

Teach us to Number our Days

Teach Us To Number Our Days

[Understanding the Lord's Calendar of Creation & Redemption]

**A Complete, Easy to Read, and Fully Illustrated Exposition of the Scriptures,
Addressing the Lord's Calendar, Time and Events as they happen from the Fall of
Lucifer, the Beginning of Creation through to the New Heaven and Earth**

William (Bill) A. Stephen

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William [Bill] A. Stephen

God seems to have predetermined the fall

The mercy of God seems to have predetermined the fall (*of Adam*) to remove pride from the heart of man, that he might be afterwards restored to an immortal purity and a more excellent power and glory.

George Hawkins Pember. 1837-1910

LOVE OF THE TRUTH
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And Moses Prayed

Psa 90:12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom

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Teach us to Number our Days

Preface

As a young Christian I was privileged to hear teaching from the Word of God, by anointed Bible teachers seldom heard elsewhere. The Word they ministered gave foundation and substance to my faith that has endured to this day.

The revival of the nineteen sixties swept like a wind throughout New Zealand, with thousands coming to Christ, as towns and cities throughout the nation were visited by God.

Much enlightenment upon the Word of God revealed truths unheard of, as God moved in restoration truth. Of the many truths restored in those days, none was more enlightening or effective upon my life than the "creative and redemptive weeks".

The truth of creation and redemption, understood within the frame work of time, involving a week of seven days, for each, so effected my comprehension of God and His Word, that I experienced the compulsion of the Holy Spirit to discipline my mind, so that when studying God's Word, I would think within the frame work of time as revealed within the Scriptures.

As we have our calendar by which we record or observe time, so God, God has His calendar by which He first, did His work of creation according to each day's predetermined plan. Likewise, God is now working in His second week, to fully redeem His fallen creation, working according to each days predetermined plan.

God has a calendar. We can know that calendar; it is not the same as our worldly calendar. Knowing the Lord's calendar enables us to think of creation and redemption as the Lord thinks relative to time and the exercise is an aspect of our having the mind of Christ (Ph 2:5).

Realisation of this truth has helped me immensely in the interpretation and application of Scripture, and in realizing truth in the context of the past, the present, and the future.

Such insights have made the Word of God, exciting, desirable, comprehensible, and to want living in my soul. These insights have created in me an enthusiasm for searching the Scriptures, with a viewing of the future for further revelation of the mysteries concealed within God's Word, with anticipating faith.

There is a sin under heaven so ugly and damaging to the life, joy and vibrancy of believers in Christ that seems to manifest with every fresh move of God. It is the sin of character assignation; the dishonouring of fathers, the pioneers in our generation, who have dared to stand and preach the Word, bringing revival and with it restoration truth, often at great personal cost and in the face of opposition.

There are people, for reasons of their own, not wanting to see Christ in the man sent of the Lord, look for fault in the man, taking issue with a point in the message, that they may reject the message. Blind to the Spirit's work they see only the flesh and not the Lord, hear the voice of the man, remaining deaf to the voice of God.

If it were those in the world we could expect little else, sadly it is too often ministers, pastors, teachers of the Word of God, men in positions of authority, fighting, resisting, tearing down the man, denying revealed truth, that they may establish themselves, thereby preventing others from entering in and experiencing the truth of the message ministered.

Feeding on evil reports, rumours, often authors of evil reports themselves, they undermine the faith of others, particularly the young in Christ, and deter the hungry for truth from being fed. This has been a prevailing manifestation of sin since the fall and of these days following the restoration of truth and revival seen throughout New Zealand and elsewhere throughout the 1960s. Seeing many fall by the way side as a result of their influence, made this author all the more, to be forever determined to honour God's men of truth, my father's in Christ, who imparted the eternal truths of God's Word to my heart.

Paul suffering in his day by similar criticisms of his ministry had the following to say to the Corinthians:

1Cor 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

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John Brown's comments on this verse are as follows – Let none depreciate us ministers, or exalt one to the dishonour of another, but account of us all as persons called and qualified by Christ for the dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God.

It is acknowledged that there may be controversial portions in this text contrary to the belief of some readers, in such an event the author asks for Christian grace to prevail and to accept the differences in a spirit of tolerance. To come to a conclusion on many of the subjects addressed, this author has wrestled with many persuasions and insights of Godly men of differing persuasions to himself. For the reader to have the benefit of truth, it is appropriate to suggest applying of the old saying: "Don't throw the baby out with the bath water". And as someone advised this author soon after conversion to Christ "Don't throw out what you do not understand now, it may have gold in it, put it on the shelf, continue on in your journey of faith, later it might be the Holy Spirit will have you take it down again with understanding and application". Such advice proved to be wise counsel many times over.

The following anointed servants of the Lord Jesus Christ are named for the honour they deserve in the influencing of my faith and hope in Jesus Christ. I thank God regularly for each one of them, and for His grace and the life of Christ I saw in each, the truth of their message and the boldness by which each, according to his gifting ministered, often in the face of criticism and unbelief.

A.R. (Ron) Coady; originally from Sydney, Australia, whom the Lord used mightily to bring revival and restoration truth to many towns and cities of the South Island of New Zealand in the early nineteen sixties, and brought the Gospel of Jesus Christ to my understanding, leading I and my wife Val to a personal relationship and faith in Christ, on the 14th of April 1963.

Ron and his wife Muriel became our spiritual parents and friends, bringing Godly counsel, support, and teaching of the Scriptures that established a solid foundation, upon which other men of the Word were able to build in our lives and in the lives of those in the church the Lord planted us in, here in Motueka, New Zealand.

The highlight of those early years, when our foundations were being established, was Ron's enthusiasm for God, the joy of the Holy Spirit that he so naturally manifested, the gifts of the Spirit that flowed in confirmation of the Word ministered, his dynamic preaching and teaching and the anointed and informative Bible School of 1966, Val and I had the privilege of attending and graduating from.

It was Ron, who first taught us the truth of the "Creative and Redemptive Weeks", the study that so influenced our lives then, and is now the foundation of this book. A study, I, in the beginning could not make head or tale of, but came to love.

Other truths Ron ministered, and we embraced in those informative years are, The truth of the "The Tabernacle of David", end time events, the Godhead, Father, Son and Holy Spirit, the name of the Lord Jesus Christ, the Tabernacle of Moses, the three Feasts of Israel and a multitude of other subjects and truths contained in the Scriptures, quickened of the Spirit in those wonderful days of revival, restoration and reformation. A characteristic of Ron's preaching was his digressions. He had that wonderful ability to leave his text, make a point and return to his text and carry on without damage to his message.

We thank God for Ron's ministry as a preacher and teacher, the equal New Zealand has not witnessed since.

Then there was Rob Wheeler of Auckland New Zealand, evangelist and teacher, contemporary of Ron Coady, father and friend, who with his wife, Beryl paid a heavy price for their faith, and Biblical insights. We thank God for the privilege of their fellowship in the Word, their visits to our church and home in which they confirmed so much of God's Word to our hearts, brought fresh insights and revelation of the Scriptures i.e. End time events, the fivefold ministries, pictures of the bride of Christ. We are thankful for the many hours spent at our breakfast table, in which Rob and Beryl shared the Word and their experiences of many years, such times have proven to be invaluable as they added to our faith, both then and since. The timely word of wisdom and prophetic insight ministered at ministers' conferences, in which Rob would bring up to date insights in present day truth. We found Rob to be a man who will tell all, share all, and give all to them that ask of him, believing it is far better to give than to receive.

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Soon after receiving Christ, Kevin J Conner, of Melbourne, Australia came into our lives; a friend and contemporary of Rob Wheeler. Kevin is a man who through personal cost, much research and patience became a man of God and friend to whom we owe so much, who over the years has been there to bounce things off, we appreciate with gratitude his teaching, sharing, insights, counsel, conferences, books, manuals and loving fellowship.

It is true what someone once said of Kevin. "Kevin will teach you more about God's Word in twenty minutes than most people can digest in a fortnight".

Kevin's first wife Joyce (now with the Lord) and second wife Rene, who have each contributed to our faith, and church fellowship, we honour.

Alistair Lowe, who in 1969 held twenty three teaching services, in fourteen days in our fellowship, in which he brought the truth of the Three Feasts of Israel and other studies to our church with personal tuition in the deeper truths of scripture and introduced us to the truth of the bride of Christ and man child of Revelation chapter twelve.

W.J.E. Baxter, Violet Kitely, Ron and Ray Jackson, James Beall, David Jackson, John Dornnan, David Ellis, and so many other servants of Christ, many who's names I fail to remember, who in a fleeting visit left a deposit of God's Word that profoundly affected our faith and insights into God's Word, the many fragments of truth all adding to the whole picture of truth the, Holy Spirit has been and still is leading us into.

I take total responsibility for any errors or imperfections in this text, as much as I have desired perfection, I and others who have read each chapter as they were completed, constantly have found little errors, in the text or diagrams to correct or improve. They are not as numerous as they were and what may remain reveal a human face to the text, the wisdom of God in His using of an imperfect man to write something about His perfect Word. Phrases, commas and punctuations are better than when I began, but professionals may find fault. I thank those who have helped me in this area to ensure future readers understand the intended thought as clearly as is possible.

This book is compiled with the sincere prayer, that whosoever reads it may experience the enlightenment of the Holy Spirit upon the Word of God, and each know the Lord's personal blessing in abundance as Val and I have had the privilege of enjoying since that enlightening day in April 1963.

Great Men of God

**Great men have come, God's message on their hearts;
Sent of the Lord they have ministered to us His Word.
The Lord's Word they taught, expounded and explained,
The mysteries hidden, parables and prophecies explained
They came; they spoke, they went and many have died,
Their message many thought to have spoken in vain.**

**By the Spirit's inspiring, the Word to again be preached;
We should pray: the message of old to come the second time.
Great men now in glory will then look down and to one another
Proclaim: Our work has not been in vain**

**Those in glory beholding the Spirit's work of the second time,
In joy expressed, will have their reward and see:
Men on earth receiving the same message of the living Word.
The Lord's Word glorified in the hearts of men
Mysteries hidden, parables and prophecies explained, because
The Word of God has come the second time (Job 33:14; 40:5; Ps 62:11).**

W. A. Stephen. Motueka, N.Z. October 2013

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Dedication

To Val, my bride and wife of fifty eight years, who waited patiently for me in the days of revival and restoration, that together we may receive Jesus Christ as our personal Saviour's. In patience she has waited and witnessed the Lord's leading of us both in service and into full time ministry.

She has served the Lord with patience, always beside me, faithful, steadfast and true. In times of blessing and joy she has been there, in times of trial, darkness and sorrow when others fled she was there. When others blessed us and gave support, labouring unselfishly in their commitment to the Lord, in humbleness of heart she was there. Wisdom, vision, faith and steadfastness characterises her soul. Truly the prophet spoke with insight in the name of the Lord "Thou mighty mite"

<p>Proverbs 18:22 <i>Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord</i></p>

In Appreciation

God's church is made up of all kinds of people, of all nations, races, cultural identities and colour, to form what the Scriptures define as the body of Christ.

Universally, it is one all-embracing church of nations known of God as one nation, locally it is the local church. Most intimately it is the local church expressed as a family.

Concerning church family, Val and I were planted of the Lord in the church we now know as the Motueka Christian Fellowship. Our local church has likewise given us many wonderful committed and faithful friends, for whom we are grateful to the Lord. Their desire for truth and the treasures of God's Word has helped inspire the writing of this text, to each we are eternally grateful: **Philippians 1:3 I thank my God upon every remembrance of you *all*.**

W. A. Stephen.
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Motueka, N.Z.

<p>Unless otherwise stated, Biblical references are from the King James Version. Where the letters S.C. are used, this is an abbreviation for Strong's Concordance</p>
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Chapter One



Understanding Time

Introduction:

Over the centuries, believers in their ignorance of the authority of the Scriptures and their infallibleness have accused it of vagueness, or inconsistency, thereby losing confidence, even denying its authority. Others in contention of their tenants have often in ignorance perverted Scripture. Much popular doctrine, when followed through church history to its root, brings us with surprise and affright to the fact we have traced it back to Satan's camp. In such instances Satan has successfully held both leaders and congregations in ignorance, often with the common belief God does not want us to know or we cannot know, yet the Holy Spirit has been given to us, that He might guide us into all truth (John 16:13).

The truth of Scripture is to be known, and begins with our understanding the Kingdom of God and God's righteousness (Matt 6:33) and the time of the saints possession of it (Dan 7:22). Possessing the Kingdom evidently is according to the time appointed, which suggests the truth of Scripture involves time, time as God knows time, time according to a calendar of God's creation.

Throughout the Scriptures, various men of God questioned God, desiring to understand His thoughts and intentions realizing He was using time. Evidently, something within the heart of these men concluded God was not just working to time, but that He was using a calendar. As this is so, they well may have asked: What is that calendar? Such men desiring to know truth sought God for the answer and in doing so found God to be delighted to answer and reveal such a calendar. The understanding of this calendar was a key to the prophets, Jesus and the apostles interpreting the Scriptures, with such interpretations bringing revelation and understanding of both creation and redemption.

Job Said:

Job 7:1 Is there not an appointed time to man upon earth.

Moses Prayed:

Psa 90:12 So teach us to number our days, that we may apply our hearts to wisdom.

The Psalm reveals an application to the life span of a man's time on earth i.e. 70 years, as well as the existence of the human race i.e. 7,000 years.

Jesus Appealed to Prophecy and Time to Establish the Time of His First Appearing:

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. Note. Dan 9:25.

Christ's disciples asked:

Mat 24:3 Tell us, When shall these things be? And what shall be the sign of thy coming, and of the end of the world?

Again they asked:

Act 1:6 Lord, wilt thou at this time restore again the kingdom to Israel?

John wrote:

Rev 10:6 There should be time no longer and (:7) the mystery of God should be finished. (Implying an end)

Jesus Rebuked the Pharisees and Sadducees because they could not discern the Signs of the Times:

Mat 16:2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

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:3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Jesus Wept over Jerusalem Because They Knew Not the Day of Their Visitation:

Luke 19 :41 And when he was come near, he beheld the city, and wept over it,

:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

It is also true, God frequently speaks of Himself as the God of creation when addressing His people redemptively, emphasizing He is the God of both, and is to be honored in both capacities. On the basis of creation and man's fall from grace the Lord is redeeming His creation back to Himself.

An Old Testament Scripture:

Ecc 12:1 Remember now thy Creator in the days of thy youth.

This verse addresses our youth that at a young age we might be encouraged to think of our personal and corporate redemption on the basis of God being our creator. See also: Isa 40:28; Isa 43:1

A New Testament Scripture:

The Lord declares Himself responsible for the creation of all things in Heaven and in earth, then addresses the process of our redemption, declaring "there should be time no longer":

Rev 10:6 And swear by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. See also: Rom 1:20; I Pet 4:19; 2Pet 3:4

The above verses concern time, with others throughout the Bible not listed here, revealing God always speaks relative to our redemption in the context of our creation and in doing so reveals He is working within the framework of time. Scripture reveal God is working in the process of our redemption in harmony with the pattern of His work of creation, suggesting the first precedes the second and the second reflects the accomplishments of God in the first, both concern consecutive periods of time and all is recorded that we might know and understand the timeframe of both.

The Lord and the Days of Time:

The Lord had the following to say concerning the commencement of days, whether those days are the days of creation, redemption, man's beginning or each day we face with the rising of the sun:

Isa 43:13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

There is a suggestion here, that as we acknowledge God as the author of creation and things visible and invisible, so is He the author of time as time is revealed throughout the Scriptures.

Paul said to the Thessalonians:

I Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

If Paul were around today and wrote a letter to us or to our churches would he be confident in our understanding of end time events, and of our knowledge of the times and seasons? Or would he find it necessary to write to us in the manner in which he wrote to the Hebrews?

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

It is evident in the Scriptures, the Lord expects believers' in Christ to understand times and seasons, while at the same time establishing themselves in present (day) truth (2 Pet 1:12).

Let us be encouraged in our hearing and study of God's Word by Paul's Epistle to the Romans:

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Rom 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.

:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Relative to creation it is evident by the first two chapters of Genesis; God had a specific timetable and plan that He followed diligently through to its fulfillment. In studying creation we discover the timetable and plan as well as the comforting fact that what God began He finished, so also with redemption. With man's fall, God's preordained plan of redemption was brought into effect; it is a timetable and plan after the similitude of the creative week, with specific purposes to be fulfilled throughout the week of redemption, with an ultimate end and conclusion. Again we are to be comforted in the knowledge of what God has begun He will finish, and indeed He will proclaim, "It is finished!" in His appointed time.

Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets (Dan 2:24; 7:25; Zec 14:9).

In respect of time, as students of God's Word, we must learn to think as the Lord thinks, who thinks relative to His own calendar. We are to understand His calendar and respect it, for God does not think in terms of our Gregorian calendar as we do, which calendar devised by Pope Gregory in 1582 replaced the inaccurate Julian calendar devised by Julius Caesar. The Gregorian calendar was adopted by Great Britain in 1752.

The Word of God does not recognize B.C. and A.D., for it is written relative to creation and redemption with the days of each a thousand years in duration. Each of these days consist of ages, times, seasons, generations, years, months, days, hours and minutes, though minutes are not mentioned in Scripture.

Throughout the history of Israel prior to Christ, Israel recognized two calendars; the civil and the ceremonial. The civil was a calendar by which she could communicate with her neighbors (other nations). The ceremonial calendar was strictly internal and religious by which they served the Lord keeping the ceremonial law observances. The Christian, similarly is confronted with two calendars, the Gregorian calendar observed by every nation on earth, by which communication between those nations is made and then there is the calendar by which the Lord is working to redeem mankind. It is not unusual for nations in today's world to observe two calendars, i.e. Israel, China, Moslem nations, etc do so.

The birth of Christ is a wonderful occasion in history. The occasion did correspond perfectly with God's calendar of redemption decreed before the foundations of the world and occurred in the evening of the fourth day of redemption, in the year, month and on the day preordained. In God's mind, this event was not intended to be the beginning of days or beginning of any so called Christian calendar. His calendar was in place and working perfectly as it had been for 4,000 years and it is still in place today and will remain so until it has accomplished its purpose. Ignorance of the Lord's calendar by unregenerate men and of those who should have known better, necessitated, in man's mind the introducing of the Gregorian calendar.

Should the Bible student consider the Gregorian calendar and the origin of the names of the months and days, he would have to conclude everything about the calendar is out of character with God. For example:

All the Names of our Months are Roman and are as Follows:

January - is the month of the god Janus.

February - is the month of Februa, the goddess of purification.

March - is the month sacred to Mars, the god of war.

April - is the "opening month" from aperire, to pen, as flowers and trees then blossom in the northern hemisphere.

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May - is named after Maia, the mother of Mercury.
June - after the goddess Juno
July - after Julius Caesar.
August - after the Emperor Augustus.
September - from Septem, which is Latin for seven.
October - from Octo, which is Latin for eight.
November - from Novem, which is Latin for nine.
December - from Decem, which is Latin for ten.

September, October, November and December were originally the seventh, eighth, ninth and tenth months of the old Roman year. When the year was made to begin with January instead of March, their old names were retained, though some were no longer correct.

The Names of our Days are Scandinavian in Origin and are as Follows:

Sunday - is the day of the sun.
Monday - is the day of the moon.
Tuesday - is named after Tiw, the god of war.
Wednesday - is after Wodien, the Scandinavian Mercury.
Thursday - is the day of Theor, the god of Thunder.
Friday - is the day of Freya or Frigga, goddess of friendship
Saturday - is Saturn's Day.

The student of the Word is further helped in his quest for understanding the Scriptures and the Lord's calendar, by realizing days in Scripture have their beginning in the evening (our 6 P.M.) and go through to the following evening (our 6 P.M.). The foundation for this is the beginning of days as recorded in the creation account in Genesis one. As the following example reveals –

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The First Coming of Jesus (Messiah)

Jesus came with perfect understanding of creation and redemption and the involvement of time. He spoke of time, and various expressions of time, prophesied of time and times, always with precise understanding of the calendar His Father in Heaven worked by. Jesus is the author and finisher of our faith (Heb 12:2); as such our faith involves time.

Jesus is the Alpha and Omega, the beginning and the ending (Rev1:11; 22:13). This statement is eternally true, but is said here in context with time and our redemption. Understanding time and redemption is inseparable from understanding Christ and being in redemptive relationship with Him. Christ came, and worked in accordance with the Father's calendar of time.

Concerning Time and Christ's First Appearance, Christ had this to Say:

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

Throughout the Gospel of John, Jesus had the Following to say about Himself and Time:

1. Concerning His Marriage which is Still Future:

John 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

2. Concerning Universal Worship of the Father, Jesus had the Following to Say:

John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

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3. Concerning the Death and Resurrection of Christ:

Jesus using the temple as a type prophesied His own death and following resurrection after three days. These events would be a sign unto the Jews, all nations of the world and all generations that all who hear might believe:

John 2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

:21 But he spake of the temple of his body.

Jesus gave a similar sign of Himself using Jonah as the type in which He confirms His body's three days and three nights in the grave, and His following resurrection from the dead.

Mat 12:38 Then Certain of the Scribes and of the Pharisees Answered, saying, Master, we would see a Sign from thee.

:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

4. Concerning the Dead in Trespasses and Sins and Hearing Christ's Voice through the Preaching of the Gospel:

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

5. Concerning the Resurrection of the Dead:

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

6. No Man Could Lay Hands upon Jesus to do Him Harm Before His Hour had Come:

John 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come (John 8:20).

7. Concerning the Fulfilling of the Feast Day of Atonement in Himself, Jesus said to His natural brethren:

John 7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

8. Jesus Announced the Hour of His Glorification had come:

John 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

From this time on Jesus taught His disciples in preparation for His crucifixion, Resurrection and ascension to the Father and His Second Coming.

9. Jesus Understood the Sufferings before Him, the Time Appointed and Declared the Father's Will in His going to the Cross:

John 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

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10. Jesus Knew the Hour had Come for Him to Depart out of This World:

John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

11. Jesus Prepares His Disciples for His Crucifixion:

Jesus describes His time with His disciples leading up to the cross and His absence from them through death and His reappearance over the forty days following His Resurrection as two periods of time, with each called “a little while”:

John 16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

12. Jesus Taught His Disciples Referring to the Church Age Having This to Say:

John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

13. Jesus Presents Himself to the Father in “the hour”:

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

These and many other verses cause us to conclude that Jesus thought in relation to time. He understood time, past, present and future and went about fulfilling the Father’s will, knowing He had been sent of the Father to accomplish His will and fulfill every appointment exactly on time.

It is evident the prophets, the apostles and other Bible personalities understood time according to a set calendar and adopted that calendar into their thoughts. And so the pattern is established for us: We who are in Christ and have Christ dwelling within are to know His will for His church and the times and seasons of their fulfillment and in so knowing, endeavor to individually and corporately assist in their fulfillment. Paul the apostle encourages us with the following Word:

Php 2:5 Let this mind be in you, which was also in Christ Jesus.

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Chapter Two



There are Two Weeks

Introduction:

There are Two Weeks:

There are two weeks revealed in Scripture that are distinguishable, consecutive and may be viewed as separate periods of time or calendars. This is true, yet the two are an inseparable part of the greater period of time or larger calendar with all of vital importance to our comprehension of both creation and redemption.

1. The Creative Week:

The account of this week is recorded in Genesis chapters one and two. It is a week of seven days, each of equal duration, six days in which God each day did a unique and particular work preordained, with each day preparatory to the next day.

On the sixth day God created man. He made the woman also whom He called Eve, presenting her as the last act of His creation to Adam to be Adam's wife.

When God had finished His work, He considered it, and concluded: "It was very good."

Gen 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. And on the seventh day God rested from all His work.

Gen 2:2 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.

The creative week is history and is evidenced by the wonder and beauty of the universe and the world we live in, inclusive of all that is living.

2. The Redemptive Week:

The account of the commencement of this week is recorded in Genesis chapter three and concludes with Revelation chapter twenty where we are then introduced to chapters twenty one and twenty two and the new heaven and earth.

The order of God's creation is laid out for us in detail in Genesis chapters one and two. Redemption is unfolding thereafter throughout each following generation, with each generation passing into history, but the redemptive truth of each generation established, remaining.

Creation witnesses to all living throughout every generation of the redemptive week of the existence of God so that no man has excuse for not believing. David, in his Psalm wrote:

Psa 19 :1 The heavens declare the glory of God; and the firmament sheweth his handywork.

:2 Day unto day uttereth speech, and night unto night sheweth knowledge.

The redemptive week is interwoven throughout the entire Bible and progresses as redemption unfolds, with God revealing His redemptive process unto His prophets, and the prophets revealing it unto the nations, so that man is without excuse for not believing the Gospel. Heb 1:1-2.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

:19 Because that which may be known of God is manifest in them; for God hath showed *it* unto them.

:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

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3. The greater period of time:

The “greater period of time” mentioned in the opening paragraph of the introduction is the period of time that has its point of beginning three thousand years prior to the commencement of creation or the recreation recorded in Genesis 1:3. This time began with the fall of Lucifer, the fall of angels, and the creation that existed on earth then, that as a result of their fall was cast down (destroyed) in judgment, leaving the world in the ruinous state recorded in Genesis 1:2. This greater period of time is inclusive of the week of creation and redemption concluding with the introduction of the new heaven and earth.

It is a period of seventeen thousand years with the first fourteen thousand years, from the casting down of the world that was to the crucifixion of Christ alluded to in the account of the initial Passover:

Exo 12:2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

:3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house:

Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

These three periods of time of are to be thought of in the context of eternity both past and future. The interpretation and application of these prophetic verses shall be explained in latter chapters.

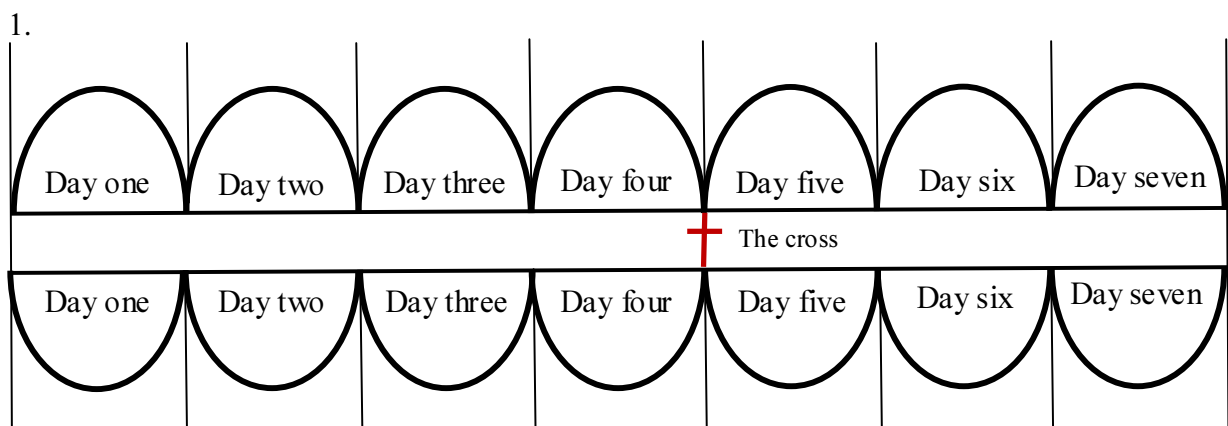
Creation has Happened, Redemption is happening:

Like the creative week, the redemptive week consists of seven days of equal duration. Six days in which the Lord each day does a unique and particular work, yet each day preparatory to the next. In the evening of the sixth day, the church perfected is to be presented to Christ as His bride, His bride prepared for marriage then becomes Christ’s wife as indeed Eve did to Adam (Eph 5:27-32).

Like the creative week, the redemptive week concludes with a day of rest, also referred to by expositors of the Scriptures as the millennium (Hebrews 4:4, 9).

The Creative Week and Redemptive Weeks in a Comparison Chart:

For comparative purposes, we will place them on top of one another, though in actual time, the creative week follows the redemptive week:



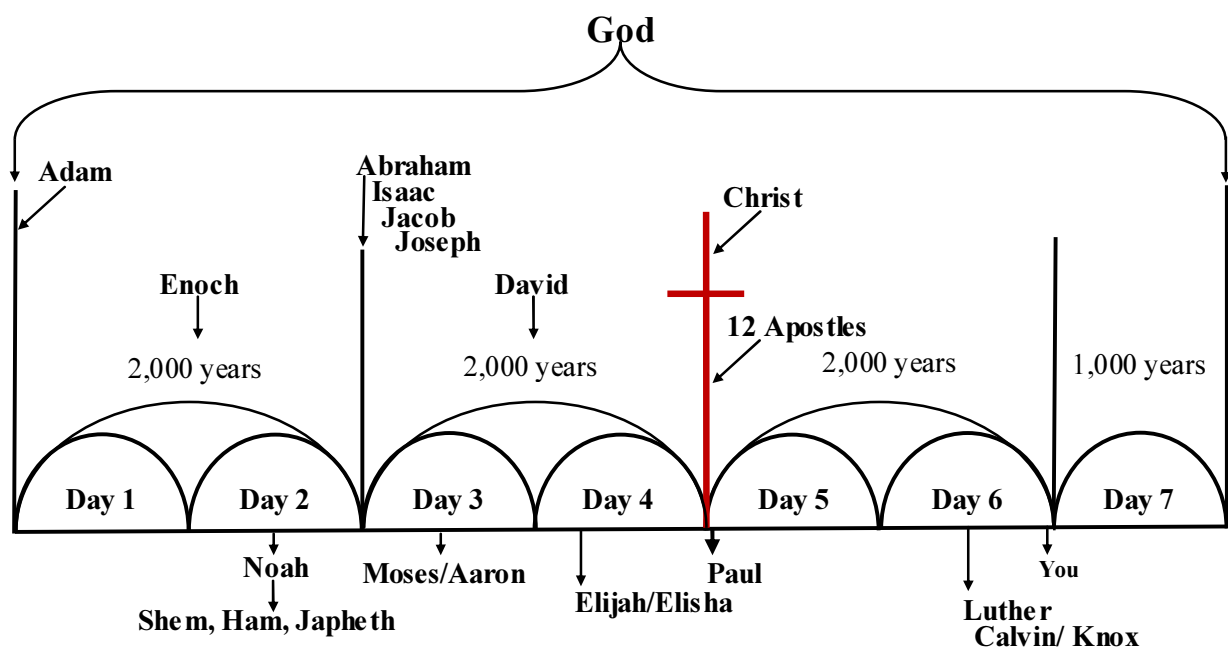
Throughout the study, we will compare each day of creation with each day of redemption using two separate diagrams. This way, we will see the first week (the creative week) reveals more than a mere account of creation history. Its historical account points us to the second week (the redemptive week) and the works of God in redeeming mankind from sin, i.e. What God did on the first “Sunday”; He did on the second “Sunday”. What God did on the first “Monday”, He did on the second “Monday” and so on until like the first week, all things will be finished in the sixth day of the redemptive week for God to then rest from all His works in the seventh day.

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In considering the two weeks it should be realized in the creative week there is a distinct beginning and ending of each day. This is also true of the redemptive week, but from our human perspective, it is difficult to pinpoint the moment in time when one day begins and finishes. We accept there is an overlapping of time involving events, and personalities that brings a measure of obscurity, but God knows the exact ending and beginning of each, and is in control, and in Him we place our trust.

Understanding the redemptive week gives us the means to identify with personalities, particularly the prophets and the First Coming of Jesus; important events in their historical and cultural setting, in the context of the overall picture relative to time and our redemption. Such calendars provide a vehicle for the Holy Spirit to use that He may quicken truth to our hearts, that by seeing where we have journeyed through history, we may comprehend the present and see into the future and conclude where the Lord is taking us. The following diagram revealing important personalities in the context of time is an example:

2. The Redemptive Week and the Major Personalities in Their Time:



The Creation of the Heaven and the Earth:

The Earth:

The creation of heaven and earth gives continual testimony to all nations of all generations of God's existence, power and glory. God made the world to be a visible witness and declaration of His existence, creative genius and power. So much so that man is without excuse to believe and honour him. Creation is also a living example of His love towards man and every form of life, pointing all towards a better world, a new heaven and earth in which all the redeemed will dwell in together in righteousness. The Scriptures in their declaration of God as creator point us to God as man's redeemer.

Psa 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

:2 Day unto day uttereth speech, and night unto night sheweth knowledge.

:3 There is no speech nor language, where their voice is not heard. {where...or, without these their voice is heard} (Heb. without their voice heard)

:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, {line or, rule, or, direction}

:5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

:6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

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Points of interest (Psa 19:2-4):

1. Creation utters speech (:2, 3).
2. Creation sheweth (declares) knowledge (:2).
3. Creation is a language (a language to be understood in every language of earth) (:3).
4. Creation is a voice (:3).
5. Creation is words (:4).

Through creations speech, language, voice and words all are to be heard and seen as the wisdom and knowledge of God. God declares Himself responsible for creation. All things visible and invisible have been created by Him and for Him.

1. The Voice of Creation:

Creation by nature blesses all mankind, without saying “I bless.” Its voice is a message coming forth as the divine providence of creation. That voice is not self-proclaiming, that is, It does not declare “I am God,” nor is it self-announcing, that is, it does not declare “I am here” or “I am there”, for God is silent and invisible to fallen man and not to be found relationally in creation, but, creations manifold blessing upon man everywhere, speaks (testifies) of both the presence and reality of God, so that man everywhere, whether believer or unbeliever is without excuse in acknowledging Him.

Creation and redemption come together (personified) in the person of Jesus Christ, Who is Creator and Redeemer, the Father having created all things visible and invisible by Him. Note the following Scriptures that confirm these truths:

John 1:3 All things were made by him; and without him was not anything made that was made.

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

:17 And he is before all things, and by him all things consist.

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
See also 1Cor 8:6; Heb 1:1-2.

The Bible brings the purpose of creation and redemption to a common conclusion in the last book of the Bible - The Revelation, with the Lord declaring: “It is done” (Rev 12:6). The Revelation also declares, the Lord’s original purpose for creation is unchanged:

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The testimony of creation is so powerful and complete in its witness of God that every man and woman is without excuse for believing in Him:

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

There is a difference between the testimony of creation and the testimony of the Gospel.

Creation Bears Witness to the Existence of God, Without Revealing Him:

Heb 11:6 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.

The Gospel Bears Witness to the Salvation of God:

Jesus came preaching the Gospel that He might reveal the Father and through redemption reconcile creation (God’s fallen created man) with the Father. God, the Father is revealed through the Gospel by Jesus Christ.

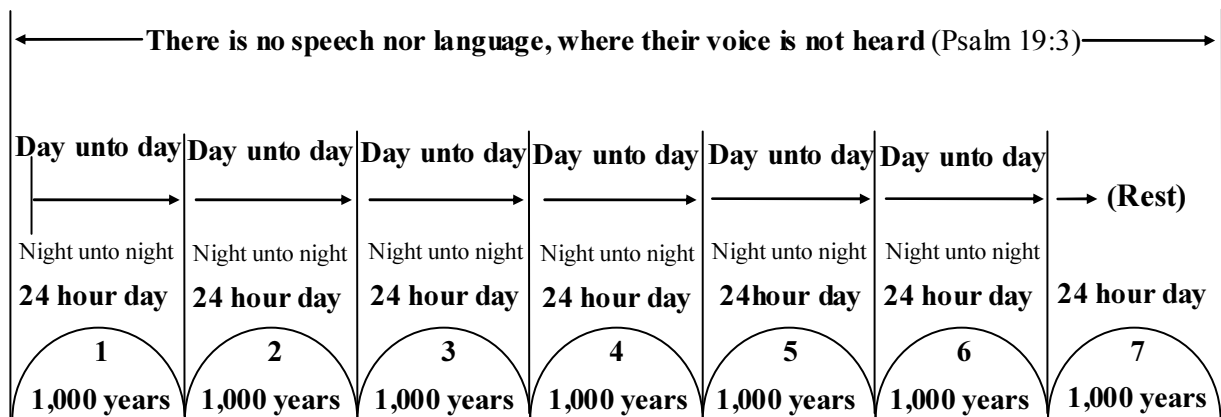
Teach us to Number our Days

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. See also Luke 10:22.

Job knew the Lord fully understood time and thought others should know it as God did and he, himself understood it. Job understood God's time, but asks the question of why others who know God did not see time as it is expressed in His days. The inference to the creative and redemptive weeks is apparent: **Job 24:1** Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

Psalm 19 and the following diagram illustrates Job's question:

3. **Day unto Day Uttereth Speech, and Night unto Night Sheweth Knowledge (Psalm 19:2):**



Speech: S.C. 562. Promise, speech, thing, word.

Our Natural Week:

Each day of our natural week of seven days points to, first, the creative week and its seven days of creation, the language (voice) of each day bearing witness to the Lord's work. Followed by the redemptive week, its seven days and the language (voice) of the prophets, then of Christ, followed by the apostles and now those the Lord has raised up in His church bearing witness of the Lord's works of redemption.

Elihu, the Friend of Job Understood Time:

Elihu, the friend of Job speaks the wisdom of God unto Job with understanding of time, in harmony with Psalm 19:1-6. His words should encourage us:

Job 32:7 I said, Days should speak, and multitude of years should teach wisdom.

Though Elihu speaks a truth concerning days and the multitude of years, relative to a man's years and his wisdom, the age of a man being three score and ten, the verse points us to the creative and redemptive weeks and the wisdom of God taught in each of the days of each week.

Points to Consider:

- 1. Days:** 1) The days of a man when he is old.
2) The seven one thousand-year days of both the creative and redemptive weeks.
- 2. Multitude of Years:** It is applied to the creative and redemptive weeks and each day consisting of one thousand year each.

3. Teach:

In and throughout each one thousand-year day, God has been and is still actively revealing the revelation of His redemptive purposes. If we have the will to search, the ear to hear, the eyes to see and the heart to understand the actions of God in each of the days, He will teach us knowledge,

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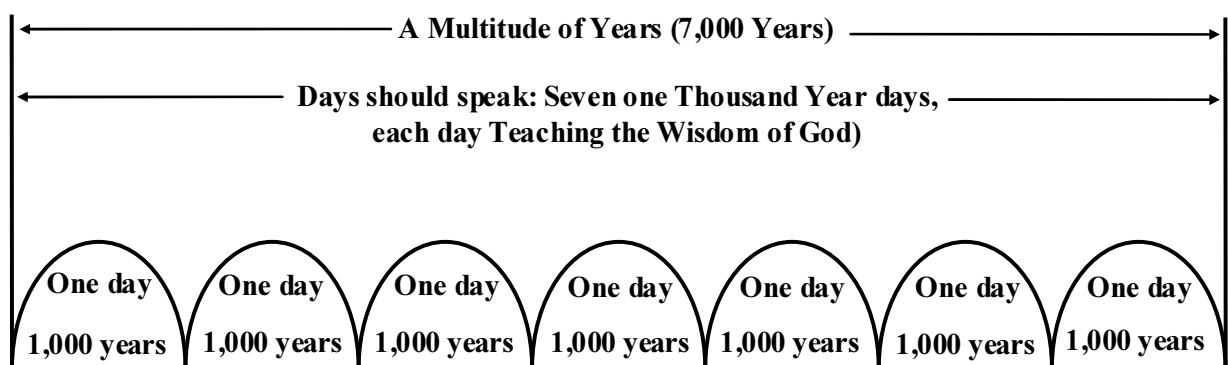
wonderful knowledge. Those possessing such attributes and knowledge shall also be instrumental in fulfilling the words of the Psalmist:

Psa 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.

This principle of teaching is first seen throughout the creation of seven days. Each day, God did a specific work. What God did in each of those days speaks, with its distinct, different, typical and prophetic message that prophetically foreshadows the works of God throughout the redemptive week.

The following diagram simplifies the truth to be realized by the words of Elihu:

4. Days Should Speak and Multitude of Years Should Teach Wisdom (JOB 32:7):



Though the principle of learning that Job speaks of is true, it takes the Holy Spirit to bring understanding to man as Job experienced. The following verse declares:

Job 32:8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding (John 16:13).

Job speaks another principle of learning in the following verse, that the understanding of helps us in our quest for truth:

Job 33:14 For God speaketh once, yea twice, *yet man* perceiveth it not.

An example of this truth is in the study of our subject, the creative and redemptive weeks.

1. For God speaks once: This equates with creation and the creative week (Rms 1:20; Acts 14:17).

2. Yea twice (or the second time): This equates with redemption and the redemptive week. *Yet man* perceiveth not.

Unless it is in man to understand and God gives it, he is not going to understand it – ever.

A further truth spoken by Job and helpful in our appreciation of truth, is realizing that other professing believers will not see as you do, and may oppose you. Job expresses his frustration of such things in the following verses:

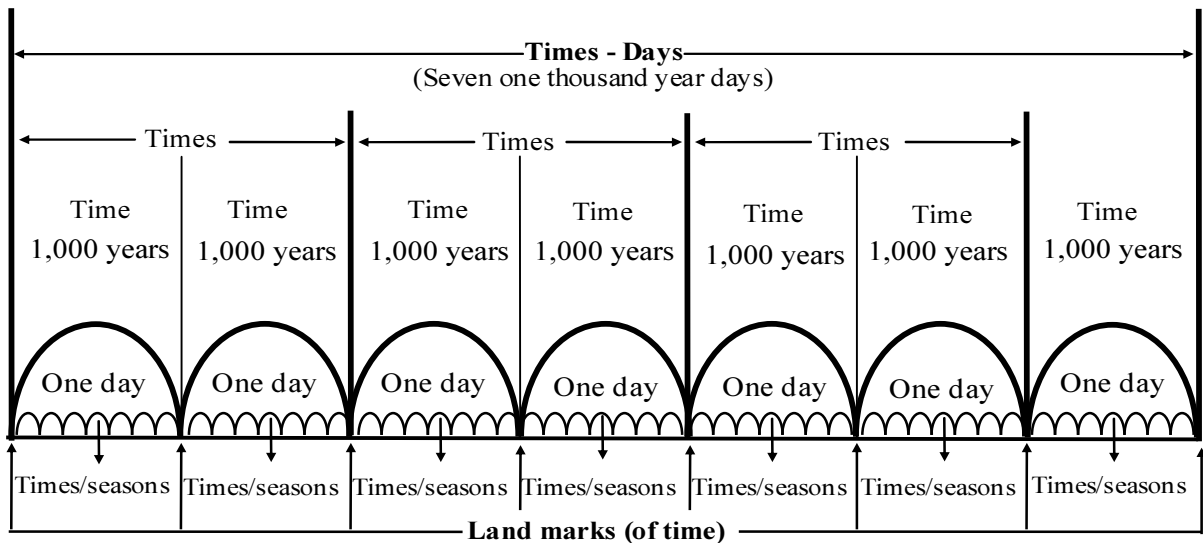
Job 24:1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

:2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

The following diagram explains:

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5. Times are not Hid From the Almighty, Do They that Know Him Not See His Days? (JOB 24:1-2):



An Explanation of Verse Two (Job 24:2):

1. Land marks:

(A surveyors peg of measurement) S.C. 1367. A boundary, region, border, bound coast, place.

The meaning of land marks is generally applied to the land and the boundaries of land, but here Job is applying the term to time (note verse one) i.e. Lengths of time and their boundaries.

2. Lengths of Time and their Boundaries:

Each day of the redemptive week begins with God doing a specific act, followed by other acts of His will throughout each day, concluding each day yet again with a distinctive act. Each act of God at the beginning and end of each day is a land mark in God's calendar.

For Example:

- 1) From Adam and the fall, through to Enoch and his ascension is a distinct day of one thousand years.
- 2) From Enoch, through to Abraham and his offering up of Isaac his son and his son's "resurrection", is the second day of one thousand years.
- 3) From Abraham (including Isaac), through to David and his ascension to the throne over Judah is the third day of one thousand years.
- 4) From David and his ascension to the throne over Judah, through to the First Appearance of Christ and the day prior to His Resurrection is the fourth day of one thousand years.
- 5) From Christ's First Appearance and day of His Resurrection through to his Second Appearance are the fifth and sixth days of the redemptive week, consisting of two thousand years.

The two days of this period are undivided with good reason. Throughout the Old Testament period from Adam to the First Coming of Christ, the days are distinguished by patriarchal personalities of faith, but the New Testament period is distinguished by the Acts of the Holy Spirit and not personalities, though there has been and even now there are great men of faith influencing the world and the church and have their place in church history. The period is also to be recognized as the period of the body of Christ, the vessel through which the Holy Spirit finds expression.

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- 6) From the Second Coming of Christ, through to the appearance of the new heavens and earth is the seventh day. Each day is bound by landmarks within the framework of time, as time is revealed in the seven days of the redemptive week, the Lord's calendar.

Points to Note:

- 1) Times and days are mentioned as coinciding facts, alluding to days as periods of time (Job 24:1).
- 2) Those times and days, their number, length and characteristics are not hidden to God. It is evident Job understood the Lord was working to a time table and a time table involving days of time (Job 24:1).
- 3) They that know Him (Because they know Him), are to see with understanding those days (Job 24:1).
- 4) Job expresses a frustration with believers (not unbelievers) who were not seeing God's days (His calendar) (Job 24:1).
Amp Bible. Why do those who know him not see his days?
- 5) Some (Job is speaking of the people of God, who are ignorant of time and God's days) remove land marks (Job 24:2). That is: What Job experienced of his God-believing brethren in his generation, 4,000 years later is true of much of the present generation and the ignorance of Christians'. Many a time in this author's Christian experience, he has expressed similar sentiments as Job i.e. "Why do those who know Him, not see the truth of time expressed in the creative and redemptive weeks"? A further frustration, disappointment and question of this author has been: "Why do those who know Him, have been taught the truth of time expressed in the creative and redemptive weeks, now live in denial of it"?

A closing exhortation:

The truth of the creative and redemptive weeks is a major key in understanding the mysteries of the Word of God and prophecy. The serious student is encouraged to value their potential to assist in unlocking these mysteries. As this potential is realized the student should then be able to place these vital events accurately into God's timetable, i.e. time before creation, creation, the fall and its consequences, the First Coming of Jesus and the purpose of the cross, present truth (2Pet 1:12), the process of restitution of all things (Acts 3:21), the Second Coming of Jesus, and ultimately the appearing of the new heaven and new earth. This author believes that the serious student of the Bible is assisted in the process of receiving and understanding revelation, by disciplining of his/her mind to think in relation to time as it is revealed in the creative and redemptive weeks.

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Chapter Three



Bible Numerics

Introduction:

Before we commence our study of the creative and redemptive weeks, a basic comprehension of Bible numerics and the symbolism of numbers would be of great benefit to the Bible student. The following gives a brief insight to the importance of each of the numbers listed:

- One** - One is the number representing God, beginning, source of commencement, oneness, unity, and marriage.
- Two** - Two is the number representing witness, agreement, testimony, while also representing separation, and division.
- Three** - Three is the number representing the Godhead, i.e. The Father, the Son and the Holy Spirit, also perfect witness.
- Four** - Four is the number representing terrestrial creation, earth.
- The fourth day of redemption.
 - The four directions.
 - The four corners and four quarters of the earth.
 - The four Gospels.
 - The four winds
 - The four sore judgments.
 - The human race is summed up as: every tribe, and tongue, and people, and nation.
 - Four world kingdoms (Dan 2:31-33; 7:3-7) with destroying of their number by a fifth, the Kingdom of Christ (Dan 2:44-45; 7:13-14).
 - The vision of the four living creatures (Eze 1:5).
 - The four camps of the tribes of Israel about the tabernacle of Moses (Num 2:1-31)
- Five** - Five is the number representing grace, atonement.
- Five kinds of living creatures created in preparation for man.
 - Five wounds of Christ.
 - Five ministries.
 - The fifth day of redemption that ushered in salvation by grace.
- Six** - Six is the number representing man who was created on the sixth day.
- There are five living creatures plus man, the sixth, who was to rule over the five.
 - Also Satanic man, who manifests in the evening of the sixth day of redemption i.e. Antichrist.
 - Six represents sin. Note the number of the man of sin - 666 (Rev 13:18).
- Seven** - Seven is the number representing completeness, perfection, the end times and rest. The number seven is mentioned 59 times in the book of Revelation.
- Eight** - Eight is the number representing resurrection, new beginning and regeneration.
- Christ raised the eighth day.
 - The new heavens and earth appear the eighth day, following the seventh day of redemption.

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- Noah the eighth person (2Pt 2:5).
- The name “Jesus” in the Greek is transliterated into English with the numerical value of each Greek letter adding up in total to be 888. Compare with 1Peter 3:20-21.

Nine - Nine is the number representing fullness and is significantly associated with the work of the Holy Spirit.

- The nine beatitudes and their blessing (Matt 5:3-11).
- The nine gifts of the Spirit (1Cor 12:4-11).
- The nine aspects of the fruit of the Spirit (Gal 5:22-23).
- Nine characteristics of Paul’s preaching (1Cor 9:1-13).

Ten - Ten is the number representing divine order, government, law and testimony. It is employed with the thought of calling fallen man back to divine order.

- Ten times “God said” in Genesis chapter one.
- Ten plagues upon Egypt. (Exo 7-12).
- Lamb taken the tenth day, held up until the fourteenth day (Exo 12:3, 6).
- Ten Commandments (Exo 20:1-17).
- Noah the tenth from Adam.
- The principle of tithing. 1/10 of the increase (Lev 27:32).
- The Most Holy Place 10x10x10.
- Ten curtains (Exo 26:1).
- Ten kings (kingdoms) (Rev 17:12).
- Ten toes (Dan 2:41).
- Ten lepers cleansed (Luke 17:17).
- David sung praises unto the Lord upon a harp of ten strings (Psalm 144:9).
- Ten talents (Matt 25:28).
- Ten virgins (Matt 25:1-12).

Eleven – Eleven is the number representing incompleteness (one short of twelve), disorder.

- Eleven sons of Jacob (Benjamin not yet born) (Gen 32:22; 35:6-18).
- Eleven stars of Joseph’s vision. (Gen 37:9).
- The eleventh hour (Matt 20:6). (This has particular application to the last generation).
- Judas’ betrayal and suicide as one of the twelve, leaving eleven. (Matt 28:16; Acts 1:15-26).

Twelve – Twelve is the number representing perfect government, apostolic fullness.

- Twelve tribes (sons) of Jacob (Gen 49:28).
- Twelve wells of water at Elim (Exo 15:27).
- Twelve stones in the high priests garment (Exo 28:17-21).
- Twelve stones of witness, twelve men (Josh 4:3, 9). (These stones point prophetically to the last generation and the twelve latter day apostles yet to appear).
- Twelve oxen beneath the laver (1Ks 7:25).
- Twelve yoke of oxen (1Ks 19:19).
- Twelve apostles (of the Lamb) (Mt 10:1-5).
- Twelve apostles (of the bride), the last twelve of the twenty four elders (Rev 4:4).
- Following His Resurrection Jesus appeared unto His disciples on twelve occasions.
- Twelve stars in the crown of the bride (wife) of Christ (Rev 12:1).
- Twelve gates, twelve angels, twelve names of the twelve tribes, twelve foundations, twelve names of the apostles of the Lamb, twelve pearls, found in conjunction with the walls of the new and eternal Jerusalem (Rev 21:12-21).

Thirteen – Thirteen is the number representing rebellion.

