in II Peter 2:20 is used in contexts in the New Testament having to do with Biblical doctrine pertaining to the saving of the soul, the Word of the Kingdom (cf. Eph. 1:17; 4:13; Phil. 1:9; Col. 1:9, 10; 2:2; 3:10; I Tim. 2:4; II Tim. 2:25; 3:7; Titus 1:1; Heb. 10:26; II Peter 1:2, 3, 8). It is evident from both the context of II Peter 2:20 and the way *epignosis* is used throughout the Greek New Testament that these false teachers had come into a knowledge of the Word of the Kingdom, had turned from it, and were teaching false doctrine concerning the message they had at one time understood and embraced.

It is teachers of this nature that Peter warns against — teachers proclaiming a similar message to the “evil report” proclaimed by ten of the twelve spies during Moses’ day (spies who had seen and understood the things surrounding the land set before them [Num. 13:26-33]). And Peter concludes his warning in the same manner he had used to emphasize the importance of Christian preparedness in view of the Lord’s return and the establishment of His kingdom prior to his warning against false teachers. Though not mentioning the event directly, as he had previously done, Peter alludes to what he, James, and John had seen while on the Mount with Christ.

Through a reference to past and present worlds (“the world that then was” [3:6] and “the heavens and the earth, which are

now" [3:7]), Peter puts to silence the claim by the false teachers that "all things continue as they were from the beginning of the creation" (3:4). The "world that then was [which included the heavens also, for the sun was darkened]" was destroyed (3:6; cf. Gen. 1:2a), and "the heavens and the earth, which are now" will be destroyed (3:7, 10-12).

Then Peter draws the whole matter to a climax by alluding to what he had previously said about being on the Mount with Christ (1:16-18):

"But, beloved, be not ignorant of this one thing [*lit.*, '...stop allowing this one thing to escape your attention'], that one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

There is a septenary structure to Peter's second epistle. The event on the Mount occurred "after six days," which would be *on the seventh day* (Matt. 17:1). That would be an allusion back to the foundation in Gen. 1:1-2:3, and it was this septenary structure within God's dealings with man that Peter referred to in II Peter 3:8 (a statement also reflecting back on what is revealed in the immediately preceding verses concerning the destruction of two worlds).

The six and seven days in Genesis foreshadow six and seven thousand years, and so do the days in Matt. 17:1. And this is exactly what Peter had in mind when he stated, "But, beloved, stop allowing this one thing to escape your attention..."

(Note that the destruction of "the world that then was" in II Peter 3:6 can have no reference to the destruction of the earth by water during Noah's day. This would not be in line with either the evident parallel between past and future destructions of the earth [3:6,7] or the septenary structure of the epistle [1:16-18; 3:5-8].

The future destruction will include the heavens as well, and, within the parallel, so must the past destruction. The only past destruction which included the heavens was the pre-Adamic destruction in Gen. 1:2a. The Noachian Flood in Gen. 6-8 had nothing to do with the heavens [apart from the canopy of water immediately above the earth coming down, providing part of the water which flooded the earth]. Also, the main emphasis in the destruction wrought by the Noachian

Flood was a destruction of the people on the earth, not the earth itself. No restoration of the earth occurred afterwards, as in Gen. 1:2b-25, for such was unnecessary. The waters were simply allowed to recede over time, with the earth's terrain then remaining essentially the same [e.g., parts of the western U.S.] or changing over time as well.

Though a destruction of the earth occurred during Noah's day [Gen. 6:13], this was not the same type destruction which occurred in Gen. 1:2a; nor was it the same type destruction referred to in II Peter 3:6 [necessitated by both the septenary structure of the epistle and a parallel between past and future destructions in this section of Scripture].

The two destructions in II Peter 3:6, 7 are separated by a 7,000-year period. One occurred at a time prior to the 7,000 years, necessitating a restoration of both the heavens and the earth at the beginning of the 7,000 years; and the other will occur at the end of the 7,000 years, necessitating the creation of "new heavens and a new earth" [cf. Gen. 1:2b-25; II Peter 3:10-13].)