- Five kings rebel against Chedorloamer, in the thirteenth year (Gen 14:4).
- Nimrod, the thirteenth from Adam (Gen 10:10).
- Ishmael, circumcised at the age of thirteen (Gen 17:25).

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- Solomon, building his own house thirteen years (1Ks 7:1).
- Manasseh, the thirteenth King of Judah (2 Ks 21:1-2).
- Haman the enemy of the Jews, influences the king to sign a decree on the thirteenth day, of the thirteenth month (1st month after 12), to be carried out on the thirteenth day of the twelfth month (Est 3:8-13; 9:1).

Fourteen – Fourteen is the number representing Passover, deliverance and salvation.

- It is used in the Scriptures some fifty four times. It divides into 2×7 .
- Creative and redemptive weeks, together consisting of two weeks, with each week consisting of seven millennial days.
- Jacob's two weeks (Gen 29:21-30).
- The Passover lamb was taken on the tenth day of the month and held up until the fourteenth day, when it then was slain (Exo 12:6-7, 12-13; Lev 23:4-5). This was prophetic of Jesus, who was crucified in the evening of the fourteenth day; there being three millenniums between the "foundation (casting down) of the world" (Rev 13:8) and the commencement of the week of creation and four days into the redemptive weeks that brings us to the cross. See chapter 9 diagram: Seventeen days, Jesus the Lamb taken the 10th day, slain the 14th and diagram "The Seventeen Days. Genesis 6:11; 8:4.
- Fourteen Pauline epistles (including Hebrews).

Seventeen – Seventeen is the number representing ultimate completeness.

- The Feast of Passover ended in the evening of the seventeenth day. $10+7=17$. Consider diagram "The Passover, Crucifixion and Resurrection of Christ" chapter 9.
- The creative and redemptive weeks consisting of fourteen millenniums preceded by three millenniums following the casting down of the world that was i.e. $3 + 7 + 7 = 17$. Consider the diagram "Seventeen days, Jesus the Lamb taken the 10th day, Slain the 14th day" chapter nine.
- The flood of Noah commenced on the seventeenth day of the second month (Gen 7:11). The ark rested one hundred and fifty days later on the seventeenth day of the seventh month (Gen 8:3-4).
- Joseph was seventeen years old when sold by his brethren into Egypt (Gen 37:2).
- Seventeen nations were represented at the Feast of Pentecost (Acts 2:8-11).
- Jacob lived in the land of Egypt seventeen years (Gen 47:28).

Twenty four – Twenty four is the number representing complete priesthood, perfect government.

- 2×12 , or two sets of twelve.
- Twenty four priests governed the work of the sanctuary, David's tabernacle (1Ch 24:1-18).
- Four living beasts each with six wings = 24 (Rev 4:6-8).
- Twenty four elders sitting on twenty four thrones (Rev 4:4).

Thirty – Thirty is the number representing maturity of ministry.

- Levites had to be thirty years old to be priests (Num 4:3).
- Joseph was thirty years old when he stood before Pharaoh (Gen 41:46).
- David was thirty years old when he began his reign (2Sam 5:4).
- Jesus was thirty years old when baptized commencing His ministry (Luke 3:23).
- Thirty qualifications that approve ministers of God (2Cor 6:4-10).

Forty – Forty is the number representing testing, probation and trials.

- Forty days and nights of rain, destroying the ungodly in the days of Noah (Gen 7:4).
- Twelve spies sent into Canaan for forty days (Num 13:25).
- Moses in Mount Sinai forty days and nights receives the law (Exo 24:2-18).
- Israel did eat manna forty years (Exo 16:35)
- Israel wandered in the wilderness forty years (Num 14:33-35).
- Elijah was forty days in Horeb following his experience on Mount Carmel (1Ks 19:8).

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- Jonah prophesied unto Nineveh warning of judgment to come in forty days (Jon 3:4).
- Jesus spent forty days and nights in the wilderness, overcame temptation and commenced His ministry (Matt 4:1-8).
- Jesus, following His Resurrection, over the following forty days appeared unto His disciples on no less than twelve occasions, the final time ending with His ascension to the right hand of God (Acts 1:9).
- Church age of 2,000 years equals forty jubilee years $40 \times 50 = 2,000$.

Forty two – Forty two is the number representing tribulation.

- Forty two journeys of the Israelites in the wilderness (Num 33).
- Elijah. Jam 5:17. $3\frac{1}{2}$ years = 42 months.
- Forty two months tribulation period (Rev 11:2; 13:5).

Fifty - Fifty is the number representing The Holy Spirit, liberty and jubilee.

- Fifty days after Passover Israel receive the law at Sinai.
- Fifty days after the Resurrection of Christ, on the day of Pentecost, the Holy Spirit is outpoured (Acts 2:1-4).
- Fifty loops (twice) and fifty gold clasps of the curtains of the Tabernacle of Moses. (Exo 26:6-7).
- Levitical priests entered into their rest from their tabernacle/temple duties at the age of fifty (Num 8:25-26).

Seventy: The number seventy is the number prior to increase:

- And Terah lived seventy years, and begot Abram, Nahor, and Haran. (Gen 11:26).
- Jacob and the 70 souls that came out of his loins (Gen 46:27; Deut 10:22).
- Seventy palm trees (Exo 15:27).
- Years of a man's life (Psalm 90:10).
- Seventy disciples (Luke 10:1).
- Seventy years Babylonian captivity (Jer 25:11).
- Daniel's seventy week prophecy (Dan 9:24).

One hundred and twenty: The number one hundred and twenty is the number representing the end of all flesh.

- His (Man's) days shall be an hundred and twenty years (Gen 6:3).
- Moses was one hundred and twenty years old when he died (Deut 34:7).
- The porch at the front of Solomon's temple was 120 cubits high (2Chron 3:4).
- When the singers and the 120 priests sounded with 120 trumpets, then was the temple of the Lord filled with the glory of the Lord (2Chron 5:12-14).
- 120 thousand sheep were offered at the dedication of the temple (2Chron 7:5).
- On the day of Pentecost 120 disciples waited in the upper room for the promise of the out pouring of the Holy Spirit (Acts 1:15; Luke 24:49; Acts 1:8; 2:1-4).
- **John 4:35** Say not ye, **There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**

Four months equals 120 days.

One hundred and forty four - 144 is the number representing the bringing forth of God's ultimate purpose (impossible without the Holy Spirit).

- 144,000 is the square of 12 (the number representing governmental perfection) multiplied by 1,000.
- **1Ch 25:7** So the number of them, with their brethren that were instructed in the songs of the Lord, *even* all that were cunning, was two hundred fourscore and eight.

12 squared (12×12) multiplied by 2 = 288.

- The wall of the New Jerusalem measures 144 cubits (Rev 21:17).

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- Jerusalem is mentioned 144 times in the New Testament.
- Two companies of people numbering 144,000 are mentioned in the Book of Revelation (Rev 7:1-8; 14:1-5).

Six hundred and sixty six - 666 is the number representing the man of sin. The fullness of sin found in the beast and Antichrist.

- Three men in Scripture who were the enemies of God and God's people, each is marked with the number six:
- 1. Goliath:** The height of Goliath reached to six cubits, his armour consisted of six pieces, and his spearhead weighed 600 shekels of iron (1Sam 17:4-7).
 - 2. Nebuchadnezzar:** Nebuchadnezzar had an image of gold set up that was 60 cubits high, its breadth was 6 cubits and there were six types of musical instruments used in its worship (Dan 3:1-5).
 - 3. Antichrist:** The man of sin and perdition, who is represented by the number 666 (Rev 13:18).

Six Words in Scripture, Each with a Numerical Value of 666.

1. We perish (Matt 8:25).
2. Tradition (13 times) (Matt 15:3).
3. Side (John 19:34).
4. To draw (John 21:6).
5. Wealth (Acts 19:25).
6. Scattered (1Pet 1:1).

Eight hundred and eighty eight: 888 is the number representing the Lord Jesus Christ. The Name "Jesus" Has a numerical value of 888; the significance of this number will be established in a later chapter.

We will now consider each day of the creative and redemptive weeks with a brief application of the numbers one to eight.

The Creative Week:

First Day - We have light:

- Light is representative of God (John 1:5).
- Light brought about the beginning of creation as we know it.
- Light dispels the darkness.
- God divided the light from the darkness (Gen 1:3-5).

Second Day - We have water:

- Water is representative of the Word of God, particularly its effectiveness to wash (Eph 5:26).
- Water is representative of nations (Rev 17:15; 19:6).
- God divides the waters from the waters (Gen 1:6-8).
- First there was unity, and then there was division.

Third Day - We have land, seas and seed (Gen 1:9-13).

- In this day we have the first instance of the creation of life giving witness to the existence of God, who is the source of life (Rom 1:20).

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- Fourth Day** - The Sun, Moon and Stars appear (Gen 1:14-19).
- They are first created to be signs (Gen 1:14). As such they are the perfect witness of the Godhead: Father, Son and Holy Spirit.
 - Three heavenly bodies giving light upon earth.
- Fifth Day** - The waters bring forth fish and fowl (Gen 1:20-23).
- Fish are symbolic of believers.
 - Fowl are symbolic of people also, some evil some good.
- Sixth Day** - Animals are created, followed by the creation of man (Gen 1:24-28).
- The created perfect man, become sinful man through the fall.
- Seventh Day** - God rested from all his work (Gen 2:3).
- There is no mention of Adam and Eve resting.
 - Seventh day points us to the seventh day of the redemptive week when we will rest with God in His Millennial Kingdom.
- Eighth day** - Not applicable to the creative week.

The Redemptive Week:

- First Day** - In the first day we have the beginning, for following man's fall, God gives promise of Redemption (Gen 3:15):
- The promise gave light to fallen man who was as a result of the fall and sin spiritually in darkness.
 - The promise brought division between men.
i.e. between: **1.** Those in the light.
2. Those in darkness.
- Second Day** - We have division:
- Separation in the days of Noah, God separated Noah and those in the ark with him from those without, who were in sin (Gen 6 to 7).
 - In this we see a separation of the waters of the ungodly nations from the righteous in the ark. The ungodly destroyed by the waters of the flood, while those in the ark above lived.
 - Noah's life and ministry was a witness to his generation and to all following generations (Heb 11:7).
- Third Day** - In the third day we have the appearance of Abraham, Isaac and Jacob the three fathers; of the nation of Israel, who symbolize the Godhead. They prove to be the perfect witness of the Godhead, Father, Son and Holy Spirit.
- Fourth Day** - Jesus appears in the evening of the fourth day as the light of the world (John 8:12) and clarifies the Godhead - revealing the truth of the Father, Son and Holy Spirit. (Note John 12 to 16.)
- Jesus has given us the four Gospels to take into all (four corners of) the earth.
- Fifth Day** - The fifth day begins with the Resurrection of the Lord Jesus and the outpouring of the Holy Spirit, the Gospel is preached and salvation that is by grace comes to mankind. (Note: The book of Acts – the fifth book of the New Testament).
- Sixth Day** - **1. On the positive:**
We have the maturation and perfection of the church as the body of Christ, the marriage of the church to Christ as His bride, followed by the manifestation of the church as the sons of God, with the day concluding with the Second Coming of Jesus.

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2. On the negative:

We have the man of sin revealed who deceives the whole world and manifests in and through a kingdom that is represented by a beast 2Ch 2:3; Rev 13.

Seventh Day - This day, the seventh day, is the day of the Lord, commonly referred to as the Millennium.

- It is the thousand years mentioned in the book of Revelation (Rev 20:3-5).
- A day of rest to the Lord and entered into by the redeemed at the Second Coming of Christ.

Eighth Day - The eighth day follows the completion of the redemptive week.

- The eighth day ushers in the new heaven and earth (Rev 21:1; 2Pet. 3:13).
- It is a new beginning with the old passing away.

These truths will be further highlighted throughout the study and developed as they are applied to each day of the redemptive week.

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Chapter Four



The Creation of Earth

Reading:

Gen 1:1 In the beginning God created the heaven and the earth.

God is eternal both past and future. He is without beginning or end. These are attributes of God that we as believers accept by faith. However, concerning the atmospheric heaven above us and the earth we inhabit, there was a time when neither existed. As this was so in the beginning of our present creation, it is necessary a statement of explanation be made. Thus our Bible begins with God giving the above account of the creation of heaven and earth.

Genesis 1:1 is a statement of fact. God is declaring Himself responsible for the heaven and earth's creation and existence without specifically stating the time, or details of the event, or any description of its physical nature or composition. There is no reference to life, order, purpose or if there was life what happened to it.

Exactly when in time God, created the heaven (that is the sky and higher ether) and the earth we cannot tell and if it were important to God that we know, He would have declared the information as part of our Bibles. What we do know is they had a beginning, and the earth and universe were in existence prior to the existing surface form of the earth, with its various forms and expressions of life that we are part of today.

The first day of the creation recorded in Genesis chapter one of which we belong, did not commence till verse three when God said "Let there be light, and there was light". The simple conclusion to the matter is, at some time in past history, prior to the account of creation we belong to, God created the heaven and the earth.

Understanding the structure and purpose of our Bible gives further insight and understanding of the issue. God's purpose in the writing the Scriptures is to bring revelation to the believer of this present creation, the creation of man, his fall and redemption, and not an account of the acts of God in time past, though such events end do receive some mention that will be addressed in this text.

Kevin J Conner in his book "Restoration Theology", Page 20. Makes the following observation of Genesis 1:1: Verse one simply says, "In the beginning God created the heaven and the earth". Who can find "the beginning"? There is no "time element" given here. Simply, it is "in the beginning". No human being can find that beginning. In the beginning God created the heaven and the earth. End of quote.

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Four Considerations:

1. In the beginning:

This involves time. It is a point in time known only to God; and unknown to man. The beginning therefore is not for us to know, it is not important to God we know and if it were important He would be telling us. But what we should know is: this world (earth) had a beginning and the creator God is responsible for its existence.

2. The heaven:

This involves space, the universe and distance without end. The creation of celestial stars shining by their own light, moons, planets and other celestial bodies we will address in a later chapter.

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3. The earth: This involves matter.

4. The shape:

We add to the three considerations above the consideration of “shape”. Critics of the Bible wishing to find fault and justify their unbelief have pounced on the foolish philosophy of some in the past, who taught the earth was flat to accuse all believers of error and the Bible of ignorance. The Bible teaches truth and the true shape of the earth to be seen in the light of Scripture as being in the shape of a sphere which is descriptive of a globular body; an orb or globe; a planet; a solid body the surface of which in every part is equally distant from a point within it called its center (New Webster’s Dictionary).

There is no evidence to suggest the prophets were in ignorance of the globular shape of the earth and nowhere is there so much as a hint of them believing the earth to be flat. Though none directly address its shape as a subject they certainly allude to its shape to be as we know it and always in the context of the earth’s creation and God its creator and overseer.

Solomon writes:

Ecc 1:5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

Evidently Solomon understood: The sun rises in the morning and sets at evening in his hemisphere, according to the appearance of things; to then “hasteth” to go round the other hemisphere in his night to rise again in his hemisphere. Solomon, in his wisdom understood that as the sun rose at sunrise it reached its zenith at noon to then fall away to set in the evening forming a part of the circle that was made complete with the sunrise of the next day, thus completing a perfect circle around the earth that of necessity is also round (globular).

Isaiah writes:

Isa 40:22 It is he (God) that sitteth upon (or above) the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. The following scriptures employ the same word (Job 22:14, Prov 8:27).

The word “circle” S.C. 2329 (Heb *Khoog*) or circuit is used by Isaiah to describe the position of God in Heaven in relation to earth and His creation, “the inhabitants” spread over the earth (globe) beneath. Isaiah gives a pictorial illustration of the omniscience, omnipresence, all seeing ability of God. What we are to comprehend is that man beneath is under God and God is above, no matter where on earth or “the globe” of it man may be. As for the earth we are to see the earth is spherical or globular: not a flat plain, but round, hung as a ball in the air; here Jehovah sits as the Lord and Sovereign; being the Maker of it, He is above it, orders and directs its motion, and governs all things in it.

From man’s perspective we are to realize that with God being (dwelling) above, faith requires the action of us of looking up, not with our natural eyes, but in spirit to where God is whether it is prayer, worship, request for revelation or looking for the Second Coming of Jesus.

Apart from the Biblical prophets, some ancient astronomers’, it has been reported have been aware of the globular shape of the earth since over 2,000 years before Christ. Certainly Eratosthenes made a fairly accurate measurement of the earth’s circumference in 240 B.C. Eratosthenes (276-194 B.C.) had heard that in Syene the Sun was directly overhead at the summer solstice whereas Alexandria it still cast a shadow. Using the differing angles the shadow made as the basis of his trigonometric calculations he estimated a circumference of around 250,000 *stadest*. The length of a ‘stade’ is not precisely known, but Eratosthenes’ figure only has an error of around five to fifteen percent. Eratosthenes used rough estimates and round numbers, but depending on the length of the stadion, his result is within a margin of between 2% and 20% of the actual meridional circumference, 40,008 kilometres (Wikipedia).

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The Word “created”:

S.C. 1254. *bârâ'* baw-raw'. A primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes): - choose, create (creator), cut down, dispatch, do, make (fat). Everything about this word suggests order, control, purpose and that what was eventually accomplished would be of the highest quality and beautiful, all of which is in character with the one responsible for the creation - God.

George Hawkins Pember (1837-1910) makes the following comment on the Hebrew meaning *bârâ'*:
Now, in the inspired description of what took place in the beginning, the heaven and earth are not said to have been moulded, fashioned, or made out of material, but to have been created *. For, whatever may have been the original meaning of the word *bârâ'*, it seems certain that in this and similar passages it is used of calling into being without the aid of pre-existing material. End of Quote.

The use of the terms “moulded and fashioned” are used later in this text to describe the creative work of God in making out of what He created by calling into being and complements what is established here and should not be thought a contradiction.

When God Creates, He Creates it Beautiful:

Ecc 3:11 He (God) hath made every thing beautiful in his time.

A Bible Principle of Creation:

Looking back in time and history to when God originally created the heaven and the earth, we conclude: It was beautiful, everything and everything about it was beautiful. This reveals something of the nature of God. When God creates, He creates it beautiful. The conditions revealed in Genesis 1:2 could never be described as beautiful, rather the opposite.

The Condition of the Earth:

Gen 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The earth created beautiful in its time is now described as a ruinous state, to resolve the mystery we consider the words of: verse two.

Without form: S.C.8414 A waste. A desolation.

A confused empty place like a desert or wilderness.

Void: S.C.922. (To be empty). A vacuity i.e. (superficially) an undistinguishable ruin.

Darkness: (darkness upon the face of the deep) S.C. 2822. The dark, hence darkness, figurative of:

- Misery
- Destruction
- Death
- Ignorance
- Sorrow
- Wickedness

The deep: S.C. 8415. An abyss – (as a surging mass of water), espec. The *deep* (the main sea of the subterranean *water supply*):- Deep (place), depth. End of quote.

There is the suggestion of constant turmoil, agitation, upheaval, seismic activity and unrest.

When we consider the “abyss” in the context of the whole of Scripture, it is evident the “abyss” has reference to the place of confinement for those who have been or are to be banished from the presence of the Lord (Rev 9:1-2, 11; 19:20; 20:3, 7, 10; Luke 16:22-23).

Another principle of creation is: God creates in light and not in darkness, for in Him there is no darkness at all (1John 1:5). So where did the darkness come from, and why was it there?

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From man's perspective, darkness is comprehended as the absence of light, but from God's perspective, darkness is something created of Himself as a result of sin. Darkness is therefore not the norm, but light is. Prior to the conditions described in Gen1:2, it was just light, light was the norm, there was no darkness.

We are to comprehend light as the norm and darkness as abnormal. This is so that we may realize sin is not the norm, but righteousness is, and through redemption we are being restored to righteousness, whereas sin and darkness have an end, an end in death with their place in the lake of fire. While light and righteousness is everlasting. Isaiah confirms the creation of darkness:

Isa 45: I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*.

To believe, God first created the earth in its darkened state as recorded in Genesis one, is contrary to Scripture and the very nature of God.

Some Observations:

1. In the six days of actual creation, the expression "God saw that it was good" is recorded six times, and at the conclusion of the total creation God saw "it was very good" (Gen 1:31). To say verse two was the condition in which God created the earth, before moving to create as He did in each of the following days of creation, is completely out of character with God, Who, as we have already established, "makes everything beautiful in His time".
2. The condition of the earth described in Genesis 1:2, is suggestive of an earth that has known light, life, beauty and the presence of Almighty God, but become exposed to, and subjected to a cataclysmic destruction suggestive of judgment.
3. It is this condition of the earth, and its surface of, without form, void, and darkness upon the deep, the Spirit of God moved, and God said, "Let there be light". It is the language of restoration suggesting the building again of something that has been.

The description of the earth as being without form, void and darkness upon the face of the deep is also descriptive of the unregenerate and unredeemed human soul, before the entrance of light through the hearing of the Gospel.

Note the Following Scriptures:

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (Psalm 119:130; 19:8-9; 119:105; Prov 6:23; Isa 60:3; Eph 5:8; Phil 2:15.)

No believer in Christ would deny that the condition of man's fallen soul prior to receiving the light of the Gospel is desolate just as the earth is described here in Genesis 1:2. But, how did fallen man, become desolate, barren of soul and void of God's life and presence? Were not the fall of man and the consequences of his sin a cataclysmic event of divine judgment? The answer must be, "yes".

Jesus on Calvary identified with fallen man's ruinous and darkened state as depicted in prophetic type, in Genesis 1:2. Note: the following Scriptures, and the underlined:

Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

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The New Creation in Christ:

The new creation in Christ, (Rev 3:14; Jam 1:18) are those born of the Spirit and the Word (John 3:5-9). In receiving the light of the Gospel, each of the new creation realizes, that which God has created in their souls is “beautiful”, as opposed to the ugliness of the old man of sin (Rom 6:6). The measure of that beauty is the Lord Jesus Christ, Who dwells within Eph 4:13.

Isaiah Gives Witness to the Original Creation:

If there was a creation prior to the creation of Genesis 1:3-31, then there must, of necessity, be witness of it by the prophets. We consider the words of Isaiah.

Isa 45:18 For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

Two Words to Consider:

1. Formed: S.C 3335. Formed, through squeezing into shape. To mould into form, especially as a potter. Identical with 3334, to press. The same word as in Genesis 2:7. The Lord formed man.

Conclusion: Isaiah informs us: God originally formed the earth using the same method as when He formed man, forming it, squeezing it, and molding it, into the shape He desired. As such He formed the earth to be inhabited.

2. Not in Vain: He created it not in vain. S.C. 8414. (the same as Genesis 1:2) God did not create the earth a:

- A waste.
- A desolation.
- A confused empty space like a desert or wilderness.
- Or as the waste that Jerusalem was during the Babylonian captivity that Isaiah speaks of.

Evidently Isaiah answers the question concerning Israel’s redemption out of Babylon and repopulation of Judah and Jerusalem, inducing them to put their unwavering confidence in the true God to do it. Using the original creation of Gen 1:1, its destruction (Gen 1:2) and following restoration (Gen 1:3-31) as the example. The ancient Jewish writers also saw verse eighteen (Isa 45:18) to be prophetic of the end of the world, inferring the earth shall be inhabited after the resurrection of the just..

Isaiah 45:18. Is a total contradiction of Genesis 1:1, unless in the beginning God created the earth according to Isaiah, with inhabitants of His design, and that this was followed by events that brought the earth into the cataclysmic condition of Genesis 1:2.

God through the prophet Isaiah is bringing clarification to Gen1:1-2, and witness of the teaching in this text, with reference to the earth’s condition before God commenced His “recreation of the face of the earth” in verse three; otherwise Isaiah’s words would be pointless considering the terminology.

The creation account of Genesis chapter one, beginning with verse three and continuing through into chapter two, should be viewed as a “re- creation”.

Peter Speaks in Harmony with Genesis 1:2 and Isaiah:

2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

:6 Whereby the world that then was, being overflowed with water, perished.

:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

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Points to Consider:

1. Ignorance (2Pe 3:5):

It is evident Peter was confronting the challenge of people with an inadequate theology, in which they neither understood the time of earth's creation, nor the day of the Lord's return. It was an ignorance of choice, a choice made by those proud of their opinions.

2. A World That Then was, and a Heaven and Earth that is Now:

Peter in answer to the challenge of those opposing him, speaks of two worlds. A past world and a world that is now.

The Order of Events:

1) The Beginning of Creation (2Pe 3:4):

Peter does not dispute the beginning of creation. Both Peter and his opponents agree to such a beginning. The issue is: when did the creation occur and events following through to the creation of our present world? If we employ the principle of first mention, verse four (2Pe 3:4) equates with:

Gen1:1 In the beginning God created the heaven and the earth.

2) The Heavens of Old, and the Earth (2Pe 3:5):

"Of old" (S.C.1597. long ago) different to 1Pet 3:5. Suggesting the existence of space containing heavenly bodies we know as stars, planets, moons and other bodies similar to our existing sky.

3) Peter Describes That World (2Pe 3:5):

The earth standing out of the water and in the water, as indeed our present creation does. Perhaps as one land mass as our present world was prior to the day of Peleg (Gen 10:25), or consisting of continents and island after the similitude of our present world.

4) The World That Then Was (2Pe 3:6):

World: S.C. 2889; kosmos. Orderly arrangement, i.e. *Decoration*; The adorning world including its inhabitants. It is evident a world existed prior to our present world, consisting of an arrangement of life involving men and societies, again after the similitude of the world we know today.

5) The World That Then Was (2Pe 3:6):

Being overflowed with water, perished. There is no reference to Noah, or his generation mentioned here, as no doubt there would be if that is what Peter had in mind. Peter employs the principle of first mention, taking us back in time to identify us with the Genesis one account. This statement is indicative of judgment as a result of sin, and equates with the description of the earth prior to our present creation:

Genesis 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep.

Note: 2Pet 2:5 where Peter mentions both Noah and the conditions of his generation which was destroyed in similar fashion to the creation prior to Adam.

6) But the Heavens and the Earth, Which are now (2Pe 3:7):

Who can argue? Did the ignorant hear Peter in his day? Our world as we know it is a completely different world to that "of old". Nevertheless as with the old so with the new, as a result of sin it is destined to a judgment after the similitude of the first, only the element of the judgment to come will be fire and brimstone and not water:

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

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Thus Peter speaks in harmony with the prophets, particularly Isaiah, Jeremiah and the ancient Jewish writers. This interpretation is in conformity with expositors of the Word i.e. John Brown; John Gill; Albert Barnes and Adam Clarke.

3. The Old Testament Prophets - appeal to Genesis 1:2:

The prophets of the Old Testament allude to Genesis 1:2, and the condition of the earth then, as the example of any judgment to come upon the ungodly and disobedient. The prophets spoke literally, historically and prophetically, in that they by the inspiration of the Holy Spirit looked back in time to what had been, while simultaneously looking to their generation or to the future to reveal what will be.

The Example of Jeremiah:

Jeremiah foresaw the approaching Judgment of God upon Judah and Jerusalem because of their sin, and hardness of heart to the message of the prophets sent of the Lord to them. Jeremiah experienced anguish of heart because of what he saw in Judah and the consequences of their sin. Jeremiah alludes to the original creation, its judgment and following condition described in Genesis 1:2, to warn Judah of the judgment to come – Jeremiah chapter four (the whole chapter). We will begin at verse fourteen:

Points of interest:

1) Jeremiah Pleads the Lord's Cause, Calling upon Jerusalem to Change their

Ways:

Jer 4:14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

:15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

:16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

:17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord.

:18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

2) Jeremiah Expresses Anguish of Heart:

Jer 4:19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

3) Jeremiah Describes the Approaching Judgment:

Jer 4:20 Destruction upon destruction is cried; for the whole land spoiled: suddenly are my tents spoiled, and my curtains in a moment.

4) Jeremiah Expresses the Sorrow of the Lord over the People, and Reason for the Impending Judgment:

Jer 4:21 How long shall I see the standard, and hear the sound of the trumpet?

:22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

5) Jeremiah Appeals to the Original Creation, its Judgment and the Conditions that Resulted as Described in Genesis 1:2:

Jer 4:23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

:25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

:26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

Jeremiah not only cites Genesis 1:2, but by the Spirit beholds the cause of the condition described in Genesis 1:2. It is evident Jeremiah had such insights revealed to him through the

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study of the prophecy of Isaiah and probably Ezekiel who was a contemporary of Jeremiah. It would have at least involved those Scriptures speaking of the fall of Lucifer (Isa 14:12-17; Eze 28:11-19.)

6) Jeremiah, on the Basis of what Occurred in the Past, As Described in Genesis 1:2 Addresses the Judgment to Come upon the Land and City:

Jer 4:27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

:28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

:29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

:30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life (Jer 46: 7-10; 47:2, Jeremiah uses similar language to describe approaching judgments).

The Example of Isaiah:

In Isaiah's prophecy, following his description of the fall of Idumea in the day of the Lord's vengeance, the following expression is used:

Isaiah 34:11b . . . and he shall stretch out upon it the line of confusion, and the stones of emptiness.

The words, "confusion" and "emptiness," in the Hebrew are the same words rendered "without form and void" in Genesis 1:2. There can be no mistaking the intention of the prophet Isaiah in paralleling the judgment of God upon Idumea, with the judgment of God on the Pre-Adamic creation.

The reference to the line after the similitude of the building or plumb line. That is, that as the Lord will build to the line of His satisfaction and completion, so will He bring to destruction and ruin what is being built by fallen man contrary to the line.

The accounts of judgment in Scripture based upon Genesis 1:2, point to the future and the judgments of the Lord upon the disobedient, which came to pass in their time in history, perhaps the most vivid being that of the Jews and Jerusalem in A.D. 70. These accounts together point to the ultimate judgment to occur at Christ's Second Coming. All these events issue a warning to the inhabitants of the earth today of what is to come upon the ungodly.

4. Solomon Speaks a Word of Wisdom:

Concerning the existence of a Pre-Adamic creation, Solomon in Ecclesiastes declares a fact that has application to the "Old time", which was before Adam. (Note the underlined)

Ecc 1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

:10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

5. Judgments in History:

The following nine events in history give testimony of judgments that have effectively been after the similitude of Genesis 1:2:

The Days of Noah (Genesis 6 to 7 chapters Matt 24:37-39; Heb 11:7).

Sodom and Gomorrah (Gen 19:27-29; Luke 17:28-30; Jude :7).

Egypt (Exo 10:7).

Jericho (Josh 6:24. Note: :26).

Jerusalem The days of Jeremiah and the destruction wrought by the Babylonians (2Ch 36:19-21).

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Babylon (Isa 14:22-23).

Assyria (Nahum 3:7).

Tyre Ez 26:19-20; Amos 1:9; Zech 9:3).

Jerusalem. A.D. 70 (Matt 24:2; Luke 19:41-44).

6. A Question Sometimes Asked:

This author has been asked the question. “What of Genesis 2:4”?

Gen 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

Genesis 1:1 This verse refers to creation before Genesis 1:3, a pre-Adamic creation.

Genesis 2:4 Refers to the creation that commenced in Genesis 1:3 and was completed in Gen 1:31.

The word “heaven” in Genesis 1:1 is in the singular. In Genesis 2:4, it is “heavens”, plural. It is spoken in context of the whole of the completed creation and particularly the second day, when God divided the waters from the waters and created a firmament (an expanse) in the midst of the water.

This created a heaven beneath the waters suspended above the face of the deep, with a heaven above the waters suspended above the face of the deep. Then on the fourth day, God created the celestial bodies of the Sun, Moon and Stars in what we know as outer space, space beyond earth’s atmospheric dimension. This is commonly known in the Bible as the second heaven. Thus, with heaven, the dwelling place of God, we have “heavens” (plural). Three heavens, with God the creator of all three.

7. A Simple Conclusion to the Matter of Time Between Genesis 1:1 and :2:

At some time prior to God declaring His responsibility for the creation of the heaven and the earth, and the revealing of the desolate condition as described in verse two, there is a time period in length of three thousand years (see diagram 22, ch 9), commonly referred to by those accepting or rejecting the view presented in this text as “the gap”.

A time period between two statements of unrevealed duration is not unusual in Scripture. Note:

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Between the event of the coming of Jesus as a thief in the night at the beginning of the millennium, and the heavens passing away, the elements melting and the earth also, there is a gap of one thousand years (2Pe 3:11-13).

Consider also:

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Though the resurrection of the just and unjust is mentioned as two simultaneous events, they in fact occur a thousand years apart. (Rev 20:4-5.)

This author is comfortable in the belief that in the period of time between the judgment of a past creation and the recreation account of Genesis 1:3-31. The earth existed with its mountains, valley’s, plains, volcanoes, earthquakes, and seismic activity occurring throughout the earth, while the earth was in a flooded, darkened state, with the waters covering the earth probably frozen or partially frozen.

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8. The Testimony of Modern Science:

It should be observed, God has never, since the fall of man, revealed anything to man, to gratify a mere thirst for knowledge. Leaders of science are often the leaders of infidelity, despisers of the Word and of God Himself. Puffed up in their knowledge, they make themselves blind to the simple, yet profound statements of Scripture. If they would humble themselves, acknowledge God, creation and then apply themselves to science, they would know vastly more, while determining truth, rather than theories.

Modern science though generally in unbelief of the Scriptures, do say many things in harmony with the Scriptures, as believers we should accept this, without feeling threatened or that in doing so we are denying the Scriptures. We can do this while diligently proving all things before accepting anything (1Thess 5:21). One such instance is the theory of an “Ice age”. This theory in many respects corresponds with the statement of Genesis 1:2. It is also interesting to note that many scientists believe the “Ice age” came to an end approximately fourteen thousand years ago.

Scientists, who do not believe in the Word of God, can at best only be approximate about anything. The student of the Word can be more accurate, for if we believe the Scriptures and take the measure of a thousand years for each day, and work back from our present position as in the evening of the sixth day of redemption we conclude Genesis 1:3 was sixteen thousand years ago, not fourteen thousand years ago. In our calculations we must remember there is an unanswered questioning of the length of the seventh day of creation as a result of Adam’s fall. Such a subject is addressed in later chapters.

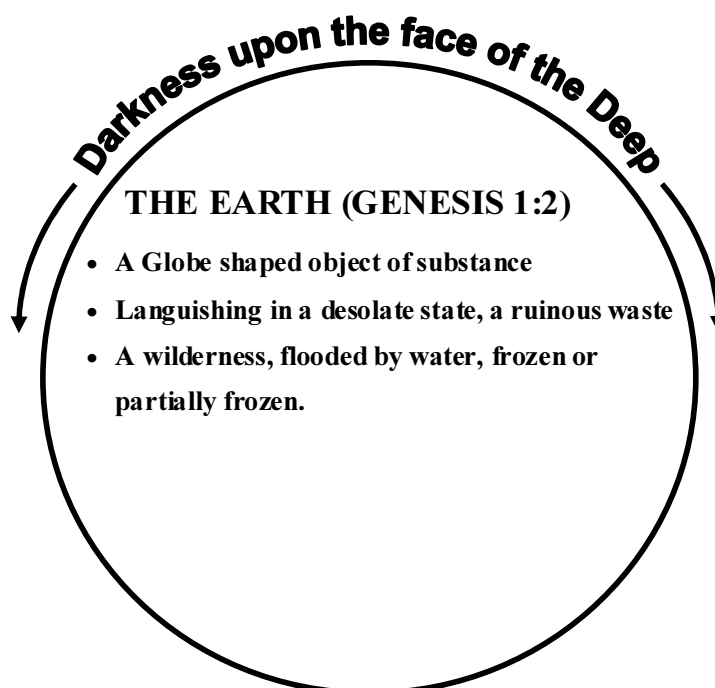
The Word Earth:

The word “earth” is also worth considering at this time.

Earth: S.C. 776. To be firm. The earth (at large) or partitely a land.

It is the same earth which we know today. In the time of Genesis 1:2 the earth was in an uninhabitable state as described. It was then, as now an earth of a globular shape, firm, and a solid mass consisting of clays, soils, rock, minerals and metals, completely immersed in water and probably frozen or at least partially frozen. Genesis 1:2 should be viewed as illustrated in the following diagram:

6. The State of the Earth (Genesis 1:2):



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Chapter Five



The Length of Days

Introduction:

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

There are generally three concepts of the length of days believed within the Christian church, they are as follows:

1. Seven Twenty Four Hour Days:

As a result of considering time from man's perspective, and not by a Biblical perspective it is thought, by many Christians, the length of each day of creation to be of twenty four hours duration. This conclusion is accepted by both pre-Adamic creationists of the earth, and young earth creationists.

2. Seven Ages of Time:

Seven ages of time, each of a duration not necessarily equal and embracing prehistoric times. This theory has been developed through ignorance or wilful unbelief of the truth and accommodates the lie of evolution. It is simply a mixture of creation and evolution that excuses the clear declaration of Scripture by both adding and detracting from the Biblical account, appealing to "scientific evidence" as its authority.

3. Seven One Thousand Year Days:

It is seven one thousand year days known as the week of creation, with some, of the persuasion that the creation of planet earth was the commencement of the first day. While others see the commencement of our present creation beginning with verse three and the statement of verse one, referring to a time in past history unknown and verse two, to be indicative of events between. This latter persuasion also embraces the concept of there being a second week of equal duration, known as the redemptive week. In this chapter we will attempt to bring a Biblical conclusion.

There was also in the days of Christ, the belief among Jews, the first day of creation began with Genesis 1:1, with the universe and earth created in chaos, as a confused mass of elements. Out of such chaos the heavens and earth were formed over the following six days. The doctrine has its roots in Greek and Roman paganism and mythology. This cosmogony influenced the minds of many in Jewry, and later Christian thinking; with unwary Christian's interpreting the commencing three verses of Genesis one, and forming unbiblical opinions. Such opinions have ascended to our present day.

Two Questions to Ask:

1. What was the length of a day in the creative week?
2. By what means did God measure the length of each day?

We will attempt to answer these questions, but first, let something be said of our own thinking. When we come to Christ every area of our thinking has to be brought into line or harmony with God's thinking. This involves a great number of things, such as the question of justification, worship, morals, law and grace, the covenants, authority, leadership, service and the issue of time and creation. Isaiah expresses the sentiments of the Lord concerning the thinking of men on these issues:

Isa 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

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The Creation of the Sun, Moon and the Stars:

Three days of creation had occurred before the fourth day, when God said,

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Here, God establishes the means by which we measure seasons, days, and years, relative to man's existence, perspective and function on earth. However, this does not imply that God Himself was working within the time space of a twenty-four hour day throughout His creative week.

It should be noted at this time that prior to the fourth day, there were three days of creative activity in light. It is evident God created all things by the power of His spoken Word in an atmosphere of light generated by His divine presence and glory. That light dominated creation throughout the seven days, yet outside of the sphere of light there was darkness until the appearing of the natural; light of the sun, moon and stars.

Four Scriptures to Consider:

1. The First Scripture:

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

According to Strong's Concordance: "day" (S.C 3117) may apply to what we consider a twenty four hour day from sunset to sunset or figuratively (a space of time defined by an associated term):- an age. In the context of creation and the whole of Scripture "day" can and is in this instance referring to an "age" associated with a thousand years.

Paul in his epistle to the Ephesians uses the Greek equivalent when speaking of past ages i.e. the Old Testament of four one thousand year days:

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

2. The Second Scripture:

Gen 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

Generations: S.C. 8435. Decent, i.e. family; (fig) history.

We established in chapter 4 of this text, Genesis 2:4 refers to creation following the completion of the creation account that commenced in Genesis 1:3. "Generations" are hardly the word for the Lord to use if each of the seven days of creation were a mere 24 hours. So why does He use the word generation?

When we consider the use of the word generation, as it is employed throughout the Scriptures, it is relative to events occurring within the framework of periods of time (particularly genealogies), durations, and involving years. Here in Genesis 2:4 it is applied to the seven 1,000 year days of creation. Each day is described as a generation.

3. The Third Scripture:

Psa 90:4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Moses is the psalmist who by revelation concluded that time as we know it is not how God views time, particularly in relation to creation and redemption, for which God, as the Lord of Heaven and earth, is responsible, not men. Moses, viewing both creation and redemption, establishes a principle of time from God's perspective. A thousand years are in God's sight as yesterday - or as one day.

It is interesting and important to note that Moses also wrote Genesis and the creation account. This point strengthens the thought that Psalm 90 was written with his knowledge of creation and time in mind.

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A Principle of Scripture:

Scripture only has power when correctly applied. What is written can be ignored, leaving us ignorant of truth, and our understanding void of God's power, but when we understand truth, God expects us to believe it, apply it, then witness the power of applied truth revealed as it unfolds before our lives:

2Ti 3:16 All Scripture is given by inspiration of God, and is profitable for (here's the application) doctrine, for reproof, for correction, for instruction in righteousness.

Note: How in the following verses Moses applies the above principle in his understanding of time to both creation and redemption.

To Creation:

Psa 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

To Redemption:

Psa 90:1 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations.

Psa 90:3 Thou turnest man to destruction; and sayest, Return, ye children of men.

Moses gives Promise of Man's Life Expectancy:

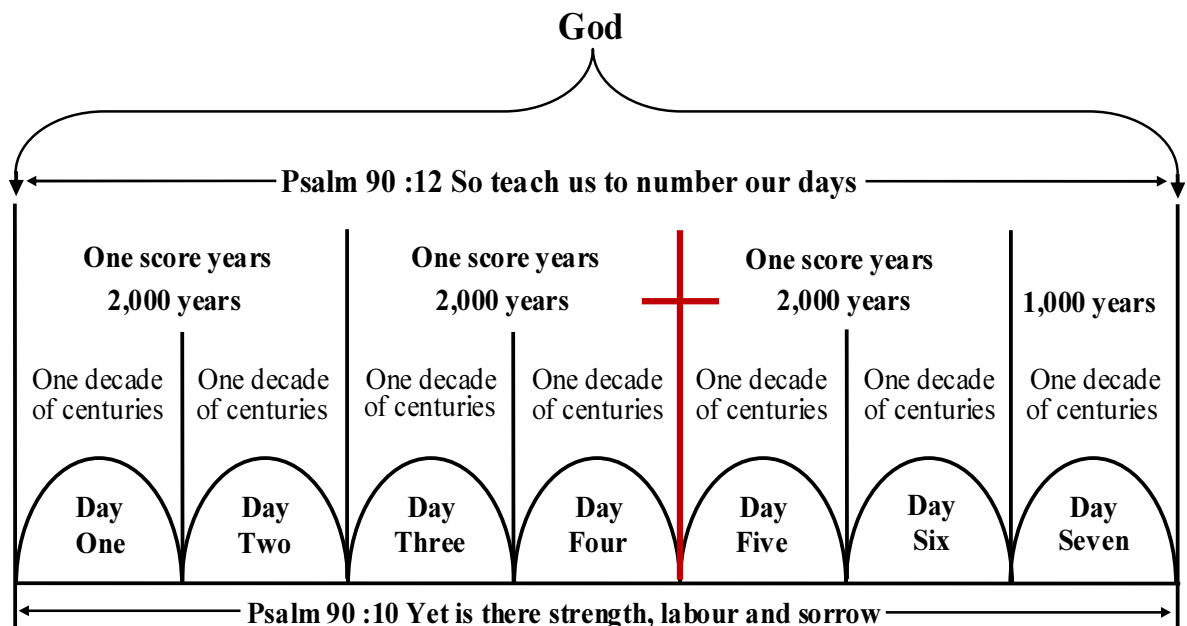
Psa 90:10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Note verse 12:

Psa 90:12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

This is written as a prayer, that asks for revelatory understanding concerning man's time on earth, from creation, and the fall of the first generation (Adam and Eve), through to the end, the last generation and Second Coming of Christ and beyond to the realization of the new heaven and earth, when man's redemption will be accomplished for all generations eternally. The Lord's answer is: A week of seven millenniums for the whole of mankind and personally a week of seven decades, as illustrated in the following diagrams:

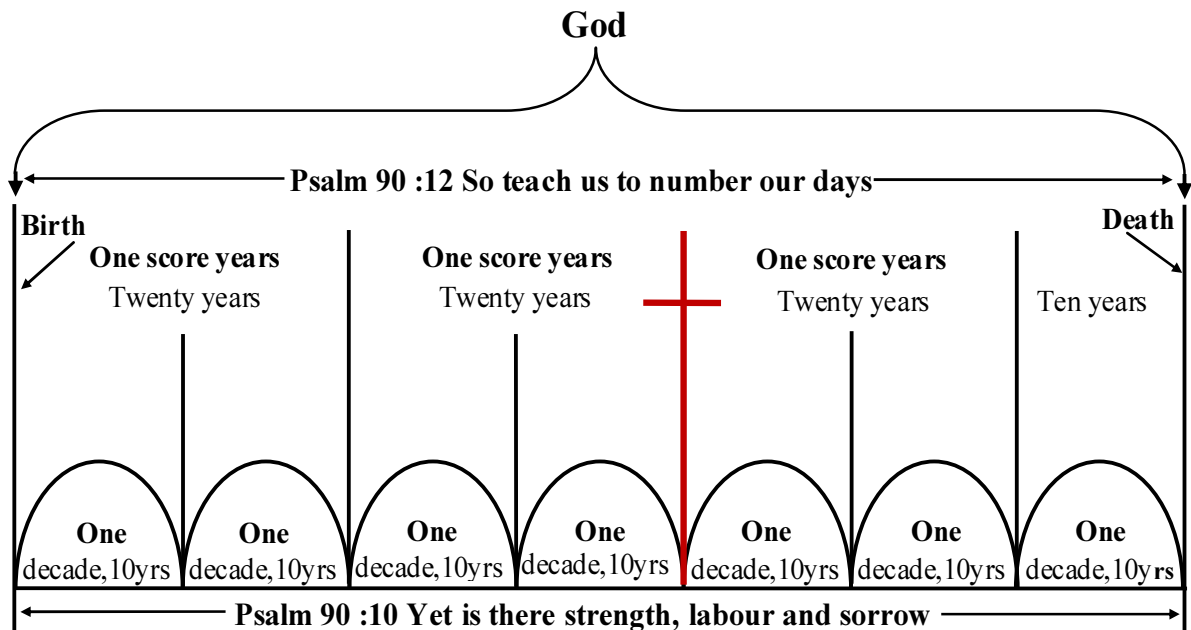
7. A Week of Millenniums, Three Score and Ten Years - Seven Decades (Psalm 90:10):



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Throughout this text the seventh day of creation is presented as in deed the Scriptures present it, as a day of equal length as that of the previous six days, but as will be shown the Scriptures allude to a shortened day; shortened as a result of the fall. A shortened day does not apply to the seventh day of the redemptive

8. A Week of Decades, Three Score and Ten Years, Seven Decades (Psalm 90:10):



The seventy-year life span of man is a pattern of the creative week and points back to that week while pointing us to the redemptive week and our salvation through faith in Christ.

4. The Fourth Scripture:

Peter appeals to Psalm 90:4, applying it to the church age:

2 Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The apostle Peter, who had perfect understanding of time and seasons based upon his understanding of creation and redemption, sets out to rescue saints from the deception of unbelief and doubt expressed by certain people who will mock the Second Coming of Christ in these last days as a result of willing ignorance of truth of the time of the Lord's return and living to the satisfaction of their lusts.

Note the Order of the Chapter:

1. Peter Draws our Attention to the Necessity of Pure Minds:

2Pe 3:1 This second Epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2. Peter then Appeals to the Words of the Holy Prophets and the Apostles:

Peter appeals to the authors of the books of our Bible consisting of both the New and Old Testaments:

2Pe 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior:

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3. Peter Addresses the Problem:

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
:5a For this they willingly are ignorant of

4. Peter Appeals to an Event in Past History:

Peter appeals to events prior to our present creation:

2Pe 3:5 that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:
:6 Whereby the world that then was, being overflowed with water, perished.

5. Peter Reveals Events of the future:

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

6. Peter Addresses the Patience and Longsuffering of God with Man from Creation and the fall of Adam Through to the Last Days:

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

7. Peter then Addresses the Coming or Future Day of the Lord (Note the underlined):

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

8. The Day of the Lord is mentioned Three Times –

Once in verse eight (by allusion) verse ten, then in verse twelve as the “day of God”. According to Peter, like the days before it, it consists of one thousand years:

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

It is a day that begins with Christ’s Second Coming described as a coming as a thief in the night. This description of Christ’s return addresses His coming to the ungodly in judgment and not the righteous. The next statement, “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned”, occurs one thousand years later with the finish of the millennium and ushering in of the new heavens and earth:

2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

9. John, in the Revelation, Confirms this:

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Other words could have been addressed here but are considered hereafter in their contextual importance.

The Seventh Day of Redemption is known in the Scripture as -

- The day of the Lord (2Pet 3:10).
- The day of God (2Pet 3:12).
- The day of rest (Heb 4:9 (margin - a keeping of Sabbath)).
- A thousand years (2Pe 3:8; Rev 20:2-7 (six mentions)).
- Also referred to by scholars as the millennium.

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When we come to our chapter on the seventh day, we will add to this list of references. What is listed above is sufficient to establish the truth of the seventh day and its duration of one thousand years.

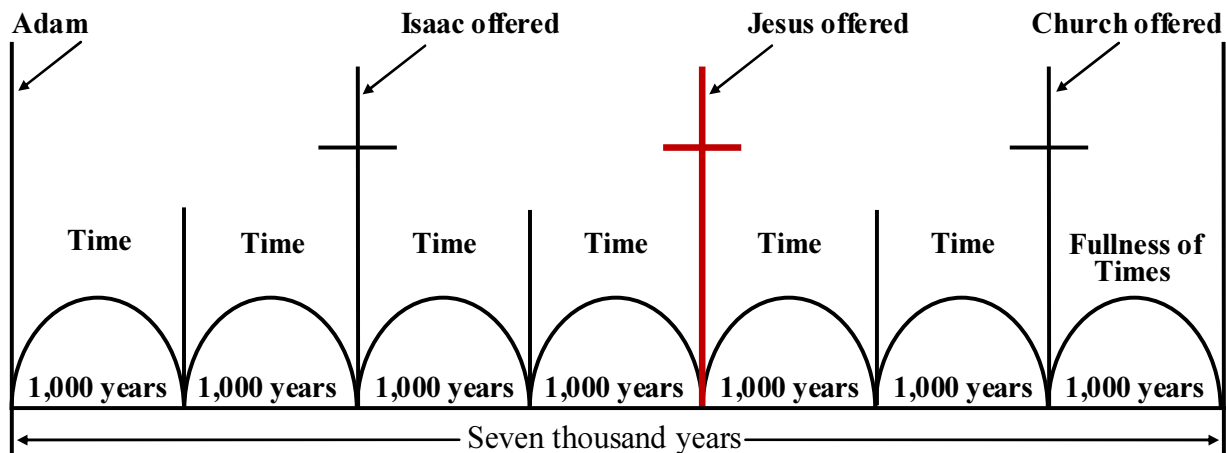
Should we accept the day of the Lord is 1,000 years in duration, consistency demands we apply the same amount of years to each of the previous six days. Moses did so, Peter did so; the apostles and prophets did so. There is not one Scripture indicating the Lord makes a distinction in the length of days between the two weeks. For the blessing of wisdom, knowledge, and understanding, it is wise the Bible student of today, thinks in tune with the Lord and His writers of Scripture and not to the contrary that are nothing but opinions and opinions are always dangerous.

Consistency again demands we recognise that as each day of the redemptive week consisted of one thousand years, so in the creative week, each day of creation consisted of one thousand years, with the seventh day of the redemptive week being the dispensation of the fullness of times:

Eph 1:10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

The following diagram places the truth of the fullness of times (Eph 1:10) in perspective:

9. The Dispensation of the Fullness of Times (Eph 1:10):



Note: It is 'times' - plural – then the fullness of times, it is the seventh time with six previous periods of time or days, with each day consisting of one thousand years duration.

Ephesians 1:10: Note the allusion to the Second Coming of Christ in the “gathering of all things in Christ, both which are in Heaven, and which are on earth, even in Him”.

Ephesians 1:10 Viewed in Context with Ephesians 3:1-5:

Eph 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

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

:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

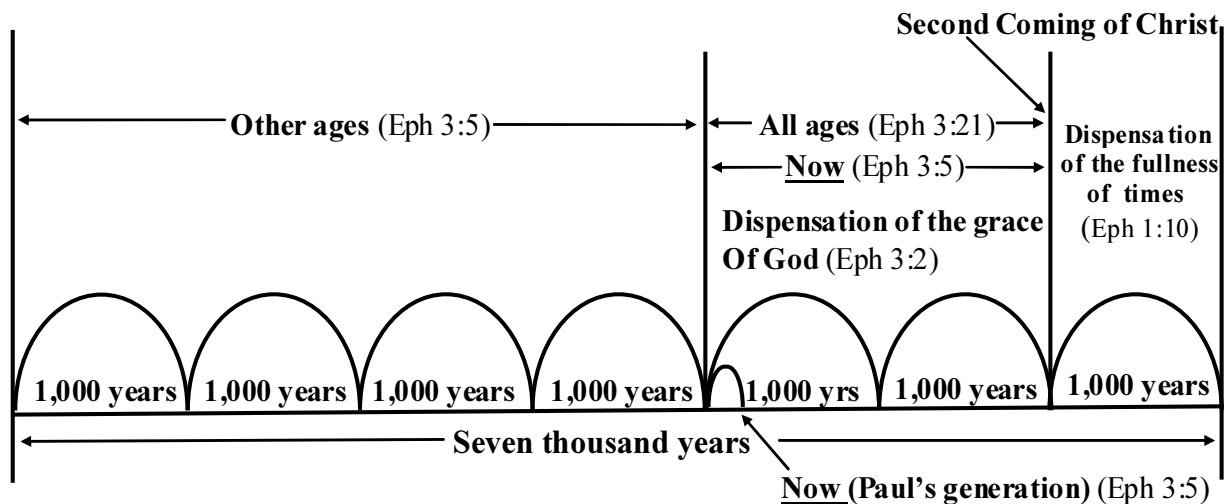
:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Eph 3:21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The following diagram places the truth of these Scriptures in perspective:

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10. Ephesians 1:10 Viewed in Context with Ephesians 3:1-5 & 21:



Two Words:

1. "Now" Eph 3:5. S.C. 3568. particle of present time, of date, a transition or emphasis; as a noun or adjective: present or immediate.
2. 'Dispensation' S.C. 3622. administration (of a household or estate), stewardship.

The dispensation or administration of grace refers to the fifth and sixth days of redemption and is the time period between Resurrection of Christ, the outpouring of the Holy Spirit and revelation of the church, and the Second Coming of Christ in which God's grace is administered through the Gospel to them that believe. It is also spoken of, as "all ages" (Eph 3:21; 1Cor 9:17; Col 11:25; 1Pet 4:10).

The word "now" as Paul employs it, is usable and applicable to time involving a generation, or any number of generations in the age of the administration of God's grace (Matt 1:16-17; Rom 3:24, 6:15; Gal 5:4; 1 Pet 4:10).

In the Creative Week:

In the creative week we see the stewardship of God as He administers (dispenses) His will in creating all that He desired throughout each of the six days. He establishes His work of each day and sets their order and with it sets in motion the "law of nature" so that what He created may continue to function harmoniously.

In the Redemptive Week:

In the redemptive week, we see the stewardship of God as He administers His cure for the blight of sin on creation, in redeeming His creation according to His promise (Genesis 3:15). He administers His Word to create out of destruction a redeemed community of all generations. To achieve this, God works according to His will throughout each day, setting in order and establishing the law of His Word in the hearts of them that know Him.

Later in this text we will consider the truth of "dispensation" more fully when we will consider the seven dispensations or administrations involving time and the redemptive week.

The Revelation of Truth:

Truth come to us by the inspiration and revealing of the Holy Spirit; as we know each truth, within the framework of the whole truth we become part of that truth and stewards of the grace of God (1Peter 4:10).

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The Length of Days:

This author is aware that many would dispute the length of the days presented in this text. The arguments have been carefully considered, but the evidence and the demand of consistency is the conclusion of this author's conviction. The following points are made in support of those convictions.

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Now, we know God is not bound by time unless he chooses and can do anything in an instant, however, on the third day of creation, did God bring forth plant life from seed to maturity and fruitfulness in one twenty-four hour day, or did He allow the seed created to grow naturally to maturity and establishment over a one thousand-year day while watching over it with patience?

Do not we, who are garden lovers - created in the likeness of God - love to plant seeds and watch over them as they grow to maturity? The example of the third day is appealed to; there are other examples within other days demanding we recognize length of time.

Many competent people have suggested over many years that countryside denuded of its native forest, bush, and fauna, especially if it consists of slow-growing trees, needs up to a thousand years to be restored to its original state of maturity and beauty.

Something on patience should be said here. God is patient, we (whether we are willing to admit it or not) are impatient until we learn otherwise. Note the comment of James:

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Basically, Patience is exercised in Two Dimensions:

1. Time:

The Lord has existed for eternity. He's never in a hurry for anything. Time was created by Him and is subject to Him. He endures time, appoints time, and then patiently allows time to come to its appointed time or times.

2. Circumstances:

Circumstances involving action, events, things existent, things created of God, ordained of God, that have a beginning but not maturity, which given time will mature, perfect in their creation and beginning, perfect in growth and development, and perfect in their maturity. If we are not watchful, our impatience in such circumstances will get the better of us and because of it, make us guilty of judging the Lord to be as we are.

- Concerning time: God patiently endures.
- Concerning circumstance: God patiently long suffers.

So with God in His involvement in creation and redemption, God patiently endures the time of each day, and patiently long suffers with the events of each day, allowing what He has created to grow and mature into full growth and development.

Through faith in Christ Jesus we are born again to become part of the new creation of which Christ is the first born (Romans 8:29; Colossians 1:15-18).

John, in his first Epistle, describes spiritual development to be in four stages: (1John Chapters 1-3).

Little children: S.C. 5040 Greek teknon an infant (1John 1:12)

Little children: S.C. 3813 Greek paidion a childling, half grown (1John 2:13)

Young men: S.C. 3495 a youth (1John 2:13)

Fathers: S.C. 3962 a father, a parent. (Also: (2Pet 3:18; 2Cor 3:18; 5:17; Eph 4:14-15.)

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I, as a redeemed regenerated believer in Christ am eternally thankful that God has not expected absolute perfection and maturity of me within the framework of the twenty four hour day in which I was born again. The Lord has been patient with me, watching over my soul, nurturing my growth through His Word, watering my soul with His Spirit to perfect that which concerns me. This personal experience of the Lord's patient love over my soul to bring me to maturity is the experience of Christ's church, personally, corporately and it will culminate in the perfection of the church in the evening of the sixth day of redemption.

Reading the account of the creation of the fish and mammals of the sea and the fowl of the air on the fifth day, the language is after the similitude of the third day (Gen 1:20-22), with creation responding to the command of God in obedience to fulfil His will and the Lord watching on in patient interest.

Then there is Adam:

God's Commands to him:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

"In the day" is not suggestive of "this day" but, of another day, a future day, a day to come, a day in which should you neglect your diligence, you will transgress My commandment.

Adam did eat of the Tree of the Knowledge of Good and Evil:

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Afterwards, God Came Walking in the Midst of the Garden:

Gen 3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

The Lord Called Adam:

Gen 3:9 And the Lord God called unto Adam, and said unto him, Where art thou?

Adam Answered the Lord's Call:

Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

When God found Adam, He didn't find a dead body. Adam wasn't dead, nor did God strike him dead by His presence. Adam was alive. He did not die within the twenty-four hour day as we know it. Why not?

Explanation:

When Adam fell, Adam died spiritually the moment he took of the tree of the knowledge of good and evil in rebellion to God's command. He died physically nine hundred and thirty years later - within the boundaries of a one thousand-year day.

A question to ask now that will be answered in another chapter is what length of time was there between Eve's creation and the commencement of the seventh day? And what period of time was there between the beginning of the seventh day and the fall?

Adam's death:

Gen 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Adam died spiritually: Died instantaneously, that day - a twenty-four-hour day.

Adam died physically: Died that day – within the limits of a one thousand-year day.

Adam's spiritual death followed by his physical death nine hundred and thirty years later is confirmed for us when we consider Genesis 2:17 and the Hebrew meaning.

Teach us to Number our Days

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Margin: Hebrew ‘dying, thou shalt die.’

We can consider this verse to mean that the moment Adam sinned in rebellion to God’s command, the law of sin and death (Rom 8:12) was activated. Death entered into Adam, and he instantaneously died spiritually. The law of sin and death then worked within Adam in what we know to be the ageing process to bring him to physical death nine hundred and thirty years later. It is interesting to note that the statement ‘and he died’ was made when he died physically (Gen 5:5).

The writer of the Book of Hebrews, when encouraging us in the development of our faith, draws our attention to creation as recorded in Genesis 1 and refers to the days of creation as worlds.

Heb 11:3 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.

There are Two Greek Words Employed in the New Testament for “worlds”:

1. Worlds: S.C. 2889 - kosmos orderly arrangement, i.e. decoration: by implication, the world (in a narrow sense, including its inhabitants).

New Websters Dictionary: the universe as an embodiment of order and harmony.

- Kosmos is the physical world and all that exists, living and not living.
- Kosmos is not the word employed in Hebrews 11:3.

2. Worlds: (Heb 11:3) S.C.165 - aion an age: by implication, the world, especially (Jewish) a messianic period (present or future).

See also: Hebrews 6:5; 9:26; Galatians 1:4; 2Timothy 1:9.

- Translated ages in Ephesians 2:7; Colossians 1:26.
- Aion depicting an age or ages is the word employed in Hebrews 11:3.

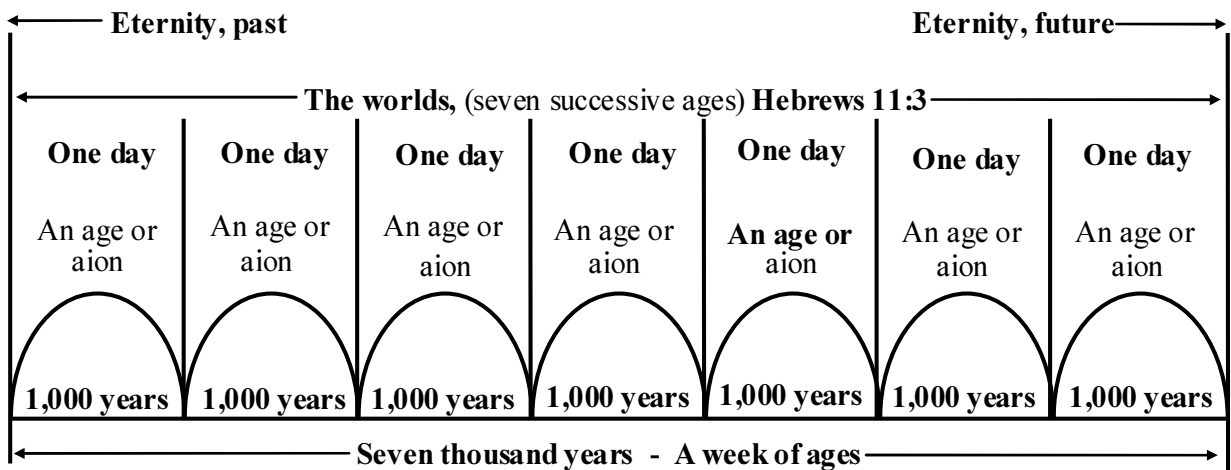
Amplified Bible:

Heb 11:3 By faith we understand that the worlds (during the successive ages) were framed fashioned, put in order and equipped for their intended purpose – by the Word of God, so that what we see was not made out of things which are visible.

This verse is spoken in the language of creation, giving wonderful insight into the activity of each day that our faith be in creation and the power of God’s spoken word.

Creation week could be viewed as follows:

11. The Worlds (Successive Ages) (Hebrews 11:3):



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The Word Age or Ages:

The word age or ages implies length of time, duration, order; the process of ageing, years in beginning now old, periods of time involving length of time; not young, short, or brief, nor a reference to a twenty-four-hour day but an age or period of time consisting of many 24 hour days.

The truth of Hebrews 11:3 applies in principle to the redemptive week, with the redemptive week viewed as a week of seven successive ages, in which the Lord reveals His intended purpose through His spoken Word in the process of our redemption.

The same word *aion* is used in the commencement of the Book of Hebrews:

Heb 1:1 God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

This author realizes that verse 2 is generally applied to the physical creation of our earth and the celestial bodies of the Sun, Moon and Stars, but the word 'worlds' (plural) is 'worlds' in the sense of time, periods of time, or ages.

In verse 1, our attention is drawn to 'sundry times' and 'times past,' alluding to the Old Testament period of four one thousand-year days. When taken in context with verse 1, verse 2 should be considered in the same context. To do so, reveals God not only created the world and all that is in the world through Jesus Christ, but also has created the ages that are a revelation of the process of the Lord's redemption of us through Jesus Christ. In other words, God has created both the creative week and the redemptive week through Jesus Christ.

The Jews of Ancient Times:

The Jews of ancient times (the era of Christ and older) understood the process of man's redemption involved a week of seven one thousand-year days based upon the creative week and Psalm 90:4.

We appeal to John Gills D.D. and his exposition of 2Peter 3:8 and his reference to the ancient Jewish writings that preceded the days of Christ, and the Jewish interpretation of Psalm 90:4.

2Peter 3:8 - But, beloved, be not ignorant of this one thing, Here the apostle addresses the saints he writes unto, and for whom he had a tender affection and regard, and for whose welfare he was concerned, lest they should be stumbled at the length of time since the promise of the coming of Christ was given, and which these scoffers object; and therefore he would have them know, observe, and consider this one thing, which might be of great use to them to make their minds easy, and keep up their faith and expectation of the coming of Christ: that one day is, with the Lord as a thousand years, and a thousand years as one day; referring either to Psalm 90:4; or to a common saying among the Jews, founded on the same passage, יומו של הק' בה אלף שנים, "the day of the holy blessed God is a thousand years" (z); suggesting, that though between thirty and forty years had elapsed since the promise was given out that Christ would come again, and should even a thousand, or two thousand years more, run off, before the coming of Christ, yet this should be no objection to the accomplishment of the promise; for though such a number of years is very considerable among men, yet not "with God", as the Arabic and Ethiopic versions read, with whom a thousand years, and even eternity itself, is but as a day, Isa 43:13. Unless this phrase should be thought to refer, as it is by some, to the day of judgment, and be expressive of the duration of that: it is certain that the Jews interpreted days of millenniums, and reckoned millenniums by days, and used this phrase in confirmation of it. Thus they say (a), "in the time to come, which is in the last days, on the sixth day, which is the sixth millennium, when the Messiah comes, for the day of the holy blessed God is a thousand years."

And a little after, "'the Lord hath created a new thing in the earth, a woman shall compass a man". This is in the time of the Messiah which is in the sixth day.' And elsewhere (b), "the sixth degree is called the sixth day, the day of the holy blessed God is a thousand years. And in that day the King Messiah shall come, and it shall be called the feast of gathering, for the holy blessed God will gather in it the captivity of his people."

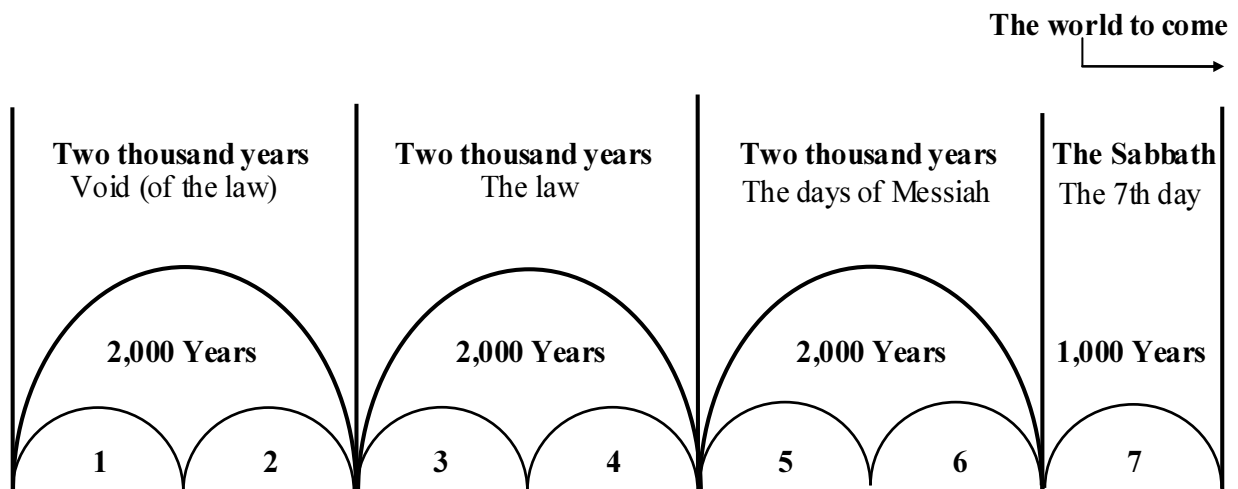
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So they call the sabbath, or seventh day, the seventh millennium, and interpret (c). "The song for the sabbath day", Psalm_92:1 title, for the seventh millennium, for one day of the holy blessed God is a thousand years!' To which agrees the tradition of Elias, which runs thus (d); It is the tradition of the house of Elias, that the world shall be six thousand years, two thousand years void (of the law), two thousand years the law, and two thousand years the days of the Messiah;" for they suppose that the six days of the creation were expressive of the six thousand years in which the world will stand; and that the seventh day prefigures the last millennium, in which will be the day of judgment, and the world to come; for "the six days of the creation (they say (e)) is a sign or intimation of these things: on the sixth day man was created; and on the seventh his work was finished; so the kings of the nations of the world (continue) five millenniums, answering to the five days, in which were created the fowls, and the creeping things of the waters, and other things; and the enjoyment of their kingdom is a little in the sixth, answerable to the creation of the beasts, and living creatures created at this time in the beginning of it; and the kingdom of the house of David is in the sixth millennium, answerable to the creation of man, who knew his Creator, and ruled over them all; and in the end of that millennium will be the day of judgment, answerable to man, who was judged in the end of it; and the seventh is the Sabbath, and it is the beginning of the world to come."

(z) Bereshit Rabba, sect. 8. fol. 7. 3. Vajikra Rabba, sect. 19. fol. 160. 2. Bemidbar Rabba, sect. 14. fol. 216. 1. Shirhashirim Rabba, fol. 20. 1. Zohar in Exod. fol. 60. 1. Tzeror Hammor, fol. 157. 1. & Nishmet Chayim Orat. 1. c. 5. fol. 12. 1. (a) Zohar in Gen. fol. 13. 4. (b) Ib. fol. 16. 1. (c) Bartenora in Misn. Tamid, c. 7. sect. 4. (d) T. Bab. Sanhedrin, fol. 97. 1. & Avoda Zara, fol. 9. 1. (e) Ceseph Misna in Maimon. Hilchot Teshuva, c. 9. sect. 2. End of quote

The following diagram places ancient Jewish thought in perspective:

12. The Jewish Interpretation of Psalm 90:4:



Considering the above information and other commentaries on ancient doctrine it is difficult to imagine any other pattern of time displayed in the Scriptures. We may not agree with aspects of ancient Jewish interpretation, or application of the Scriptures, but this should not be used to deny the truth of time in the Scriptures.

There are no known diagrams of ancient Jewish teaching on the subject this author is aware of. That the Jews used diagrams expressing the above teaching there is no doubt. Illustrative or pictorial methods of teaching were popular and used widely in ancient times. The above diagram is presented with this realization in mind.

Realizing, Jews in the days of Christ were very much aware of God's calendar, that we call the redemptive week, helps us to appreciate why it was, they generally believed for the appearing of the Messiah in their generation. Their understanding of God's calendar was not the problem; the problem was their hearts, their doctrine, interpretation and application of the Scriptures. Their Messiah

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appeared at the appointed time, in the appointed place, of the seed of Abraham, of the house of David, according to the prophets, in fulfilment of the of the Scriptures, but the Jews blinded by their pride of the law and raging unbelief could not comprehend that “this is that spoken “ (Acts2:16), and rejected their Messiah. It is essential we have the correct calendar, but with it, the correct doctrine and teachable heart.

There are many references in Scripture revealing a wide dimension of the use of time, all of which are significant. A principle of Scripture is, whenever time, seasons, ages, years etc, are mentioned there is an application or relationship to the creative and redemptive weeks, baring this in mind enables the student of the Word to realize precious truths of Scripture hidden within the Word, with the Holy Spirit being at liberty to quicken the truth to the understanding.

A reference of importance to time within the framework of the days of redemption is in Ecclesiastes (Underlined added):

Ecc 3:1 Everything has its own time, and there is a specific time for every activity under heaven:

:2 a time to be born and a time to die, a time to plant and a time to pull out what was planted,

:3 a time to kill and a time to heal, a time to tear down and a time to build up,

:4 a time to cry and a time to laugh, a time to mourn and a time to dance,

:5 a time to scatter stones and a time to gather them, a time to hug and a time to stop hugging,

:6 a time to start looking and a time to stop looking, a time to keep and a time to throw away,

:7 a time to tear apart and a time to sew together, a time to keep quiet and a time to speak out,

:8 a time to love and a time to hate, a time for war and a time for peace.

Season: S.C. 2165. From 2163. an appointed occasion, fixed time.

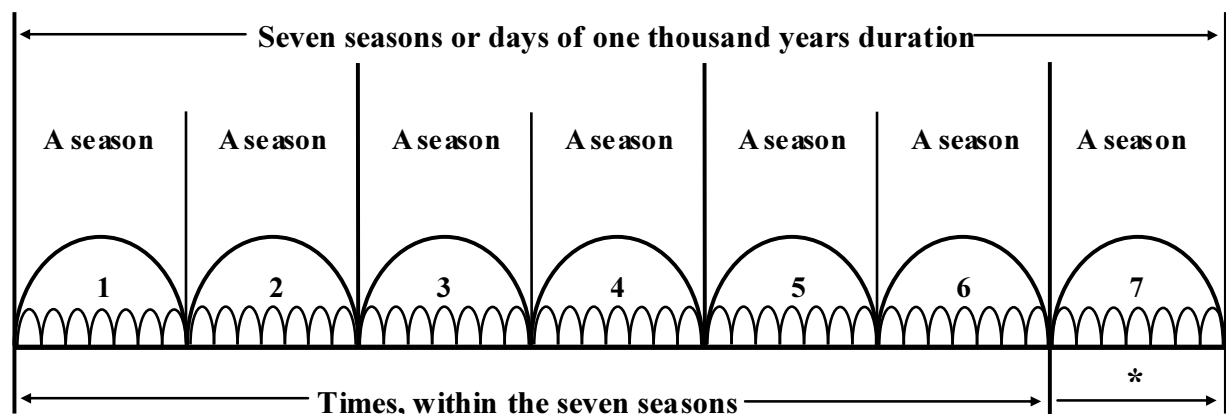
Time: S.C. 6256. Time, especially. Now. From 5703.

There are Two Applications to Verse One Involving Seasons and Time:

1. The principle of seasons and time is applicable to the creative and redemptive weeks:

The principle of seasons and time is applicable to the creative and redemptive weeks and may be comprehended in the study of the following diagram which applies the principle to the redemptive week:

13. Seasons and Times. Ecclesiastes 3:1. Applied to the Redemptive Week:



* There is the suggestion here that during the millennium, we will know times and seasons of Christ's Glory. Though glorious things will not be always the same.

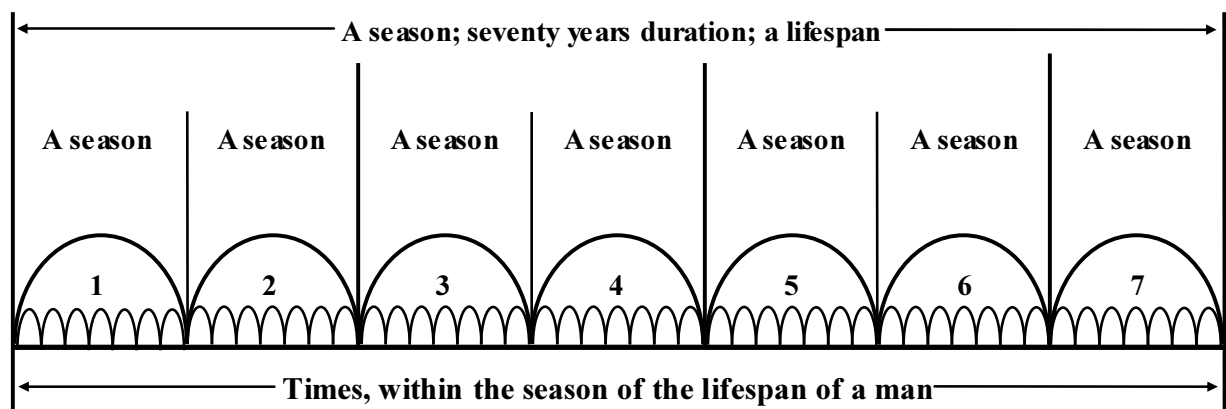
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2. The Principle of Seasons and Times is Applicable to any One Particular Generation or Age, Ecclesiastes 3:1, is ministered in this Context:

The lifespan of a man is revealed to be seventy years (Psalm 90:10), seven decades, after the similitude of the creative and redemptive weeks. A lifespan of a man may therefore be viewed as a season in which there are seasons and times involving a variety of experiences.

Though it is evident in the Scriptures there are seasons and times within the season of a man's lifespan, the following diagram is given with the realization that such seasons and times vary in time, number and duration; the diagram simply illustrates a truth.

14. Seasons and Times. Ecclesiastes 3:1 Applied to Any One Generation:



Throughout the last six thousand years, or the six days of redemption, there have been recognizable seasons and times in the natural and spiritual realms. The natural ranging from blessing to judgment, war and peace, draught and rain, famine and plenty, all have come and gone. Kings, personalities, nations and kingdoms have risen and passed into history, with many in oblivion.

In the spiritual realm, like the above, there have been seasons or times ranging from blessing to judgment, visitations, restorations, reformations and apostasies, dryness and rain, seasons of sowing and reaping, outpourings of God's Spirit bringing refreshing, restoration truth, and is presently experiencing a season and time preparatory to the Coming of Jesus.

Verses 2-8, enumerate a verity of human experiences as examples of what the man of God will face in his pilgrimage upon earth. The man of God is to accept the reality of these experiences and in the wisdom of God know the reason, required response, and action to take, thus proving his faith and obedience before God.

The prophets and other men of God of the Old Testament, Jesus, and the apostles of the New Testament understood these insights involving time, periods of time called days or ages, within the redemptive week of seven days.

The Bible student of today, in studying the Bible and time, would do well to see the involvement of time as spoken of by both prophets and apostles. They were not ignorant of time but fulfilled their ministry in preaching and teaching the Word of God to their generation, understanding both time and times, exhorting their hearers to be established in the truth of their generation:

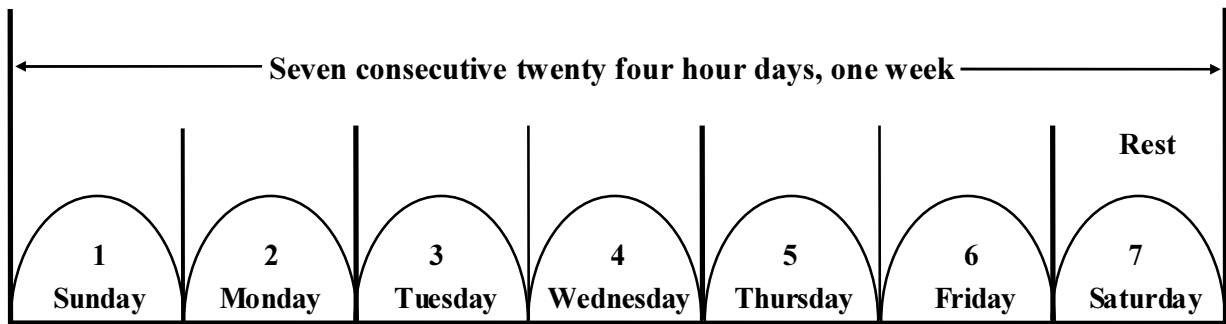
2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Our Calendar Week:

Our calendar, by which we set so much of our lives, almost rigidly keeping schedule through habit, gives testimony to creation, redemption, and time. Consider the following chart of our natural week:

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15. **Our Natural Week:**



Our Natural Week:

Our natural week is based upon and is the result of the creative week in which God worked six days to bring forth what we know to be creation, resting from his labour the seventh day.

Our natural week, week after week, bears testimony to the fact that God is working to redeem us after the similitude of the creative week by what we know to be the redemptive week.

We, throughout each week, know what day it is, the time of day, what is happening around us, what we are doing, and are able to anticipate the actions and events of tomorrow, the next day, and so on throughout the week, and rest at the end of the week. In the same manner, we are to have knowledge of the redemptive week.

Throughout creation, God knew beforehand what He would do throughout each day, anticipating His day of rest. It is so with the week of redemption. God knows beforehand what will occur throughout each day, anticipating His day of rest. We are to have that same knowledge, foresight, and anticipation (Proverbs 29:18).

Though there is a rest for us to enter into now in Christ, signifying our resting from works of self-justification, so there is a rest for us to enter into signified by the seventh day of creation and realized in the rest of the seventh day of redemption. This is the message of Hebrews 3 and 4.

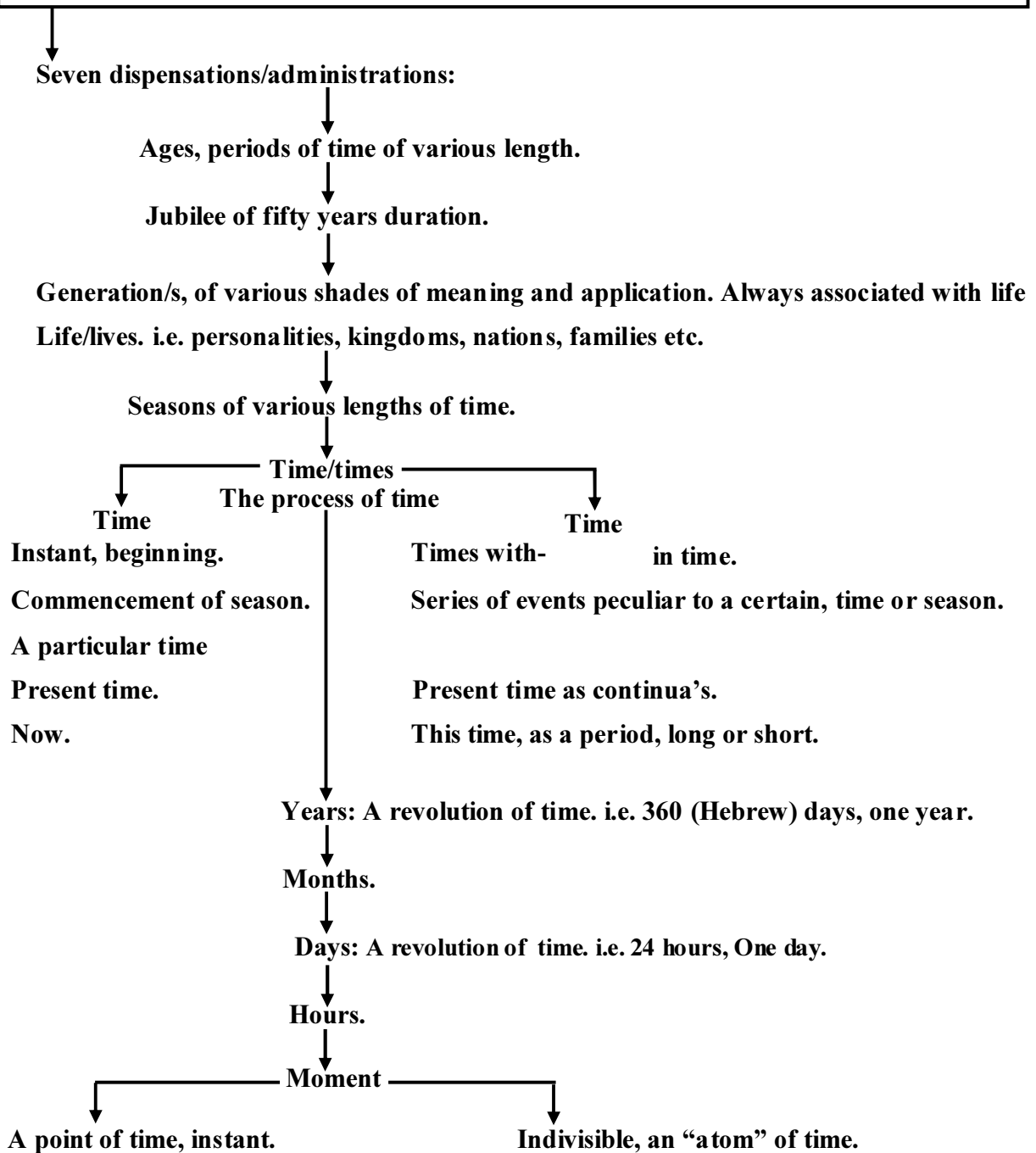
A fitting conclusion to this chapter:

The majority of Bible commentaries addressing time place the fall of Adam at approximately four thousand years prior to the crucifixion of Christ and the church today approaching the Second Coming of Christ with time approaching six thousand years since the fall. It is evident by this understanding of time that the six thousand years are in actual fact six millenniums or days of time, with the seventh to come following the Second Coming of Christ.

Throughout this text we will develop the study of time in the Scriptures with the following expressions of time in mind; expressions of time that are in themselves keys to understanding the Scriptures producing a magnification of truth to the modern day disciples of Christ.

With these thoughts in mind a careful appraisal of the following table format on the next page will be of assistance.

16. Days, Worlds/Ages, Seven One Thousand Year Days



As we progress through our study we will apply the above expressions of time as they are in the Scriptures in their context, application and Biblical reference.

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Chapter Six



The Fall of Lucifer

Introduction:

Gen 1:1 In the beginning God created the heaven and the earth.

:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

:3 And God said, Let there be light: and there was light.

As we have established, the original creation of the earth as described in Genesis 1:1-2, was a creation complete and beautiful in its time (Ecc 3:11) and separate to the creation of Genesis 1:3-. The, the description of earth in Genesis 1:2, is of an earth that has known light, life and beauty, but, has become subject to a cataclysmic destruction suggestive of judgment. This conclusion raises a number of questions which should be answered. Those questions we will answer later in the chapter and are as follows:

- 1. When did such a judgment on a past creation occur?**
- 2. Why was such a severe judgment necessary?**
- 3. What effect has such a judgment had on our present generation?**

Our Reading:

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

:14 I will ascend above the heights of the clouds; I will be like the most High.

:15 Yet thou shalt be brought down to hell, to the sides of the pit.

:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

:17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

The prophet Isaiah, and as we will see Ezekiel, looks back through time to reveal an historical event, to then look at the present and future to reveal what will be. In this we see the principle of understanding the past, that we may understand the present and future.

Points to consider:

1. Lucifer (Isa 14:12):

Lucifer is the original name given unto that angelic being that was created in his beginning by God, who ministered in his calling and area of responsibility till pride lifted him up. The name Lucifer means brightness and as such, Lucifer was a bearer of light. In his pride he rebelled against God leading other angels in revolt with him. As a result of his sin and fall from grace he experienced a change of names and is now known throughout the Scriptures primarily by the name Satan. The change of names is the result of the change of nature, with the name Satan basically meaning, to oppose, be an adversary (to God) and to accuse. As such, Satan stands in opposition to God and as the accuser of those that serve God.

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2. Son of the morning (Isa 14:12):

Son of the morning with “morning” depicting light and as such Lucifer was created a son of God, and bearer of light. Being a son denotes inheritance and as such Lucifer was entrusted with dominion over the angels and the earth. Ezekiel speaks of him as the anointed cherub (Eze 28:14). Son-ship was the original relationship of Lucifer with his creator. Similarly, to his own evil aspirations of glory and attempt to usurp the throne of God, he, in this present creation inspired Absalom the son of David, to rise up in rebellion, and attempt to usurp his throne over that of David (2 Sam 15:1-10). This account in our history is recorded as an illustration of the nature of Lucifer’s rebellion and that of Antichrist in the future.

3. Concerning the Past:

How art thou fallen from Heaven (Isa 14:12):

It was a fall from Heaven, the heavenly sphere and place of God’s abode.

It was a fall from grace and from legitimate acceptance, position, office and function.

It was a fall from dominion over the universe and wider creation of God.

It affected angels.

It affected the living upon earth.

How art thou cut down to the ground (Isa 14:12):

Ground: (S.C. 776). The earth, the same as Genesis 1:1, the earth.

His fall was from Heaven to earth, this earth we now inhabit. The earth appears as the centre of the universe, with the universe being influenced by events upon earth.

Cut down: Cut down by the spoken Word and command of God as a sword (Heb 4:12).

Similar to that of Absalom end: 2Sam 18:17.

Which did weaken the nations (Isa 14:12):

What Nations? It is the nations on earth that existed prior to and at Lucifer’s fall. This is not to say God did not have a remnant that was faithful to Him. As there are angels that remained faithful to God, so we may assume it was so with the inhabitants on earth. This likely aspect suggests a future fellowship of the saints in the new heaven and earth with people of at least one past creation.

Four Effects on the Earth Caused by Lucifer’s Fall:

- Weakened the nations. That is pre-existent nations of people upon earth prior to Adam.
- Made the world as a wilderness (Isa 14:17). Wilderness, the same as Genesis 1:2.
- Destroyed the cities (Isa 14:17).
- Opened not the house of his prisoners (Isa 14:17).

It is more than probable these four effects on a past creation will repeat themselves in the last generation leading up to the return of Christ and again at the conclusion of the millennium.

4. Concerning the Future:

Lucifer’s Ultimate Judgment and Eternal Place in Hell (Isa 14:15): (Note the underlined)

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit (Rev 20:2-3, 7, 10).

Those in hell and in the lake of fire shall then question his status and realize how they were deceived:

Isa 14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms.

Lucifer’s fall and his Effect upon other Angels

When Lucifer fell numerous angels fell with him, these with the disembodied spirits (demons) of the nations, who had rebelled against God, imprisoned on earth became agents of darkness,

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working to deceive and destroy God's present creation. Their habitation being the atmosphere (air) encircling the earth and the space beyond.

We established in chapter four of this text how Jeremiah was evidently influenced by the prophet Isaiah, and probably Ezekiel a contemporary of Jeremiah, with Jeremiah giving further insights into the fall of Lucifer and the destruction his fall brought upon the Preadamic creation. For convenience the words of Jeremiah quoted in an earlier chapter are repeated:

- Jer 4:23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.
:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.
:25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.
:26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

Ezekiel gives further insights into Lucifer and His fall:

Ezk 28:11 Moreover the word of the Lord came unto me, saying,

- :12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.
:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

In verse twelve (Eze 28:12), Ezekiel is exposing Tyrus, and goes on to prophecy the judgment of God upon the evil Gentile king. At the same time Ezekiel addresses the spirit behind and motivating the king (Lucifer). The account exposes Lucifer's sin and fall that occurred in history past.

The prophecy exposes the king of Tyrus in Ezekiel's day linking it to Lucifer and his fall in past history, while pointing us to the future and Antichrist who is to manifest in these last days. By understanding the past, we are better prepared to understand the rise, reign and ultimate judgment of Antichrist in the future.

The addressing of the evil spirit working behind the king is exactly what Jesus did when Peter brought his rebuff of Jesus:

- Mat 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

Points to consider:

1. Thou sealest up the sum (Eze 28:12):

Sum: S.C.8508. Admeasurement i.e. consummation :- A pattern.

Application:

Teach us to Number our Days

- A pattern of things.
- The measure of a thing.
- Someone for others to look to as a pattern, the measure for others to be like.

Lucifer was created to be an example and pattern to which others could look to and follow. It appears his influence was first over the angels of Heaven, followed by his influence over the earth and those on earth and finally the universe. Apparently he used his position of trust to deceive others.

2. Full of wisdom (Eze 28:12):

Wisdom: The ability to take knowledge and use it to the best advantage. These attributes, Lucifer exercised over angels, the earth, those people on earth and the universe in his perfect state. Such attributes Lucifer (Satan) still possesses, but, is now corrupted. He exercises his corrupted influence over fallen angels and the present unsuspecting fallen creation of God. Lucifer was the influence and pattern of morality in all spheres of life, and now endeavours to evilly influence and corrupt morals in contrast to and in contradiction of Christ, the pattern Son and Word of God. Lucifer influences mankind by his evil inspiration and wisdom to rebel against God, in both law and practice similarly to his own fall.

3. Perfect in beauty (Eze 28:12):

That is: The principle of Ecclesiastes 3:11, “God has made everything beautiful in its time” applies also to Lucifer.

4. Thou hast been in Eden the garden of God (Eze 28:13-14):

It is evident the statements of verses thirteen and fourteen addresses Lucifer and an Eden existing prior to Adam. For concerning Adam, we are not told every precious stone was his covering, or is Adam called the anointed cherub. In Adam’s Eden there is no Holy mountain of God, nor are we told he walked up and down in the midst of the stones of fire.

Concerning the points of verses thirteen to fourteen, George Hawkins Pember, M.A. (1837-1910), in 1876 wrote the following comment in his volume entitled “Earths Earliest Ages”. This author considers them worthy of our attention (caption has been added):

2. Eden, the Garden of God:

Now Satan was indeed in Adam’s Eden: he did not, however, appear there as a minister of God, but as an apostate and malignant spirit eager for the ruin of the new creation. Hence the Eden of this passage must have been of a far earlier date. Nor did it at all resemble the garden in which Adam was placed. For we read nothing of trees pleasant to the sight and good for food: but the prominent feature is the covering, that is, probably, the pavilion or palace, of Satan, which is described as being made of gold and every stone.

Yet, while this description does not in any way remind us of Paradise, we cannot but be struck by its resemblance to that of the New Jerusalem, with its buildings of pure gold as it were transparent glass, its foundations garnished with all manner of precious stones, its jasper wall, and its gates of pearl. And that city, be it remembered, seems to be the destined habitation of the church of the first born, who will then be spiritual beings of a higher order, equal to the angels (Luke 20:36), and, with Christ at their head, will have succeeded to that same power which Satan and his angels are so fearfully abusing Rev 5:10.

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5. Thou art the anointed cherub that covereth (Eze 28:14):

Cherub: An angelic being. As such, Lucifer had a particular function and influence answerable to the Holy Spirit.

Covereth: (S.C. 5526.) To entwine as a screen. i.e. To cover in. Cover over. Hedge in, fence in or about. It is similar in meaning and function to Adam and the re-creation.

Gen 2:15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

6. Lucifer the Archangel?

Many commentators believe Lucifer was an archangel, hence the saying “Sin turned an archangel into a devil”. The Bible doesn’t speak specifically of Lucifer as an archangel, though he seems to have had similar qualifications. What we do know is that he was created a cherub; a prince (chief) angel with certain responsibilities and authority in relation to Heaven, the universe and earth. (Note: Michael is the only archangel mentioned in Scripture Jude 1:9. Gabriel is indicated to be an archangel Dan 8:16). It is the opinion of this author that, though Lucifer held a chiefly position and enjoys the thought of people believing he was an archangel, he never was, but being anointed was under and immediately answerable to God the Holy Spirit.

7. I have set thee so (Eze 28:14):

That is: God created him, set him in function, gave him responsibility and authority, but under, God and accountable to God.

The Ministry of Lucifer:

From the scant information of Scripture available we are able to ascertain some comprehension of the ministry and function of Lucifer before his fall. It was a function involving not only earth, as the prince power of the air (Eph 2:2) and as prince of this world (John 12:31; 14:30; 16:11), but also the entire universe. A principality appointed by God with angels subordinate and in rank to Lucifer over the original creation, including earth. All with their spheres of responsibility answerable to Lucifer, who in turn was answerable to the Almighty God.

Psalms 82 was spoken prophetically and has its applied fulfilment to various ages in Israel’s history, including the age of the Lord’s ministry on earth. The language of the Psalm suggests it first has its application to Lucifer and the disobedient angels, and in the context of time is applied to the moment surrounding his fall. It concludes with the pronounced eternal sentence that is upon him and them under his influence.

Psa 82:1 A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.

:2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

:3 Defend the poor and fatherless: do justice to the afflicted and needy.

:4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

:6 I have said, Ye *are* gods; and all of you *are* children of the most High.

:7 But ye shall die like men, and fall like one of the princes.

:8 Arise, O God, judge the earth: for thou shalt inherit all nations.

The Ministry of Lucifer Involved Three Spheres of Office:

Prophet:

Lucifer was ordained of God to expound the will and purposes of God, as God’s mouth piece to the creation existing at that time under his office. As such he fulfilled the office of the prophet. His influence today as prophet is against the church and as such is the father of lies and all lying prophets.

Priest:

Lucifer functioned in the office of high priest unto God, responsible for leading the then creation and the angels in worship to God. It evidently involved music. His influence today is to be seen in the world’s religions and their orders of priesthood contrary to the truth of the priesthood of Christ

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and the believers as well as the corrupt priestly ministries throughout the church. Music and the corruption of it, is and always has been a particular target of Satan.

King:

Lucifer by virtue of the dominion given him of God, reigned as king (prince John 12:31) over the then creation under God. Jesus acknowledged Satan's kingdom (Luke 11:17-18). Paul refers to Satan's kingdom as the power of darkness (Col 1:13). And again Paul speaks of Satan as the prince of the power of the air (Eph 2:2). John in the Revelation speaks of Satan as the king over the locusts that are to attack those without the protective seal of God in their foreheads in the last of the last days (Rev 9:11).

Such Powers were created of God through Christ:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

When Paul speaks of thrones, dominions, principalities and powers, he is speaking of two spheres of operation, that which is in Heaven and that which in earth. The Heavenly is invisible and therefore spiritual, while the earthly is visible and therefore physical. Further to this, when we consider verse sixteen in context with verse thirteen, it is evident Paul is speaking of thrones, dominions, principalities and powers of two kingdoms. Two opposing structures, yet both created of God. The first being that created and established in ages past under Lucifer prior to our present creation. It has fallen from its loftiness into disrepute. It still functions but it is corrupt and influences thrones, dominions, principalities and powers throughout the earth today, promoting every expression of sin and vehemently opposed to the second. The second is that, which God created under Christ (the Word) following the fall of Lucifer. Christ is its head (Col 1:18), whose blood was shed on the cross (Col 1:20), the blood the Father uses to make peace, and to deliver the repentant hearer of the Gospel out of the first (:13), and reconcile to Himself (Col 1:20), whether they be things in earth (the new creation) or things in Heaven (God, angels, and any anything or anyone else there) (Col 1:20).

Being of the Second involves us in Warfare against the First:

Eph 6:12 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*.

The language here describing the sphere of spiritual warfare is such a parallel to Colossians 1:16-17, the existence of an evil kingdom structure at war against the church cannot be denied.

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

:17 And he is before all things, and by him all things consist.

We All Once were Enemies of the Second:

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

Though we are at peace with God, we are still involved in spiritual warfare; it's just that we have changed sides.

The Field of Battle is in the Mind:

Col 1:21 And you, that were sometime alienated and enemies in *your* mind by wicked works.

The mind is the intelligentsia of the soul; with ideas of things being conceived, and formed on the bases of information received, using the faculties of imagination, reasoning, perception, memory, and recognition. This is why we are encouraged throughout the Scriptures to study, read, rightly divide the Word of truth, think upon, meditate upon, hear, confess and speak the Word of God. For what information we feed into our minds will determine our view of spiritual issues. Paul on the importance of a sound mind speaks of what must be done:

2Co 10:4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strongholds;)

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- :5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- :6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Strong holds:

The strongholds of verse four, the thrones, dominions, principalities and powers listed in Colossians 1:16, exercise their influence through the strongholds of verse four. They are strongholds the believer is to defend himself against and take the offensive against by having on the armour and weapons of warfare.

The Weapons of our Warfare:

Eph 6:13 Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

- :14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- :15 And your feet shod with the preparation of the gospel of peace;
- :16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- :17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- :18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (2Tim 2:3).

Lucifer abused his lofty office as prophet, priest and king, bringing the order under him into sin, confusion and the earth in the day of its judgment to destruction.

The Lord Jesus is the One to Restore Order:

As there remained no other being capable of dispelling the confusion, and restoring the order, the Lord Jesus came forth of the Godhead to take the misused power into His own hands, and to hold it until the rebellion be altogether suppressed, the perpetrators of the rebellion judged and every trace of their evil presence obliterated. The moment the Lord Jesus took this authority into His own hands, the process of restitution of all things began (Acts 3:21).

Paul writes of the creation of various orders to be found in both Heaven and earth:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

:17 And he is before all things, and by him all things consist.

- Where you have thrones - kings and governments are involved.
- Where there are dominions - land or area is involved.
- Where there are principalities - states, regions, provinces or districts are involved.
- Where you have powers - authority is involved.
- Where there is each order - personalities are involved, with each order functioning in accordance with one of two laws; laws that characterize each of two kingdoms.

These Two Kingdoms are expressed through Two Laws:

Paul the apostle presents us with those two laws, with all on earth obedient to the one or the other. One is of God, the other is of Satan, and whose law we obey, his servants and worshippers we are.

A profession of faith in God means nothing, if the treasures of our heart (Matt 6:21) centers on obedience to the law of Satan. And what is the law of Satan? It is that we seek all our pleasures in, and fix our heartfelt hopes upon, all this world offers, over which Satan presides; and that we endeavor, by means of various sensuous and intellectual occupations and delights, and countless interests for the occupying of our time, provided by Satan, to keep our thoughts away from the Word of God, true worship and service. That our minds be prevented from thinking upon the age to come and it's promised glory, at which time, he as a prisoner will be stripped of all he has as the prince and god of this world:

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- Rom 6:16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

When we consider the moment when Jesus took the power of authority into His own hands as Prophet, Priest and King under God (the Father), and the process of restitution of all things by Him commenced, some other facts coinciding with the above events contributed to the picture worthy of consideration. Those facts involve the phrase: “from the foundation of the world”. and the ten occasions in the New Testament in which it is used that unfortunately has been wrongly interpreted and applied by the translators of the King James and other version to the detriment of the truth. As an introduction to each reference we should consider the meanings of the two following key words of the phrase, “from the foundation of the world”: “Foundation” and “world”.