2) FALSE TEACHERS (PRESENT)

During the first century "the gospel of the glory of Christ," "the word of the kingdom," "the hope of the gospel," Paul's "gospel," "the saving of the soul" (cf. Matt. 13:19; Rom. 16:25; II Cor. 4:3, 4; Col. 1:23; I Tim. 1:11; Heb. 10:35-39) — *all referring to the same central teaching* — was widely proclaimed within Christendom. In fact, Paul states in Col. 1:23 that this message "was preached to every creature which is under heaven," which would be to say that the message was proclaimed throughout all Christendom (for this message is to be proclaimed to the saved, not the unsaved).

Today though the situation has almost completely reversed itself. This is a message seldom heard in Christendom. The leaven which the woman hid in the three measures of meal in Matt. 13:33 has done its damaging work, and it will continue working until *the whole of Christendom* has been leavened; and, because of the working of the leaven, the Church will exist at the end of the dispensation in the state depicted by the Church in Laodicea — "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:14ff).

Both the destructive work depicted by the leaven in Matthew chapter thirteen and the deterioration depicted in Revelation chapters two and three center around *the Word of the Kingdom*, not

other realms of Biblical doctrine (e.g., salvation by grace). Such is evident from both sections of Scripture, understood within their contextual settings. In Matt. 13:33 the matter relates to the kingdom of the heavens and the Word of the Kingdom (*cf.* vv. 11, 19); and in Revelation chapters two and three the matter relates to works and overcoming, with the judgment seat of Christ and the coming kingdom in view (*cf.* 1:10-20; 2:2, 7, 9, 11, 13, 17, 19, 26; 3:1, 5, 8, 12, 15, 21).

3) THE MESSAGE (PAST, PRESENT)

In the preceding respect, a false message concerning the Word of the Kingdom today would come more from ignorance than it would from knowledge. Christians in general today have little to no understanding of the message surrounding the Word of the Kingdom. And not understanding this message, they end up with all types of perversions of Scripture when dealing with the numerous passages having to do with this subject.

(A good example is the so-called Lordship Salvation teaching, which takes passages having to do with the Word of the Kingdom and attempts to apply these passages to the message of salvation by grace through faith. Such not only destroys one gospel [the gospel of the glory of Christ] but it corrupts the other gospel [the gospel of the grace of God]. And this type message is presently being widely proclaimed and received throughout Christendom, in both liberal and so-called fundamental circles alike.)

That's where Christendom finds itself today. And things are not going to improve. In fact, according to Scripture, the opposite will result. Things will instead deteriorate even further. The heaven is going to continue doing its damaging work *until the whole has been leavened* (*ref.* Matt. 13:33), resulting in conditions when Christ returns being exactly as He said they would be.

When Christ was on earth the first time He asked His disciples,

"Nevertheless when the Son of man cometh, shall he find faith [‘the faith’] on the earth?" (Luke 18:8).

The answer to the question, according to the manner in which the question is structured in the Greek text, is “No.” The Son of Man is not going to find “the faith” on the earth at the time of His return.

The expression, “the faith,” has a peculiar reference to teachings surrounding the Word of the Kingdom (*cf.* I Tim. 6:11-15, 19; II Tim. 4:7, 8; Jude 3; see also the contextual setting of Luke 18:8). And this is the message Christ will not find being proclaimed in the Churches at the time of His return — the central message universally proclaimed to Christians during the first century, and the central message which should have been proclaimed throughout Christendom during the whole of the dispensation.

Matters though have become so far removed from reality in Christendom today that Christianity, from a Biblical perspective, is hardly recognizable. The Word of the Kingdom is ignored, despised, rejected, etc. Christians have done about everything with the message but proclaim it.

In this respect, false teaching surrounding the Word of the Kingdom at the end of the leavening process is being accomplished after an entirely different fashion than it was at the beginning of this process. At the beginning there were numerous Christians who understood this message. Thus, *a false message pertaining to the kingdom* was necessary (*e.g.*, II Peter 2:1ff; Jude 4ff). Today though very few Christians have any comprehension of the message surrounding the kingdom at all. Consequently, *the present silence* on the subject renders a false message, for the most part, unnecessary.

And both antagonism toward the message at the beginning of the dispensation and mainly silence concerning the message at the end of the dispensation will, together, serve to bring about the same end. The Son of Man will not find “the faith” on the earth at the time of His return.

4) BUT NOTHING HAS CHANGED...