Foundation (two words to consider):

S.C. 2602 Καταβολή; *katabolē kat-ab-ol-ay'* A *deposition*, that is, *founding*; figuratively *conception*: - conceive, foundation. From **Gr. 2598**; καταβάλλω *kataballō kat-ab-al'-lo* From **Gr. 2596** and **Gr. 906**; to *throw down*.: - cast down, lay.

If the New Testament writers had intended the thought to be the laying down of a foundation as you do to build upon, then the following Greek word would have been used: **Gr. 2310** θεμέλιος; *themelios them-el'-ee-os* From a derivative of **Gr. 5087**; something *put down*, that is, a *substruction* (of a building, etc.), (literally or figuratively): - foundation. The primary meaning of *themelios* is twofold and is as follows:

- 1) Laid down as a foundation, i.e. the foundation of a building, wall or city.
- 2) Metaphorically: The foundations, beginnings or first principles of things believed.

The fundamental difference between the two words is “*themelios*” describes the laying down i.e. a foundation suitable or with the purpose of building a structure; whereas “*katabolē*” is descriptive of the action of casting down what exists, whether that is a hand full of seed cast into the ground, a standing building cast down to the ground or as in the case of the preexistent world (*kosmos*): its casting down and destruction as a result of God’s judgment and wrath.

When considering the employment of *katabolē/kataballō* throughout the New Testament, it is evident; its use within the phrase “the foundation of the world”, is a poorly thought out interpretation, rather than a translation, and is better translated “casting down”. Each of the ten references involving the phrase will be found to be in direct connection with the “casting down” of a previous “world order” and marking of the time and point of beginning of restitution of all things through the process of redemption.

(The following references’ all use the Greek: 2310 and should not be confused with 2602: Luke 6:48, 49; 14:29; Acts 16:26; Rom 15:20; 1Cor 3:10, 11, 12; Eph 2:20; 1Tim 6:19; Heb 6:1).

World:

Gr. 2889; κόσμος *kosmos kos'-mos*

Probably from the base of **Gr. 2865**; orderly *arrangement*, that is, *decoration*; by implication the *world* (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): - adorning, world.

Considering these meanings of the two words, “*katabolē/kataballō*” and “*kosmos*” the phrase could legitimately read: “the casting down of the orderly and decorative world, including its inhabitants”

The reader considering these thoughts should recognize the word “*katabolē/kataballō*” to be better translated “to cast down” as it gives greater pinpointed accuracy to an event and its place in time. At this point in our study it is suggested that, that time in history was 3,000 years prior to the first day of (re)creation (Gen 1:3). The subject will be addressed later in this text, where further evidence

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will be given to establish the truth beyond doubt. We will now consider the ten references: (Note the underlined):

- 1) **Mat 13:35** That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation (casting down) of the world.

Jesus clearly suggests, through the interpreting of parables and things written in parabolic language, we are to know things that have been kept secret, going back in time to before our present creation, to the point in time of “the casting down” of the previous creation. A creation that Peter refers to as: “the world that then was” (2Pet 3:6).

- 2) **Mat 25:34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation (casting down) of the world.

From “the casting down” of the old world that was the expression of God’s Kingdom on earth, the future expression of the Kingdom of God has been prepared and is to be realized by the redeemed in the future appointed time.

- 3) **Luke 11:50** That the blood of all the prophets, which was shed from the foundation (casting down) of the world, may be required of this generation.

Though the truth of the shedding of the blood of the prophets did not become effective till after the fall of Adam, the blood of the prophets was shed as a result of the parallel sin nature that resulted in “the casting down of the old world”. The same sin nature as a result of Adam’s disobedience (rebellion) affects our present creation.

- 4) **John 17:24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation (casting down) of the world.

Jesus acknowledges the love of the Father toward Him and enjoyed by Him throughout eternity, prior to “the casting down of the world” that was. It seems to identify a point of change in their relationship. The eternal Word, coequal with God (John 1:1), now willingly becomes subordinate and assumes the title, “the Lamb of God” and awaits His manifestation as the Word made flesh (Rev 13:8; Phil 2:6-11; John 1:14).

- 5) **Eph 1:4** According as he hath chosen us in him before the foundation (casting down) of the world, that we should be holy and without blame before him in love.

:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Paul having perfect understanding of these things takes us back to before “the casting down of the old world”, to where our relationship of “in Christ” was born and our qualities decided as being holy, without blame before Him (the Father) in love: It is this relationship of “in Christ” with accompanying qualities that the redeemed have been predestined to, through faith (Rom 8:29).

- 6) **Heb 4:3** For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation (casting down) of the world.

By the Word, we understand the works of God in the redemption of man, have been finished from the time of “the casting down of the world” that was. Knowledge of this provides a rest for the believer to enter into through faith in Christ.

- 7) **Heb 9:26** For then must he often have suffered since the foundation (casting down) of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

It was not necessary that Christ after the order of the Jewish high priest should repeat His Atoning sacrifice over and over again, that He might repeatedly enter the Most Holy Place of Heaven by dying for each generation since the fall of Adam. But once and for every generation, former, present and future, Jesus died for the salvation of them that believe. This was the

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ordination of Christ from “the casting down of the old world” and the dignity, perfection and virtue of His sacrifice are such, that the salvation of them that believe of all generations is complete.

- 8) **1Pe 1:20 Who verily was foreordained before the foundation (casting down) of the world, but was manifest in these last times for you.**

The allusion is to the taking of the Passover lamb from among the sheep, or from the goats, and keeping it separate, from the tenth to the fourteenth day of the month, to then be slain; so Christ, as the Man, is foreordained by the preordination of God, to be chosen out from among the people the tenth day, to then be held over to be slain in the evening of the fourteenth day. Jesus in His death upon the cross simply fulfilled what had been foreordained (predetermined) by the Godhead (See chapter nine. Jesus, the Lamb slain the fourteenth day).

- 9) **Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation (casting down) of the world.**

The meaning here is, not that Jesus was actually put to death “from the casting down of the old world”, but that the intention to give Him for a sacrifice was decreed then. The coming of the Lamb of God and His death was irrevocably assured and its effect upon every generation appropriated.

Paul speaks of Calvary and the death of Jesus as occurring in “due time”. Due time refers to a predetermined time; an appointed time of the future that by the Scriptures we understand was determined when the world that was, was “cast down”.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

- 10) **Rev 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation (casting down) of the world, when they behold the beast that was, and is not, and yet is.**

This reference identifies the age of the book of remembrance, a register in the hands of the Lamb (the Lord Jesus) that has existed from the moment of “the casting down of the old world” in which are recorded the names of all who would obtain everlasting life. It is the Lord Jesus in His foreknowledge seeing the redeemed who would believe and foreseeing them has written their names in His book of remembrance (Mal 3:16).

The issue of the “beast” will be addressed later in the text, but for now it should be noted the reference to the beast as “was” is in direct relationship to his existence at the time of “the casting down of the world” that was.

In conclusion, it is to be noted: The term “the casting down of the world” is spoken of by Jesus in three of the Gospels; three times by Paul in his epistles; once by Peter and a further twice by John in the Revelation revealing a consistency of thought, application and doctrine.

The following scriptures also have their application to the time of the casting down of the world that was: 2Tim 1:9; Tit 1:2; 1Cor 2:7.

8. The casting down of the World that was:

The question as to the time of the “casting down of the world” that was, and the making of the “the earth without form, and void and darkness upon the face of the deep”, as said will be fully explained in a later chapter. For now it is again suggested that three thousand years before the first day of the creative week (Gen 1:3) or three one thousand years days before Genesis 1:3 occurred, Jesus was simultaneously ordained the Lamb of God to put away the sin of the world at Calvary fourteen thousand years later.

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9. Thou *wast* perfect in thy ways (Eze 28:15):

There is a time period involved here between the day of Lucifer's creation and the day of his fall.

When Lucifer was created, how long thereafter he functioned in his office perfect before God, and when in history he actually fell we do not know. We can ascertain his fall did not coincide with the fall of Adam. Lucifer was already fallen and abode in the darkness, awaiting his opportunity to move against God's re-creation and created man. Jesus is now Prophet, Priest and King over the now redeemed creation, and will hold all three offices throughout eternity.

At the Time of Adam's fall:

At the time of Adams fall Lucifer was:

- Already fallen.
- The prince of demons.
- The ruler of the darkness.
- Satan and Devil in name.
- The wicked one in nature, character, and works.

10. Till iniquity was found in thee (Eze 28:15):

That is: Iniquity. (S.C. 5766). Perverseness, unjust, unrighteousness.

This brings us to an important aspect of our study, for here we see the root and beginning of the thread, or vein of iniquity and unrighteousness that corrupted Adam and Eve and their progeny.

The vein continues to run throughout the entire Bible, which registers the effect of iniquity throughout the history of the human race, recording its ultimate end, with God judging all iniquity in the end of the world.

Two opposing mysteries:

1) The mystery of godliness:

1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2) The mystery of iniquity:

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

Two Ways: Each Ending with Allegiance to One of Two Men:

1) **The way of righteousness/godliness:** The way of salvation, eternal life – Christ.

2) **The way of iniquity:** Unrighteousness, the way of death, eternal death-Satan.

Two ways expressing two kingdoms; to which all mankind yields. It is to one or the other (Rom 6:13).

11. Thy heart was lifted up because of thy beauty (Eze 28:17):

The Nature of Lucifer's fall:

Lucifer's pride brought about self-exaltation, love of self and finally self-worship and his fall. Worship he once gave unto God he now demands of his subjects for himself.

The Answer to Our Three Questions:

1. When did such a Judgment on Lucifer Occur?

The answer:

The simplistic answer as to when the judgment and fall of Lucifer occurred is that it occurred simultaneously with the casting down of the world three days or three thousand years prior to our present (re) creation commencing in Gen 1:3.

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If Lucifer's fall had been within the time frame of our present creation; then Scripture would give it as a point of reference in our history, with an explanation. The events of the fall of Lucifer and the casting down of the earth also occurred simultaneously with that of the fall of angels that kept not their first estate (2Pet 2:4; Jude 1:6).

2. Why was such a Judgment Necessary?

The answer:

We can assume with a measure of confidence, that similar to our present creation, creation in the past was so affected by Lucifer's fall, that it became a total corruption of, "the way of the Lord" similar as to in the days of Noah (Gen 6:12) and beyond remedy as in the day of Judah (2Ch 36:16). It should also be remembered, the Lord is the God of grace, He was not willing that any man or angel perish, He gave time and opportunity for repentance, but came to the place where His Spirit would strive no more, and at that point "cut" Lucifer and his fellow angels down to earth causing universal destruction (Gen 1:2; Isa 14:12; Jer 4:23-26). Lucifer, his angels and the nations in sin at that time, are beyond redemption with the sentence of eternal death now irrevocably upon them.

3. What Effect has it had on our Present Creation?

The answer:

Through Adam's fall, sin that originated in Lucifer entered into Adam, and sin passed upon all born of Adam like an inherent disease affecting the entire human race, bringing the whole human society under the influence and condemnation of the devil and eternal judgment.

It would appear that through Adam's fall, Satan has regained legal entrance into Heaven to appear before God's throne, where he is constantly bringing accusation against the saints (Job 1:6, 2:1; Zech 3:1-2).

Adam's Stewardship in the Garden:

Adam, when placed in the garden was entrusted with its stewardship.

Gen 2:15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

A Twofold Responsibility to Adam's Stewardship

1. To dress it (That is dress the garden).

Dress: S.C. 5647. To work, enslave it, keep in bondage, be a husbandman over it.

2. Keep it:

Keep: S.C. 8104. Hedge it about (as with thorns) i.e. Guard it; protect it; attend unto it. : - Beware, be circumspect, etc.

If the fall of Lucifer had occurred, as some believe, simultaneously and concurrently with the fall of Adam, then Adam's stewardship would not have required him to take a protective role over God's creation. The language is suggestive of the lurking presence of an evil enemy, and Adam was responsible for discerning his presence, intention and purpose. Further to this he was responsible for putting into place the necessary actions preventing his influence.

That evil influence was Satan (fallen Lucifer), who attacked God's creation through the woman. (Gen 3:1-6), manifesting in and through the serpent (Gen 3:1). Adam failed in his responsibility as steward over God's creation and in his headship allowing the deception of the woman to take place, then, partook of the forbidden fruit himself, thus involving himself in Eve's sin (Gen 3:6). Eve was deceived, Adam was not; his sin was that of rebellion. Paul explains:

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Adam's fall and the Influence of Satan:

Through Adam's disobedience and fall, Satan is now unto God's creation its spiritual father and inspiration (John 8:44; Eph 2:2). Understanding the judgment and condition of the earth as presented in Genesis 1:2, we get a clearer picture and witness to the judgment to come upon this present world, in

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these last days. Satan is legally a usurper and an understanding of his many names gives insight into the character of the redeemed community's enemy. Those names are as follows:

Titles or Names Belonging to Lucifer:

Names and their meaning in Scripture often reveal the nature and characteristics of the bearer of the name. Lucifer is no exception to this rule and a study of his names and titles prove invaluable in the equipping of the believer in areas of spiritual warfare. It should be remembered: For Satan to manifest the following characteristics toward us (the church), he must have the use of the faculties of human vessels to inspire them to manifest such characteristics. There is a proverb that is so true, and it is: "An enemy known is half defeated". The believer can only "know the enemy" by the Word and discerning of spirits (1Cor 12:10). Both are the blessing of the Holy Spirit and the reader is encouraged in their relationship with the Holy Spirit, to be speaking in tongues and led of Him in their study of the Word.

- 1. Lucifer:** (Isa 14:12). To shine, a shining one, brightness. (Note: 2Cor 11:14-15)
- 2. The serpent:** (Rev 12:9, 14, 15; 20:2; Gen 3:1). (Note: Chapter twenty-three and the creeping thing)
- 3. Satan:** (1Ch 21:1; Job 1:6-11): To accuse, oppose, be an adversary to God, and God's people.
Note: Jesus is our legal (advocate) representative and defence before the Father (1John 2:1 2).
- 4. Abaddon:** (Rev 9:11). S.C. 3. A (or the) destroying angel.
- 5. The accuser:** (Rev 12:10). S.C. 2725 .To be against or complainant of one in the assembly (Heb 10:25)
- 6. Adversary:** (1Pet 5:8). S.C. 476: An opponent, as in a law suit.
- 7. Apollyon:** (Rev 9:11). 623. A destroyer.
- 8. The angel of the bottomless pit:** (Rev 9:11). The name indicates his condemnation and condemnation of those coming under his influence.
- 9. Belial:** (2Cor 6:15). S.C. 955. An epithet of Satan meaning worthlessness. If he can he will make you feel worthless, but remember Jesus is your justification (Rom 8:34) giving you worthiness.
- 10. Beelzebub:** (Matt 12:24). S.C. 954. Dung-god of Chaldaean origin. A name of Satan. The Jews used the name in blasphemous accusation against the Christ, attributing His power to cast out devils to Beelzebub.
- 11. The devil:** (Matt 4:1).
- 12. The god of this world:** (2Cor 4:4).
- 13. A murderer** (John 8:44). All death is attributed to Satan as he is deaths cause and the inciter of murder, suicides, manslaughter, and abortion on demand, hatred and every evil thought with intent.
- 14. The prince of devils:** (demons) (Matt 12:24)
- 15. The prince power of the air:** (Eph 2:2)
- 16. The prince of this world:** (John 14:30)
- 17. The ruler of the darkness of this world:** (Eph 6:12)
- 18. The tempter:** (Matt 4:3)
- 19. The unclean spirit:** (Matt 12:43)
- 20. The wicked one:** (Matt 13:10). Satan is totally wicked, there is nothing good in him and it is wrong to think he is capable of anything good. It is equally wrong to think that at the close of man's redemptive process that then or at any other time Satan will find forgiveness and be restored to fellowship with God.

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Adam – Foreshadows Christ:

Paul saw Adam as a foreshadowing of Christ, making reference to Christ as the last Adam.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

Eve – Foreshadows the Church:

Paul saw Eve as a foreshadowing of the church, making reference to the church to be in the likeness of Eve, and as such expresses his concern for the welfare and protection of the church from spiritual attack and deception:

2 Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him.

The Lord Jesus Warns His Church:

Jesus, as the church's Adam has warned His bride (the church) of the approach of evil deception and given her instructions as to what she is to do.

Mat 24:4 And Jesus answered and said unto them, Take heed that no man deceive you.

:5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

:24 For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

:25 Behold, I have told you before.

:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Peter also Reveals Concern, and Voices His Advice:

1Pe 5:7 Casting all your care upon him; for he careth for you.

:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walked about, seeking whom he may devour:

:9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

“walked about, seeking whom he may devour” is a description of what Satan was doing when Adam in his perfect state was “keeping” the garden with Satan on the outside looking for a way in (Gen 2:15).

John also Reveals Concern, and gives Advice:

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

:19 They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

:20 But ye have an unction from the Holy One, and ye know all things.

The subject of the church and spiritual warfare is a vast subject and time does not allow the covering of the subject in this text. Nevertheless, believers in Christ would do well to understand they have an enemy. They need to know who their enemy is; understand his tactics; and take measures to safeguard their souls from his deceptions. Victory is assured by the Christian maintaining a vibrant relationship

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with God and Jesus Christ; discerning and overcoming the evils of the wicked one, and this world in the power of the Holy Spirit and authority of the Word.

(Note: Eph 6:10-18; 1John 5:4; 1Tim 6:12; 2Tim 2:1-5; 2Cor 10:4; Rev 12:11.)

Leadership over God's church in the form of the five ministries (Eph 4:11), as Adam was responsible for Eve and creation's protection from the influence of Satan, so they have the responsibility of watching over Christ's church, to discern the enemy and his disciples (agents), taking all precautions to safeguard themselves and the church from deception, understanding the enemies: devouring (1Pet 5:8); devises (2Cor 2:11); wiles (Eph 6:11) and siftings (Luke 22:31) and subtleties (2Cor 11:3). (Acts 20:27-35; 2Cor 7:12)

We Will Conclude on a Positive Note: (note the underlined)

1Jo 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

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Chapter Seven



Satan is not Ignorant of Time

Introduction:

Satan does not know everything, but he does understand time (though it be a distorted view of time), knowing that ultimately he and his kingdom is to be destroyed. In his vain attempt to prevent the day, he endeavours to deceive and keep God's people in darkness to truth. An important aspect of truth is time. Paul writing to the Corinthian church had the following to say of Satan's effect upon the minds of humanity.

2 Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

The Original Promise of Man's Redemption was spoken to Satan:

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This prophecy involves the time in which Christ the seed of the woman is born and manifested to destroy the works of the evil one (I John 3:8), to bruise or crush his head and ultimately cast him into the lake of fire and brimstone (Revelation 20:10). Satan hearing the Word of God, understood the Lord was pronouncing an ultimate death sentence upon him, of eternal consequence at a future appointed time of the Lord.

In the Days of Christ on Earth:

Devils confronted by Jesus expressed understanding of time (Note the underlined):

Mat 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

In These Last Days:

There is to be events leading up to the Second Coming of Christ. One such event is the casting out of Satan in the heavens. This will occur with him realizing he has only a short time left before his evil work will come to an end and he receive his judgment and reward:

Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

There is a similar occurrence at the close of Christ's Millennial Kingdom, when Satan, having been bound in the bottomless pit a thousand years is loosed a little season:

Rev 20:3 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 after that he must be loosed a little season.

Rev 20 :7 And when the thousand years are expired, Satan shall be loosed out of his prison,

:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

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The Prophecy of Daniel:

Daniel prophecies, that in the last time, an evil kingdom would rise and spread its evil influence over the entire world. The king of that kingdom is a man the Scriptures call Antichrist, a man totally given over to Satan. He will be empowered and inspired by Satan. Daniel has this to say of the Antichrist:

Dan 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Time: S.C. 2166 Times, seasons. From and the same as 2165. Appointed occasions, seasons or time.

Time, times, and dividing of time: That is: One year + two years + one ½ year = 3½ years. This refers to the tribulation of three and one half years duration that will be considered later in the text.

The Jew's in the Day of Christ:

Religious self-righteousness blinded the Pharisees and Sadducees to spiritual truth spoken by Jesus and discerning of the signs of the times:

Mat 16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.

:2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

:3 And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

In their unbelief, they thought humanistically and in their pride, thought nationally and racially, religiously they thought self-righteously. They could discern the weather but were blind to the “present truth” of their generation, and numb in spiritual discernment. In their blindness they rejected the truth and failed to comprehend the day of their visitation, exposing themselves to the wrath of God and paid the penalty of the folly of their ways perishing in their thousands in A.D. 70 at the hands of their enemies.

The World of our Day:

Satan desires to change “laws seasons and times” to bring this present world under his dominion, to confuse believers in Christ regarding time. Satan thereby attempts to conceal present day truth and frustrate the faith of the believer in Christ. His methods to frustrate are an attempt to blind God's people to the days of visitation in their generation.

Understanding times and seasons and the genuine signs of God in relation to time are essential to the believer's development of faith in these last days. We live in a world wherein governments are changing laws constantly to accommodate our degenerating society. Changing time as we know it is on Satan's agenda. Satan's changing of times has been effective in his convincing of the world to accept the Gregorian calendar in (ignorance) preference to God's calendar that is the subject of this text.

It has happened. It will happen. It is happening. Are we aware of it? Are we watching? Are we discerning the events of today? Do we care? Jesus said:

Mat 24:4 . . . Take heed that no man deceive you.

The Lord wants us to think:

We must think Biblically believing the Scriptures. Discern the times. Think creation and redemption and think in terms of past, present and future time. Think as Jesus thinks: “Let this mind be in you, which was also in Christ Jesus” (Phil 2:5).

There have been many calendars over the centuries: Egyptian, Babylonian, Roman and our Gregorian to name just four major ones. All imperfect, all inspired and developed by fallen man, all out of character with the God of creation and redemption. Yet God unmoved by these things continues in His

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work of redemption to bring us to Himself and His new heavens and earth according to His plan, His purpose, and His calendar. The devil knows it. Unfortunately, too often, believers in Christ do not.

Let us consider three events in history in which it is evident Satan was able to anticipate their occurrence, knowing the season but not the exact time, taking action to counteract the purposes of God without necessarily knowing all the facts of the matter, nor the place of the event, or the exact personalities involved.

1. The Birth of Moses:

It is evident Satan anticipated the birth of the deliverer of Israel without knowing exactly who, when, and where he would be born, apart from the fact that he would be an Israelite. Realizing the time was at hand and the significance of the birth and ministry of this one to be born, he inspires Pharaoh and the Egyptians against the unborn and infant children. For the details read Exo 1:15-20, 2:1-10. The birth, deliverance and ministry of Moses foreshadow the birth, deliverance and ministry of Christ.

2. The Birth of Jesus:

It is evident Satan anticipated the birth of Christ, the churches deliverer without knowing exactly who was the mother, or which child when born, or where born, or at what exact time. Again realizing the significance of the birth of this one to be born, Satan inspires Herod the King of Judah to have every child under the age of two to be slain (For the details read Mat 2:3-18 with Jer 31:15).

With Satan's failure to prevent the birth of Christ he must have been disappointed to be faced with Christ's manifestation and ministry thirty years later. Faced with his ultimate destroyer he moves on the Jews inspiring them to reject and crucify the Christ. Believing he had succeeded in destroying Christ his enemy he made the greatest blunder and strategic mistake of all time.

Paul Describes Satan's Mistake:

1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

3. The Birth of the Man Child:

The birth, deliverance and ministry of Christ foreshadow the birth, deliverance and ministry of the man child:

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

:2 And she being with child cried, travailing in birth, and pained to be delivered.

:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

We will now consider a future event that is significant in the purposes of God in bringing an ultimate fulfilment to the promise of Genesis 3:15 and the crushing of the head of the serpent.

It is realized the scripture under study is shrouded in mystery with numerous interpretations by expositors as to who the woman is and who and what the man child born to the woman is. Without going into the study in any depth, let it be sufficient to say that:

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1. As the birth of Moses and Christ were literal and physical, so is the birth of the man child of Revelation twelve.
2. As there was an attempt to slay Moses and Christ so is there an attempt to slay the man child.
3. As the child Moses and the child Jesus were saved and delivered from the attempts of Satan to slay them so also the man child.
4. As both Moses and Christ became deliverers so also the man child. Moses was deliverer of the nation of Israel; Christ is the deliverer of Spiritual Israel, the church. With the ascension of the man child and his entrance into Heaven, war between Michael and his angels and the dragon (Satan) and his angels breaks out and Satan and his angels are cast out of Heaven to earth, thus the Heavens are delivered (Rev 12:7-9).
5. It is evident Satan knows it's going to happen, he knows the time is near and he knows the church is very much involved, and that's about all he knows.

Today we have the world wide phenomena of the murder of unborn children (estimated to be in excess of eighty million souls), an attack on youth through drugs, alcohol, immorality and violence unprecedented in history that is the work of Satan in a vain attempt to avoid the inevitable crushing of his head (Rom 16:20) and the fulfillment of the promise of Genesis 3:15.

Satan does not know everything. He guesses, anticipates, watches, listens and judges the times and seasons making his moves accordingly.

The believer in Christ is to do better. He is not to be in ignorance. He is to know the times and seasons (1Th 5:1-2). He or she is to have an ear to hear what the Spirit is saying unto the churches (Rev 2:7) at all times.

An encouragement to seek the answers to the Lord's time and end time events is in the words of the prophet Amos that should not be dismissed as an Old Testament promise not appropriate to the New Covenant:

Amos 3:7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

May all that believe have a discernment of the true prophets of God and hear the voice of the Holy Spirit speaking through them in these last days.

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Chapter Eight



God Creates and Redeems Through the Lord Jesus Christ

Introduction:

In this chapter we will consider the revelation of the Godhead: Father, Son (the Word), and the Holy Spirit and their involvement in both creation and redemption and each one's respective ministry. In achieving this, the human heart that believes in Jesus Christ will respond with a greater appreciation of creation and redemption with an increased love and adoration of the Godhead:

Gen 1:1 In the beginning God created the heaven and the earth.

:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

:3 And God said, Let there be light: and there was light.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In verses one to three we have the Godhead concealed. In verse twenty six the Godhead is alluded to.

The Questions may be asked:

Who is God? Who is He speaking to when suggesting “they” make man in “their” own image?

The answers help us to conclude man was created in the likeness of a plural God.

The Word ‘God’ in Genesis 1:1 and :26:

God: S.C. 430 Eloheem

- A word that denotes plurality of persons without revealing how many.
- It is God singular, but consisting of more than one person.
- The word alludes to an object of worship, whether the true and only God or false gods. In this Instance, the word is descriptive of the one, and only true living God.

John Commences his Gospel Bringing Further Light on the Subject:

Matthew and Luke begin their Gospels, with the genealogy of Jesus from His human perspective as the son of Adam, Abraham and David. John commences his Gospel with the genealogy of Jesus from the perspective of His deity.

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

:2 The same was in the beginning with God.

Points to consider:

1. The Genealogy of the Christ:

John is identifying with Genesis 1:1 and illuminating the very first statement of our Bible: “In the beginning God” and clarifying Genesis 1:26 for us and the persons of the Godhead to whom God spoke. John knew by revelation the members of the Godhead to be plural; declaring that in the beginning it was the Word, and the Word, as a distinct identity was with God, and the Word as an equal with God was God. John reveals at least two distinct identities and personalities; two persons of the Godhead, equally responsible for creation.

The Holy Spirit is not addressed in these verses as the attention is on Jesus, the Word made flesh. John addresses the person and deity of the Holy Spirit in later chapters (John 14-16).

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2. Jesus Introduces the Holy Spirit:

Jesus further clarifies the issue of the Godhead by introducing us to the third member of the Godhead called the Holy Spirit, whom Jesus refers to as a distinct personality and identity to Himself and the Father:

John 14:26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Hence we see Three Persons Involved in the Godhead:

- 1) **God the Father**
- 2) **God the Word**
- 3) **God the Holy Spirit**

3. The Word:

Back in John's Gospel chapter one, John goes on to declare the "Word" Who was in the beginning and Who was with God and is God, as God made (created) all things:

John 1:3 All things were made by him; and without him was not anything made that was made.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

From what we have read, let us now consider the Godhead and their involvement in creation. There are two points to consider:

1) Genesis 1:1 In the beginning God:

By John's added insights to that of Genesis, we are to comprehend in this statement at least the Father and the Word

2) Gen 1:2 And the Spirit of God moved:

Thus in these two verses the Godhead is revealed. God, the Elohim, three persons but one God:

- **The Father**
- **The Word**
- **The Spirit**

Gen 1:3 And "God said": If what John says in John 1:3 "All things were made by Him" (that is by the Word) then Genesis 1:3 refers to the Word. Hence the Conclusion of Creation:

- God the Father created the heaven and earth through God the Word by God the Holy Spirit.
- The Word and the Spirit worked together to create what the Father willed.
- The Word and the Spirit in the heart of the believer work together to create in the believer the Father's will.
- In comprehending the Godhead's involvement in creation and redemption the believer is made aware of characteristics of each member of the Godhead that brings an increase of faith and the response of praise and worship.

The Student of God's Word will see:

- The agreement of mind, will and purpose in the three.
- The determination and fellowship in carrying the purpose out.
- The honouring and recognizing of one another in the achieving of the purpose.
- The submission of the Spirit to the purpose of the Word (the Son) and the Word's submission to the purpose of the Father.

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The Pattern of Structure in God:

The word trinity is not used in the Bible. It is an English word used to describe the plurality of God: Father, Son and Holy Spirit. It means three or that which is tri partite. Merrill F Unger applies the word trinity, with the following explanation:

3. Trinity: the term by which is expressed the unity of the three persons in the one God.

The Christian doctrine is: (1) That there is only one God, one divine nature and being. (2) This one divine being is tripersonal, involving the distinctions of the Father, the Son, and the Holy Spirit. (3) These three are joint partakers of the same nature and majesty of God.

This doctrine is preeminently one of revelation. And while it brings before us one of the great mysteries of revelation, and transcends the finite comprehension, it is essential to the understanding of the Scriptures.

The Word Godhead:

The word Godhead is the Biblical word used. It denotes plurality of persons or plurality in God- i.e. a trinity (Acts 17:29; Rom 1:20; Col 2:9).

When the word Godhead is used, it is making reference to God in His plurality of being: Father, Son and Holy Spirit, as such the Godhead is a trinity and is to be understood to be a trinity:

Co-essential: That is having the same essence; consisting of the same essence.

Co-equal: That is equal in all power and authority, in eternity of being.

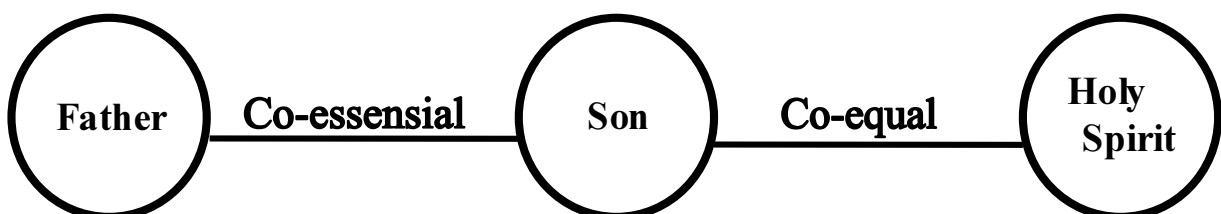
We conclude: The Father, Son and Holy Spirit are all involved actively in both creation and redemption within the plurality of the divine being, where there is a willing submission on the part of the Son and Holy Spirit.

The Trinity:

To clarify things further I refer to charts and quotations from W. J. E. Baxter's series of messages "Authority or Anarchy" adapting it to harmonize with our present study:

17. Equality and Submission in the Godhead:

The Father, Son and Holy Spirit are Co-equal:

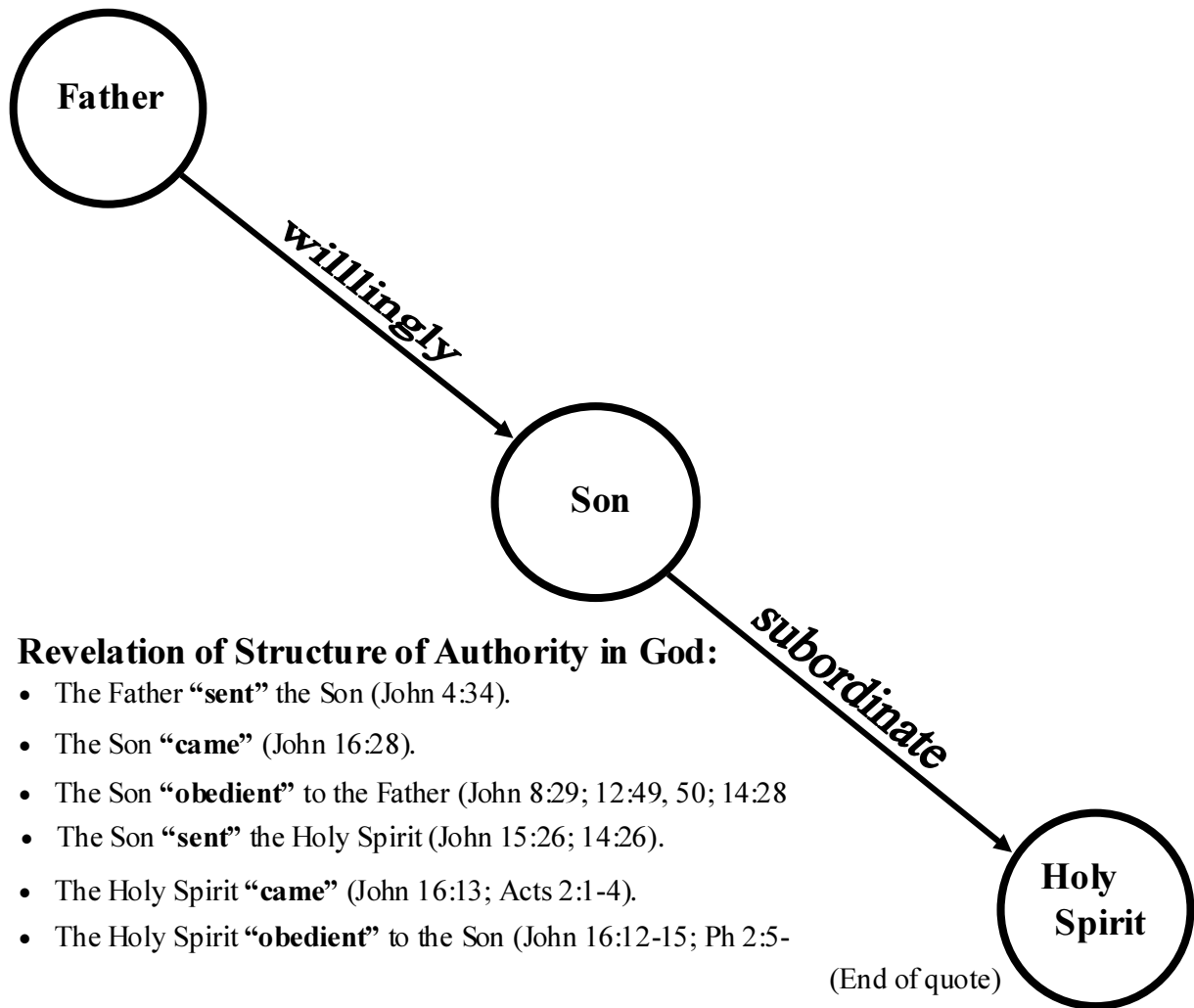


Whenever in the New Testament there is an activity of God, if you look at the context you will find Father, Son and Holy Spirit involved. The whole of the New Testament is written with the understanding of the Godhead being Trinitarian. This is also true of the Old Testament, but throughout the Old Testament the trinity is mainly concealed, but seen in types which were understood by the prophets and other Godly students of the Word.

In the context of redemption we view the Godhead in the following way:

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18. Willingly Subordinate:



We now consider the New Testament declaration of God creating through the “Word”, who is the Lord Jesus Christ.

Paul to the Ephesians (Note the underlined):

Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Paul to the Colossians:

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

:17 And he is before all things, and by him all things consist.

:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence.

:19 For it pleased *the Father* that in him should all fullness dwell;

:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

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In these “verses” we see Jesus identified with the new creation of which believers in Him are part of through regeneration (Tit 3:5) being born again (John 3:5-8). In the following verses the following observations are made:

Paul Speaks of Jesus and the New Creation as:

1. The image of the invisible God (Col 1:15).
2. The first born of every creature.
3. All things were created by Him that are in Heaven, and that are in earth (Col 1:16).
4. God (the Father) created all things by Jesus Christ (Eph 3:9).
5. They were created by Him and for Him (Col 1:16).
6. He is before all things (eternity past) (Col 1:17).
7. He is the head of His body (the church) (Col 1:18).
8. He is the beginning (before anything existed He was).
9. The first born from the dead.
10. He has pre-eminence (Col 1:18).
11. In Him all fullness dwells (Col 1:18).

Paul Goes on in his Epistle to the Colossians to Credit Christ with the Creation of:

1. Things that are in Heaven (Col 1:16)
2. Things that are in earth
3. Things visible
4. Things invisible that in all things (of creation) He might have pre-eminence (Col 1:19)

Pre-eminence: S.C. 4409 First in rank - that is to do with position of government, headship, first in influence - that is to do with authority, wisdom, and inspiration

The Writer to the Hebrews adds to our understanding:

Heb 1:1 God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
:2 Hath in These last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

When we compare Hebrews 1:10 with Paul’s word to the Corinthians we find the foundation of both creation and the new creation is the same person:

I Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Paul Explains the Involvement Of the Godhead in Creation:

ICor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Note the two following terms:

1. **The Father** - of whom are all things.
2. **The Lord Jesus Christ** - by whom are all things.

Teach us to Number our Days

We Bring a Conclusion to Genesis 1:1-3 and 26:

1. In the Beginning God (Gen 1:1) (the Father, the Son and the Holy Spirit)
2. And the Spirit of God Moved (Gen 2:2; John 14:16-17. He is the Comforter, the Spirit of Truth).
3. And God said (Gen 1:3). That is the Word spoken was spoken by Jesus and the Word Who spoke was made flesh (John 1:14): it is the Lord Jesus Christ.

The Simplicities of Creation are:

1. God the Father thought creation - decided “this is my will”.
2. God the Son, spoke the thought, articulated the thought in word and deed.
3. God the Holy Spirit activated the Word, accomplished the thought and brought it to the birth, and completion.

It is the same in the New Creation:

James explains:

Jam 1:18 Of his own will (the Father) begat he us with the word of truth (the Word) that we should be a kind of first fruits of his creatures.

Peter explains:

IPet 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Note: 2Cor 4:6 also uses the language of creation to explain redemption.

Paul Brings the Ministry of the Holy Spirit into Redemption:

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

As the earth was “born again”, “renewed” out of a condition of without form, void and darkness upon the face of the deep, so has the believer in Christ been redeemed, born again and renewed. God touching fallen man who in sin is:

1. Without form, that is without the image of God.
2. Void, that is empty, without God or His Son.
3. Darkness upon the face of the deep; that is his soul is deprived of light.

The Influence of the Holy Spirit in the Salvation of the Believer:

1. He reproves (convinces) you (John 16:8):

- Of sin.
- Of righteousness.
- Of judgment.

2. He converted you (Jam 5:20; Psalm 19:7; Acts 3:19).

3. He regenerated you (John 3:5-9 (born of the Spirit) (Gal 4:29).

4. He filled you (Acts 2:4, 4:31).

5. He anointed you for service (Acts 1:8; 6:3; 13:2).

6. He quickened you (Rom 8:11).

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7. He baptized you into the body of Christ (1Cor 12:13).
8. He enables you to speak in tongues (spiritual languages) (Acts 2:4; Mark 16:17).
9. He sealed you (Eph 1:13).
10. He enlightened you (Eph 1:18).
11. He reveals unto you things not seen, and things not heard (1Cor 2:9-10).
12. He leads you (Gal5:18).
13. He teaches you (IJohn 2:27, 2:20).
14. He guides you (John 16:13).
15. He comforts you (John 16:7, 15:26).
16. He glorifies Jesus to you (John 16:14; and in you (Col 1:27).
17. He shews (declare unto) you things to come (John 16:13).
18. He helps you in your infirmity enabling you in prayer (Rom 8:26).
19. He gives you access unto the Father (Eph 2:18).
20. He gives Spiritual gifts unto you (1Cor 12:1-11).
21. He strengthens you with might in your inner man (Eph 3:16).
22. He will give you the words to speak before your enemies (Matt 10:19; Ex 4:11).
23. He enables you to do the works of Jesus, as well as greater works (John 14:12).
24. The Spirit and the Bride say come (Rev 22:17).
25. He presents you faultless before the presence of the Lord (Jude 1:24).

The Holy Spirit:

Is that person of the triune Godhead who resident in the earth is doing the redemptive work of the Godhead, against whom man can sin. The following are examples:

4A.

MAN CAN SIN AGAINST THE HOLY SPIRIT

1. **Man can vex (anger, displease) the Holy Spirit** (Isa 63:10).
2. **Man can blaspheme the Holy Spirit** (Matt 12:31; Mark3:29).
3. **Man can lie against the Holy Spirit** (Acts 5:3).
4. **Man can grieve the Holy Spirit** (Eph 4:30).
5. **Man can quench the Holy Spirit** (1Th 5:19; Gen 6:3).
6. **Man can show despite unto the Holy Spirit** (Heb 10:29).
7. **Man can resist the Holy Spirit** (Acts 7:5).

Creation and Redemption are Inseparable in Scripture:

Creation and redemption are inseparable in Scripture, for God, Who is responsible for creation, has by His grace made Himself responsible (Gen 3:15) for creation's redemption. The whole of creation is affected by sin, and the whole of creation is being redeemed. Paul explains:

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

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The World: S.C. 2889 Kosmos, the orderly arrangement, i.e. the decoration or worldly arrangement including its inhabitants. Consider also a further explanation by Paul:

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

With God responsible for our creation, by His grace He has made Himself responsible for our redemption. This provokes the asking of the question: Why was it Jesus Who came to earth and not the Father or the Holy Spirit? It is simply:

4. The Word – Responsible for Creations Redemption:

As it was the Word (Jesus) that actually performed creation, He automatically became responsible for creations redemption when Adam and Eve fell, knowing that to do so meant becoming a Man and dying for creations redemption.

Chapter Nine



The Seventeen Days, Jesus the Lamb Taken the Tenth Day and Slain the Fourteenth Day

Introduction:

The following study chronologically belongs with the third day of the redemptive week, but as a result of its prophetic insights involving a time period of seventeen thousand years it is of value to our foundation studies of the creative and redemptive weeks and therefore is brought forward and made a separate study and chapter.

Reading:

Exo 12:1 And the Lord spoke unto Moses and Aaron in the land of Egypt, saying,

:2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

:3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house:

:4 And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

:5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

:7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Points to consider:

1. It was to be the beginning of months and the year, to Israel (Exo 12:2):

The month Abib was to become the beginning of Israel's ceremonial year, celebrating their deliverances out of Egypt. The seventh month of the civil year becomes the first month of the Hebrew ceremonial and sacred year. Celebrating of the Feast of Passover, which began on the fourteenth day signified deliverance, and new beginning for Israel. Under the New Covenant, the Christian's Passover is experientially fulfilled in their regeneration and exercising of faith towards God and acceptance of Calvary and the Atoning sacrifice of the Lord Jesus. Such faith brings deliverance from the power and condemnation of sin and the devil granting "new beginning" and eternal life to the believer:

2Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (1Cor 5:7; 11:26; 2Cor 4:16).

The questions that are to be asked here are: Why, if Passover was held on the 14th day did not that day become the beginning of the month? Or, why was not Passover held on the first day of the month as the first day of the month was the beginning of the New Year? Evidently it is the Lord's doing, but why? And what is the significance? The answers to these questions are significant and are explained.

There are ten references' throughout the New Testament identifying us with the time in pre-Adamic history when the world that was, was cast down to the earth (those ten references' were addressed in chapter six of this text). At that point in time, the Lord Jesus became predestined to be the Lamb of God that takes away the sin of the world; Peter knowing these things wrote:

1Pe 1:2 Who verily was foreordained before the foundation (casting down) of the world, but was manifest in these last times for you.

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Paul writing to the Ephesians identifies with that point of time and equates our personal moment of regeneration and acceptance of the Father in Christ with it in history. As Paul explains:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

A conclusion we are to come to is: the first seventeen days of the Hebrew month Abib is a prophetical allegory of the seventeen one thousand year days inclusive of both the creative and redemptive weeks, with those weeks preceded by three, one thousand year days of history prior to the first day of the creative week (Gen 1:3). The tenth day naturally corresponds with Adam's fall, when in anticipation of Calvary, Christ was "taken" (Exo 12:3), to then be held up until His appearance in the evening of the fourteenth day corresponding with the fourth day of the redemptive week when He was slain.

As there is a fulfilling of the prophetic type relative to the redemptive week, so is there the literal fulfilment by Christ in the week of His crucifixion though its starting point is somewhat obscure. See diagram 20 this chapter.

5. ISRAEL AND ITS USE OF THE TWO CALEDARS:

Israel, prior to the appearance of Christ (Messiah), and to this day, observe both years. History is not clear on the issue, but there is the suggestion the sacred year, at least up until the Babylonian captivity, dominated Jewish thinking internally and religiously, while observing the civil in their dealings with foreign countries i.e. Trade, foreign policy, treaty agreements, negotiations, etc.

6. THE CHURCH AND THE USE OF TWO CALENDARS

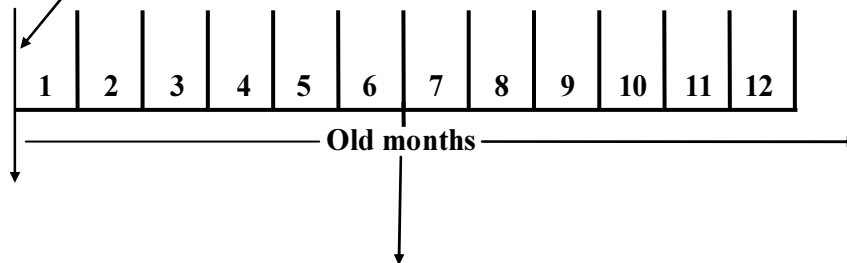
In our Christian experience, Christ is the believers Passover through faith in His atoning sacrifice and Resurrection, remembered in the keeping of the Lord's Table. This beginning of days is the believers born again experience, signifying new beginning, the beginning of months and of years, it is the beginning of their eternal life as the sons and daughters of God. As such the believer is to think redemptively in time with God's calendar, the redemptive week, while relating to the world using the Gregorian calendar.

The following diagram depicts the civil and festive (sacred) Hebrew years:

19. Israel and its Use of Two Calendars: the Civil and Sacred Years and their Months:

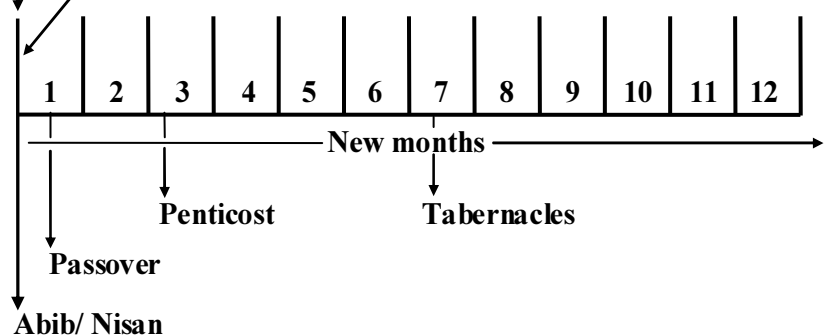
1. The Civil Year:

Our October.



2. The Festive/Sacred or Ecclesiastical Year:

Our April.



2. It was to be a lamb (Exo 12:3):

Fulfilled in Christ:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:35 Again the next day after John stood, and two of his disciples;

:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! (IPet 1:19; Heb 9:14).

3. Without blemish (Exo 12:5):

Fulfilled in Christ:

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

4. A male of the first year (Exo 12:5) (The first born of His mother):

Fulfilled in Christ:

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

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5. A male (Exo 12:5):

Not a female as was acceptable in some other offerings, but a male pointing to one man, Adam, and his sin, that has affected the whole of the human race while also pointing to one Man, Christ, Who as the Lamb of God has taken the sin of Adam and the whole human race upon Himself.

Fulfilled in Christ:

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Rom 5:15 But not as the offense, so also *is* the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

6. Ye shall take it (Exo 12:3):

“Take it”, that is seize it. In the context of the Passover arrest it, with the intention of holding it as you would any sheep fit for the slaughter. Simultaneously with the fall of Adam and Eve, God so loved the world He “arrested”, took or marked the Word for the slaughter and the Word so loved the world He submitted His will to the will of the Father to become destined to His death at Calvary.

7. Ye shall take it out from the sheep (Exo 12:5):

Fulfilled in Christ:

John 1:11 He came unto his own, and his own received him not.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.

8. The blood of the lamb was to be applied to the door posts and lintel of every house (Exo 12:7):

Through hearing, believing and receiving the Gospel, we must allow the application of the blood of Christ to the “door posts and lintel” of our hearts in all aspects of its redemptive power, cleansing in:

- Thought.
- Intent.
- Deed.

Fulfilled in Christ:

1Pet 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot (Heb 9:12-14).

9. A Lamb:

- A Lamb slain from the foundation (casting down) of the world (Rev 13:8) i.e. the first day
- The lamb was to be taken on the tenth day (Exo 12:3).
- And kept up until the fourteenth day (Exo 12:6).
- Then to be killed in the evening of the fourteenth day (Exo 12:6).

Fulfilled in Christ:

Christ, as the Lamb of God slain from the foundation (casting down) of the world (Rev 13:8; 5:6), “taken” at the fall of Adam, as such, it reveals Christ’s submission to the will of the Father to be the sacrifice for the sin of the world (John 1:29, 36; Mat 26:39).

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10. The Lamb kept up until the fourteenth day:

The lamb was taken the tenth day, and in type is kept concealed until the fourteenth day, when, it was brought out of obscurity to be revealed and slain.

The Six Days (John 12:1):

Concerning the days preceding the crucifixion and Christ fulfilling the Exodus Passover prophecy of the Feast of Passover, John in his Gospel makes mention of six days preceding the Passover:

John 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

The Passover lamb was killed in the evening of the 14th day as part of the preparation day that ended at 6 P.M. (our time). The Feast of Passover then commenced being 15th day of Abib. Working back from the evening of the 14th day we come to the 1st of the six days of John 12:1, where it is announced Jesus comes to Bethany and enters the house of Lazarus.

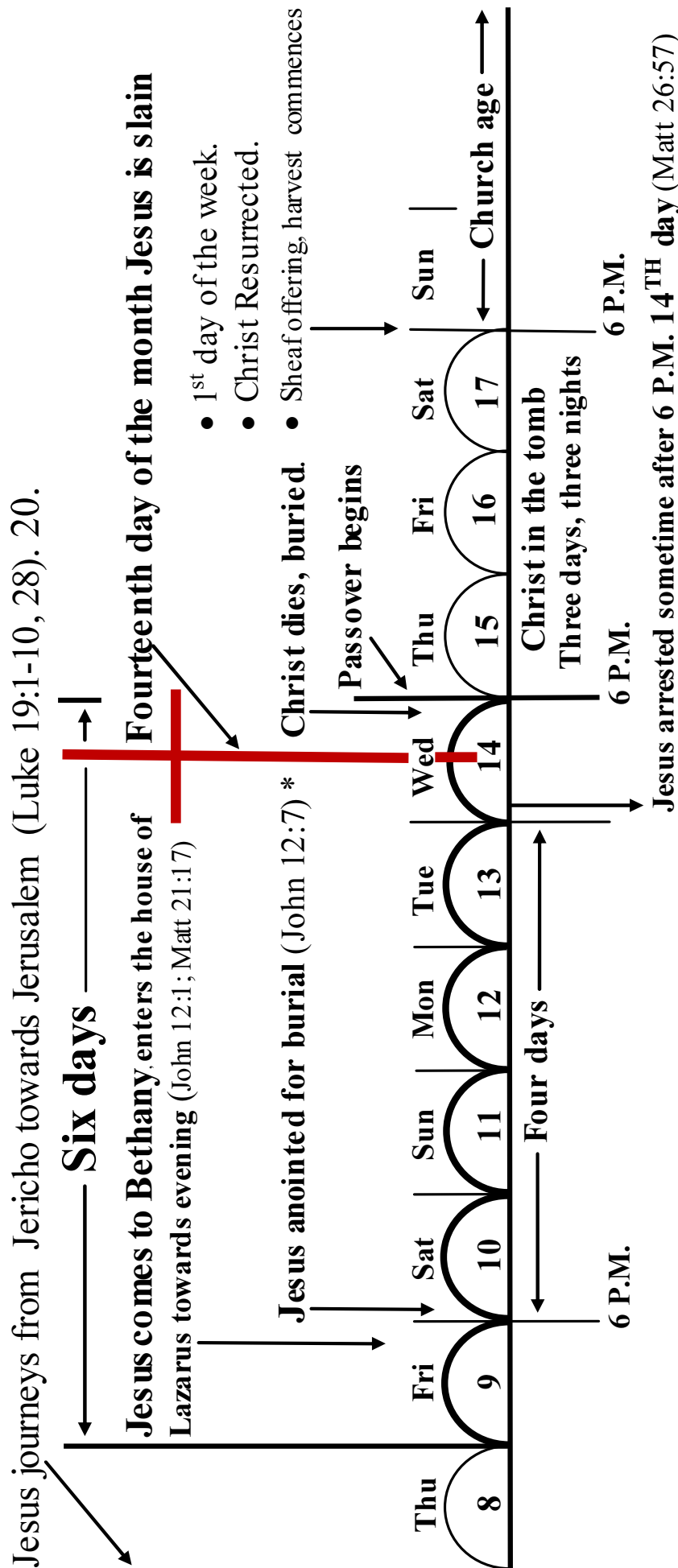
Jesus fulfils the Passover type being “our Passover” (1Cor 5:7). Jesus knowing all things and that His offering for sin was at hand comes to Bethany, to the house of Lazarus and his sisters, Mary and Martha, where a supper is made for Him following the sunset of the ninth day thereby placing the time of the supper in the beginning of the tenth day of the month, just four days prior to Calvary. It is at this supper Jesus is anointed by Mary (John 12:3) anointed for burial that would result in His crucifixion, death and burial in the nearby garden. Jesus was anointed by God through Mary in anticipation of His Resurrection. This anointing coincided with the “taking of the lamb” (Exo 12:3) on the 10th day that was to be then held up until the 14th day.

7a. Jesus Crucified:

Jesus was crucified in the morning of the fourteenth day and died at approximately 3pm and was taken down from the cross for burial between 3pm and 6pm at the end of the 14th day. Christ’s actual death coincided with the death of the Passover Lamb that was slain in the temple nearby.

Consider the following diagram with the above details presented, with the added three days of Christ in the grave followed by His Resurrection that occurred on the first day of the week:

20. **The Six Days as they Relate to the Cross (John 12:1):**



* This, the 1st of two anointings coincided with the “taking” of the lamb the 10th day and holding it up until the 14th day . The second anointing is to be found in the house of Simon the leper (Matt 26:7; Mark 14:3).

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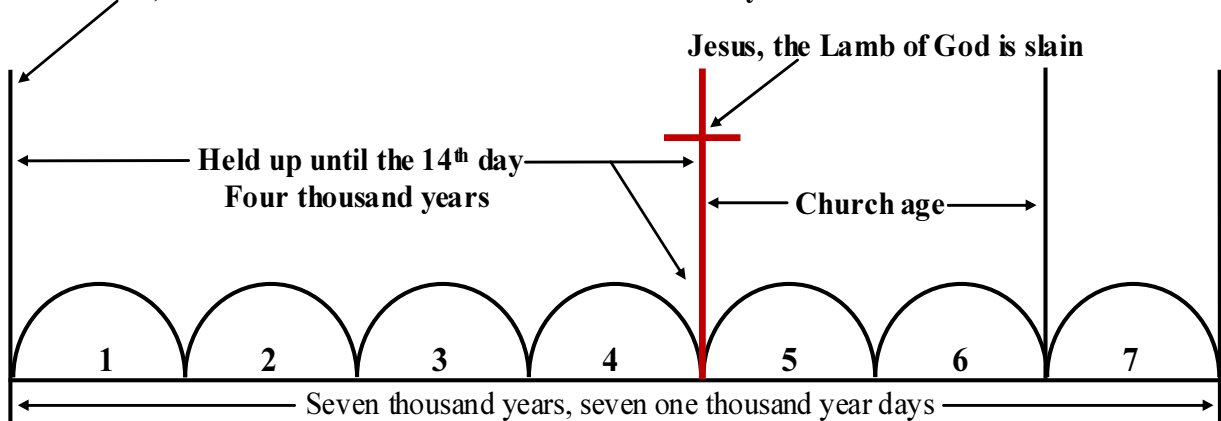
Though the pattern established in Exodus chapter twelve is clearly fulfilled by Jesus, there is no distinctive reference to the first day of the month and the suggested reason for this is because the crucifixion points back to the casting down of the world that was and the creative and redemptive weeks. Had such dates of been clearly marked in the approach of Jesus to Calvary, the critics would have had cause for denying the teaching of this chapter. (For further detail concerning the six days (John 12:1) and the movements of Christ leading up to the cross on the 14th day, the Companion Bible; appendix 156 is recommended reading.)

The Redemptive Week:

The moment Adam fell was in the 10th from the fall of Lucifer, the day God rested from all His work, Jesus Christ the Lamb of God, foreordained ten thousand years before, in the providence of God is “taken” to put away sin by the sacrifice of Himself, to die four days or four thousand years later (Heb 9:26). The crucifixion occurred in the evening of the fourteenth day that coincides with the fourth day of the redemptive week.

21. The Passover Fulfilled in the Redemptive Week:

Adam falls, Jesus the Lamb of God is “taken” the 10th day.



Slain from the foundation of the world, not as an actual act then, but decreed (ordained) to be slain, actually and bodily, in the set or appointed time in the future, when He Who is the Lamb (Christ) would manifest in a human body and be slain. Nevertheless, His death was effective in all generations, from Adam and the fall, to Christ the Lamb, and His slaying at Calvary. The believers of the Old Testament looked forward in faith to Calvary and He Who was to come, knowing God would supply His Lamb. The believer in the New Testament era, now looks back in faith, in acceptance of God's supply in Christ the Lamb slain at Calvary, while at the same time looking forward by faith for the Lambs return (Gen 22:8, 14; Psalm 16:8-9; 17:15).

Considering our last chapter and our present chapter we are presented with a double revelation of the Lord Jesus Christ:

The first:

The first is a Revelation of Christ's deity. Christ born into this world a Man, Who is one with the Father and the Holy Spirit, co-essential and co-equal. The Father creates all things through the Son by the Holy Spirit. This was the consideration of chapter eight.

The second:

The second is a revelation of Him as a Lamb, and as a Lamb in the context of His humanity, a Lamb slain. He (Jesus) is promised in context with the confusing and ruinous condition of the earth that reflects the spiritual condition of fallen man. The first is a revelation of Jesus as God and creator. The second is a revelation of Jesus as God become the Man, the sacrificial redeeming Lamb/Man taking away the sin of the world characterized in Genesis 1:2.

Teach us to Number Our Days

God Creating out of the Condition of Confusion and Ruin:

Confusion and ruin that is the result of judgment first seen in Genesis 1:1-2, is to be seen throughout the Bible effecting whole societies and individuals:

1. The Fall of Man (Genesis 3):

Genesis 1:2 and the physical condition of the earth became the internalized, spiritual condition of the fallen soul of Adam and Eve and their progeny. But God began to restore man back to Himself through the process of redemption (Rom 3:23; 5:12).

2. In the Days of Noah (Genesis 6-7):

A whole society and its world in spiritual decadence God destroyed. Preserving (saving) just eight souls in the arc out of which He builds the world that now is.

3. The Babylonian Captivity (2Chronicles 36 and the Books of Ezra and Nehemiah):

City, temple and land lay in ruins, the nation of Judah were in captivity seventy years as a result of their national sin. At the end of seventy years a remnant returned out of Babylon to Judah. God restored the city, temple, land and people (Neh 2:17).

4. Christ on the Cross in taking our Sin takes also our Judgment:

Isaiah describes Christ on the cross; His physical condition compares with the confusing, ruinous state of the earth as recorded in Genesis 1:2:

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Matthew Records His Cry on the Cross:

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Matthew Records the Darkness of that Time:

Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

The Key Words in these Three Verses:

- **He hath no form** (Isa53:2).
- **Forsaken** (Matt 27:46).
- **Darkness** (Matt 27:47).

The likeness to the condition of Genesis 1:2 is not co-incidental. Jesus, prior to the cross, gave promise of life to come following His death (John 12:24; Matt 16:18).

5. The Nation of Judea in A.D. 70:

Again the nation knew the destruction of its city, temple, land and people. It was a day of vengeance:

Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

The destruction of their city, temple, land and themselves with a remnant being dispersed among the nations reflected the condition of the heart, rejection of Jesus Christ the Messiah that brought about a spiritual condition of the Jews typified in Genesis 1:2.

Jesus said:

Mat 23:38 Behold, your house is left unto you desolate.

Mat 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

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This and other Scriptures describe the judgment of God upon the Jews paralleling the language of Genesis 1:2. Nevertheless, present day Israel will know a visitation of God restoring them to relationship to Himself through acceptance of Jesus Christ as their Lord and saving Messiah.

Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zech 12:1 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

By these verses it is evident the turning of the heart of modern day Jewry in Israel will not be without a catastrophe after the similitude of Genesis 1:2 to humble Israel that their hearts may turn to Christ (Zach 12:10-14).

6. The Second Coming of Christ:

Out of the ruin and destruction through the judgment of God upon this present world of the ungodly, Christ will establish His millennial reign on earth a thousand years (Rev 19:11-16; 20:4).

7. The New Heavens and Earth:

The world that now is, will end in judgment, the earth and all that is in it, is to be destroyed, turned into the lake of fire. It is then, God will bring into reality the new heavens and earth according to His promise (Rev 21-22).

Examples of Individual Personalities throughout Bible History, who came into Restoration out of Confusion and Ruin:

1. Abraham:

Following the dispersing of the inhabitants of the earth in the day of the original Babylon (Gen 11:8) and the dividing of the earth in the day of Peleg (Gen 10:25) a state of confusion reigned. It was in the midst of this situation the Lord separated Abram (Abraham) out of the land of Ur of the Chaldeans (Gen 12:1).

2. Joseph:

Joseph was sold into slavery, knew wrong accusation, rejection and imprisonment for thirteen years, yet in one day he went from prison to Prime Minister (Gen 37-41).

3. Moses:

Moses served his father in law forty years, a fugitive living in the wilderness, to then be sent of God back into Egypt, he leads Israel's deliverance and journey out of Egypt. In one day, Moses, went from being a shepherd in the wilderness, to being shepherd, prophet, deliverer and King over Israel (Exo chapters 3-14).

4. David:

David was a fugitive from Saul and from Israel, upon the death of Saul ascends the throne, first over Judah, then over all Israel (2Sam 2:1-5 and 5:1-3; 2Sam 22, David's Psalm of thanksgiving following the death of Saul).

5. Nebuchadnezzar:

Nebuchadnezzar was proud and glorying in "his achievements" God humbled him, allowing him to go out of his mind and dwell with the beasts seven years that he might know "that the Most High God rules in the kingdoms of men". This man out of spiritual and mental chaos knew restoration in one day (Daniel 4).

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6. Nehemiah:

Nehemiah came out of captivity to build the walls of Jerusalem (Neh 1-2).

7. John the Baptist:

John the Baptist came preaching in the wilderness, where he introduces Christ to the world (Matt 3:1; John 1:23-36).

8. Paul the Apostle:

Paul, bound by religious bigotry on the road to Damascus was knocked from the lofty position of his horse to the dust, knowing the darkness of blindness; Paul is converted, healed and restored to God to become the apostle to the Gentiles (Acts 9; Rom 11:13).

9. John the Apostle:

Knew banishment and confinement on the Isle of Patmos by the Romans, but God used it to give him the Revelation (Rev 1:9).

10. Paul the Apostle:

Like John, Paul was imprisoned for his faith, from where he wrote many of his epistles, bringing blessing to the church in his day and each following generation (Acts 23:11).

11. Martin Luther (1483-1546):

Martin Luther within his heart was confused with his faith miss directed as a result of dissatisfaction with the erroneous doctrines of the Catholic Church and developing consciousness of personal sin. As he studied the Scriptures new light began to dawn upon his troubled soul that brought him to the realization of justification by faith as over against the Roman Churches doctrine of work-righteousness.

12. Then there is You:

Then there is you and I and the many others who have come to Christ, whose souls were as a wilderness, dark and desolate of God's light and presence. Though our stories vary we all have come out of such darkness, experiencing restoration, to serve Jesus as vessels of light and therefore have our own personal testimony of God's grace (Eph 5:8; Col 1:13).

Things Chosen from the Foundation of the World:

The reader may deem it of value to revisit chapter six to consider again the ten references involving the phrase "from the foundation of the world". The following scriptures are also applicable to the time of the casting down of the world that was: Acts 15:18; 1Cor 2:7; Eph 3:9; 2Tim 1:9; Tit 1:2.

A Conclusion to this Chapter:

God in the plurality of His being, the Father, the Word, and the Holy Spirit, in the divine counsel of Himself (the three), and with their foreknowledge and combined desire for the fellowship of them called to be saints, in anticipation of mans fall, planed mans redemption. A redemption, realized through Christ before creation began and at a time when the earth, as a result of the casting down of the world that was, became without form, void and in darkness. Together they agreed and purposed that He Who is called by name, the Word, would become flesh (John 1:14) and as the Lamb of God, be slain to redeem them that should be saved (Heb 2:14-16; 10:5-9).

The command and prophetic intent of Exodus 12:3-6 and the importance of the tenth day and fourteenth day can only be fully understood, and appreciated, when we understand the creative and redemptive weeks, with their 1,000 years length of days. Time involving mans redemption and realization of the new heavens and earth began with the fall of Lucifer, the fall of angels with him and the casting down of the world that was three thousand years before recreation began and ten thousand years prior to the fall of Adam.

Teach us to Number Our Days

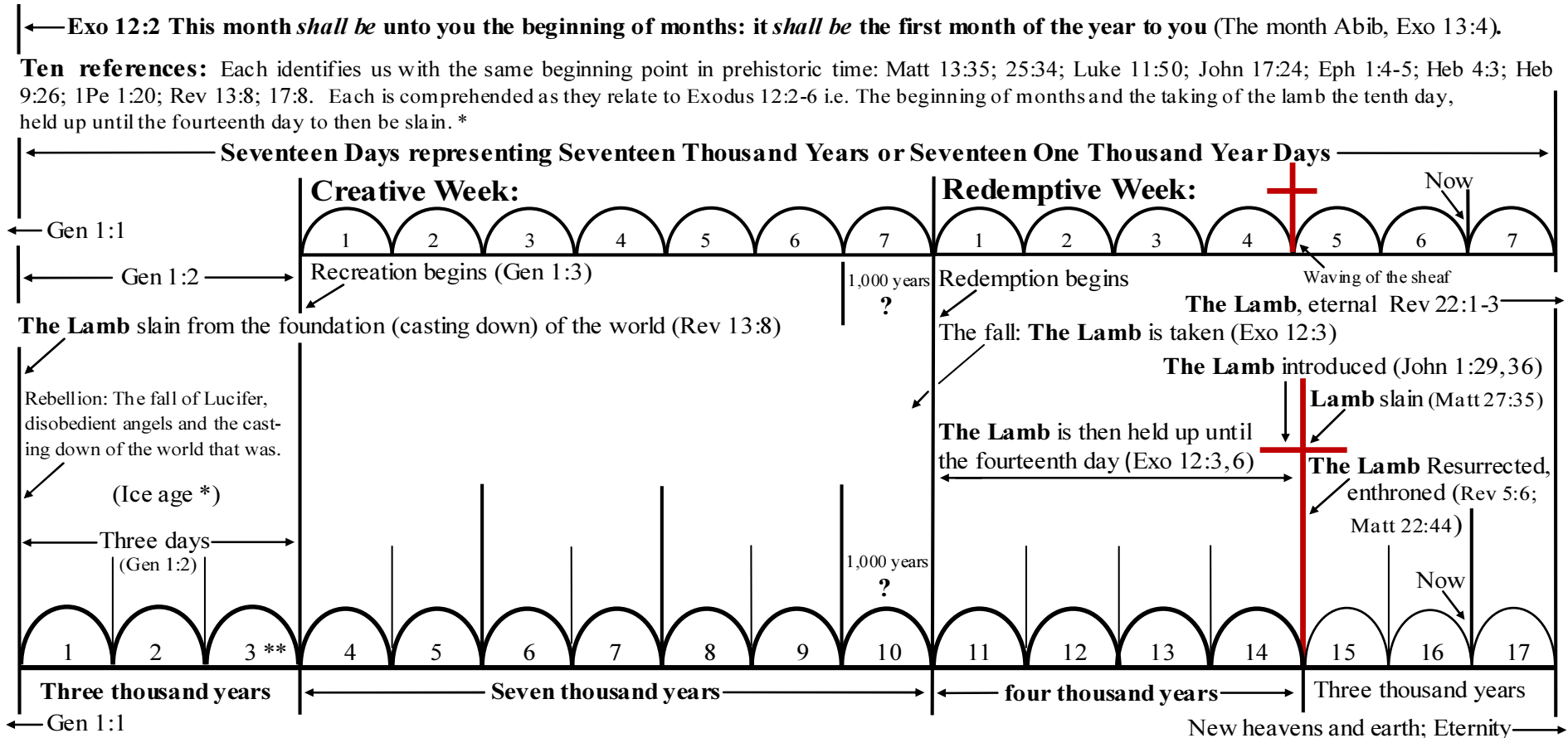
It is for this reason, the Lord commanded the commencement of Israel's year to be the first day of the month; why the Passover lamb was to be taken on the tenth day and sacrificed on the fourteenth day and the wave offering made on the first day of the week, which for Jesus was the day following the seventeenth day of the month.

What is interesting and of significance here is the ascertaining of three one thousand year days or three thousand years preceding the two weeks. By some, this may be thought speculation, but what other reason is there for the command of Exodus 12:3-6?

The truth of the casting down of the previous world order (society) coincided with the casting down of Lucifer (Satan) (Isa 14:12; Eze 28:16) and the disobedient angels (2Pet 2:4; Jude 1:6).

The following chart clarifies the Passover Feast and the seventeen days involved and their prophetic significance in relation to time and the Lamb being slain from the foundation of the world. The Seventeen Days, Jesus the Lamb Taken the 10th Day and Slain the 14th Day: (Exo 12:1-7).

22. Seventeen Days, Jesus the Lamb Taken the 10Th Day, Slain the 14Th Day (Exodus 12:1-7):



*There was an ice age because God was not finished with the earth. It could be said: God brought the earth out of the “freezer” or “cold storage” to bring forth His recreation. At the conclusion of the 17th day (7th day of the redemptive week), this earth will become the lake of fire (Rev 19:20) eternally as the abode of the wicked, indicating it has no future purpose of God.

** The first 3 days signify 3 days and nights bringing the world to a resurrection and the beginning of recreation. The last three days signify the same, with the world ending and the new heaven and earth created. This in harmony with Israel’s 3 days and 3 nights journey out of Egypt and their “resurrection” in type coming out of the Red Sea and Christ’s three days and nights in the grave bringing Him to His Resurrection and appearance (birth) of the church.

Teach us to Number our Days

Chapter Ten



The First Day of the Creative Week

Introduction:

As we move forward to study the first day of both weeks of creation and redemption, it is essential we bare mind the earth's physical condition, when God spoke and began our present recreation. Out of confusion and ruin and darkness, God began His work of creation to ultimately bring it to completion and rest.

With the fall of man, man's heart is in spiritual confusion, ruin and darkness and God moves in His week of redemption to restore man to Himself. Out of confusion, ruin and darkness God begins His week of redemption to bring it and redeemed man to ultimate completeness and rest.

Isaiah Gives Insight into the Six Days of Creation:

Isa 48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

Amplified Bible:

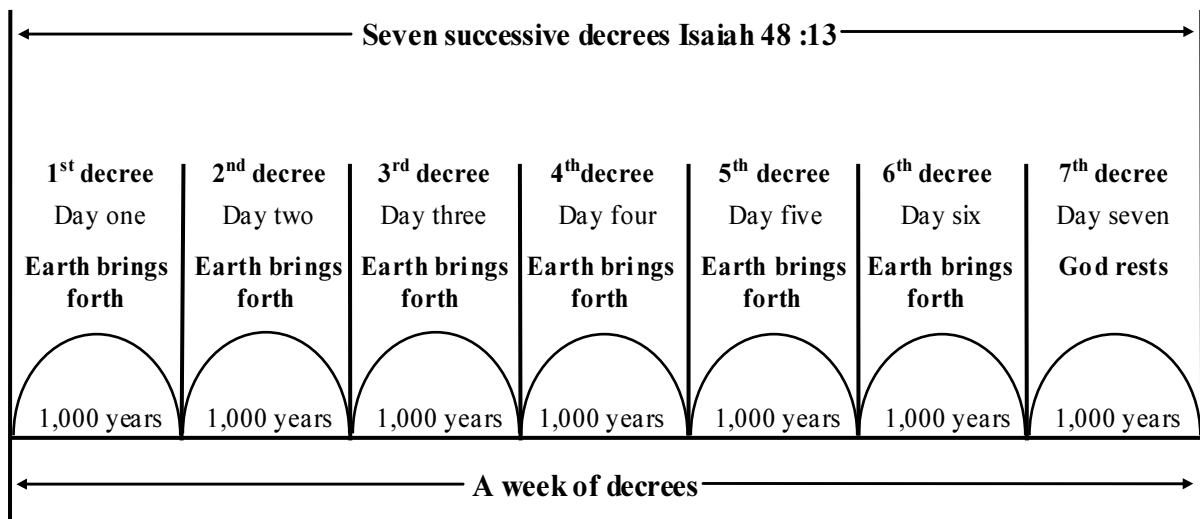
Isa 48:13 Yes, my hand has laid the foundation of the earth, and my right hand has spread out the heavens; when I call them, they stand forth together (to execute my decrees).

Explanation:

The foundation of the earth is laid; the heavens have been spread out. This is in harmony with Genesis 1:1-2. Then God calls to them as it were to attention, and then proceeds to speak over six days the decrees of each day. The earth and heavens responding to each decree (command). Genesis 1:3 is the first decree of six; the six are followed by the seventh decree, the decree of rest.

Creation week might be viewed as follows:

23. Seven Successive Decrees (Isaiah 48:13):



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The principle seen in the week of creation is applicable also to the week of redemption, for the Lord has decreed a work for each of the six days with a final decree of rest for the seventh day.

The writer to the Hebrew Christians would have been aware of Isaiah's insights when he wrote:

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 11:3 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.

Worlds: S.C. 165 Gr. Aion. From the same as 104. Properly an age. By implication the world Messianic periods past or present

Framed: S.C. 2675 Gr. Katartizo. To complete thoroughly, i.e. repair (lit. or fig.), or adjust:- fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

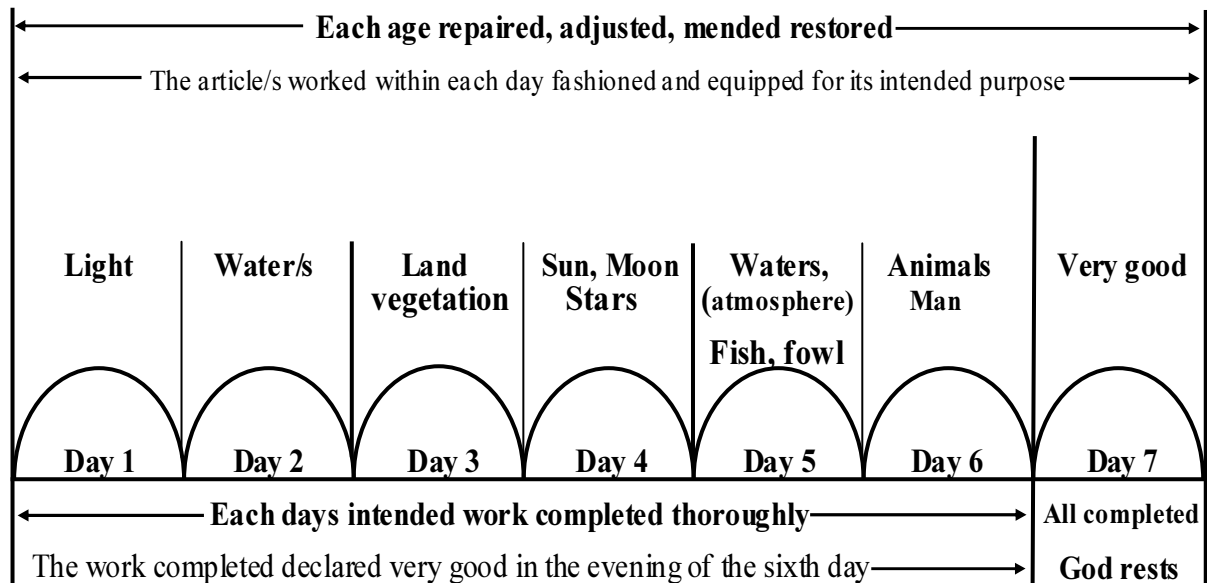
Amp Bible: Heb 11:3 . . . Fashioned, put in order and equipped for their intended purpose.

It is evident the writer to the Hebrews is speaking directly of creation. The following points are made with that truth in mind.

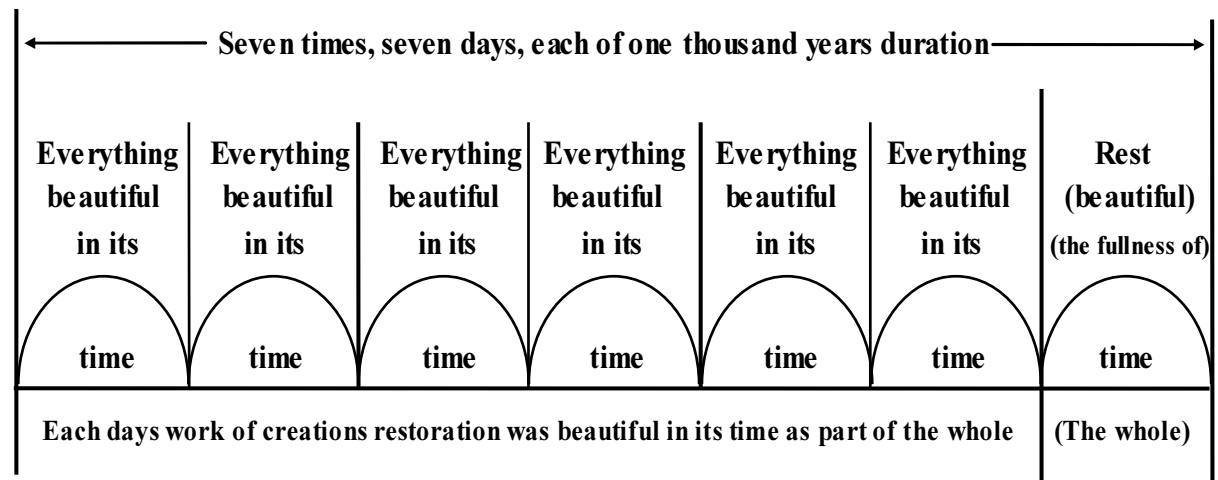
1. By faith we understand creation and how the Lord brought it all into being. This identifies us with Genesis 1:3-31. By the same faith we accept the existence of the earth prior to our present creation and earth's ruinous condition prior to the recreation. This identifies us with Genesis 1:1-2 (Rom 10:17).
2. The word "world," or ages, speaks of measured off periods or durations of time we know to be seven days, each of one thousand years length.
3. The predetermined work to be accomplished in each of those days was carried out as remedial upon an earth existing, but in a ruinous state. Each day's work was a mending of damage created beforehand in history past as a result of sin and the judgment of it. It is a restoration, and a preparation (with each next day in mind), each, a perfect work in its time, in its day, with the accomplished work of each day deemed good, each joined to the other, to form a week of days, accomplishing all that was predetermined of the Lord. With the creation and work finished by the evening of the sixth day, the Lord was able to declare it to be "Very good".
4. The Lord rested the seventh day.
The seventh day was the "fullness of times" of the creative week, foreshadowing the fullness of times of the redemptive week (Eph 1:10).
5. The language suggests: God Who is perfect in Himself, created everything perfect in its day, and when all was finished assayed His work with pleasure, finding it beautiful. Solomon speaks of creation and the work of the Lord.
Ecc 3:11 He hath made everything beautiful in its time.
6. When we apply the above words with their meaning to the creative week we again see a pattern after the similitude of Isaiah 48:13, and may be viewed as follows, in the two following diagrams:

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24. **Seven Successive Worlds/Ages (Heb 1:2, 11:3) with : Gen 1:3-31 and Ecc 3:11)**



25. **Ecclesiastes 3:11:**



Ps 19:8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

Enlightening: S.C. 215 Same as in Genesis 1:3 (Isa 28:9-10; 2Tim; 2:15; Matt 7:7)

Job 33:27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

:28 He will deliver his soul from going into the pit, and his life shall see the light.

:29 Lo, all these things worketh God oftentimes with man,

:30 To bring back his soul from the pit, to be enlightened with the light of the living.

Light: (Job 33:28, :30) S.C. 216 the same as Genesis 1:3.

Enlighten: (Job 33:30) S.C. 215 the same as Genesis 1:3.

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The First Day of Creation:

Gen 1:3 And God said, Let there be light: and there was light.

:4 And God saw the light, that it was good: and God divided the light from the darkness.

:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Day One:

One is the number signifying God, beginning, source of commencement, completeness, oneness, total unity and marriage (Deut 6:4; Gen 1:1; John 17:21-23; Gen 2:2).

Points to consider:

1. And God said (Gen1:3):

Each day begins with “and God said”, it is God speaking in creative authority. God speaking into existence His will with the shattered and lifeless earth responding to the command of His creative power. What follows occurs because God spoke it.

Each day of creation is characterized by “and God said” (Gen 1:3, 6, 9, 14, 20, 24, 26, 28, 29) and sets the assurance of all future events whether it be to do with creation or redemption. As it is impossible for God to lie (Heb 6:18) and is true to the fulfilment of His spoken Word seen in His work of creation each day; so what God has said from the foundation (casting down) of the world, then throughout the creative week and through the prophets concerning His will throughout the redemptive week will surely be fulfilled.

2. And God said let there be light: and there was light (Gen 1:3):

The Hebrew word for light here is *Ore*, S.C. 216. Meaning illumination or (concr.) Luminary. Not light by the sun, the moon or stars, which light is depicted by the Hebrew word *Maor* S.C 3974. *Maor* is the same as *Ore*, but with the added locative prefix, that speaks of light as seen in a body, element or as seen in a light holder. Hence the sun, moon and stars as bodies created as light holders for the purpose of illuminating the earth. As such they did not give their light until the fourth day (Gen1:14-15), the light of the first day was not of any present created source, but appears to be light as by God’s glorious presence and spoken Word alone.

The Scriptures Speak of God being Light:

1John 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Ps 84:11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

God’s Light is revealed by His Spoken Word:

Ps 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

When Jesus came into the world, He was the embodiment of Light and declared Himself to be so:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Note the following statement that is in the language of Genesis 1:2 then :3, describing the spiritual condition of humanity with the First Coming of Jesus.

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

3. And God saw the light, that it was good (Gen 1:4):

God says this of the light not of the darkness, and He says it before He divides the light from the darkness. It was not only that the light was good: it was also the potential of that light that was good. Through sin, mankind walks in spiritual darkness, yet habitually and naturally we are workers of the day time, the nations of the earth generally sleep at night and are active during the day, except for essential services, thieves and robbers.

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Encyclopaedias describe light as the natural agent by which objects are rendered visible. The human eye has been created and designed to respond to light, to see, identify and distinguish objects. The Lord wants you and I to see the potential of light, its difference to darkness, its inspirational qualities and ability to sustain life. This is why God said “it was good” and David expresses his appreciation of this principle in his Psalm to the Lord:

Ps 36:9 For with thee is the fountain of life: in thy light shall we see light.

Light S.C. 216. To give illumination

It not only refers to visible light, but also to the ability to comprehend, to see with the eyes of understanding, to see facts, truth and knowledge with comprehension. In that illumination experience there is the increase of illumination:

Ps 97:11 Light is sown for the righteous, and gladness for the upright in heart.

4. And God saw the light, that it was good (Gen 1:4):

Good: S.C. 2896, Beautiful.

Good or beautiful sets the tone for the whole of creation and is said of each of the seven days. This principle seen in Hebrews 11:3 and applied to the creative week is applicable also to the redemptive week, for as the Lord fashioned each day of creation into ages of one thousand year days, so also the days of the redemptive week.

Heb 11:3 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.

Each day following the act of creation by God, God pronounces “it was good” except the second day, with reason.

5. And God divided the light from the darkness (Gen 1:4b):

Gen 1:5 And God called the light day, and the darkness He called night.

The Darkness: S.C. 2822 the dark; hence darkness Figurative of misery, destruction, death, sorrow and wickedness. It is suggestive of the presence of a lurking enemy.

In harmony with the meaning of darkness, Paul describes the nature of the fallen soul without Christ and the light of His word:

Rom 3:10 As it is written, There is none righteous, no, not one:

:11 There is none that understandeth, there is none that seeketh after God.

:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

:13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:

:14 Whose mouth is full of cursing and bitterness:

:15 Their feet are swift to shed blood:

:16 Destruction and misery are in their ways:

:17 And the way of peace have they not known:

:18 There is no fear of God before their eyes.

There is a natural resistance to light by darkness suggestive of warfare, deception and blindness.

The Light:

The light is that light which God’s presence and salvation brings to men through faith in Jesus Christ:

Luke 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

:79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

2Cor 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

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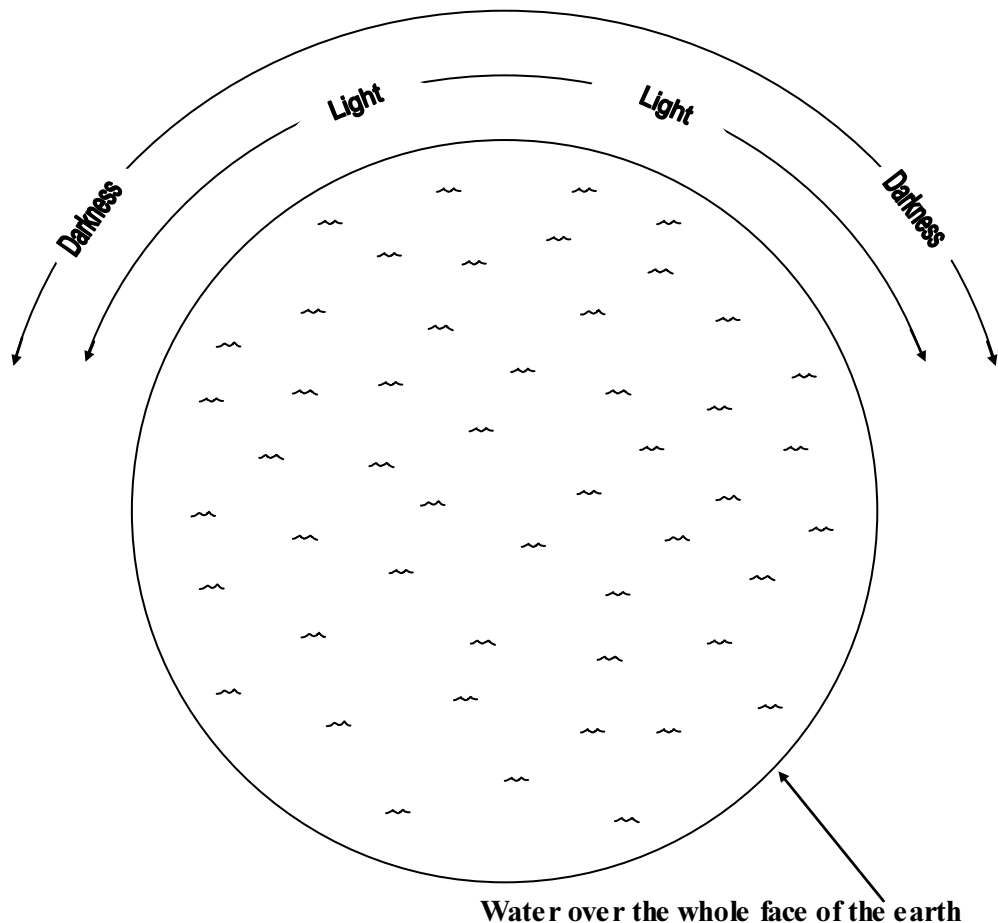
Light and Darkness are Enemies:

There can be no reconciling of light and darkness. They are natural opposites, opposing opposites, enemies that can never reconcile. The separation of the light from darkness was continual throughout the whole of the creative week and points us to the reality of spiritual darkness and warfare the believer is faced with in opposition to his faith living in the redemptive week (2Cor 10:3-5; Eph 6:10-19; 2Tim 2:3).

The Separation of Light from Darkness:

Remember, we are talking about a one thousand year day, and not a twenty four hour day. It is not twelve hours of darkness, followed by twelve hours of light, but both existing simultaneously. It is the spoken light of verse three, but outside the sphere of that light, it is darkness, with the sphere of light called day and the sphere of darkness called night. Light and darkness existing side by side, consider the following diagram, followed by examples of light and darkness existing side by side.

26. **The Separation of Light from Darkness:**



Two Opposites Existing Together

1. Light and darkness.
2. Day and night.
3. Life and death.
4. Righteousness and unrighteousness.
5. Spiritual Israel and natural Israel.
6. Good and evil.
7. Right and left.

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8. Right and wrong.
9. White and black.
10. The law of the Spirit and the law of sin and death.
11. Sweet and bitter.
12. Clean and unclean.
13. Good and bad.
14. Heaven and Hell.
15. Fresh and salt Water.
16. Love and hate.
17. God and the devil.
18. Wheat and tares.
19. Clean and unclean animals as under the Law etc.

The principle of light and darkness abiding simultaneously is to be seen throughout time from Adam to our present day.

Examples:

1) The Israelites and Egyptians:

It was light and darkness existing simultaneously throughout the land of Egypt.

Over the Land of Egypt:

Exo 10:21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

The Children of Israel in their Dwellings:

Exo 10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

2) Israel in the Exodus:

God divided the fleeing Israelites from the pursuing Egyptians by a pillar of a cloud. The Egyptians were in darkness while simultaneously the Israelites were in light:

Exo 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night (Josh 24:7, Job 5:13-14).

3) Two Paths that man May Walk:

The Path of the Just:

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The Path of the Wicked:

Prov 4:19 The path of the wicked is as darkness: they know not at what they stumble.

4) Isaiah Prophecies of Two Peoples:

Two peoples spread over the earth, with one knowing the abiding light of the Lords presence, while the other dwells in gross darkness.

A People of Light:

Isa 60:1 Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

:2b . . . but the Lord shall arise upon thee, and his glory shall be seen upon thee.

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A People in Gross Darkness:

Isa 60:2a . . . For, behold, the darkness shall cover the earth, and gross darkness the people:

5) Micah in a Time of Trial and Testing knew Light, though he sat in Darkness:

Mic 7:8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

6) Jesus Speaks of Outer Darkness:

Mat 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

To be cast into outer darkness is to be cast out of inner light. This is tabernacle or temple language and alludes to the most holy and holy places of the church – the New Covenant temple of God (1Cor 3:16; 6:19).

Unbelieving Jewry (natural Israel) experienced the application of the prophecy of Jesus as a result of their rejection and crucifixion of Him (their Messiah). The event is described by Paul with the picture of Israel (spiritual Israel) as an olive tree and the unregenerate Jews (the natural Israel) being broken off (cut out of) the tree (Rom 11:16-25; Matt 22:11-13; 25:29-30).

These Scriptures on outer darkness have an ultimate fulfilment in the end of this age and the tribulation.

7) Light and Darkness, Simultaneous Experiences of the Believer in Jesus, with those in Darkness -The Believer Experiencing Light:

The believer experiences light first, in their separation out of darkness into light through faith in Christ. This is internal light replacing internal darkness:

2Cor 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Paul is saying by analogy: As God commanded the light to shine to begin the recreation of a ruined and darkened earth, so He commands the light to shine into our hearts to bring about the recreation of the new man.

The Surrounding Darkness of those opposing the Light (darkness inferred):

2Cor 4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

:9 Persecuted, but not forsaken; cast down, but not destroyed;

:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

The believer in Christ coming into light is to experience separation from darkness:

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

8) Paul Speaking to the Thessalonians on the Second Coming of Jesus has the following to say on Light and Darkness:

1The 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

9) The New Heavens and Earth:

The final revelation of the Word of God concerning light is of the new heavens and earth in which there is eternal continuous light and no night (darkness):

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

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:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

:26 And they shall bring the glory and honor of the nations into it.

Our Next Verse is most suggestive:

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Verse twenty-seven refers back in time to the original creation where Satan the enemy of God, and God's created man, being in the darkness, entered the garden (Genesis 3) to defile God's created man, work abomination, and make a lie, by which he deceived Eve and caused Adam through rebellion to fall.

6. And God divided the light from the darkness (Gen 1:4):

It is not "God divided the darkness from the light". It is light taken away or separated from darkness. It is a separation with clear definable and recognizable boundaries. When anyone comes to Christ, the action of light separating them from darkness is experienced in the recreated spirit.

Every major personality in the Bible who walked with God experienced light, then separation from darkness, that they may know light and walk in it. As believers walk now in light so shall it be in the world to come:

Rev 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

Light and Darkness – we must not confuse the two:

Isa 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Not only must we be careful not to confuse good with evil, darkness with light, and bitter with sweet, but we must guard our soul against others who would through the darkness or bitterness of their souls corrupt our souls with their darkness.

7. And the evening and the morning were the first day (Gen 1:5b):

We have established there was the sphere of light with darkness beyond or outside of it. The first day is complete, a one thousand year day of continual light, with continual darkness beyond its sphere. Evening and morning merged to give a complete and total continuous light commanded by God's creative Word.

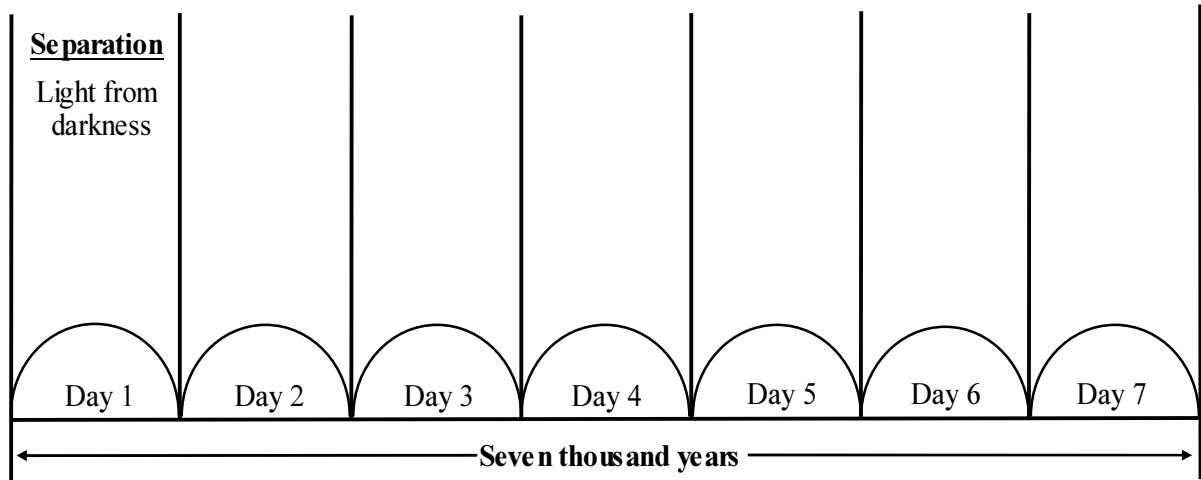
"Evening and morning" expresses length of time, which Psalm 90:4 and 2 Peter 3:8 declares to be 1,000 years in length.

We conclude our study of the first day of creation with the following diagram and the work of God in the first day:

Teach us to Number our Days

27.

1. The Creative Week:



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Chapter Eleven



The First Day of the Redemptive Week

Introduction:

The first day of the redemptive week begins with Genesis three and the account of Eve's deception and transgression, followed by Adams rebellion and fall. The apostle Paul describes the nature of the fall:

1Ti 2:13 For Adam was first formed, then Eve.

:14 And Adam was not deceived, but the woman being deceived was in the transgression.

The Results of the fall:

The fall that in every respect amounted to an apostasy brought spiritual death and eternal separation of created man from his Creator God.

In our creative week, God moved upon earth's wilderness and darkened state to restore the earth to its original beauty. So with our redemptive week, God moves upon mans wilderness and darkened heart to restore man to Himself, and to mans original perfection and glory – plus.

Points to consider:

1. Jesus Gave Commandment to His Disciples:

Matt 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Perfect: S.C. 5046 Teleios: Complete (in various applications of labour, growth, mental and moral characteristic).

In Application:

Complete in conformity with God's will. That which has reached the ultimate, complete, nothing beyond.

The Example (model):

Jesus the Perfect Man gives commandment unto imperfect man to be perfect as the Father is perfect, presenting Himself as the human example.

2. Jesus in His Prayer for us Asked of the Father:

John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Will the commandment and prayer of Jesus be fulfilled? Of course it will! The challenge to our faith is to believe the Word of God, the prayer of Jesus and the power of God to do it and not be put off by our human inadequacies (Matt 19:21; Luke 6:40; 1Pet 1:1).

3. God is Redeeming Fallen Man after the Similitude of the Creative week:

This is signified in the principle given in Ecclesiastes:

Ecc 1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Amplified Bible:

Ecc 1:9 The thing that has been, it is what will be, and that which has been done is that which will be done, and there is nothing new under the sun.

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When we apply this principle to creation, we can only conclude, there has been a creation and life prior to the creation we belong to (Ecc 3:15, 1Cor 10:11).

4. The Beginning and End of the First Day:

The point of beginning of the redemptive week is shown in the first promise of redemption.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The conclusion of the first day is with Enoch who was translated to Heaven without experiencing physical death:

Gen 5:24 And Enoch walked with God: and he was not; for God took him.

Consider the Testimony of Enoch before his Translation:

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

“By faith Enoch was translated” suggests Enoch knew beforehand he was to be translated and anticipated its eventuality. This would be so as a demonstration of faith to the believer for their own translation or ascension whether we die to then be resurrected or live to be alive at the return of Christ to then ascend after the similitude of Enoch who did not see death.

5. The Length of the First Day:

After the pattern of the first day of the creative week the first day of the redemptive week is one thousand years in duration.

6. The Fall Brought Change:

The fall necessitated change. We address those changes making the following points:

The Effect of the fall upon Adam:

Adam, through his fall becomes internally and spiritually after the similitude of the condition of the earth portrayed in Genesis 1:2. The soul of Adam was without form, and void, and darkness was over the depth of his spirit and mind.

Adam's sin necessitated his expulsion from the garden of his habitation and abode. The Bible describes the expulsion as follows:

Gen 3:22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

:23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

: 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

The following table lists the major consequences, as a result of sin and man's expulsion from the garden:

7. Adam's Expulsion and what it Signifies

- A going from light into darkness.
- A losing of a consciousness of God's glorious presence to self-consciousness.
- From a life in the spirit to a life in the flesh.
- From eternal life to eternal death.
- From righteousness to unrighteousness.
- From under the influence of the tree of life, to under the influence of the tree of good and evil.
- From having dominion over God's creation under God, to having dominion over God's creation under Satan (Man still possesses the dominion given him of God, but that dominion is now corrupted with evil).
- From being the children of the day, to being children of the night.
- From being in the likeness of God, to being in the likeness of Satan.
- From being clean and holy, to being filthy and unholy.
- From blessing to cursed.
- From relationship to separation and estrangement.
- From a position of faith to unbelief.
- From perfection to imperfection.
- From being just to being unjustified.

7. The Meaning of Redemption:

The word redemption comes from the word redeem, which in the Hebrew is most significant in meaning.

Redeem: S.C.1350 To redeem (according to the Oriental law of kinship); i.e. to be next of kin (and as such to buy back a relatives land).

In the word redeem and its meaning we see the heart desire of the Lord in the redemption of his creation, which involves two dimensions:

Man: That is: Adam, and all that are born of Adam i.e. the human race.

The land: That is the earth and all of creation.

For the Lord to achieve His objective man needed a redeemer, and God was the only one that could provide Him, hence the Word became flesh (John 1:14) and redeemed man through the shedding of His own blood (Rev 1:5)

Redemption Achieved:

Redemption through faith in the Lord Jesus Christ means that ultimately we are restored to full sonship with God and dominion over the earth. This has its fulfillment in two dimensions:

- The Millennial Kingdom of Christ on earth.
- The new heaven and earth, following the Millennial Kingdom which will be a restoration and restitution of all things lost as a result of the casting down of the world that was.

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This truth is spoken of by the apostle John, in his vision of the new heaven and earth and our restoration to the presence of the tree of life, with its fellowship and accompanying blessings, revealed in the following verses:

Rev 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations (1Pet 3:12).

8. The Sun, Moon and Stars:

The Sun, Moon and Stars make their affect upon Adam and the creation of God following the fall, with the glorious light signifying the presence of the Lord dominating time before the fall lost.

Time, days, week's months and years are determined by the twenty four hour day, the period of one revolution of the earth on its axis. A twenty four hour days consisting of day and night period, and our year that is determined by earth's complete revolution of its orbit.

9. God, the Lord:

"The God" of creation in Genesis chapter one, becomes the **"Lord God"** of redemption in Genesis chapters two and three.

Creation: Begins with a revelation of the existence of God: Genesis 1.

Redemption: Begins with a revelation of God's name, - He is **Lord**: Genesis chapters two and three. It is the Father's name; He is Father of the redeemed.

10. The Lord Gives Promise:

In response to man's fall and the Lords love for His creation, the Lord gives promise of man's redemption:

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

God has given promise of redemption thereby making Himself responsible for mans redemption, not because of obligation to man, or because man deserves it, but because of His love for the world (John 3:16).