All of that which has occurred throughout the dispensation changes *nothing* insofar as God’s plans and purposes are concerned. It changes *nothing* insofar as the structure of Scripture is

concerned, that which God has revealed is concerned, etc.

Nothing has changed. Everything surrounding God's revelation to man remains the same.

In this respect, it matters not whether man sees or doesn't see foundational teachings concerning the saving of the spirit and the soul in Gen. 1:2b-25; and it doesn't matter whether man sees the purpose for restoration having to do with the seventh day in Gen. 2:1-3. The Word of God has *forever* been "settled in heaven" (Psa. 119:89). *The teaching is there, it's not going to change, and it's not going to go away.*

Thus, *everything* within the six days is still moving out toward that seventh day ahead, first spoken of in Gen. 2:1-3, referred to throughout Scripture, and climactically referred to with respect to a future realization in Rev. 20:1-6. Whether man talks about it or doesn't talk about it, whether man believes it or doesn't believe it, whether man cares about it or doesn't care about it *is of no consequence whatsoever* insofar as the finality — the bringing to pass — of that set forth at the beginning is concerned.

And viewing the matter from another perspective, contrary to popular teaching, and for those who have eyes to see otherwise, it should be easy to understand that Rev. 20:1-6 is not the first mention of the thousand years in Scripture, providing the length of the coming Messianic Era. Contrariwise, this is *the capstone* to all previous revelation on the subject, a subject beginning with the seventh day in Gen. 2:1-3 and spoken of throughout Scripture.

Then viewing another perspective of the matter, Can man place too much emphasis on events surrounding Christ's return and the establishment of His kingdom? Can he, so to speak, "go to seed" on these things, as often expressed by those seeking to cast reproach upon this message?

The questions can be easily answered by simply seeing where the triune Godhead in the eternal council chambers of God placed the emphasis (Acts 15:14-18; Heb. 1:2), where the writers of Scripture placed the emphasis within that which they wrote as "they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21), where Christ placed the emphasis during His earthly ministry (Matt. 4:17-Acts 1:9), and where the emphasis is placed within His

present ministry in the heavenly sanctuary on behalf of Christians (Heb. 10:19-39).

Everything in Scripture moves toward this one goal, beginning with that which was foreknown and predetermined in the eternal council chambers of God at a time before man was even created.

Peter stated the matter after this fashion:

“Wherefore I will not be negligent *to put you always in remembrance of these things* [things having to do with Christian preparedness in view of Christ’s return and the coming kingdom], though ye know them and be established in the present truth.

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

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

Moreover I will endeavor that ye may be able after my decease *to have these things always in remembrance*” (II Peter 1:12-15; cf. II Peter 3:1, 2).

It is man who has turned Scriptural matters around, resulting from the working of the leaven. There is *a goal* connected with the salvation which Christians presently possess (the salvation of the spirit [John 3:6], foreshadowed by events on day one in Gen. 1:2b-5); there is *a goal* connected with the present working out of one’s salvation (the salvation of the soul [Phil. 2:12-16; Heb. 10:35-39], foreshadowed by events on days two through six in Gen. 1:6-25); and *that goal is occupying a position with Christ during the coming day of His power* (a realization of the salvation of the soul [Heb. 1:13-2:10], foreshadowed by events on day seven in Gen. 2:1-3).

CONCLUDING REMARKS:

Thus, apart from a brief mention of the eternal ages beyond the Messianic Era in Rev. 21, 22, Scripture ends where it began. Scripture began with a Sabbath rest following six days of restorative work, and Scripture ends with a subsequent Sabbath rest following six subsequent days of restorative work. It is God’s revelation to man concerning His plans and purposes, covering

two ages — 7,000 years of time — and set between the eternal ages past and the eternal ages future.

The whole of God's revelation has a Divine structure, it is spiritual, and it must be spiritually discerned.

And though,

“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,

...God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God” (I Cor. 2:9, 10).

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

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

However, though there are no shortcuts, there are *correct ways* to look upon and study Scripture which will pay huge dividends. And that's what this book, THE STUDY OF SCRIPTURE, is mainly about.

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

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

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

Everything is tied together after some fashion, and the more one sees and understands different things about Scripture from a correct perspective, the more all things throughout Scripture simply and naturally fall into place. And the inverse of that is equally true, for the latter is dependent on the former.