By the fact of the Lords promise, the truth that man cannot redeem himself or be justified by works of the flesh is established for all time:

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

:9 Not of works, lest any man should boast.

8. The Lord declares His responsibility for: 1) Mans creation.
2) Mans redemption.

In these two truths the believers' faith has both beginning and substance.

Note: Heb 11:1 with :6

Through Creation - God made us (Acts 17:26)

Through Redemption - God has bought us back, redeemed us (1Cor 6:20)

11. Jesus the Lamb:

Jesus, (the Word) the Lamb of God slain from the foundation (casting down) of the world 3,000 years prior to Genesis 1:3 was "taken", to be held over until His appearance in the evening of the fourth day of the redemptive week, but the tenth day since the casting down of the world, to be slain, fulfilling the promise (partially) of Genesis 3:15.

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12. The Clothing of Adam and Eve:

Gen 3:21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

An animal was slain, a substitute sacrifice, its blood shed to provide the skins necessary for the covering of Adam and Eve's nakedness.

This sacrifice is prophetic, a wonderful type, foreshadowing the appearance of the Lord Jesus, the true Lamb of God, the substitute offering and sacrifice for the sin of God's creation, whose blood was shed to provide the garments of salvation and robe of righteousness to the believer in Christ.

Isaiah foresaw the blessing of salvation and righteousness in Christ and declared – (Note the underlined).

Isa 61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

There are ten beautiful garments to be put on the believer by the Lord. The following table lists them.

9. THE GARMENTS OF THE LORD FOR THE BELIEVER*		
No	DESCRIPTION	Scripture
1	The garment of salvation	Isa 61:10
2	The robe of righteousness	Isa 61:10
3	Garments of praise	Isa 61:3
4	The cloak of zeal	Isa 59:17
5	Clothed with humility	1Pet 5:5
6	The wedding garment	Matt 22:11
7	The armour of light	Rom 13:12
8	Put on charity **	Col 3:14
9	Put on the armour of God	Eph 6:11
10	The garment of vengeance ***	Isa 59:17

* The Lord has provided the garments; we take responsibility for putting the garments on i.e. The bride **has made herself ready** (Rev 19:7; Job 40:10).

** The putting on of charity is what brings harmony and fitting to all the garments worn.

*** The garment of vengeance is the exception to the rule of the believer, for vengeance belongs unto the Lord (Heb10:30). Nevertheless at the Second Coming of Christ, He will come to execute the vengeance of God upon the disobedient. The church in her ascension to meet with Christ in the air will in taking her place behind Christ, be part of Christ's army and expression of vengeance. It is then the church will put on the garment of vengeance (Ps 149:6-9; Oba 1:15; Mic 5:15).

In a later chapter of this text we will readdress the subject of the garments and the believer's responsibility to others, particularly the new born again believer.

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13. The Call of God to Adam:

Gen 3:9 And the Lord God called unto Adam, and said unto him, Where *art* thou?

“Where art thou”?

- It is the call of a yearning love for God’s creation lost. The question goes out to be heard in the ear of every sinful man. Today, it is the Gospel that brings the call of God to the lost, that the lost, hearing the call of the Gospel may be reconciled unto Him.
- It is the call of divine justice - which cannot overlook sin.
- It is the call of divine sorrow - which grieves over the sinner.
- It is the call of divine love - which offers redemption from sin.

It is not Adam who sought the Lord, but the Lord Who sought Adam. The order has not changed, it is the Lord Who has sought (chosen) us; it is the shepherd seeking the lost sheep and not the sheep seeking the shepherd. Jesus established a principle with His disciples’ that is applicable to all that have found Jesus as their Lord and Saviour:

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (Luke 15:3-7).

14. The Dividing of the Light from the Darkness:

The Lord from the outset of the fall establishes a difference between men in light and men in darkness, the woman’s seed and the serpent seed, Christ and Satan, the regenerate and the unregenerate.

This division within human society may be traced like two threads throughout the entire Bible, climaxing in two judgments:

The Judgment of the Righteous:

To occur at the judgment seat of Christ immediately following Christ’s Second Coming (2Cor 5:10).

The Judgment of the Unrighteous: Is to occur at the close of the seventh day with the resurrection of the unjust, which will appear before the great white throne (Rev 20:11-15).

The Dividing of Light from Darkness:

The dividing of light from darkness in the first day of the creative week foreshadowing the dividing of light from darkness in the first day of the redemptive week is first seen in the prophetic promise given unto Adam:

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Two seeds:

- The seed of the woman.
- The seed of the serpent

Examples of Separation:

Cain and Able (Gen 4:1-16):

With the increase of man on the earth, first with the sons of Adam and Eve light and darkness, characterizing the two seeds soon manifested and multiplied thereafter. It is believed Cain and Able were not just brothers, but twins.

Cain: Cain was of the seed of the serpent, manifesting the nature of the serpent seed. This was seen in his attitude and works. Cain’s works revealed his heart (spirit), with his works being of the flesh and not of faith and experiencing the rejection of his works by the Lord he commits the first murder in character with darkness.

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Cain manifests the serpent seed in his opposing of Able who being of faith had the woman's seed within, which is Christ. Cain in his murder of righteous Able acted against God and the seed of promise.

Gen 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Able: Able was of the seed of the woman (which is Christ), manifesting the nature of the seed in his works. His works likewise revealed his heart (spirit). His works were works of faith revealing the characteristics of light.

Able, as a result of his faith, paid the ultimate price and died a martyr at the hands of Cain.

Note the testimony of the Book of Hebrew's concerning Able:

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

The first recorded account of separation involving two human beings was between two brothers and was determined by their individual persuasions of worship, sacrifice, and justification and remains the basis of all human separations throughout the history of the nations to this day.

According to the flesh, Cain and Able were brothers, but spiritually they were of opposing seeds. This division of seeds is an issue, that when understood gives reason for so much division, war, distrust and hate in the earth today that unfortunately is also found within Christendom. Note the following prophetic insights of the Jesus to His disciples:

Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

:52 For from henceforth there shall be five in one house divided, three against two, and two against three.

:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Two Brothers:

The truth of being brothers according to the flesh, but spiritually of different seeds is found throughout the Scriptures and is with significance. Consider the following three examples of light from darkness, involving brothers.

Ham, Shem and Japheth:

Ham: Ham the youngest son of Noah manifested the seed of the serpent in his act of disrespect towards Noah, his father in which he dishonoured Noah. Ham's actions would be rewarded with the curse of sin and judgment being pronounced against him.

Gen 9:20 And Noah began *to be* an husbandman, and he planted a vineyard:

:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Shem and Japheth: Japheth the elder and Shem the second eldest revealed the characteristics of the seed of the woman (Christ).

Gen 9:23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

:24 And Noah awoke from his wine, and knew what his younger son had done unto him.

:25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

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Ishmael and Isaac:

Ishmael: Ishmael the elder half-brother manifested the characteristics of the seed of the serpent, seen in his works.

Isaac: Isaac by his works of faith revealed the characteristics of the woman's seed (Christ).

Though Ishmael and Isaac were only half brothers, the truth of the two opposing seeds is evident in the fruit of their lives.

For the account of the event read Gen 21:9-12; Gal 4:22-31.

Two seeds of Abraham:

Gen 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

:13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

Isaac: The seed of the woman (Christ).

Ishmael: The seed of the serpent.

Esau and Jacob:

Esau: Esau was the first born of twin brothers, despising his birth right he sold it to Jacob and in doing so, disqualified himself from receiving the blessing. In attitude and fruit he manifests the characteristics of the serpent seed.

Jacob: Jacob characterized the woman's seed (Christ) in his pursuit of the birth right and blessing. God knowing his heart and seeing his faith allowed him to possess it. For the account of the event read (Gen 25:21-23, 29-34; with chapter 24).

The importance of the truth of the two seeds will become more apparent in later chapters when we consider the nation of Israel.

Enoch: Enoch, a vessel of light with a life style in character with the seed of the woman (Christ) was separated from this world by translation:

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

Light: Light means illumination and revelation and characterizes the believer with those attributes.

Enoch in his generation, by illumination and revelation foresaw the Second Coming of Christ, and prophesied the event and its impending judgment upon the disobedient.

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

10a. The Lord intended Enoch to prophecy of the 2Nd Coming of Christ that Enoch's generation and all following generations might in dying, die in possession of the knowledge and accompanying faith that believes in the resurrection of the dead, their own eventual resurrection and place in Christ's Kingdom at His

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Abraham: Abraham experienced the call of the Lord to separation on several occasions in his life, with each accentual to him receiving the covenant promises.

The Following are Examples

- 1) From his country (Gen12:1).
- 2) From his kindred.
- 3) From his father's house.
- 4) Out of Egypt (Gen 12:20. 13:1).
- 5) From Lot (Gen 13:9).
- 6) From Ishmael, (Ishmael is cast out that he be not heir with Isaac) (Gen 21: 9-14).

15. Division and the First Day:

The division or separation of light from darkness (night) experienced in the first day of the redemptive week in the lives of those found of the Lord in faith, typifies the true sanctification, division, and separation from the flesh and the world by the believers in God's church today.

Paul illustrates the importance of this principle in the life of the believer in his Epistle to the Thessalonians:

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Sanctification is that distinctive characteristic and fruit that testifies to a believer's life separated from the world unto the Lord, and is made evident in the believer's life, following conversion to Christ.

10. The dominant idea of sanctification, therefore, is separation from the secular and sinful, and setting apart for a sacred purpose. As the holiness of God means His separation from all evil, so sanctification, in the various Scripture applications of the term, has a kindred lofty significance.

Unger's dictionary. Moody Press.

11. Sanctification: is not essentially separation in a physical sense (Though wisdom may deem such an action prudent) from the world that the Lord asks for, but separation from the "worlds" abominations.

16. The Absence of Sanctification in the History of Israel:

Paul the apostle informs us of the life and events of Israel under the Old Covenant as examples unto the church (encouraging us not to fail through disobedience and unbelief as they did).

1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

:7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

:11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

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The absence of sanctification was the basis of:

- 1) Israel's sin in the wilderness preventing their entrance into the land of Canaan.
- 2) Israel's rise and fall throughout the period of the judges.
- 3) The rise and fall of both Israel's and Judah's kings.
- 4) The cause of both Israel's and Judah's captivity.

The restoration of Judah out of Babylon, to their own land parallels the church in restoration, following the Reformation of the sixteenth century. The absence of sanctification in Judah's day was evident, reaching a climax in the days of the First Coming of Christ.

Ezra describes the condition in his day:

Ezr 9:1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

God Said of David:

Acts 13:22 . . . he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

God set David as the standard for all following kings of Judah and Israel and few attained it.

Sanctification is an essential aspect of our Christian character to give us hearts after Gods own heart.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Three Essential Ingredients to a Holy and Righteous Life:

1) You are washed:

On God's part:

You have been washed by the blood of Jesus Christ from your sin. This gives you legal standing before God, with access into His presence.

On your part:

You have subjected your life to the authority and discipline of Gods cleansing of your soul through the hearing of God's Word and obedience to it. This gives you cleansing from habitual sin.

This is Regeneration:

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

2) You are sanctified:

That is: Being washed by the blood of Christ and the Word of God, you are now holy and morally separated from the world and sin.

In this, you are experiencing:

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

3) You are justified:

That is: You have been judged by God a sinner, now righteous, because of repentance from sin (dead works) and faith in the Lord Jesus.

Rom 8:33 Who shall lay anything to the charge of God's elect? *It is* God that justifieth.

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Conclusion: You are now a man or woman after God's own heart.

Jesus Prayed for our Sanctification:

John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

:16 They are not of the world, even as I am not of the world.

:17 Sanctify them through thy truth: thy word is truth.

Three points:

- 1) **The nature of our sanctification** (John 17:16). "They are not of this world".
- 2) **The measure of our sanctification** (John 17:16). "Even as I am not of this world".
- 3) **The means of our sanctification** (John 17:17). "Sanctify them through thy truth: Thy word is truth".

The Prayer of Jesus that His Church may be One:

John 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Sanctification of the believer is the basis and foundation to the fulfilment of the prayer of Jesus for His church.

17. The Redemptive Revelation of the First Day of the Redemptive Week - Is Light:

On the first day of the redemptive week; after the similitude of the creative week, God spoke light into the darkened wilderness heart of those who had an ear to hear and a heart to receive, beginning with Adam and Eve, then Able and so on through to Enoch. The principle is established for the whole of the redemptive week:

Psa 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

18. Our Redemption is Progressive:

1) First, it is the entrance of light:

The fruit of light is seen in our life style testifying of our faith and separation from darkness.

Our coming out of darkness into light brings us into redemptive relationship with the Lord, where we experience further realms of light. It is spiritual, illuminating, and brings revelation of God's Word encouraging faith, followed by works of faith, unity in the Spirit, prayer, and a unified rejection and resistance to evil and the devil.

2) Secondly, it is a Culture:

In this world, fallen man fellowships in darkness, with darkness. There is a culture, a culture of the kingdom of darkness, divided and confusing but a culture that in nature and character **expresses sin and unbelief**. The culture of a kingdom with a life style, vocabulary and philosophy in character with its king; the prince of this world (John 16:11), who is opposed to Jesus Christ.

The believer born of the Spirit and the Word (John 3:5-9), is born into the Kingdom of God (Col 1:13). As such the Kingdom has its King (Jesus Christ), with a culture depicting the nature of the Lord Jesus Christ, manifesting the characteristics of righteousness, with a life style, vocabulary and way of life expressed as the Law of the Spirit of life in Christ Jesus (Rom 8:2) that in nature is opposed to sin and the devil.

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3) It is a Fellowship in Light:

1John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

John reveals three realms of fellowship for the believer to enter into, foster and enjoy, they are as following:

With us: It is the apostle John speaking, and when he speaks of fellowship “with us”, no doubt he means with himself and those with him in his ministry and leadership team, after the fashion of Paul, who also worked with his ministry team.

It would be also true to say, the Holy Spirit was thinking in terms of the whole church age of two thousand years and the fellowship of ministry and people of all ages. Though the Lord has placed ministry in oversight over His church, there is a realm of fellowship to enjoy, maintain within the Kingdom culture to cultivate, while maintaining the integrity of the office (Rom 1:9-12; Phil 1:3-5).

With the Father: James in his Epistle speaks of God the Father as the Father of lights (Jam 1:17). Through regeneration, the believer in Christ is made a light, and as such is a son of light, corporately the disciples are the lights, the sons and daughters of the Father, the Father of lights, and as such are to fellowship the Father (2Cor 6:14-18; Eph5:8).

With Jesus Christ: There are at least one hundred and twenty profiles of the Lord Jesus throughout the Scriptures. The object of fellowship is to know and understand those you are fellowshiping. As we understand the profiles of Jesus and fellowship Him in those truths, relationship is created with depth and breath. Or to put it in context with our faith, our fellowship of faith gains substance. Heb11:1. Note the further word of John:

1John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

19. The Golden Candlestick:

The seven branched candlestick of the tabernacle of Moses is revealed by Christ unto John on the Isle of Patmos as the symbol of the church locally and universally.

The Candlestick:

Exo 25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

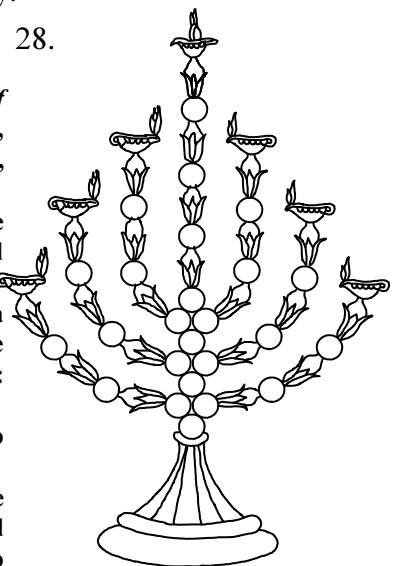
:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

:33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

:34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

:35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

:36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.



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- :37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.
:39 *Of* a talent of pure gold shall he make it, with all these vessels.
:40 And look that thou make *them* after their pattern, which was showed thee in the mount.

Christ Revealed unto John in the Midst of Seven Golden Candlesticks:

- Rev 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
:13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
:14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;
:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword and his countenance *was* as the sun shineth in his strength.
:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
:18 I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.
:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;
:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

An Analogy of the Candlestick:

1) It was made of Gold:

Gold speaks of Godlikeness, Godliness, purity, deity, durability, and holiness.

2) One piece:

The oneness of the candlestick speaks of the oneness and unity of the Godhead; Father, Son and Holy Spirit. The oneness and unity that is to be found in each believer, as each believer is in unity (agreement 1John 5:8) in Christ).

3) Of one beaten piece:

Of one beaten piece is suggestive of pain, suffering, bringing change and the desired shape (Rev 3:19; Heb 12:9-12).

4) There are seven branches:

Seven is the number representing perfection, completeness, the end times and the seventh day, the one thousand year day and seventh day of the redemptive week.

5) The central branch:

This is symbolic of Christ in His church, the central one, the one above all others and head over His church (Eph 4:15; Col 1:18).

6) The central branch consisting of twelve parts:

Twelve is representative of government, and here points us to apostolic government expressed in the church through the twelve apostles.

7) There are six branches:

Three on the one side of the central branch and three on the opposite side. Six is the number of man who was created on the sixth day of the creative week.

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8) **The Bible in the candle stick:**

The candlestick of sixty six parts typifies the Word of God, our Bibles and its sixty six books. As such the Bible, though written by approximately forty two writers, those writers inspired by the Holy Spirit to write, are in absolute oneness and unity in faith and doctrine.

9) **The Old Testament in the candlestick:**

There are nine parts to each branch of the candlestick. If we take three branches of one side of twenty seven parts, with the central branch of twelve parts, we have a total of thirty nine parts, the number of books in the Old Testament.

10) **The New Testament in the candlestick:**

If we take the three branches on the other side of the candlestick, we have twenty seven parts, the number of books in the New Testament. All together a total of sixty six parts, the number of books in the whole of our Bibles.

11) **There are seven lamps:**

There was a lamp for each of the branches of the candlestick. Lamps are symbolic of the church, and particularly the members who are described in the Scriptures as individual lamps as a result of the Word being internalized in them (made flesh).

12) **The oil of the lamps:**

The olive oil fuelled the lamps of the candlestick, causing them to give light within the holy place of the tabernacle. The oil is symbolic of the Holy Spirit indwelling the church and every believer.

The Truth of the Tabernacle Fulfilled in the Believer and the Church:

Every born again believer in Christ, enlightened by the revelation of the Scriptures and the Holy Spirit, will gravitate towards those of the same light (demonstrating the truth of the type as lamps), to be added to Christ's church to take their place in the lamp stand, as children of light and as such the light of the world.

Jesus spoke in the language of the tabernacle and the lamp stand, when in His sermon on the mount He said the following:

Mat 5:14 Ye are the light of the world. A city that is set on a hill cannot be hid.

:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Heb 3:6; Matt 6:22; John 12:36).

The Christian Home and Light:

As the light is to be in the believer and church, so also is it to be in the home and family. This fact is demonstrated under the Old Testament in the institution of the Passover, when Israel still in Egypt had light in their dwellings in the midst of surrounding darkness.

Exo 10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

All in the House were blessed in the Light:

- **The husband and father.**
- **The wife and mother.**
- **The children.**

It is a Walk Together in the Light:

The regenerate believer will gravitate to the light of people of like mind and experience. The light of the Holy Spirit within him will seek the light of others in the truth of assembly and fellowship:

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

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:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

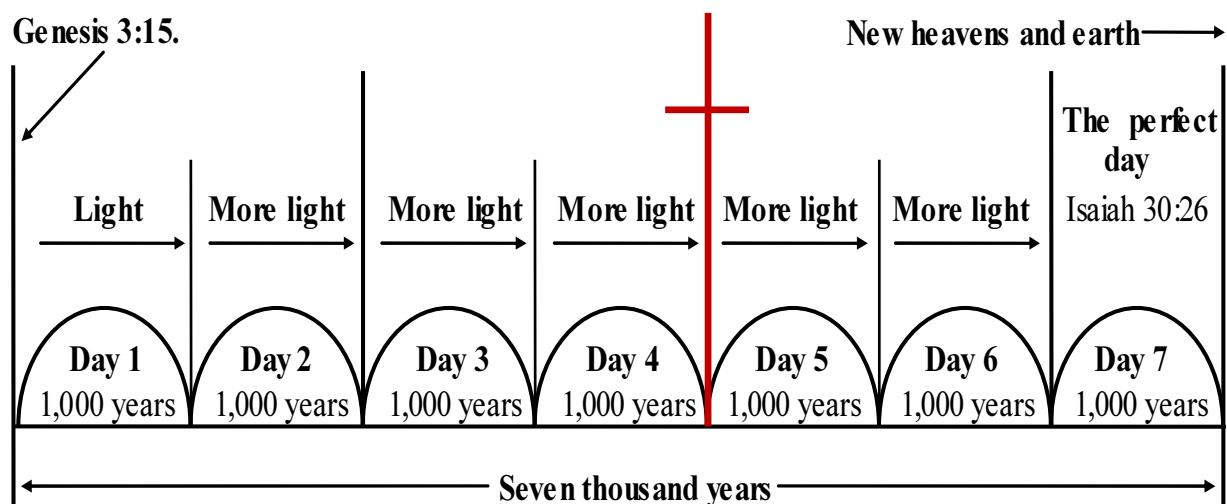
A Conclusion to the Chapter:

With the dawning of the first day of the redemptive week, a process of light commences taking us from darkness to perfection through the process of six one thousand year days. Solomon most likely had God's week of redemption in mind when he wrote:

Pro 4:18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

The following diagram and details place Solomon's words in perspective:

29. The Path of the Just (the justified) Is as the Shining Light, That Shineth More and More unto the Perfect Day (Proverbs 4:18):



Points Concerning Proverbs 4:18, and the Personal Application:

1. The path of the just:

In New Testament language, the path of the just is to be seen in Christ, Who declared unto His disciples "I am the way, (the path) the truth and the life" (John 14:6).

2. The increase of light:

The believer walking the path of the just, is to experience the increase of light (Prov 1:5; Col 2:19; 1Th 3:12. Note: 1Th 4:1, 10).

3. The path of the just:

It is the path of the just, the justified in Christ. Being justified entitles or gives authority unto the believer to walk the path.

4. Walking the path:

Walking the path is an exercise of two things: 1) Faith (Heb 11 (Chapter).

2) Revelation (Eph 1:18-23, 3:3-4).

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5. The perfect day:

The perfect day is the seventh day of the redemptive week, the one thousand year day of Gods rest, and millennium.

6. The realization of the perfect day:

The perfect day is realized by the believer at the return of the Lord Jesus. (1Th 5:16-17 with 5:1-2). It ends at the end of the seventh day with the ushering in of the new heavens and earth (Rev 21:1).

7. The perfect day:

- 1) It is a perfect day; there is no sin, sinners, devil, evil or contaminating force to be found in it, to corrupt it.
- 2) The perfect day. The statement implies other days, days before it. It undoubtedly refers to the six days of the redemptive week which precede it.

8. It is the seventh day:

Seven is the number expressing perfection, completeness and rest, and as such the seventh day is the dispensation of the fullness of times (Gen 2:1; Eph 1:10).

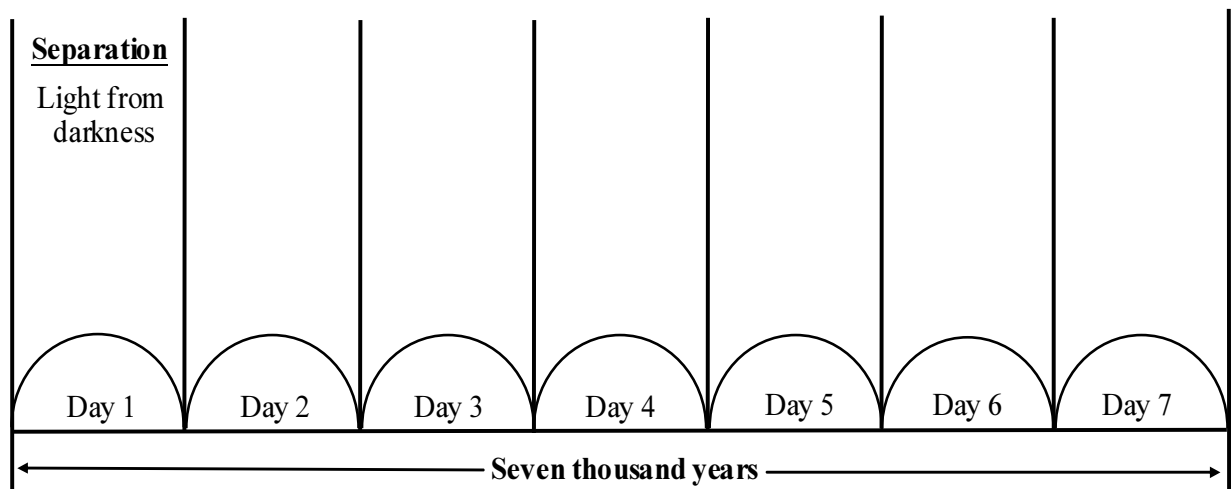
9. As a shining light:

The only thing that shines as a light upon the pathway before the believer walking it is the lamp of God's Word. He is to walk enlightened by the presence and anointing of the Holy Spirit, in the face of Jesus Christ (John 8:12; 9:5; 1:4-5; 14:17; 15:26; 2Cor 4:6).

We conclude our chapter on the first day of the redemptive week considering our comparison diagram:

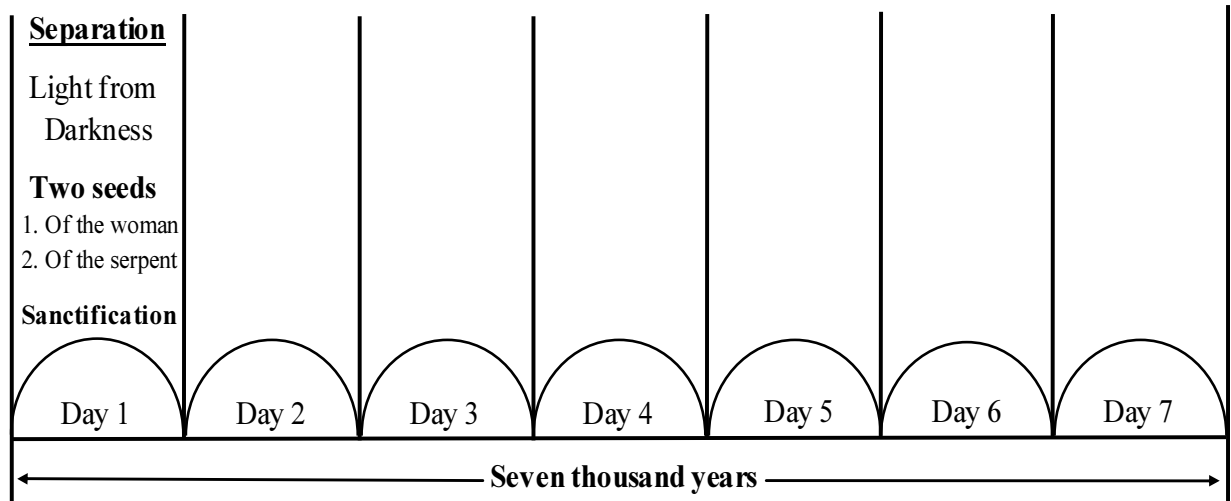
30.

1. The Creative Week:



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2. The Redemptive Week:



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Chapter Twelve



The Second Day of the Creative Week

Introduction:

Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

:7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Day Two:

Two, is the number signifying witness, agreement, testimony, as well as separation and division and such characteristics characterise the second day of the creative week.

Points to consider:

1. And God said (Gen 1:6):

That is: God again speaks in creative authority, speaking into existence His pre- determined will for the second day. There is no repeating of His work of the day before, or getting ahead of Himself to do a work before its time.

It is a good thing to observe: God is in control throughout His work of creation, He is deliberate, patient and exact at all times. He knows what He is doing, what He wants, and is about to perform His will for the second day, without doing more or less than desired.

2. And God said, let there be a firmament in the midst of the waters (Gen 1:6): God Divides in Creation:

- God divides the light from the darkness (Gen 1:3).
- God divided the waters from the waters (Gen 1:6).

What is interesting here is the position of the waters divided, they are the same waters as in verse two, but now divided signifying difference, it is:

1) **Waters upon the earth.**

2) **Waters above the earth.**

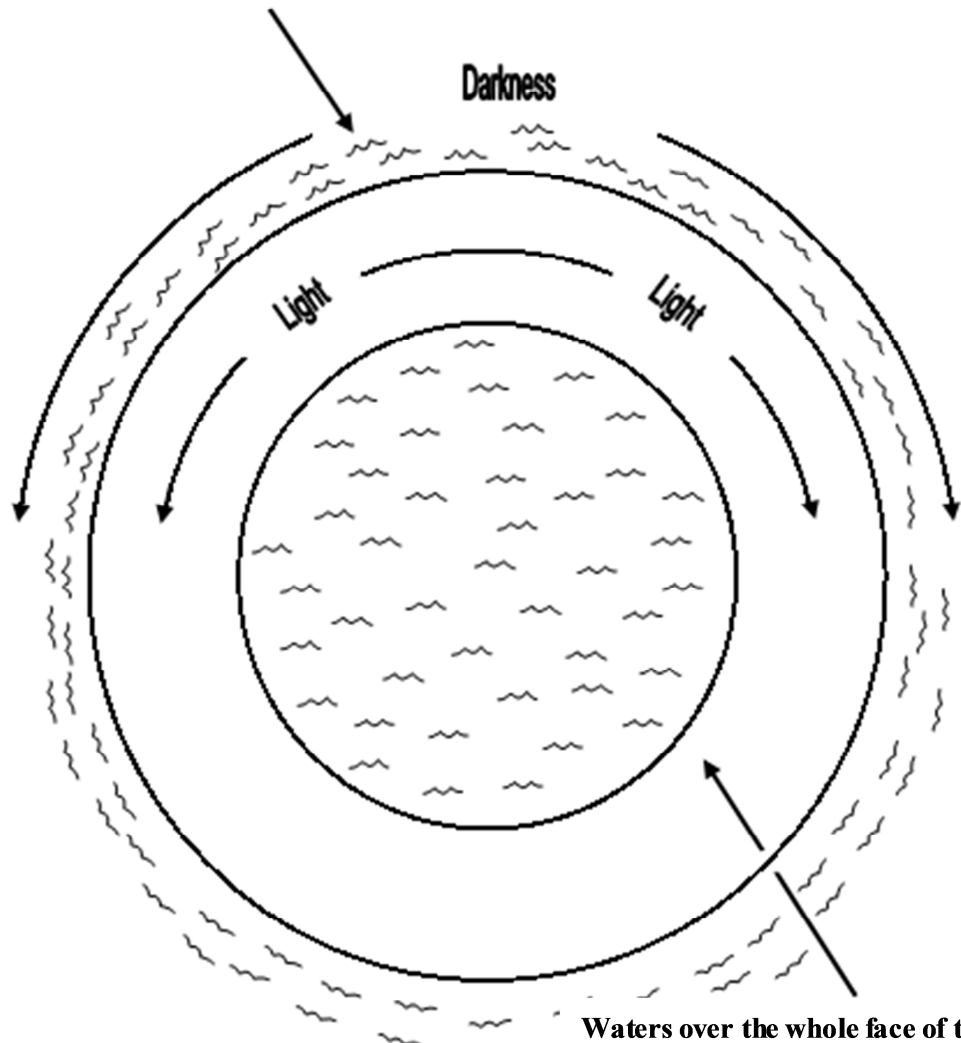
That is: Waters suspended above the earth, and waters upon the earth with a firmament in the midst (between). Thus we have a heaven between the two bodies of water, and a heaven above the waters suspended above the earth, which we refer to as the universe, or outer space.

The word **firmament**: S. C. 7549. An expanse.

Consider the following diagram:

31. **The Separating of the Waters from off the Earth:**

Waters above the earth



Waters over the whole face of the earth

Some thoughts on the dividing of the waters:

- As God brought about a separation on the first day, dividing the light from the darkness, so on the second day, God divides the waters of the earth, dividing waters from waters.

There is a definite physical separation and purpose here that points prophetically in type to the spiritual and a purpose that will be considered later in this text.

- It is the waters of Genesis 1:2 existing and cohabiting with darkness, that God, on this second day of creation divides.
- The separation is not lateral, but horizontal with the divided waters above and below and an expanse in between.
- The waters suspended above, completely encircled the earth, while the waters upon the earth completely cover the earth (The dry earth had not yet appeared).
- It is waters, **plural**, in both places, not water, **singular**, the language is indicative of something else, something hidden, but to be revealed as it is appropriate.

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God will speak to us metaphorically:

Metaphorically: A figure of speech, in which one object is made to stand for another. It is the Lord again speaking to us redemptive truth through the language of creation.

3. And God saw that it was good?

At the conclusion of each of the other five days of creation, the account closes with these words. “And God saw that it was good”, and in the evening of the sixth day when all was completed God expressed His pleasure saying- “It was very good”. But, this second day God concludes with no such mention of satisfaction and pleasure. Why? We will answer this question later in this text, but first let us consider the following points:

Natural and Physical Implications of what God did on the Second Day:

In the original creation the whole atmospheric system was different to how we know it today. We can only contemplate the appearance and climatic experience creation offered the world in those days i.e.

- Looking up, what colour was the cloudless sky? Was it blue? Was it continual light? What of the darkness banished beyond the sphere of light?

What effect did the waters suspended above the water have upon things seen?

- When the Sun, Moon and Stars gave their light on the fourth day, how did their light appear on earth in the glorious light already upon earth?
- What of the atmosphere? The description of creation suggests a glass house effect, with an atmosphere in which God caused the appearance of light first (essential to growth), then the appearance of the dry earth.
- The appearance of the dry earth followed; the creator gardener brought into existence by His creative word the great host of plant life. Plant life He personally planted. Planted in each ones place throughout the earth, similar to ourselves planting our gardens to the delight of our hearts.
- Everything was beautiful we know, but how beautiful? The answer to this we can know in measure, for though the earth we live in today is infected with our sin and all things living die, the majesty and beauty of the original perfect state is still identifiable. But, having said this, faith would have us realize, there is to be a future restoration of all things realized in Christ’s Kingdom upon earth during the seventh day and when that day arrives all will be revealed.

Further Insights to the Atmosphere of that Time is revealed:

We are given further insight into the atmospheric phenomenon of those days of creation:

Gen 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

:6 But there went up a mist from the earth, and watered the whole face of the ground.

It appears the climatic irrigation system in the days of the creation continued in operation until the day of Noah’s entrance into the arc and the rain that followed, when the waters suspended above the earth were released and allowed to fall upon the earth beneath, creating a deluge lasting forty days and forty nights (Gen 7:12).

4. The waters (Gen 1:6):

The spiritual language and significance of the second day of creation is invaluable to our understanding. Waters (plural) are symbolic of peoples and nations, both good and evil.

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The Evil Peoples, Nations:

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

Rev 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

The Good Peoples, Nations:

Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Psa 148:4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

The inference is obvious, the psalmist identifies the saints with the waters above, appealing to the language of Genesis 1:7, exhorting the believers in their praise of God (Isa 8:5-8; Rev 1:15, 4:6, 14:2, 15:2).

5. God divided the waters from the waters (Gen 1:7):

Just as God divided the light from the darkness, and we understand the implications, so with the dividing of the waters, there are implications.

Points to consider:

- It was originally one body of water, suggesting unity. The significance of this will be made apparent in chapter thirteen.
 - God divides the waters. What was originally one body of water, now becomes two, suggesting disunity, difference and disagreement.
 - We have established from the Scriptures waters typify peoples, multitudes, nations and tongues, both good and evil, in this condition of the nation's we see disunity and difference with all its consequences.
- 1) It is God the Word, speaking, and by His spoken Word what was originally one becomes divided.
 - 2) It is the second day. The number two in this instance signifies division and separation.

Jesus speaks in the language of this second day when addressing His disciples:

Mat 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

:36 And a man's foes *shall be* they of his own household.

:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Two points:

1) A Man's own House:

- The natural, the Christian believer's home.
- Spiritual, Christ and His church.

2) A Man's enemies:

- The suggestion is there are also friends. In the midst you will have enemies.
- They are Christ's enemies; they are the believer's enemies.

Teach us to Number our Days

The Issue over Which Division Occurs:

The issue, over which division occurs, is the position of Christ as first love in the hearts of those that believe in Him. The consequences of such love for Christ create circumstances in which the faithful are forced to bear the cross of suffering and rejection for their faith, forced upon them by those in disobedience and unbelief:

Mat 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.

:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

The instrument of division is the sword (Mat 10:34). The sword is symbolic of the Word of God (Heb 4:12).

Four Applications of the Sword:

1) **Judgment** (note the underlined):

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword and his countenance *was* as the sun shineth in his strength.

The all-knowing, all seeing and discerning Jesus, in His ascended glory, visits His church in judgment. The object of His visit is to commend, rebuke and adjust as necessary through bringing repentance to the believers, that the church/s may maintain holiness through sanctification.

His mouth:

- It is Jesus, the mouth piece of God.
- Out of the abundance of the heart the mouth speaks (Mat 12:34).
- It is a revelation of the heart of Christ to His church.
- It is the spoken Word.

A two edged sword:

- The Word of God. (Heb 4:12).
- The Word of truth (John 17:17).
- The Old and New Testaments (2Tim 3:16).

It is the cutting, severing, separating Word of Christ from His heart, through His mouth, through the Gospel to His church to bring sanctification (Isa 49:2; Eph 6:17; Deut 30:11-14; 32:42; John 6:63; Isa 55:8-11; Luke 2:35; 2Th 2:8; Rev 2:12,16; 19:15).

2) **The Principle of Dividing and Separating:**

Heb 4:12 For the Word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

:13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

The Word ministered to the heart of man, discerning and dividing between the soul and the spirit, is that it might differentiate between that which has been begotten of the flesh and that which is begotten of the Spirit (John 1:13, 3:6) in each individual.

This exercise of the Word differentiates between the natural man and the spiritual man. It is ministered that we may learn to live, walk, be led and sow to the Spirit.

Live: Gal 5:25 If we live in the Spirit, let us also walk in the Spirit.

Walk: Rom 8:1 There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Led: Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

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Sow: Gal 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Jesus Will Divide:

- Light from darkness.
- Water from water.
- Sheep from goats, etc.

This is the message of Matthew 10:34-36, that we have already considered. Every believer in Christ enlightened by the light of God's Word, must come to terms with Gods command for his or her life and be willing to be led of the Holy Spirit in separation from the flesh and the world where and when it is necessary.

Dividing of Light from Darkness:

The dividing of the light from the darkness, is very much an internal experience, and involves the spirit, soul, and the mind of the believer.

Dividing of Waters from Waters:

Spiritually, the dividing of the waters from the waters is very much an external experience, involving the physical, the body, with the soul in agreement with the Lord's commandment (Heb 7:26; 2Cor 6:17; Rev 18:4).

Jesus, will use the Sword of His Word:

Jesus, by the sword of His Word will cut the disobedient off, leaving them free to do what is right in their own sight, and in the judgment give them their reward with the unbelievers. When one is cut off, the truth of Genesis 3:24 applies.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

When a man or woman goes out from the presence of the Lord, rejecting the Word, that Word will stand between them and the Lord for the rest of their life, and unless they repent of their sin, and call upon the name of the Lord, they will die in their sin and separation, with their separation becoming effectively eternal (2Cor 7:10; Rom 2: 4-5; John 15:1).

The fall of Lucifer:

When Lucifer fell through his rebellion, it was the result of God cutting him down to the ground by the command (sword) of His mouth:

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

The expression "cut down to the ground" of Lucifer, corresponds in history with the ten references' describing the "casting down of the world" that was (chapter six).

The Judgment of Lucifer:

Could it be that Lucifer living in the presence of God, in a perfect environment, had never witnessed the wrath of God, and saw the goodness of God as weakness?

If this were so, he could well have believed he could carry out his mission of rebellion successfully and establish his cause. What a shock it must have been, when for the first time he and the angels loyal to his evil cause saw the righteous indignation, wrath, and judgment of God being both spoken and exercised against them.

As believer's in Christ we must balance our understanding of grace with judgment and wrath, and live in the grace of God while walking in reverence of His righteous indignation and judgment of sin.

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6. It is waters on the earth and waters above the earth (Gen 1:6-7):

The following table lists the major types that are diverse in nature and eternally separate:

12. MAJOR TYPES DIVERSE IN NATURE		Scripture
1.	The earthly and the heavenly.	1Cor 15:48
2.	Those of the day and those of the night.	1Th 5:5
3.	The carnal minded and spiritually minded.	1Cor 3:1; Rom 8:6
4.	The mystery of iniquity, the mystery of godliness.	2Th 2:7; 1Tim 3:16
5.	The sand seed and the star seed.	Gen 22:17; Heb 11:12
6.	The wheat and the tares.	Mt 13:24-30
7.	The sheep and the goats.	Mt 25:32
8.	The serpent seed and the seed of the woman.	Gen 3:15
9.	Vessels of honour and vessels of dishonour.	2Tim 2:20

7. The Waters Encircle the Earth:

Both the waters upon earth and those suspended above the earth encircled the earth; there was not the appearance of dry land that was to appear the third day. It is first the natural, the earthly and then the spiritual, the Heavenly typified in the waters suspended above the earth.

The Natural Fulfilment of the Type:

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

The word: “replenish”. S.C.4390. To fill, to be full of, furnish.

The thought is to (re) populate the earth, fill or make full the earth with people in the likeness and image of God.

This was spoken before the fall and is prophetic, with God foreseeing His divine purpose marred through the entrance of sin resulting in the creation of two peoples: The saved and the unsaved, believers and unbelievers, the regenerate and the unregenerate, those of faith and those without faith. Reflecting this truth there is a natural fulfillment taking place in the earth today with the population explosion and migration of people (filling) replenishing the earth with people, with a Heavenly and earthly connotation.

The Heavenly (Spiritual) Fulfillment of the Type:

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Matt 28:19-20; Acts 1:8).

There is the ultimate fulfillment of the divine intention of God to Adam through the resurrection of the just at Christ's Second Coming, when the kingdoms of this world will be destroyed, and Christ's Kingdom will fill (replenish) all the earth as described in Nebuchadnezzar's vision, interpreted by Daniel:

Dan 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and broke them to pieces.

:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

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Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.

8. God said, let there be a firmament in the midst of the waters (Gen 1:6):

Jesus spoke of the good man and the evil man:

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Paul spoke in harmony with Jesus in his differentiating between those righteous and those unrighteous; those of light and those of darkness:

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

The Lord wants us to understand and allow for His placing of a space, gap, or spans between the Heavenly and the earthly, the natural and the spiritual man. The difference between the two represents the difference in nature and character between Christ and the world.

The Crucifixion of Christ:

When Christ was crucified, he was lifted up and held suspended between Heaven and earth, the following is said by Jesus as he approached the time of His crucifixion:

John 12:32 And I, if I be lifted up from the earth, will draw all *men* unto me.

Every believer in Christ Jesus should understand the spans the Lord fixes between them and the world; those in the faith and those without faith and not mix the two. We are to understand the boundaries of grace, the Lord's expectation of us, refusing to allow our emotions, relationships, or other persuasions to turn us away from our Biblical convictions. In the Lord's mind there is no mixing of the two, there is not to be in ours.

When Jesus said: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil (Luke 6:45): He was illustrating the issue is a heart issue; the importance of distinction; the danger of mixing the two; the power of one to contaminate the other and the wisdom of allowing a separation between the two.

Paul, knowing these things and again in harmony with Jesus said:

2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you.

:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Paul taught it is a heart issue:

Col 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

:2 Set your affection on things above, not on things on the earth.

:3 For ye are dead, and your life is hid with Christ in God.

James said:

Jam 3:11 Doth a fountain send forth at the same place sweet *water* and bitter?

:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

The significance of this gap or spans between the earthly and the Heavenly, takes on further import when we consider the story of the rich man and Lazarus (Luke 16:19-31).

Teach us to Number our Days

The Rich Man in Hell:

The words of Abraham to the rich man in hell illustrate the spans between the two in similar language.

Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

It is in this life the believer must understand the “great gulf”, and keep that gulf between himself and the world. In hell it is too late. (Exo 11:7; Lev 10:10, 11:47; Eze 22:26.)

Paul’s Testimony:

These thoughts give strength to the Apostle Paul’s testimony, and need for the same in ourselves:

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

9. And the evening and the morning were the second day (Gen 1:8):

The distinctive purpose of God’s creative intention for the second day is complete, the Lord did no more or less than he desired. In this we see the Lord’s patience. Evening and morning is a statement expressing not only length of time i.e. a one thousand year day, but that the day went its full length.

10. And God saw that it was good?

We will now address the question of, “why did God not proclaim His work of the second day to be good”.

The simple answer is, God found no satisfaction or fulfillment in the division of the waters.

The division is symbolic and prophetic. Though God made the division, and division was necessary to His purpose. God finds no pleasure in sinfulness that brought division within creation and is the root cause of division in the world of today.

The language suggests a warning to God’s creation in the strongest terms, though God divides, let us not be the instrument or cause of carnal, sinful division.

Some of the strongest judgments spoken in Scripture are spoken against people in Christ’s church, who for selfish and carnal reasons are the cause of division.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Divisions: S.C. 1370. To cause disunion, i.e. dissention, sedition.

Avoid them: Set a gap, space or great gulf between you and the offender with the cross before you and between you (1Cor 3:3; Rom 13:12-14, 14:13; Prov 6:16-19).

Three Examples of Division and Those who were the Cause:

1. Korah, and his three accomplices, Dathan, Abiram, and On:

Num 16; Jude :18.

The key verse:

Num 16:3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

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In the words and actions of these men, we have the seed beginning of the spirit of plural leadership, equality of eldership, with consensus of government, while rejecting Moses, the Lord's chosen, the Lord ordained, anointed leader and elder, among the elders of Israel.

Throughout both Old and New Testaments, and church history, every genuine visitation of the Lord has begun with God raising up a man to lead it, followed by His raising of elders in support.

It was Moses: who led Israel out of Egypt, Aaron and the princes or elders adopted a supporting role.

It was Joshua: who led Israel out of the wilderness, through Jordan into the Promised Land, Caleb and the elders gave support to his leadership.

It was the Judges: who judged Israel with the support of the elders until Israel became a kingdom.

It was David: who ruled Israel forty years, establishing the kingdom under God with the support of the elders, counselors, prophets, generals and high priest.

It was Zerrubab: who led the first contingent of Jews out of Babylonian captivity, then governed the restoration, directing the restoration of the people, city, land and temple, with the support and encouragement of those raised up of the Lord to support him.

It was Jesus: who ordained the twelve, commissioned them and sent them into the entire world, remaining their Lord, yet servant of all.

It was Paul: who, chosen of the Lord to be an apostle, not of men, but of God and His Son, Jesus Christ, led his missionary team, instructing Timothy, Titus and others in their work of the Lord.

It was Peter: who addressed the elders of the churches, (plural), of Pontus, Galatia, Cappadocia, Asia, and Bithynia, in his apostolic authority, yet as an elder and servant to each and every one of them (1Pet 5:1-6).

It was John: who was commanded of the Lord Jesus, to write letters to the seven angels of the seven churches in Asia, they being, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicia.

Angel: S.C. 32. A messenger. It is singular not plural, it is one angel or messenger over one church, with another over another church and so on over all seven churches.

In the context and harmony of the whole of scripture, Jesus is addressing each of the seven churches through his ordained leader, angel and messenger.

The spirit of Korah:

The spirit of Korah has risen its head in every generation throughout time and in particular the church age, with personalities attempting to wrest God's ordained government to themselves or to others from those raised up of the Lord (Rev 1:11; 16-20).

Jude: The Epistle of Jude speaks of Korah (Core) and his doctrine and spirit as gainsaying.

Gainsaying: S. C. 485. Dispute, disobedience and also translated contradiction and strife. Jude speaks of Korah's case in context with Cain and Balaam, as one of the apostates and their influence. Jude goes on to explain, when given place in the church these apostates effect the celebration of the church and the Christian feasts of Passover, Pentecost and Tabernacles.

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- Jude 1:10** But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
- :11** Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.
- :12** These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
- :13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

The challenges to rule and authority have their beginning in Heaven with Lucifer desiring to exalt his throne above the stars of God (stars being types of God's chosen leadership (Rev 1:20)). The spirit motivating Korah has accompanied every genuine revival and visitation of God in history, manifesting in the challenge of leadership.

A true order and structure of Biblical leadership in the church is essential to the ongoing growth, development and preparation of the church for the Coming of Jesus. Much heresy, ignorance and misappropriation of the Scriptures abounds. Much responsibility for the confusion that prevails rests with leadership who, in many instances has been ignorant of the truth themselves, or in knowing the truth have bowed to pressure and compromised.

Korah's Rebellion Failed:

Why did Korah and company fail in their attempt to wrest authority? The answer is in the story itself and the response of Moses to the challenge.

Num 16:4 And when Moses heard *it*, he fell upon his face.

Moses did the only thing he could do and should do under the circumstances, and what all God's anointed leadership should do when threatened by the spirit of Korah. Moses threw himself upon the mercy of God, and in doing so found the wisdom and direction of God to overcome the threat.

If Moses had not done as he did, like many such instances in the church, evil would have prevailed, and Moses would have been stood down from leadership, and those of the flesh, would have assumed government, quickly setting in place a system of government in protection of their carnal interests. **Korah and company suffered the supernatural vengeance of the Lord and died** (Num 16:31- 35).

When dealing with the spirit of Korah in the church, there is always the place for grace, as in deed Moses extended to Korah (note Num 16:5-11), but when grace is rejected space must be given to the Lord for Him to exercise His judgment and vengeance upon the guilty.

2. Absalom (2 Sam 15, 16 17 and 18, chapters):

Korah , Absalom and their Difference:

The difference between the rebellion of Korah and company and Absalom, is Korah and company strove illegally (contrary to the word) for an illegal form of corporate government, whereas Absalom strove illegally for personal government leadership and control, motivated by pride, selfish ambition and a giant size ego.

Absalom strove for that which was not lawful for him to have. This fact meant, to achieve his ambition he had to use subtlety and deceit, first, to win over the hearts of the people, then, when he thought the time was right, lead an uprising against his father, David, the lawful authority and ruler over Israel.

The Key Verse:

2Sa 15:6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

Like Korah and company, Absalom failed and lost his own life as a consequence of his sin. Again we ask the question. Why did Absalom and his quest for power fail?

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2Sa 15:25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and show me *both* it, and his habitation:
:26 But if he thus say, I have no delight in thee; behold, *here am I*, let him do to me as seemeth good unto him.

Like Moses, David did the only thing he could do to overcome the threat of Absalom, he threw himself on the mercy of God, and God intervened, using Hushai to counteract the counsel of Ahithophel and allow Absalom to go to war against David and be killed.

If David had not thrown himself upon the Lord as he did, sin would have had free cause and prevailed, Absalom would have assumed government, and no doubt had David and those standing in leadership with him assassinated.

When the spirit of Absalom raises its head within the church, legitimate leadership must be prepared to throw themselves upon the mercy of God, trusting in Him for His righteous intervention, wisdom, judgment and salvation.

Absalom, as a result of his rebellion and David's trust in the righteous judgment of God paid the ultimate price for his sin dying in the war of his own making (2Sam 18:14).

Again, legitimate church government, when faced with parallel uprisings must throw themselves upon the Lord asking for His righteous intervention, wisdom and judgment, giving space for God to move, then be accepting of the Lord's execution of vengeance upon the guilty. This David had great difficulty with, and unwisely expressed grief for Absalom before others following the receiving the news of the death of Absalom (2Sam 18:33).

A characteristic of Moses and David, that was a compelling force in both, encouraging each to act as they did, was their mutual love of God's sheep, the people under their care. This love of God's heritage prevented them from capitulating, surrendering, abdicating or fleeing their responsibility. Their actions reveal their faith and confidence in their office and ministry, never doubting the calling of God upon their lives, nor the righteousness of God to vindicate them.

3. Jeroboam (1 Kings 11, 12, and 13, chapters):

The Key verse:

1Ki 11:3 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

Jeroboam was a man with a genuine call of God upon his life, as a result of Solomon's disobedience; God promised Jeroboam ten of the tribes of Israel and a kingdom that was to be his.

Jeroboam allowed his spirit to become wounded, bitter and unforgiving towards Solomon, this affected his faith toward God and taking advantage of the grievances of the ten northern tribes of Israel, set about obtaining the promise by rebellion, his own strength, after the similitude of Absalom.

When he had successfully divided the nation and kingdom and established himself as king, fearing the people going up to Jerusalem to celebrate the feasts would influence their return unto the house of David (1Kings 12:26), his rebellious heart, thinking evil, led him into further sin and acts of division and resistance to the way of the Lord:

1Ki 12:26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

:27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

The actions of Jeroboam are based upon fear not faith, and are in character with the heart of Lucifer and the spirit of Antichrist/s, and is companion to the spirit of rebellion.

There are six things Jeroboam feared or opposed as a result of doing what was right in his own sight, six things he had no need to fear. Though he did things his own way, it was still God's intention to divide Israel.

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The six are as follows in the table:

13. Six Things Jeroboam Feared or Opposed (1Kings 12:26-27)	
1. The people going up to Jerusalem.	Sin caused him to fear and imagine evil.
2. The people doing sacrifice at Jerusalem in the house of the Lord.	In his evil imagining, he forgot the promise of God to give him the Kingdom of Israel.
3. The heart of the people turning to their lord (The King of Judah).	This is an expected expectation of any man in rebellion. Jeroboam could not believe to have the kingdom and the people remain faithful to him, but believed they would rebel.
4. The acknowledgment of Rehoboam as their true lord.	Reoboam was the true King (Lord) of Judah, Jeroboam the true King of Israel. Jeroboam, according to the Word of the lord should have known this. Sin corrupted his reasoning; fear blinded his eyes to reality and his rebellious spirit drove him to sin further.
5. That the people would kill him.	This was a natural expectation of a man in rebellion, who himself had thought to kill another (Solomon).
6. The kingdom would return unto the house of David.	An evil conclusion in stark contrast to the promise of God.

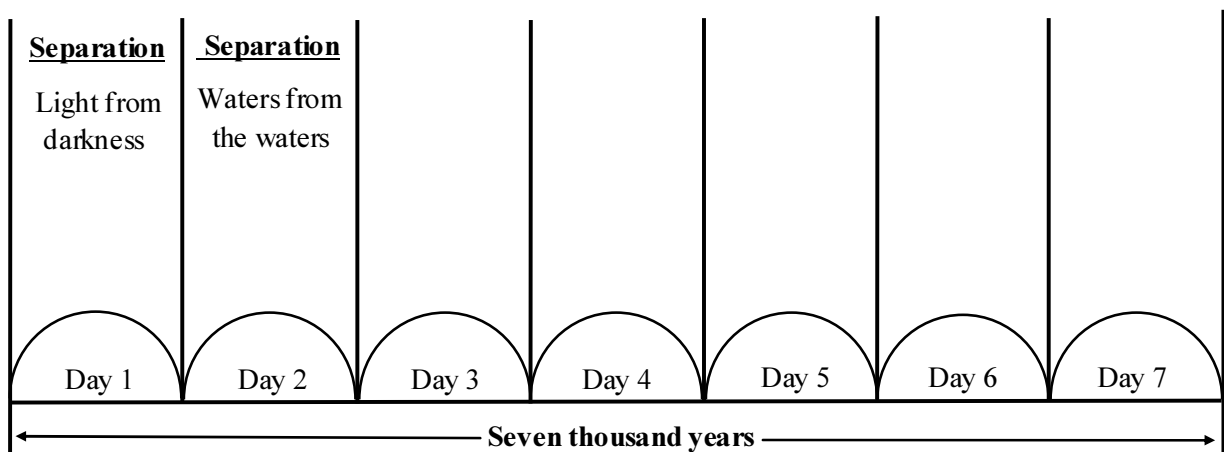
All this points to the spirit of Antichrist and the last days, when the man of sin shall be revealed: first in Christ's church (2Th 2:3-4.); then manifests in his political capacity in evil opposition to the sacrifice, first at Jerusalem (Calvary), and the house of the Lord (the church); fearing the hearts of the people turning to their lord, the King of Judah (The Lord Jesus); afraid that he would be killed (which is what will happen to Antichrist at Christ's Second Coming), and the kingdom returning to the House of David (The Second Coming of Jesus, when the kingdoms of this world will become the kingdoms of our Lord, and of His Christ (Rev 11:15)).

By the actions of those who cause carnal division we understand why the Lord did not look upon the second day and declare anything to be good.

We conclude our study of the second day of creation considering the following comparative diagram, adding the appropriate information:

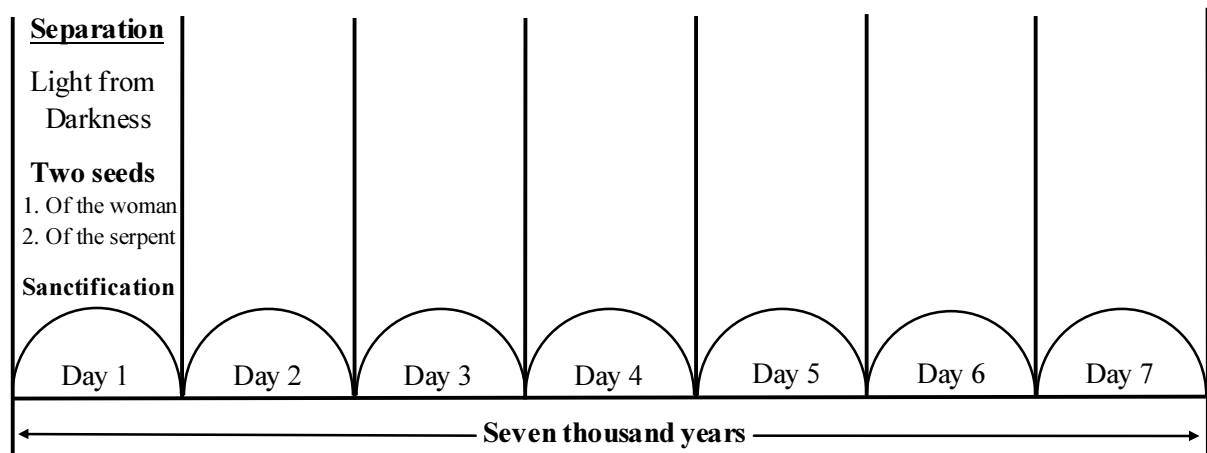
32.

1. The Creative Week:



Teach us to Number our Days

2. The Redemptive Week:



Teach us to Number our Days

Chapter Thirteen



The Second Day of the Redemptive Week

Introduction:

The second day of the redemptive week begins with Genesis 5:24 and Enoch the prophet, who was separated from this earth and translated into Heaven that he should not see death, through to Abraham, whom God separated out of his country, the land of Ur, from his kindred and from his father's house and the offering up of his only begotten son, Isaac.

Enoch's Translation:

Gen 5:22 And Enoch walked with God after he begot Methuselah three hundred years, and begot sons and daughters:

:23 And all the days of Enoch were three hundred sixty and five years:

:24 And Enoch walked with God: and he *was* not; for God took him.

The Life of Enoch and his Separation:

Enoch was an enlightened man (In N.T. terminology, a born again, regenerated man), walking in the light, and in separation from darkness. His walk in the light brought him into a sanctified life style, in which he knew a separation from the world and the unbelief surrounding him. A life that was happy, enjoyable and fulfilling.

He was in the world, but, not of the world (John 17:16), and pleasing God, he was translated that he should not see death. "Not see death", because the Lord was demonstrating in the translation of Enoch an event of the last days.

In this great man of faith God sets the pattern for every generation following, to know light, separation from darkness, to walk in the light pleasing the Lord with works of righteousness and faith. A "Life style" that is separated from the world and its sin unto Christ, that they should not see death, that is: spiritual and eternal death, and in dying physically go to be with the Lord. To die in faith knowing they are to be resurrected and translated to Heaven through the resurrection of the dead at Christ's Second Coming.

There are rewards for the faithful, who in obedience and love for the Lord, separate themselves from the world of darkness and unbelief. Enoch as a result of his study and insights was likely a teacher of the Word and developed a prophetic ministry, whom the Lord inspired to prophecy the Second Coming of Christ:

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Enoch's Testimony:

Before Enoch's translation to Heaven, his life was a testimony before the Lord as the Scriptures record:

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

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The Life of Abraham and his Separation:

Gen 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

With the calling of Abraham out of the country of his nativity, towards the close of the second day of redemption, we have the giving of the promise, by the Lord unto Abraham of land; land that was to be his and his seed, a land, that appeared a reality to Abraham in the third day of the redemptive week, typified in the appearance of the dry land in the third day of creation.

Abraham's Testimony:

Like Enoch, Abraham's life was a testimony before the Lord, as the Scriptures record:

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

The Lord also Brought Division in the Day of Noah:

Gen 6:5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

:6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

:7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.

:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Noah's Testimony:

Gen 6:8 But Noah found grace in the eyes of the Lord

:9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

The Salvation of Noah and his Family:

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

:15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

The Destruction of the World:

Gen 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

The waters which the Lord divided, separated, and suspended over the earth in the second day of the creative week now become the instrument of God's wrath and judgment upon a wicked, unbelieving, violent world in the second day of redemption.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

:12 And the rain was upon the earth forty days and forty nights.

Teach us to Number our Days

These Things are Prophetic:

The condition in the days of Noah; Noah's life and testimony, and the judgment upon the ungodly, are a prophetic cameo of the last days and the Second Coming of Christ. Even now the wrath of God abides upon (or hangs over) the ungodly, after the similitude of the waters suspended above the earth in the days of Noah:

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The Conditions of these Last Days:

Jesus declared the conditions of the days leading up to the Second Coming of Christ will be as they were in the days of Noah:

Mat 24:37 But as the days of Noah *were*, so shall also the coming of the Son of man be.

:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

The Fulfillment and Second Coming of Christ:

Jesus will come to both believer and unbeliever in the one day, as the rain and flood came to both believer and unbeliever in the one day of Noah's generation and as the fire and brimstone fell upon Sodom and Gomorrah but not on Lot or Abraham who watched from his lofty mountain dwelling place.

To the Believer:

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

:15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

:17 Then we which are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord (Matt 16:27-28; 24:27-31; Luke 21:27).

To the Unbeliever and Disobedient:

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief (2 Pet 3:10; Rev 3:3, 16:15; 19:11-15).

Two Concepts of Christ's Coming as a Thief in the Night:

1. A Secret Coming:

A secret, silent coming, with Christ as the thief in the night, stealing out of the nations of the earth, the believers by a secret "rapture".

Rapture: To seize and carry away. The word is used to describe the upward ascension of the believers to meet with Christ in the air.

2. A Coming of Christ as an Army:

The Coming of Christ as an army with those in Heaven, and the angels, with great noise, the sound of the trumpet and a great shout, that opens the graves of those dead in Christ, who are resurrected to meet with the believers alive upon earth, to then ascend together to meet with Christ in the air. When they meet with Christ in the air, they will take their place behind Christ, as part of His army, seated upon white horses to then exercise God's wrath upon the ungodly beneath.

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Thus the heavenly “waters” (Christ and His church) suspended over the earth as the spiritual nation of the Lord, will be released to outpour God’s wrath upon the “waters”, or unbelieving nations spread over the earth.

This author believes the first concept to be untrue, misleading and a misrepresentation of Scripture, and the second to be true, scripturally sound, exciting and challenging to our faith to be found prepared, ready and worthy. Nowhere in Scripture are believers encouraged to look for the Coming of Jesus to them as a thief, but are warned of the consequences should He so appear.

Note the following Scriptures:

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

:12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

:13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

The Psalmist, prophecies of the involvement of the faithful, in Christ’s execution of the wrath and judgment of God upon the disobedient:

Psa 149:6 *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand;

:7 To execute vengeance upon the heathen, *and* punishments upon the people;

:8 To bind their kings with chains, and their nobles with fetters of iron;

:9 To execute upon them the judgment written: this honor have all his saints. Praise ye the Lord.

Peter Adds to our Insights:

Peter appeals to the flood of Noah’s generation, paralleling it with our salvation in Christ:

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

:19 By which also he went and preached unto the spirits in prison;

:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the Resurrection of Jesus Christ.

Points to consider:

The like figure: S.C. 499. Corresponding (“antitype”), i.e. a representative, counterpart.

Eight souls were saved from the destruction of the flood, secure within the ark, but how are we saved by the “like figure”?

Eight: Eight is the number signifying Resurrection, new beginning and regeneration.

The Name; Jesus:

The name “Jesus” in the Greek transliterated into English with the numerical value of each Greek word, and their total is as follows:

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14. Iēsous

I = I = 10

ē = e = 8

s = s = 200

o = o = 70

u = u = 400

s = s = 200

Total: 888.

The like figure whereunto even baptism doth also now save us
(1Peter 3:21)
(The third and seventh letters are different forms of the same Greek letter, “Sigma”)

Baptism? Baptism into the Lord Jesus Christ, the Ark of our salvation, to everyone that believes and is in Him.

Noah’s Testimony:

Further to the testimony of Noah recorded in Genesis 6:8-9, the writer to the Hebrew Christians adds the following testimony:

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

The Years of the Life of Noah:

Gen 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

:12 And the rain was upon the earth forty days and forty nights.

Concealed within the Scriptures are truths, principles, types and shadows that can be easily read, yet their presence and significance not be realized. Such a significant type is to be seen in the verses under consideration.

Within the account of Noah’s life, his generation, the flood of judgment and Noah with his family’s salvation, we have prophetic types and symbols worthy of our consideration. With these thoughts in mind we will consider Genesis 7:11-12.

Points to consider:

- 1. The six hundred years:** The six hundred years of Noah’s life before entering the ark, is symbolic and representative of the redemptive week from Adam to the Second Coming of Christ, which occurs at the very end of the sixth day.

Noah’s life, as such became representative of the whole human race throughout the whole of these six days, and particularly those of faith. Noah’s life foreshadows the church of the last generation, setting the example to those who are of faith and look for the Coming of Jesus.

Six is the number representing man, the Adamic race, created on the sixth day, now being redeemed over six days of redemption. We now live in the evening of the sixth day.

- 2. The Second Month:**

The second month, this month is representative of the second week of the redemptive week.

- 3. Seventeen Days:**

Seventeen days is representative of the creative week and redemptive week together, with three days before hand which we established in an earlier chapter, identifies us in time with the fall of Lucifer and the casting down of the world that was giving a total of seventeen thousand years. Note diagram, this chapter.

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4. Forty Days and Forty Nights:

The number forty represents trial and testing and foreshadows the church age from Christ's ascension, through to His return, consisting of two thousand years, or forty jubilee years in which the church endures trial and testing.

Further examples:

Moses:

Moses, when he fled from the face of Pharaoh, spent forty years in the wilderness, his wilderness was a time of trial and testing.

Israel:

Israel, as a nation came out of Egypt and wandered around in the wilderness forty years, their wilderness was a time of trial and testing.

Jesus:

Jesus, following His baptism in the River Jordan, was led of the Spirit into the wilderness, where He spent forty days and forty nights, His wilderness was a time of trial and testing.

Noah:

Noah's forty days and nights in the ark separated from the world was his wilderness trial and testing as the rain of judgment fell upon those without.

5. The Seventh Month:

Gen 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

The number seven is representative of completeness, perfection, end times and rest. Note, the wording, "the ark rested in the seventh month". The number seven and rest are mentioned together.

The number seven is also representative of the seventh day of the redemptive week. As God rested in the seventh day of the creative week from all His work, so will He rest the seventh day of the redemptive week from all His work of redemption.

6. The seventeenth day (Gen 8:4):

This is the second instance there is mention of the seventeenth day (see Gen 7:11).

In this instance it is mentioned in conjunction with the number seven (seventh month), pointing to and signifying the seventh day of redemption and the seventeenth day inclusive of both the creative and redemptive weeks beginning with the three days (3,000 years) preceding the beginning of the creative week. The seventh day of the redemptive week and the seventeenth day are together the "dispensation of the fullness of times" spoken of by Paul to the Ephesians (Eph 1:10). The subject of the seventeenth day of Exodus 12:4 was addressed in chapter nine and the reader is encouraged to readdress the subject there should he/she deem it necessary.

7. Noah Enters a "New Heavens and Earth"

Gen 8:15 And God spoke unto Noah, saying,

:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

:17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

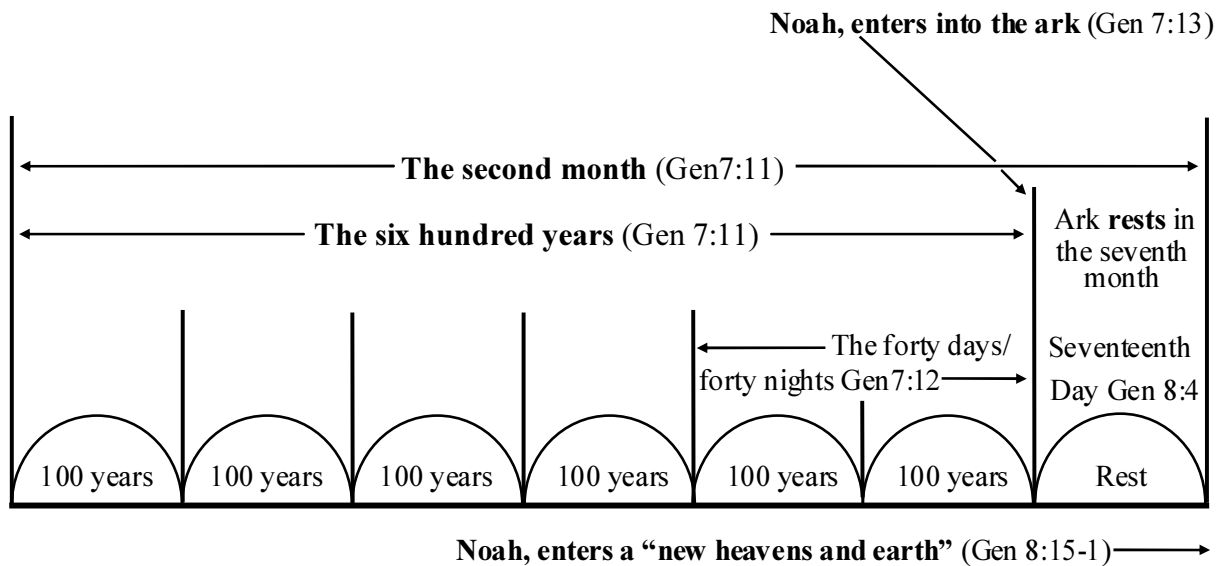
In these verses we see a prophetic foreshadowing of the new heavens and earth, Christ and the redeemed community are to enter into, following the conclusion of the seventh day of redemption, as described by the apostle John:

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

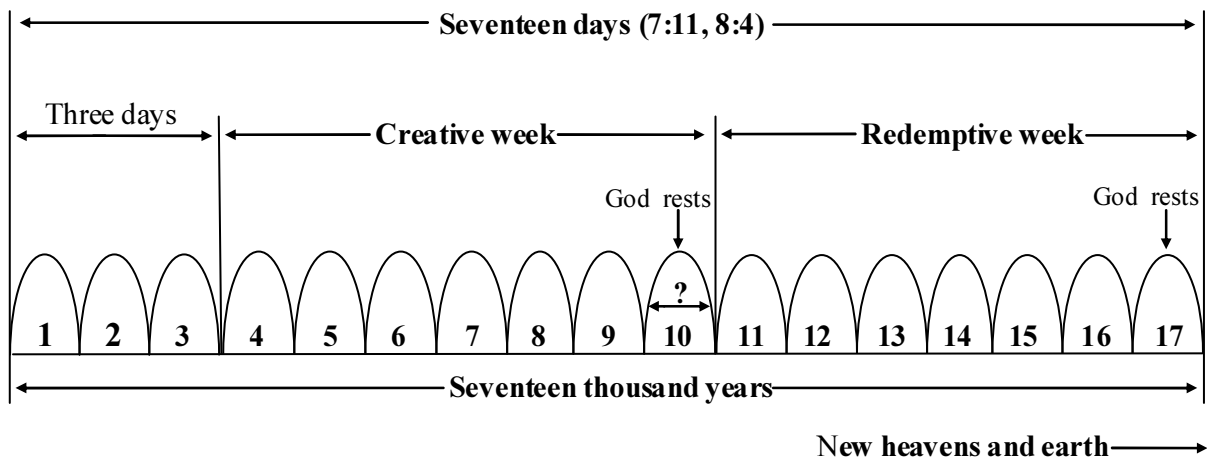
Teach us to Number our Days

Consider the following diagrams.

33. The Six Hundred Years of Noah's Life, Noah enters into Rest:



34. The Seventeen Days (Genesis 6:11; 8:4):



Noah understood with perfect understanding the end time events of his generation, and prepared himself an ark to the salvation of himself and his family. As Disciples of Christ, the Lord desires us to understand the end time events of our generation with equal perfection of understanding, preparing ourselves an ark of salvation to the salvation of ourselves, our near kinsmen (if they will believe), and the family of God.

The Lord Jesus Christ is the ark of salvation of every believer, realized in the building of His church.

The Element of Human Responsibility:

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

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The Testimony of Noah Reveals Six Aspects of Responsibility:

1. Noah was warned:

That is: He was capable of receiving warning. The Word was heard, received and believed.

2. Noah moved with fear:

That is: The Word (of warning) was obeyed. The Word received was acted upon.

3. Noah prepared an ark:

That is: The doing of the Word, directed by the Word, building according to pattern of the Word.
The Word heard directed (guided) Noah in what he should do i.e. Build the ark.

4. Noah was concerned for his house:

That is: Noah had a salvation word; Noah was a preacher of righteousness (2Peter 2:5). He practiced headship, parental responsibility. The Word internalized in heart and mind became a message; Noah's message to his generation.

5. By His life, Noah condemned the world:

That is: The indwelling Word in Noah, seen in his works of faith and heard in his testimony and preaching condemned the world, leaving them without excuse.

6. Noah became heir of the righteousness which is by faith:

That is: The reward of eternal glory for obedience to the Word that will be given to all in Christ the heirs of our salvation.

The Days of Nimrod:

The Lord divided "the waters" (the populous) in the day of Nimrod, the thirteenth generation from Adam.

Nimrod's Kingdom:

Gen 10 :8 And Cush begot Nimrod: he began to be a mighty one in the earth.

:9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Points to consider:

Nimrod a Mighty Hunter:

Nimrod is the first king, and kingdom to be mentioned in the Bible, he also is a type of Antichrist and with his kingdom foreshadows what is to rise in the earth in these last days.

A Mighty Hunter:

That is:

- One who captivates others.
- Brings others into political bondage.
- One who takes away the religious liberty and freedom of others.
- To take from God to himself. Therefore places himself in the place of God.
- To take control of the souls of others.

15. The Difference between a Hunter and a Shepherd:

Whereas a hunter gratifies himself at the expense of his victim, the shepherd expends himself for the good of the subjects of his care.

Merrill F Unger. Unger's Dictionary.

Teach us to Number our Days

1. Before The Lord:

Literally: to be in defiance of the Lord.

Nimrod manifested in his lifetime all the characteristics of the spirit of Lucifer, the rebel angel, who long before Nimrod rebelled before the Lord, and Antichrist, who in the last days is to rise and be revealed as the man of sin (2Th 2:3-4).

2. The Condition of the Earth:

Gen 11:1 And the whole earth was of one language, and of one speech.

In this verse, we see in this the second day of redemption, a clear resemblance to the second day of creation and the waters covering the earth.

With man's increase in population, spreading throughout the earth, and his development socially, economically, and religiously, we have the appearance of the first "United nations".

It was a world government under a dictator based on a philosophy of humanism. A political religion that denied the God Who created them.

God in his love and sovereignty, could not, and would not allow the condition to continue. The society of Noah's day which was before Nimrod, Sodom and Gomorrah that was after it, followed then by Jerusalem and other kingdoms, like Nimrod and his kingdom, all came to a place of being beyond remedy, a condition our present society is quickly developing.

The Word of the Prophet:

The prophet describes the spirit of Judah immediately prior to their captivity.

2Ch 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

The roots of all religious and political systems of the world down through time to our present day, that stand opposed to the way of salvation in Christ, and the principles of government and headship found in God's Kingdom, have their beginning in the original Babylon of Gen chapter ten and eleven.

3. Three Stages of Judgment Upon the Original Babylon:

1) The Lord Confounded their Language:

Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

2) The Lord Scattered them over the Face of the Earth (a singular land mass):

Gen 11:8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

3) The Lord Divided the Land Mass into Continents and Islands:

Gen 10:25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan (Deut 32:7-8).

The Scattering of Man over the Face of the Earth:

The scattering of mankind over the face of the earth, and the dividing of the land mass, occurred in the latter half of the second day of redemption, in preparation for what the Lord would do in the third day.

The world following the flood of Noah's day, in which the waters above the earth are removed and the land mass called earth, divided in the day of Peleg, may be considered as follows:

The Earth Divided:

Throughout the earth today we have what scientists call the continental drifts. That is, the movement of the outer crust of the earth, which is responsible for the seismic activity experienced throughout the earth. These continental drifts as we know them, in the day of Peleg moved to create the continents

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and islands of the earth and they are still moving, but believed to be moving much slower than when the Lord divided the earth over four thousand years ago.

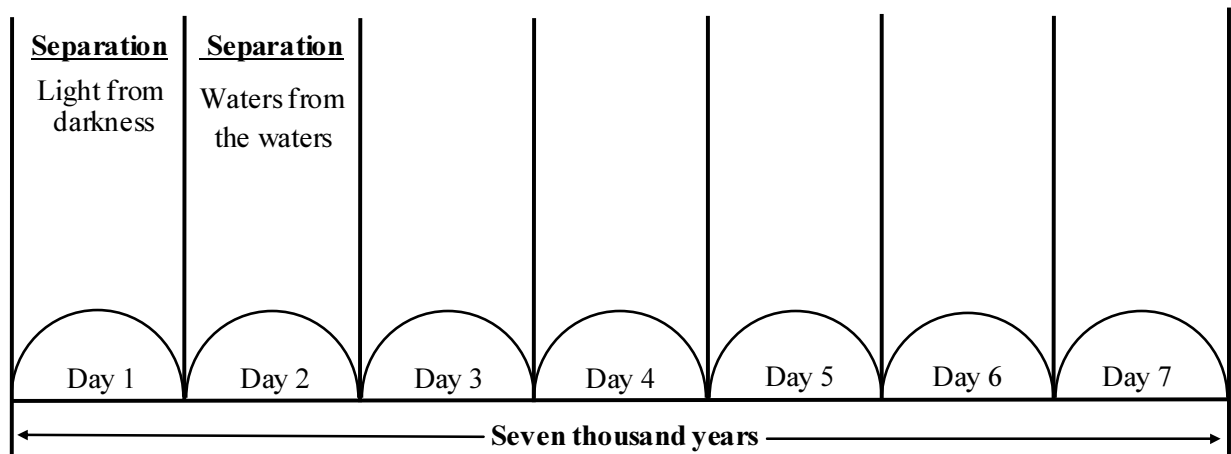
It was out of this confusion of the masses that the Lord called Abraham, the father of them that believe, a spiritual seed, the beginning of a nation destined to inherit the earth, typified by the waters above the earth.

With the Lord dividing the land mass into continents and islands there would have been the further creation of coast lines and beaches, cliff faces; many river mouths would have changed with the rivers themselves shortened and others created. Climates were changed and ocean currents affected and plant life, animal and bird life divided. It may well be the dividing of the earth brought the commencement of the phenomena of bird migration in their season or at least the increase of distances flown.

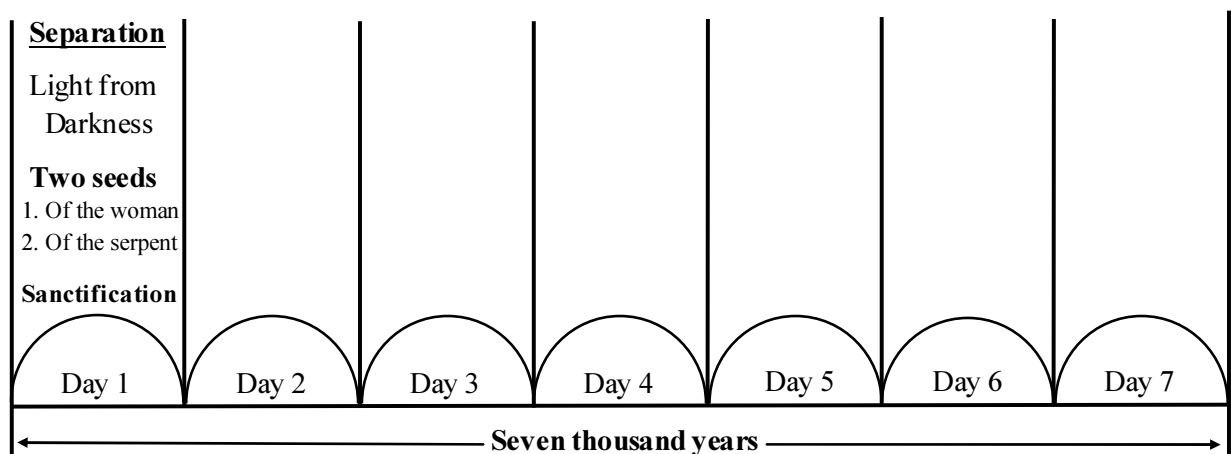
We now consider the following comparative diagram, adding the information relevant to the second day of the redemptive week:

35.

1. The Creative Week:



2. The Redemptive Week:



The Redemptive Revelation of the Second Day:

As in the case of the first day of the redemptive week and the revelation of light, so in the second day there is a revelation of redemptive truth unique to that day. A Spiritual truth revealed for our guidance and welfare. In the instance of the second day of redemption it is sanctification through baptism, separation from worldliness and the lusts of the flesh, while pointing our attention to things above, typified in the waters above (Col 3:1-2; Ecc 2:3-11; Luke 12:15).

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Some Further Detail:

The first two days of our redemptive week form into a pattern, as in deed the two following days, then so with the fifth and sixth days.

The First and Second Days of the Redemptive Week Characterize the Father:

Upon these two days is impressed the characteristics of God the Father, typified in the lives of three prominent men living in that period of time, involving two thousand years. A study of each of their lives will bring revelation of our Heavenly Father:

1. Adam: This period begins with Adam – Adam is the father of all that live. As such he typifies God the **Father**, who created us in Adam and is the Spiritual Father of them that believe.

2. Abraham: This period ends with Abraham – Abraham is the father of all that believe (Rom 4:11; Gal 3:29; Jam 2:21).

Abraham reflects the characteristics of our Heavenly and spiritual **Father**, Who has made us sons and daughters through the new creation and adoption (Eph 2:10; 2Cor 6:18; Gal 1:4).

3. Noah: Noah is the father of a new generation. As such Noah typifies the born again believer who is born of water and the Spirit (John 3:5).

The Redemptive Name of God:

Closely related to the revelation of the Godhead, (Father, Son and Holy Spirit) is the revelation of the redemptive name of the Godhead, the Lord Jesus Christ. Understanding of this truth will become clearer throughout the following chapters. Appropriate to our present consideration, the following information is presented:

1. Genesis Chapter One:

The word God is mentioned thirty one times in relation to creation. It is the God of creation involving the Godhead, God the Father, God the Son and God the Holy Spirit.

The name Lord, is not mentioned once. – It is the God of creation.

2. Genesis Chapter Two:

The words God and Lord are mentioned eleven times. It is the Lord God of redemption.

Thus through redemption God begins to reveal His redemptive name.

Note: The words of the angel unto Manoah:

Jdg 13:18 **And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?**

The name of the Lord is secret, that does not mean we cannot know it, but if we do seek, we shall know for it is the pleasure of the Lord to reveal these things to His people (Matt 7:7).

The first two days of the redemptive week reveal a revelation of the redemptive name of God, which is, the Lord. Though this name is applicable to all three members of the Godhead, the emphasis throughout the first two days is upon the Father.

Water:

We also see in the second day of the redemptive week, after the similitude of the creative week an emphasize on water i.e. the waters over the face of the earth, with the waters above the earth, followed by the deluge and great flood in Noah's day. No doubt, when the apostle John wrote his Epistle he had these things in mind:

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

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

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- :7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *
- :8 And there are three that bear witness in earth,** the spirit, and the water, and the blood: and these three agree in one.

Note the following expressions involving three:

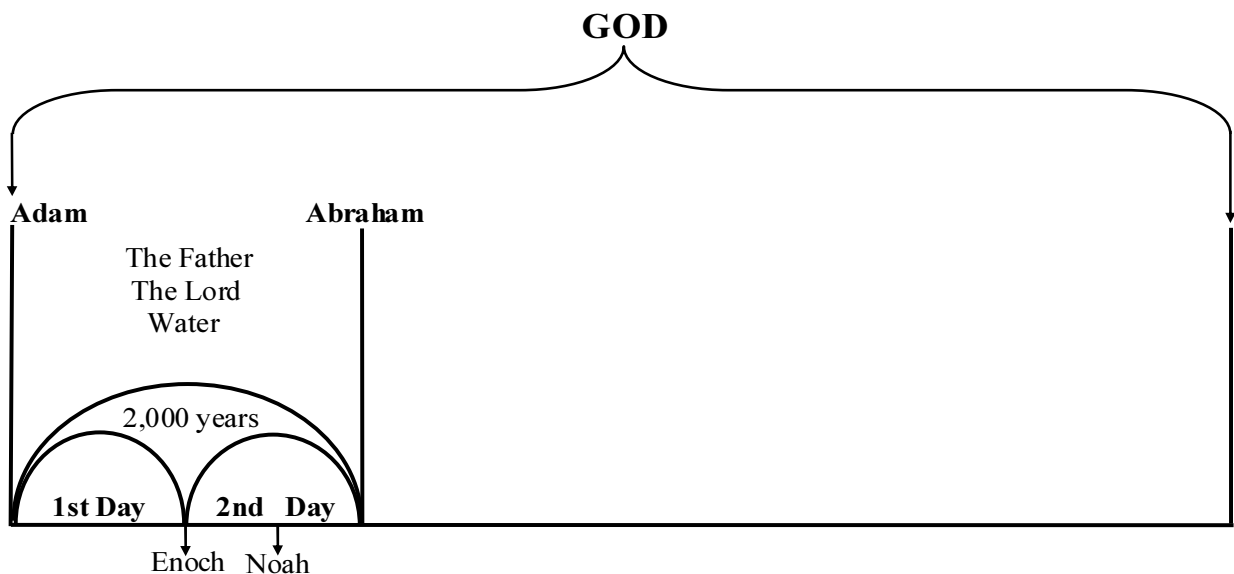
1. Water and blood – It is the Spirit that bears witness (1John 5:6).

2. Father the Word and the Holy Ghost (1John 5:7).

3. Spirit the water and the Blood (1John 5:8).

These first two days reveal in type and prophetically a truth seen by revelation in the three father's (Adam, Abraham and Noah), then in the name Lord, and finally water. Consider the following diagram and the details of the first two days of the redemptive week:

36. First Two Days of the Redemptive Week:



The One Hundred and Twenty Years Prophecy:

Gen 6:3 And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.

Points to consider:

1. When exactly in time God spoke this prophecy to Noah, we do not know, what is certain is, it was spoken prior to the flood, and probably at the same time as the giving of the commandment to build the ark.
2. Yes, Noah was a preacher, but, was not limited to one hundred and twenty years, nor was Noah building the ark over a period of one hundred and twenty years. To believe so, is an assumption.
3. That man's days were to be a hundred and twenty years, are not said of Noah, nor his generation, but the whole of the human race. The days of the human race are limited in time to "a hundred and twenty years".
4. The Lord is revealing, there is a beginning in time of the striving (contending) of the Holy Spirit with the spirits of fallen, unregenerate men (and women), in the context of time and man's redemption, with an end and the Holy Spirit ceasing to strive (contend) with man any further.
5. The number one hundred and twenty signifies the end of all flesh, with its ultimate application and fulfillment at the Second Coming of Christ, with the destruction of all ungodly flesh, and the righteous being changed with the receiving of their glorious and eternal bodies (1Cor15:51-54; 2Cor 5:1-4; 1John 3:2).

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The Commencement of the Prophecy:

The one hundred and twenty year prophecy has a beginning in time; this beginning in time coincides with the fall of Adam and the promise of Christ in the prophecy of the two seeds:

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The Conclusion of the Prophecy:

The conclusion of the prophecy occurs following the preaching of the Everlasting Gospel throughout all the earth in the very last days and the ingathering of the harvest of good seed (fruit) unto the Lord.

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters (Isaiah 12:4; 66:19; Mark 16:15).

The events of the generation of the preaching of the Everlasting Gospel in all the earth, follows the fulfillment of the Day of Atonement experientially in the church in the last days, and The Day of Atonement is followed by three events involving the church:

1. Harvest:

There will be harvest, an ingathering. That is, the spiritual and experiential fulfillment of the Feast of Ingathering (Lev 23:39).

2. The Church:

The church following her marriage to Christ and the birth of the man child (Rev 12:5-6, 14), will be led of the Holy Spirit into the wilderness, where she will fulfill the Feast of Dwelling in Booths (Lev 23:39-44), which coincides with the Marriage Feast/ Supper (Matt 22:1-14 with Luke 14:16-24).

3. The Second Coming of Christ:

The Lord Jesus will come for His church, and in judgment upon the ungodly (1Thess 4:16-18 with 5:1-4).

16. The preaching of the Everlasting Gospel to the nations will be the Holy Spirits last and final act of striving (contending) with mankind. He will strive no more and the nations of the earth will become exposed to the outer darkness of the tribulation leading up to the Second Coming of Jesus. The prophecy of Genesis 6:3 shall be ultimately fulfilled with the return of Christ.

The One Hundred and Twenty Year Prophecy and the Year of Jubilee:

Lev 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

:9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

:11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

:12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

:13 In the year of this jubilee ye shall return every man unto his possession.

Points to consider:

1. A jubilee year consists of forty nine years plus one year, equaling fifty years (Lev 25:8).

2. The year of Jubilee was heralded in with the sounding of the trumpet (Lev 25:9).

3. The fulfillment of the jubilee year coincided with the feast day of the Day of Atonement (Lev 25:9), the tenth day of the seventh month.

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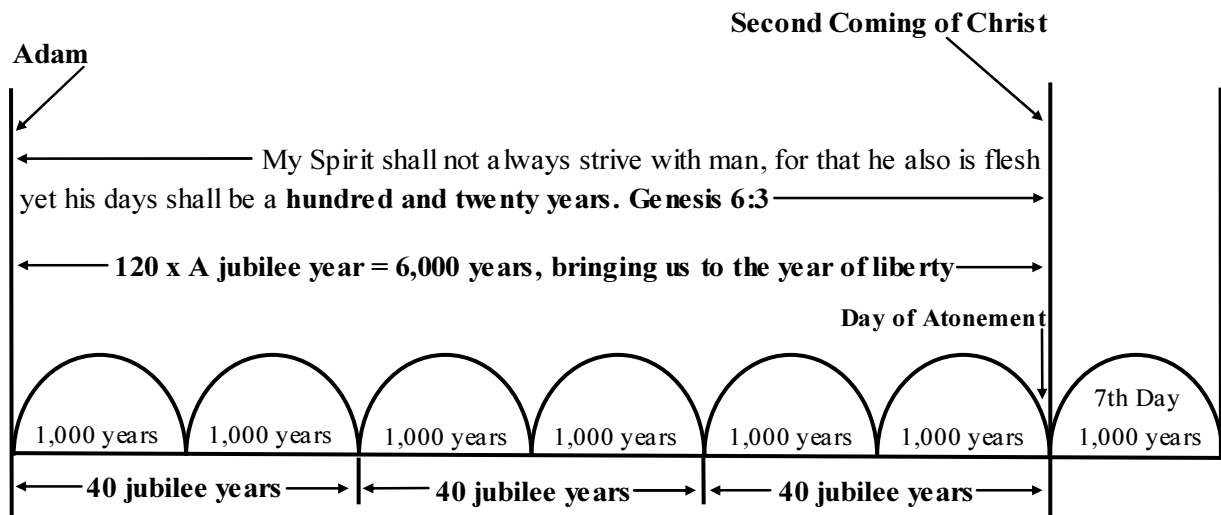
4. The day of the fulfillment of the year of Jubilee was a day of proclaimed liberty (Lev 25:10), a year of release (Deut 31:10).
5. When we apply the truth of the jubilee year to the one hundred and twenty year prophecy, it is as follows: $120 \times \text{a jubilee year} = 6,000 \text{ years}$, 120 jubilee years also divide into three periods of 40 jubilee years each or $3 \times 2,000 = 6,000 \text{ years}$.

The Day of Atonement:

The Feast Day of Atonement has its New Testament experiential fulfillment in the church, and occurs in these last days with the church entering into the Most Holy Place of Heaven where the marriage of the bride to Christ occurs to also experience the liberty of the Year and Day of Jubilee followed by the sounding of the seventh trumpet and Second Coming of Christ. The Second Coming of Christ ushers in the millennium and the Kingdom of Christ, with possession of the earth and dominion over it (Gen 1:26-28) restored to man (Christ).

Consider the following diagram of the one hundred and twenty year prophecy:

37. The One Hundred and Twenty Years Prophecy (Genesis 6:3):



The Life of Moses:

Deu 34:7 And Moses *was* a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

In the Book of Acts, chapter seven, Stephen, arrested of the Jews and about to be stoned to death for his faith, is called upon to give testimony. In his discourse, Stephen appeals to the life of Moses, revealing the one hundred and twenty years of Moses' life divides into three equal parts of forty years. We consider those three parts:

Three Divisions to the Life of Moses:

1. Forty Years in Egypt:

- Acts 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- :22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
- :23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

2. Forty years, a stranger in the Land of Madian:

- Acts 7:29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.
- :30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.

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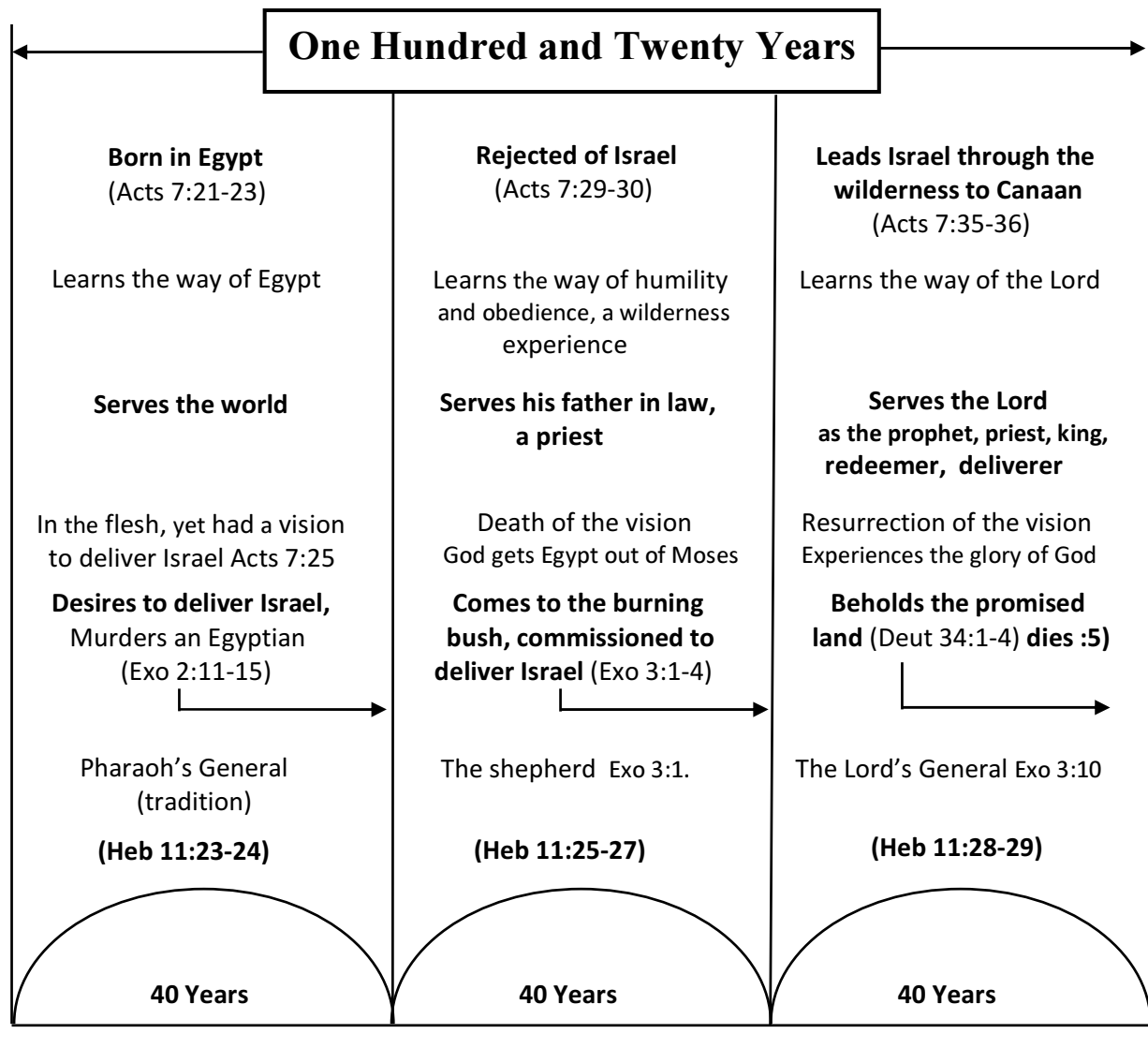
3. Forty years, Moses leads Israel Through the wilderness to the borders of the promised land:

Acts 7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

:36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

The life of Moses consisting of one hundred and twenty years and its three equal divisions may be considered in the following table:

17. The Life of Moses, One Hundred and Twenty Years Three Divisions of Forty Years Each – Deut 34:7; Acts 7:21-36



Moses dies, buried, the end of (all) flesh (Deut 34:1-5).

Moses resurrected (Jude 1:9).

The death, burial and Resurrection of Moses parallels the death, burial and Resurrection of Christ, followed by the believers in Christ, at Christ's Second Coming.

The Resurrection of Moses gives testimony of the power of God to resurrect the dead, both the just and the unjust.

Teach us to Number our Days

The Lord used Moses to Deliver the Nation of Israel:

For God to use Moses to deliver Israel, he first had to deliver Moses, humble him, cleanse him of Egyptian influence, teach him His way, commission him and finally empower him.

The Three Periods of the Life of Moses Identifies Moses with the Nation of Israel:

- 1. The Israelites were born in Egypt.** In Egypt they learnt the way of Egypt.
- 2. Delivered, Moses leads Israel out of Egypt:** In the wilderness the Lord had to get Egypt out of Israel, teaching them His way, humility and submission.
- 3. Israel learnt the way of the Lord:** In the Lord's way they possessed the land.

Moses Prophecies the First Coming of Christ:

Moses prophecies the first Coming of Christ, promising Israel a Prophet like unto himself:

Deu 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deu 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

:19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

The Fulfillment:

Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

:23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days (John 1:21, 25, 45; Acts 7:37).

Saul, David and Solomon:


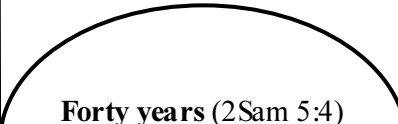

The reigns of Saul, David and Solomon give testimony and further prophetic insight involving the principle of one hundred and twenty, for each reigned forty years giving a total of one hundred and twenty years.

The following table considers their three reigns:

Teach us to Number our Days

18 A.

Three Kings of Israel: Saul, David and Solomon:

← One hundred and twenty years 3x40=120 →		
SAUL	DAVID	SOLOMON
<p>Typifies</p> <p>The rule of the flesh Type of the carnal man</p> <p>Lived to do self will, reflected the will of the people 1Sam 15:34</p> <p>A man without a (redemptive) vision (Prov 29:18; 2Pet 1:9)</p>	<p>Typifies</p> <p>The rule of Christ Type of the Lord Jesus</p> <p>Lived to do the will of the Lord</p> <p>A man of vision, desires to build a house unto the Lord. The vision is born (2Sam 7:17)</p> <p>The “Death” of the vision (2Ch 22:1) Plans the house, gathers materials for its building (1Ch 22:1-4)</p>	<p>Typifies</p> <p>The rule of the Spirit Type of the Holy Spirit</p> <p>Carried out the Lord’s will</p> <p>Takes up the vision of David builds the house of the (2Ch 2:1)</p> <p>The Resurrection of the vision Solomon builds the house Vision fulfilled</p>
 <p>Forty years (Acts 13:21)</p>	 <p>Forty years (2Sam 5:4)</p>	 <p>Forty years (1Kgs 11:42)</p>

Note: For further insights concerning David and his reign of forty years, see diagrams, “The life and reign of David,” with “The life and reigns of the Lord Jesus Christ” chapter 21.

Acts 1:15 About one hundred and twenty gathered in the upper room to await the promise of the outpouring of the Holy Spirit.

In conclusion to this chapter the following table is given detailing the major events of the first two days of the redemptive week in their season:

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18. SEASONS OR PERIODS, WITHIN THE AGES OF TIME, WE KNOW TO BE THE REDEMPTIVE WEEK

THE OLD TESTAMENT ————— THE FIRST TWO DAYS
TWO SEEDS, GENESIS 3:15

THE MYSTERY OF INIQUITY
(2THESSALONIANS 2:7)

THE MYSTERY OF GODLINESS
(1TIMOTHY 3:16)

<div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">0 years</div> <p>The fall: Satan manifests.</p> <ul style="list-style-type: none"> • Eve is deceived. • Adam rebels against God (1Ti 2:14). • Curse comes upon creation – Death (Gen 3:17). <p>Cain's offering: – An offering in sin (Gen 4:3).</p> <ul style="list-style-type: none"> • Justification/righteousness by works. • First murder (Gen 4:8; Jude :11) <p>Lamech: Commits murder (Gen 4:23)</p> <div style="border: 1px solid black; padding: 2px; margin-top: 10px;">1,000 years</div> <p>In the days of Noah: – (Gen 6)</p> <ul style="list-style-type: none"> • Wickedness of man great (Gen 6:5) • Evil imaginations (Gen 6:5) • Earth filled with violence (Gen 6:11) • Corrupt (Gen 6:10). (civil corruption) • God's way corrupted (Gen 6:12). (religious corruption) • Prophetic of the last days (Matt 24:37) • <u>The flood.</u> Judgment, destruction, death <p>Canaan cursed: (Gen 9:25)</p> <p>Nimrod: (Genesis 10 and 11)</p> <ul style="list-style-type: none"> • The original Babylon. • First kingdom, king foreshadows Anti-Christ • Religious and political corruption. confusion • People scattered over the face of the earth. <p>Babylon: The root and seed of all following false religious and political systems.</p> <p>Canaanite: Was then in the land (Gen 12:6)</p> <p>Ishmael is born: (Son of the flesh Gen 16:15)</p> <div style="border: 1px solid black; padding: 2px; margin-top: 10px;">2,000 years</div>	<p>God gives promise of redemption: Genesis 3:15. Adamic covenant established.</p> <p>Abel's offering:</p> <ul style="list-style-type: none"> • An offering by faith (Gen 4:4) • Justification/righteousness by faith established (Heb 11:4). <p>Seth is born: (Gen 4:25)</p> <p>Enoch. Translated (Genesis 5:24)</p> <p>The days of Noah:(Gen 6: 6)</p> <ul style="list-style-type: none"> • Finds grace in the eyes of the Lord (Gen 6:8) • A just man, perfect in his generation (Gen 6:8) • Walked with God (Gen 6:8) • Builds an ark. – Salvation by grace • (Gen 6:8-10; Heb 11:7) • Salvation by grace confirmed (Eph 2:8) • Noahaic covenant established (Gen 9:8-17) <p>Shem blessed: Blessed above his brethren (Gen 9:26)</p> <p>Peleg: (Genesis 10:25).</p> <ul style="list-style-type: none"> • The earth is divided. • Continents, islands are formed. • The beginning of nation. <p>Abraham: Is chosen, separated (Gen 12)</p> <ul style="list-style-type: none"> • Abrahamic covenant established. • The friend of God. (James 2:23) <p>Isaac is born (Son of promise) (Gen 21:5)</p> <p>Books: Genesis.</p>
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Teach us to Number our Days

Chapter Fourteen



The Third Day of the Creative Week

The Third Day of Creation:

- Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
- :10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
- :11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
- :12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
- :13 And the evening and the morning were the third day.

Day Three:

Three is the number representing the Godhead. i.e. Father, Son and Holy Spirit, as well as perfect witness, as is demonstrated in the following Scripture:

Mat 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established (Deut 17:6; 19:15).

Points of interest:

1. And God said (Gen 1:9):

God speaks His preordained will into existence for day three. What is to be created on this day is the result of God's work of the first and second days, with the fourth, fifth, and following days in mind.

In other words, as the first two days of creation were in preparation for the third day, so is the third day; all that is created is in preparation and necessary to the events of the day following. The thought or principle of Mt 6:10 is carried out – "Thy will be done in earth, as it is in heaven" throughout each day of creation.

2. And God said, let the waters under heaven be gathered together unto one place (Gen 1:9):

At this stage it is one body of water but gathered unto one place. We established previously the waters of the earth, are a representation of the nations and peoples unregenerate and worldly.

3. And let the dry land appear, and it was so (Gen 1:9):

That is: The same dry land we know today consisting of clays, soils, rock, minerals and metals, all of which existed in the earth already created and consisting of mountains and valleys, but immersed in water (Gen 1:1-2).

4. And God called the dry land earth (Gen 1:10):

Earth: S.C.776. To be firm. Latin. Terra Firma = Solid earth.

The same as Genesis 1:1. In the beginning God created the heaven and the earth.

How Did the Lord do it?

God simply spoke to what already existed, a solid earth previously created, covered with water and now bathed in light, saying unto it. "Let the dry land appear" or more literally "Be seen" and not "Let it come into existence" and it was so.

Teach us to Number our Days

This author imagines the earth responding to the creative power and authority of God's spoken word, with the crust of the earth convulsing, thus forcing earth's crust to rise to reveal the earth as dry land in the form of mountain ranges, peaks and ridges, valleys, plains, with their ribbon like rivers, majestic lakes, streams and so forth, created and awaiting their clothing of grass, herbs, and tree's.

Such phenomenon is not uncommon to modern man. Throughout history, through seismic or volcanic activity, lands have both appeared and disappeared while others have risen higher altering terrain and shorelines.

Napier, New Zealand 1931:

In 1931, the city of Napier in the north island of New Zealand suffered a strong earthquake of 7.9, on the Richter scale destroying the city in seconds, killing many people. At the actual moment of the earthquake Napier harbour rose up above sea level, then slowly fell back below sea level again. What is now Napier Airport was then a low lying swamp land, it rose approximately two meters to remain at its present height.

Napier esplanade was broadened a number of meters over its entire length. The coastline of Wellington has experienced massive seismic activity over a long period of time with an upward thrust on each occasion altering the terrain, harbour and sea shore line. Many other parts of New Zealand evidences similar activity.

It is believed the separation of Tasmania from mainland Australia occurred as recent as sixteen to eighteen hundred years ago, with what is today Bass Strait forming through the sinking of the then lowlands. The Mediterranean seas coast line has experienced changes with parts of the ancient cities of Alexandria and Pompey disappearing beneath the sea, the ruins thereof in evidence to this day.

The Island of Surtsey. 1963:

The island of Surtsey, one of the islands of the Icelandic group suffered a volcanic eruption in 1963.

Encyclopedia Britannica describes the eruption and forming of the island of Surtsey as follows. (Icelandic "Surts Island"):

. . . volcanic island off the coast of Iceland, southwest of the Vestmann Islands (Vestmannaeyjar). It emerged from the Atlantic Ocean in a fiery eruption in November 1963. During the next three and one half years its volcanic core built up an island 1 square mile (2.5 square km), with elevations more than 560 feet (171 m) above sea level and 950 feet (290 m) above the ocean floor. At the height of the eruptions, a column of steam nearly 4 miles (6 km) high rained ash over a large area, including the Vestmann Islands. After Surtsey cooled, numerous geologists, biologists, and ecologists visited it, and it is now the sight of a long- term biological research program being conducted by Icelandic and American scientists. The island was named in 1965 by the government of Iceland for Sator, the fire god of Icelandic mythology.

1994-2000 Encyclopedia Britannica, Inc.

The Psalmist Describes the Appearance of the Dry Earth:

The Psalmist describes the earth's flooded condition as described in Genesis 1:2. Note the Psalmist accredits the Lord with its submerged state.

Psa 104:5 *Who laid the foundations of the earth, that it should not be removed forever.*

:6 *Thou coveredst it with the deep as with a garment: the waters stood above the mountains.*

The Psalmist then describes the appearance of the dry earth on the third day in harmony with reports of recent seismic and volcanic movement of the earth's crust as described above and in harmony with Genesis 1:9-10.

Psa 104:7 *At thy rebuke they fled; at the voice of thy thunder they hasted away.*

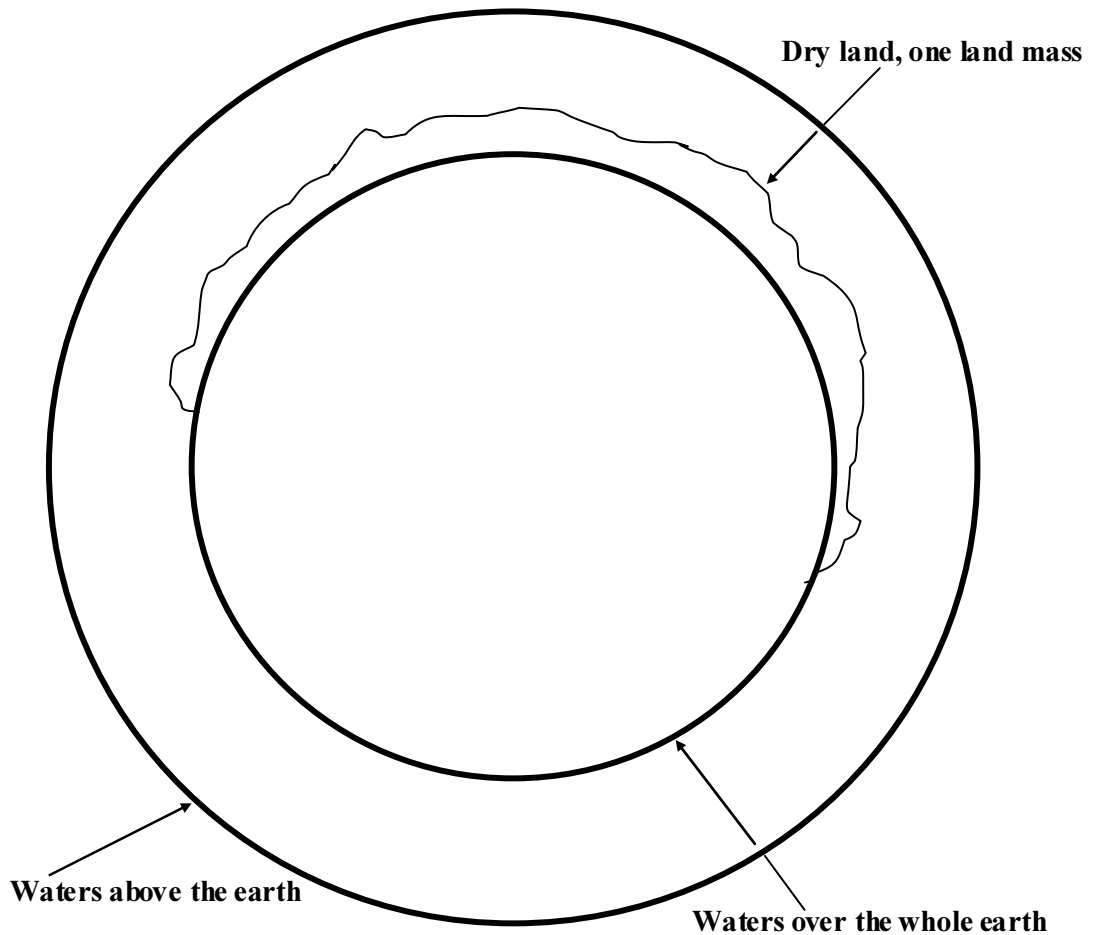
:8 *They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.*

:9 *Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.*

Teach us to Number our Days

Consider the following diagram:

38. **The Earth, One Land Mass:**



1. And the gathering together of the waters called He seas (Gen 1:10):

That is: The one singular mass of water now becomes “seas,” plural. Thus, what we know today as oceans and seas have their origin in the beginning, in creation on this third day.

The Seven Seas:

The term “the seven seas”, is an ancient term made popular by mariners, describing the oceans and seas of the earth and believed by people to refer to, The Arctic, North and South Atlantic, North and South Pacific, the Indian, and Antarctic oceans.

Though the phrase is by no means conclusive, the saying does reveal for centuries the oceans and seas have been recognized as in the plural and probably in respect of the Word of God and creation, “the waters called He seas.”

2. And God saw that it was good (Gen 1:10):

It was beautiful and satisfactory to God, in its time and place, in the overall perspective of His plan of creation, Who considered the beginning from the end (Rev 1:8).

This is the first of two instances on this third day of creation, in which “God saw that it was good”, revealing two distinct acts of creation by God in the one day. Two acts of God, not simultaneous acts or concurrent acts of God, but one following the other and essential one to the other in the purposes of God.

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3. The Creation of Life:

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

:12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

Note the order:

- 1) The appearance of the dry land that God called earth. The earth now liberated and completely restored began to recover itself with its beautiful garments of vegetation. The earth's soils containing all the essential elements, capable of growing and sustaining life were released to the ever hungry, searching roots of each plant.
- 2) Then the plant life capable of producing seed, all created to produce after their own kind, each with its own individual unique characteristics, place, use, beauty, purpose, fruit containing its seed, and chemistry we now know as D.N.A.

The appearance of the land, then the land producing seed through the creation of plant life points to the third day of redemption and the appearance of the land to Abraham and the Lord's promise to him to multiply his seed.

4. And God saw that it was good (Gen 1:12):

This is the second instance in this third day of creation in which, "God saw that it was good", and we apply Ecclesiastes once again:

Ecc 3:11 He hath made every *thing* beautiful in his time:

This second instance is with significance, the words reveal something often overlooked by us of the nature of the Lord. The gardener's heart is revealed in the God of creation. God created the earth and all its terrain, prepared it (just as we do), then commands the earth to bring forth, then for the rest of this third day He stands back to watch each and every one of them naturally grow as He ordained them and with the special irrigation system He designed, created, and put in place to water the earth:

Gen 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

Yes, just like us who are created in the image of God and love gardening. Having prepared the soil, sown the seed, we, just like the Lord, stand back and watch and wait and water, but always watching with anticipation the maturing of what has been planted. And how many times do we say to ourselves, "It looks good"?

The science of botany and horticulture begins with the God of creation, as indeed gardening design, architectural landscaping, and building begins. It should be noted, the form of life created on this third day is completely stationary, immobile and not like the life created on the fifth and sixth days which is mobile, free moving, yet though it is free moving it is completely dependent upon the life of the third day for its existence.

The life created upon this third day, points us to the third day of redemption and the creation of the nation of Israel, born of Abraham, through Isaac and Jacob, whom the Lord planted in the land of Canaan, and remained virtually stationary, and bound to their borders though the promise to Abraham was that he should be heir of the world. Note the following Scripture:

Psa 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Rom 4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

5. Let the earth bring forth grass, herb, the fruit tree (Gen 1:11):

Three Sections to God's Botanical Garden:

The grass, the herb, the trees:

In all their variety and diversity, the Lord thoughtfully and deliberately created each plant according to its species, careful not to plant them all together in the one environment and place.

Teach us to Number our Days

The Lord landscaped the earth like a massive national park, lovingly, caringly and carefully according to His will, He planted and spread them across the earth, isolating some species, mixing others together, while maintaining areas of open grasslands, rockeries, sand dunes, deserts, shorelines with the seas beyond. Magnificent lakes, springs, streams, rivers, mountains, hills, valleys, canyons, cliffs, waterfalls, cascades, rapids, glaciers, snow peaks, under the majestic splendor of the endless sky above, the beautiful landscape of vegetation broken only by the majesty of its coastal beaches. All this is matched only by the beauty, perfumed fragrance and splendor of the floral display of enumerable myriads of flowers and great variety of colour.

As fallen unregenerate man has spread around the earth, they have in instances, and particularly the last five hundred years, for a variety of reasons, uprooted plants out of their original environment, or taken seeds from the plants of a particular place and relocated them in far distant lands and strange environments.

In many instances this was successful, but at a cost to the original plant, bird, animal, reptile and fish life. It brought great benefit to the inhabitants of earth, who have farmed or grown in gardens such plants for food or ornamentation. In other instances the “foreign” plants have proved to be a disaster, the plants have thrived in their new habitat and become pests, noxious weeds and a curse, involving huge sums of finance, yet proving impossible to eradicate and expensive to control.

In the many such instances of such catastrophe throughout the world, the often irresponsible actions, ignorance, and misguided wisdom of those responsible, has brought the curse of Genesis 3:18 upon the land.

Gen 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

The words of the prophet Isaiah have a particular horticultural significance here:

Isa 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

6. And the evening and the morning were the third day (Gen 1:13):

As we take time to ponder God’s creative work, our hearts need time to realize and appreciate the Lord’s divine acts. God’s work on this third day of creation, based upon the preparatory work of the previous days, stimulates appreciation for what exists, worship of Him Who created it all and a looking to the events of the next day with questioning, but expectant anticipation.

Paul the apostle, having understanding and appreciation of creation and nature writes of creation’s witness of God:

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

Another evening and morning is completed, another one thousand year day fulfilled without interruption, curtailing or shortening.

The Language of the Third day of Creation:

Points to consider:

1. The Appearance of the Earth:

The appearance of the earth on the third day of creation is a resurrection of the earth from death and burial brought about by the casting down of Lucifer and the world that was. It also typifies the appearance of the fertile heart of the repentant regenerated believer in the Lord Jesus, who in coming to Christ experiences the spiritual resurrection described by Jesus as being born again (John 3:5-9) that brought separation from darkness unto Christ (Genesis 1:5-8) and the light of God’s Word (Genesis 1:4) that the heart now fertile in receiving of the seed of God’s Word, might grow to maturity and fruitfulness.

Teach us to Number our Days

The Parable of the Sower:

Mat 13:1 The same day went Jesus out of the house, and sat by the sea side.

:2 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.

:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

:4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

:6 And when the sun was up, they were scorched; and because they had no root, they withered away.

:7 And some fell among thorns; and the thorns sprung up, and choked them:

:8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

:9 Who hath ears to hear, let him hear.

There are four kinds of ground mentioned descriptive of the human heart, only one is called of Christ, good. This compares with creation and "God saw that it was good". Gen 1:12). They are as follows:

1) **The Wayside Ground** - The interpretation (Mat 13:19):

Mat 13:19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

2) **The Stony Ground** - The interpretation (Mat 13:20-21):

Mat 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

:21 Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

3) **The Thorny Ground** - The interpretation (Mat 13:22):

Mat 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

4) **The Good Ground** - The interpretation (Mat 13:23):

Mat 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some a hundredfold some sixty, some thirty.

Three Characteristics of Good Ground:

Mat 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some a hundredfold some sixty, some thirty.

1) **Hears the Word:** Spiritual ears. Hearing in the spirit (Eph 2:17-18; 1Cor 2:12).

2) **Understands the Word:** Spiritual perception (John 16:13-15; 1Cor 2:10). Rightly divides the Word (2Tim 2:15).

3) **Bears fruit:** Some a hundredfold, some sixty, some thirty.

There are numerous Scriptures encouraging us to grow. Note the following:

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

2Pe 3:18 But grow in grace, and *in* the knowledge of our Lord and Savior Jesus Christ. To him *be* glory both now and forever. Amen.

Teach us to Number our Days

Paul, Speaks of Our Bodies as Earthen Vessels:

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

Through the message of these verses we see God distinguishes within the human family between the following.

- Light and darkness.
- Water and water.
- Ground and ground.
- Vessel and vessel. We will see the significance of this latter in the chapter.

It is to be noted: Paul speaks of our bodies as being earthen in the context of Genesis one and creation. On the sixth day, when God made man, He made him (Adam) of the “dust of the ground” or clay of the earth (Gen 2:7). This is in contrast to our Heavenly bodies which we will receive at the Second Coming of Christ, which will be spiritual in its composition.

2. The Appearance of Plant Life:

As previously mentioned the creation account mentions three sections of plant life, we will address each once again:

Points to consider:

- 1) **The Grass:** The word grass is inclusive of plant life covering the immediate earth.

Grass: S.C. 1877. From 1876 a sprout.

New Webster’s Dictionary, makes the following comment. (Probably akin to grow and green) In common usage (and without a plural.) The verdurous covering the soil.

Verdurous: Covered with green vegetation. End of quote.

Grass: Covers the range of plant life from the simple moss and lichen, the great variety of field grasses to the larger tussock and reeds, rushes and flaxes including every variety of grain.

- 2) **The Herb:**

Herb: S.C.6212, From an unused root meaning, to glisten (or be green) grass or any tender shoot.

This author suggests the herb to be inclusive of green plant life that grows above the grass, but below the canopy of the trees, i.e. bushes, small trees, vines, perhaps inclusive of some of the larger grasses previously mentioned.

- 3) **Trees:**

Trees: S.C. 6086 from 6095, a tree (from its firmness) hence wood.

The great variety of plant life larger and higher than the grasses or herb, reaching in some instances to hundreds of feet above the earth.

The Human Creation is Likened unto all Three:

Men like grass: (Note the underlined.)

1Pe 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

:25 But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you (James 1:10-11; Luke 22:31; 3:17).

Teach us to Number our Days

Men like Herbs: (Note the underlined):

Isa 66:14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and *his* indignation toward his enemies.

The Lord pronounces judgment upon Sennacherib and his armies.

Isa 37:27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up (2 Kgs 19:26; Jer 12:4; Mat 13:32).

Men like Trees:

The language of Isaiah in the following verses and his aligning of men in the following way is as underlined:

Num 24:5 How goodly are thy tents, O Jacob, *and* thy tabernacles, Israel!

:6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, *and* as cedar trees beside the waters.

Psa 92:12 The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.

:13 Those that be planted in the house of the Lord shall flourish in the courts of our God.

:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

Isaiah prophesies the happy state of God's people, who, receiving the seed of God's Word shall experience a going out with joy (Isa 55:10-12).

The thought of God's people "going out" has its application to the church as the bride of Christ going out into the wilderness for the duration of the tribulation Rev 12:6,14 (Psalm 1:1-3; 37:2; Jer 17:7-8; Luke 13:1-9; Mark 11:14).

As the Lord distinguishes within the human family between light and darkness, water and water, ground and ground, vessel and vessel so will He distinguish between:

- **Grass and grass.**
- **Herb and herb.**
- **Tree and tree. Note the words of Jesus as follows:**

Mat 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

3. Corporately the Lord's People are called various things of a Horticultural Nature:

- A garden (Song of Solomon 4:12-16).
- A vineyard (Matt 21:33-42; 1Cor 9:7).
- An olive tree (Rom 11:17, 24).
- Each of these pictures point to Christ's church as an assembled body of believers.

Paul Likens the Unregenerate to the Earth:

Paul the apostle distinguishes between Adam and Christ, the regenerate and the unregenerate man, the natural and the Spiritual man, aligning those in Adam with the earth and in nature - earthy. That is they live and think only in terms of this world and are blind to the Heavenly and Spiritual realm:

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

:48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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Jesus is Portrayed in the Scriptures in the Language of Grass, Herb and Tree:

1) Jesus, Likened unto Grass (Note the underlined):

John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

In the Gospels we see Jesus the corn of wheat (wheat is of the grass family) falling to the ground, crucified and buried. In the Book of Acts, Jesus is risen from the dead and bringing forth much fruit.

2) Jesus, Likened unto the Herb (Note the underlined):

John 15:1 I am the true vine, and my Father is the husbandman.

The vine as a plant is in character with the herb earlier described in this chapter.

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3) Jesus Likened unto a Tree:

Beginning in Genesis 2:9, the tree of life foreshadows the God head and the Lord Jesus, Who in Zechariah is revealed as the Branch (Zec 3:8; 6:12; Jer 23:5), which is of the tree of life and in Revelation 22:2. where the tree of life is realized in its fullness in the new heaven and earth, it again points us to the God head and the Lord Jesus and in between there are many references to the tree of life, all of which point us to God and the Lord Jesus, Who is the life (John 14:6).

The timber used in the furniture of the tabernacle of Moses was of the Acacia tree and its use in the tabernacle points us to Christ in His humanity. Christ in His humanity identifies with man's sin in His crucifixion on the cross, referred to in Scripture as a tree (1Pet 2:24).

4. The Third Day:

In this third day we again have separation and division, with the forming of the waters under heaven into seas (plural), which in themselves are symbolic of the nations of the earth, that by nature are divided.

Division within the nations of the earth is the consequence of the infusion of sin within man, and man's separation from God who created him in union with himself. Man in his sinful state in this world, can never know peace or unity without his divided and separated soul from God being reunited with God through faith in Christ, as Paul writes of the church and body of Christ (Note the underlined):

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

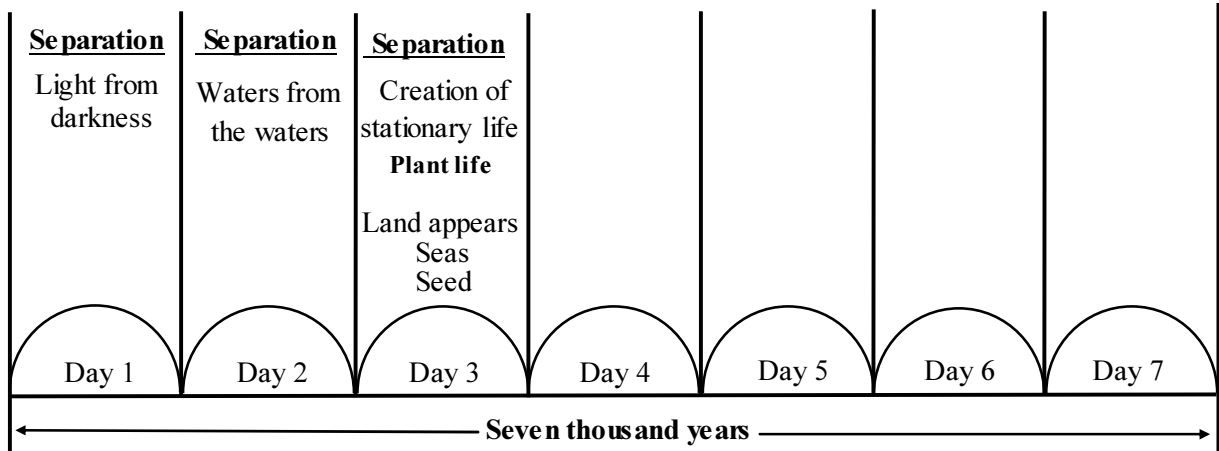
The humanistic philosophy of today, proclaiming man to be his own saviour, and the utopia of human perfection ultimately being obtained through the process of evolution, education and science is the lie of the devil, and the deception of the age.

We conclude our study of the third day of creation considering the following diagrams adding the information applicable:

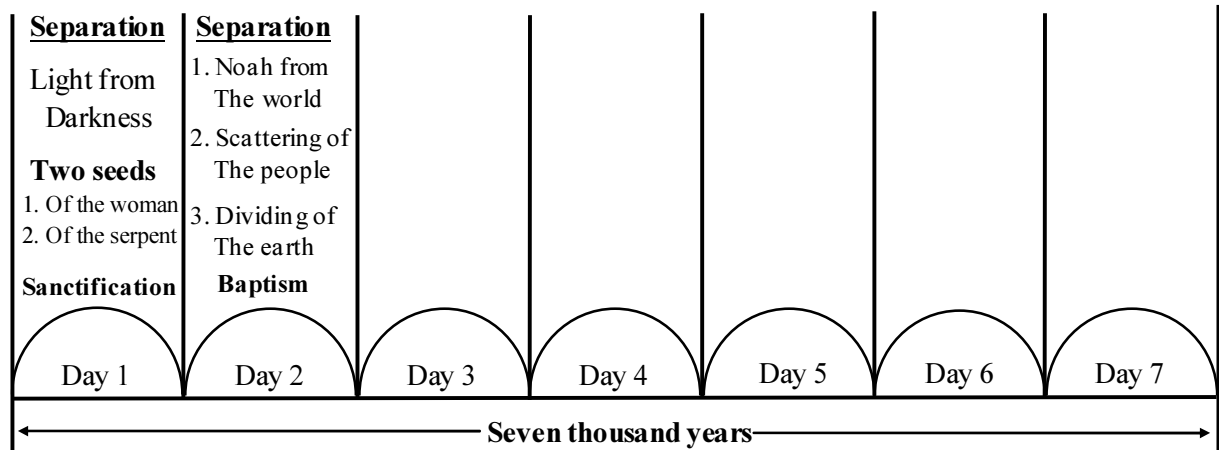
Teach us to Number our Days

39.

1. The Creative Week:



2. The Redemptive Week:



Teach us to Number our Days

Chapter Fifteen



The Third Day of the Redemptive Week

Introduction:

The third day of the redemptive week begins with Abraham in the land of Canaan, and the offering up of his son Isaac and Isaac's "resurrection" in type, and then stretches for a thousand years, through to David, the King of Israel.

Gen 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

As mentioned in chapter thirteen of this text, God called Abraham out of the country of his nativity with the promise of bringing him into a land that He would show him.

Abraham's life covers the end of the second day of the redemptive week, in which he receives the promise of land and the multiplying of his seed, and goes through into the beginning of the third day of the redemptive week in which he actually sees the land, enters into it, and settles within its borders.

In this opening verse of Genesis twelve, we are confronted with the promise of the "appearance" of land and its corresponding language with the third day of the creative week.

Abraham is Called by God:

Abraham's call of God is symbolic of a change of citizenship, from the earthly to the Heavenly, from out of darkness into light. The Lord's changing of his name from Abram to Abraham (Gen 17:5), is symbolic of a change of nature's bringing him into relationship with the Lord.

Every Christian experiencing a genuine conversion from the world to Christ, should be aware of a change of natures and the call of the Lord to a Heavenly citizenship in which they know God is their Father and they as His son or daughter, with citizenship in the Kingdom of Christ with eternal consequence. Note the following Scriptures.

Col 1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

:14 In whom we have redemption through his blood, *even* the forgiveness of sins:

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

The Call and Promise:

We will consider the call and promise of God to Abraham (Gen 12:1-7).

Points to consider:

1. The Call to Abraham: It is a call to separation from the world and the flesh to a walk of faith (Note the underlined):

Gen 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

2. Abraham's response: Faith, obedience, believed God:

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Teach us to Number our Days

3. The Lord's Promise of Multiplicity:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;

:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4. Abraham's Obedience:

Gen 12:4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came (Rom 4:12).

5. Abraham Passes through the Land:

Gen 12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

6. The Lord Promises to Give the Land unto Abraham's Seed:

Gen 12:7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there built he an altar unto the Lord, who appeared unto him.

These verses confirm for us the prophetic language of the days of creation, and the similarity of each day with that of the redemptive week, i.e. In the third day of creation there is the appearance of land (earth) followed by seed, seed growing and bringing forth after their kind.

Here in the corresponding third day of the redemptive week, there is the appearance of land unto Abraham, followed by the multiplying and blessing of his seed. Land and seed are mentioned with prominence throughout this third day of redemption with the development of Abraham's seed into a nation of people (Gen12:2).

The forming of the seas, of the waters of the earth in the third day of creation; point to nations and peoples scattered over the divided earth on the continents and islands. Significant to the history of our redemption is the creation of the nation of Israel. In this chapter and in this third day, we have the first mention of the word "nation". Its use increases with the development and increase of peoples into nations throughout the earth.

The Lord Again Speaks unto Abraham (Note the underlining):

Following the separation of Lot from Abraham the Lord again speaks unto Abraham and confirms the promise.

Gen 13:14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

:15 For all the land which thou seest, to thee will I give it, and to thy seed forever.

:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Again we see, land and seed is the essence of the promise of the Lord to Abraham.

Two Dimensions of the Promise:

It is of paramount importance the Bible student realizes the promise takes on an earthly, and a heavenly characteristic and identity. Note the following verse:

Gen 14:19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth Note: the heaven and earth connection.

Two Seeds:

The earthly and heavenly characteristics and identity is realized in two kinds of people.

Gen 22:15 And the angel of the Lord called unto Abraham out of heaven the second time,

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- :16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:
:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

Upon the basis of Abraham's, obedience's and offering up of his only begotten son Isaac (Heb 11:17), the Lord promises to bless the seed of Abraham.

Two Seeds, Star Seed and Sand Seed, Two Destinies:

An Earthly Seed: Typified by the Sand

An Heavenly Seed: Typified by the Stars

The Sand Seed:

The sand seed characterizes the children of Israel after the flesh, unregenerate, and pertains to the nation of Israel in unbelief.

The Star Seed:

The star seed characterizes the children of Abraham after the Spirit, the regenerate, and pertains to the church that is in faith. Under the Old Covenant the star seed were to be seen within the natural nation of Israel.

Following the days of Noah and the flood, with the waters above removed, it is again one body of water confined to the earth, gathered together unto one place that the land may appear. We established previously the waters of the earth are a representation of the nations and peoples unregenerate and worldly with the waters above the earth representative of the regenerate. With the waters above now gone, the picture we are presented with is one body of water representative of both the righteous and the unrighteous. The righteous are now to be seen within the waters of the earth and discerned by their confession, testimony and works/fruit (Mat 7:20). As the nation of Israel is found within the nations of the world today and is as the world unregenerate, the church, now the Spiritual Israel of God is found within the world, but is not of the world.

The Appearance of Plant Life:

The two seeds of Abraham are symbolized in the appearance of Israel after the likeness of plant life, particularly in the form of the fig tree and the vine and are mentioned under the Old Covenant together (Deut 8:8; 1 Ks 4:25; Psalm 105:33; Isa 36:16; Jer 5:17; Hos 2:12; Joel 1:7; 2:22; Amos 4:9; Hag 2:19; Zech 3:10), but are mentioned separately in the Gospels, portraying the fig tree as the symbol of natural Israel (Matt 21:19-21; Mark 13:28), and the vine the symbol of Christ and His church (the Spiritual Israel) (John 15:1-6).

The Sermon on the Mount:

Jesus concludes His sermon on the mount, describing two men, and the building of two houses. One builds upon the foundation of the rock and is blessed. The other builds upon the foundation of sand and is destroyed (cursed).

Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Sand:

Sand is a multitude of fragments of rock tossed to and fro by the elements and gathered together to form sand. As such, sand is symbolic of peoples, multitudes, humanism, human persuasion and the will of the people. Sand typifies instability, weakness, unreliable, inconsistency, changeable, and the

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rule and authority of the flesh. In relation to Abraham and his seed, sand applies to natural Israel, the children of Abraham according to the flesh (natural progeny), but never to the righteous.

The Rock:

The rock typifies the Lord Jesus Christ. The Lord from Heaven, and the strength, consistency, stableness, reliability He brings to His church as the characteristics of His Kingdom, and His authority as its King. Note the following testimony of Scripture:

Heb 13:8 Jesus Christ the same yesterday, and today, and forever.

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (1Cor 3:9-11; 1Pet 2:4-8; Psalm 118:22; Matt 21:42).

Though the Sermon on the Mount (Matthew 5 – 7 chapters) has its application to the church, Israel walking in their own righteousness, built their faith upon a sand foundation, rejected the rock (of their salvation), and were carried away like sand in the storm of Roman conquest in the year A.D. 70. Note the words of Jesus to the Jews:

Mat 21:42 Jesus saith unto them, Did ye never read in the Scriptures, The stone (Rock) which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

The realization of the two seeds, one of sand (dust, earthy) and the other of Heaven is of great importance to our understanding of both Old and New Testaments. Under the Old Testament, two Israel's, one existing within the other, an Israel within Israel, those after the nature typified in the sand, born of the flesh, and those after the nature of Heaven (star seed), who walk not after the flesh, but after the Spirit. This contrast of seeds can be illustrated with the use of many instances of Scripture, we will consider just two:

1. The Days of Elijah:

The Lord comforts Elijah, who experienced the loneliness of being the prophet of the Lord in his generation, in the midst of a people who were guilty of forsaking the Covenant of the Lord; they had thrown down His altars and slain God's prophets. In the midst of such contradiction the Lord informs Elijah, that within the nation He had a people yet faithful to Him:

1Ki 19:18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

We Conclude there are Two Seeds -

- 1) **The Seven Thousand:** The children of faith – The star seed.
- 2) **The Nation of Israel:** The children of unbelief – The sand seed.

2. The Days of David:

David, the faithful king, by his psalms his most deadly enemies were Israelites, even of his own house, another, a close acquaintance. Such contradictions caused him to seek an answer of God and being a man of revelation, he saw by the Spirit beyond the realm of the flesh and those in the flesh. Acknowledging God's grace, he concluded justification and righteousness was of the Lord received through faith and not by the works of the flesh:

Psa 15:1 A Psalm of David. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
:2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
(Psalm 17:8-15; 24:3-6; 36:10).

The Lord Testifies of the Righteousness of David, as Follows:

Acts 13:22 . . . he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfill all my will.

From Adam to Abraham:

From the fall of Adam, to the appearance of Abraham, a period of almost two thousand years, the word "land" is mentioned just seven times, and the word "seed" just three times. During the period of the third day of redemption, from Abraham to David, just one thousand years, the word "land" is

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mentioned over one thousand times, and the word “seed” over one hundred and seventeen times. “Land” and “seed” take on significance in this third day of redemption that influences every following day in the revelation of our redemption.

The Promise of the Coming of Christ:

The central figure of all redemptive prophecy and promises is Christ, both in His First Coming and Second Coming. It is important we see Christ (the Messiah) in the promise to Abraham.

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
(Genesis 13:15; 17:8.)

Paul Applies the Promise to Christ:

Paul the apostle, with his insights of Biblical prophecy and covenantal truth applies the promise of “seed” to Christ:

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Paul Applies the Promise to the Church (Note the under lined):

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

:27 For as many of you as have been baptized into Christ have put on Christ.

:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

The truth of the believer being the seed of Abraham is made a reality through regeneration. To receive Christ as one's personal Saviour is to receive the seed of Abraham.

Natural Israel:

Paul loved the nation of his birth, appreciated his spiritual heritage and upbringing, but grieved for their spiritual and religious blindness. This reality only became real to his heart after his own regeneration and conversion to Christ. We consider the following points from Paul's letter to the Romans:

1. The Natural Israel:

The Children of the Flesh:

Paul distinguishes between the children of God and the children of the flesh. Paul though he loved his brethren of the flesh, he would not recognize them as the children of God. This is love; love cannot, and will not call people something they are not:

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God:

Common sense demands we accept Paul's interpretation of the promise to Abraham and conclude with him, there are two Israel's.

2. The Spiritual Israel:

Paul goes on to reveal the Spiritual Israel, the true Israel:

Rom 9:8 That is . . . but the children of the promise are counted for the seed.

Two Children: (Two seeds) 1) The children of the flesh.

2) The children of the promise.

The Children of the Promise?

Christ is the fulfillment of the promise, those that have been born again through faith in Christ (John 3:5), are by the action and power of the Holy Spirit baptized into the body of Christ (1Cor 12:12-13), are now reconciled to God through Christ and heirs of the promise. All the promises and all blessings given unto Abraham are now, “yea, and in him Amen, unto the glory of God by us” (2Cor 1:20).

Paul is speaking of the Spiritual Israel being inclusive of both Jews and Gentiles. For clarity of the issue we repeat Paul's words to the Galatians:

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

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- :27 For as many of you as have been baptized into Christ have put on Christ.
- :28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
- :29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Paul Again Brings Clarification:

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Two Israel's:

- 1) **Israel:** That is natural Israel, who are blinded.
- 2) **The election:** That is Spiritual Israel, those who see. They are the remnant of (Rom 11:5).

Prior to the cross, Spiritual Israel (the star seed) was within natural Israel. Following the cross God separated the natural seed from the Spiritual seed and called the Spiritual: "His church" (Mat 16:18; Acts 2:47).

Paul's Epistle to the Galatians:

Paul concludes his Epistle to the Galatians, pronouncing blessing upon the believers in the church who he addresses as the "Israel of God", encouraging them to walk in accordance with the rule (law) of the new creature (Gal 6:15):

Gal 6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

The subject of the two Israel's, and the church of the New Testament been the true and Spiritual Israel is a vast, but important subject and essential to us fully understanding our covenant relationship with God, His purpose of the church, what natural Israel have lost and the restoration of many to Christ through hearing the Gospel. Though the Jews of Israel will know a visitation of God and many will receive Christ, national Israel will never be restored as the governing kingdom or government of the future. The Bible student is encouraged to pursue the truth of the issue beyond the limited insights of this text.

The Following Points are Made:

- 1. The promised seed unto Abraham is Christ, and those in Christ, whether Jew or Gentile are the true Israel of God.
- 2. Christ and His church are, and always has been the eternal purpose of God from the foundation (casting down) of the world that was.
- 3. The only hope for natural Israel (the natural Jew), is to believe on the Lord Jesus Christ and be added to the church (Born into the Kingdom, added to the church).
- 4. The Abrahamic Covenant has its fulfillment in the New Covenant, and its blessings and promises are realized by only those in Christ.
- 5. Since Israel's beginning, there has always been two Israel's, those of the flesh and those of the Spirit, those in unbelief and those of faith. Within the Old Covenant from Abraham through to Christ's First Coming we have the truth of the church concealed. Under the New Covenant we have the church revealed.

God Confirms the Covenant unto Isaac (Note the underlined):

Gen 26:2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

- :3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;
- :4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed (Gen 26:24 Land and seed is again emphasized as the essence of the covenant).

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God Confirms the Covenant unto Jacob:

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

:13 And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

:15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of (Gen 27:28-29 Land and seed are again emphasized as the essence of the covenant).

Israel in Egypt:

Israel in Egypt multiplies to become the nation of people according to the promise:

Exo 1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

The Lord Remembers His Covenant with Abraham:

Exo 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

:25 And God looked upon the children of Israel, and God had respect unto *them*.

The Lord Visits Israel:

The Lord visits His people to take them out of Egypt, that He may bring them into the land of promise (Note the underlined):

Exo 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

All indications of Scripture is that the Lord's intention for Israel was, that they come out of Egypt, pass through the wilderness and enter into Canaan just one year later. But Israel, through unbelief and distrust of the intentions of the Lord in delivering them, feared the inhabitants of the Land of Canaan and refused to enter in (Num 13 and 14; Heb 3:18).

As a result of Israel's unbelief, the Lord made a breach of promise, declaring that, that generation would not enter into the land, but the generation of their children would:

Num 14:34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.

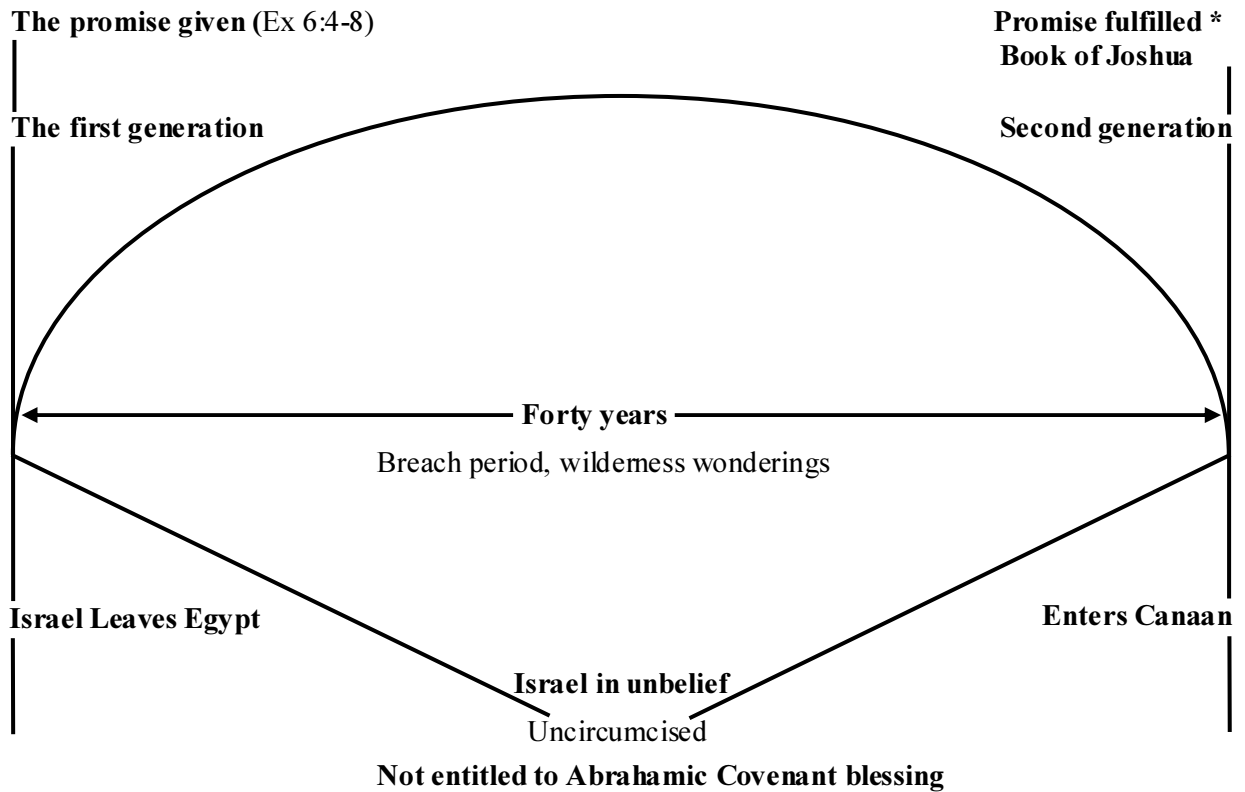
The Word Breach: Margin. The altering of My purpose. S.C. 8569. Alienation.

In the context of Scripture it means the Lord alienated Israel from His promise to that generation, promising it to a following generation. Yet it was not without cost to Israel as a nation. The Lord has given promise that His intention for all the earth to be filled with the glory of the Lord is unchanged, it is a promise the nation of Israel never experienced and will not do so at any time in the future. It is the church's privilege to experience such glory.

The breach of promise may be viewed by a study of the following diagram, developed by Kevin J Conner and used by permission:

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40. The Breach of Promise:



*** Fulfilled?**

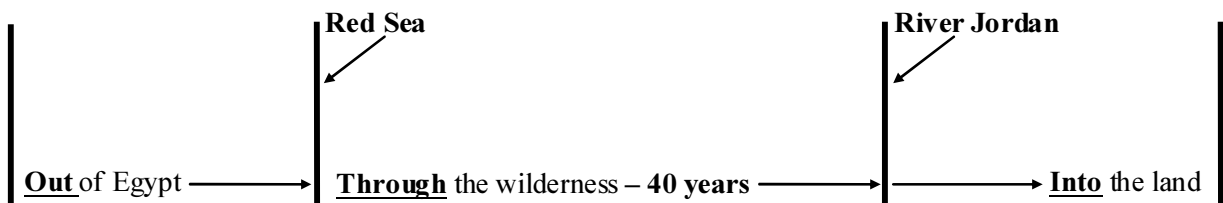
The promise was fulfilled only in that God brought Israel into the land of promise, but not fulfilled in the sense of experiencing the glory of the Lord, that is yet to be fulfilled, and as already stated, it is the privilege of the church to fulfil.

Israel's journeying through the wilderness forty years parallels the church age and the church's wilderness journey of two thousand years, being the fifth and sixth days of the redemptive week. The church's journey culminates with the Second Coming of Jesus, the ushering in of the Kingdom Age, and the possession of its "land", the whole earth (Rom 4:13; Rom 4:17; Heb 4:1, 3-4; Dan 2:44-45).

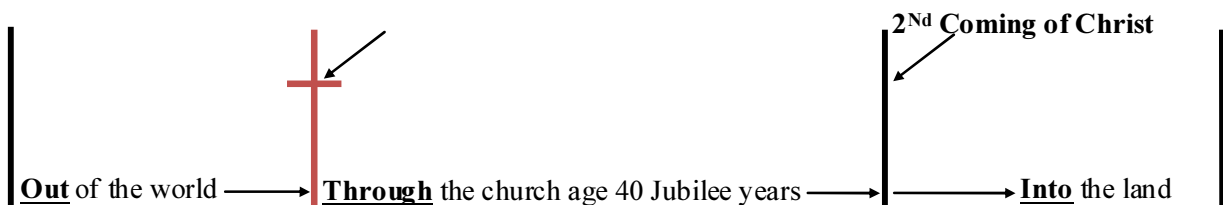
The following diagrams give the comparisons:

41. Comparing the Two Israel's:

1. Israel:



2. The church:



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The Possession of Canaan:

Under Joshua Israel crosses the River Jordan and possessed the land of their inheritance, dividing the land unto the nation according to their tribes.

Jos 21:43 And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

:44 And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand (Possession of the land by Israel was to be a rest unto Israel Jos 21:44).

The Extent of the land (Note the underlined):

Gen 15:18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

:19 The Kenites, and the Kenizzites, and the Kadmonites,

:20 And the Hittites, and the Perizzites, and the Rephaims,

:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

The fulfillment of the promise of the land from the river of Egypt to the river Euphrates was realized under the reigns of David and Solomon.

1Ki 4:21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

Under Solomon's reign the kingdom went into spiritual decline and following Solomon's death, divided into two kingdoms: Judah and Israel. All these things are prophetic and point us to the church.

The promise unto Abraham:

Paul declares the promise unto Abraham could not be limited to Israel and the Middle East, as we know it today, but the whole world.

Rom 4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

It is land (the world) and seed mentioned together, that is the inheritance of all in Christ, the Spiritual Israel.

The Church and the Great Commission:

Matthew's Account (Note the underlined):

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

Mark's Account:

Mark 16:15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

Luke's Account - Book of Acts:

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Luke 24:47).

That which Israel, the natural seed of Abraham failed to do through military conquest, the church (the Spiritual Israel) is to accomplish through evangelical conquest, by preaching the Everlasting Gospel of Jesus Christ to the entire world.

Not that all the world will believe or be saved, but all Israel shall be saved (Rom 11:26), a nation of believers drawn out of all nations (including natural Israel) unto Christ, to meet with Him in the air at Christ's Second Coming. (1Th 4:14-17).

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Three Considerations of the Promise:

There are three considerations involved in understanding the fulfillment of the promise of inheriting the earth:

1. The Preaching of the Gospel:

There is that, which is accomplished through the preaching of the Gospel producing a harvest of the earth, consisting of every soul that is in Christ from Adam through to the Second Coming of Christ.

(1Cor 15:51-52; 1Th 4:14-17.)

2. The Second Coming of Jesus:

The Second Coming of Jesus occurs and is immediately followed by the establishing of His Millennial Kingdom over the entire restored earth, consisting of all those who have been born again, believe on Christ according to the Gospel and gathered into the Kingdom of Christ upon earth (2 Tim 4:18; Jam 2:5; 2Pet 1:11; Rev 12:10).

3. The New Heavens and Earth:

The new heavens and earth, which will come into being at the close of the redemptive week, will be the eternal estate of Christ and all that are His.

Three Aspects of the Kingdom:

Closely related to the promise to Abraham involving the land and seed, is the truth of the Kingdom. It is important that the believer in Christ realize and experience the three aspects of the Kingdom of God:

1. The Kingdom of God is Now!

The Kingdom of God is eternal, that is, it always has existed and is present in time; it is now in this present world. Every believer is to realize this experientially as citizens of the Kingdom (Colossians 1:13), under the rule, headship and authority of Christ (Matthew 28: 18; Colossians 1:18) until the return of Christ.

2. The Kingdom of God is Future:

The Kingdom is future and is to appear with the return of Christ literally and physically upon earth for the duration of the seventh day of one thousand years, the day of rest of the redemptive week.

3. The Kingdom of God is Eternal:

The Kingdom of God is eternal past, present and future. The Kingdom of God is realized literally and physically in the new heaven and earth to be inherited by all in Christ as their eternal estate following the conclusion of the thousand years, the seventh and final day of the redemptive week. (Rev 21 and 22 chapters.)

Isaiah the prophet is shown the terrible judgment to come upon the enemies of Christ and His Church, but, then is given a glorious promise of the saints beholding the Lord and the land that is a far off:

Isa 33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

Points of interest:

1) **The King:** The Lord Jesus.

2) **In His Beauty:** To see the Lord Jesus in person, His brightness, His eternal glory.

3) **The land:** The new heaven and earth.

4) **That is a very far off:** Following the seventh day of the redemptive week. Approximately 3,750 years after the death of Isaiah.

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Israel's Four Hundred Years in Egypt (Note the underlined):

- Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
- :14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
- :15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
- :16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

Israel's four hundred years in Egypt foreshadows the first four one thousand year days of the redemptive week, from Adam through to the First Coming of Christ, when all that were believers in the Coming of the Messiah, looked for His appearance to deliver them redemptively and eternally out of sin, and from the bondage of this world. At the conclusion of the four hundred years captivity in Egypt, the Lord sent Moses, who by the blood of the Passover lamb, led Israel out of bondage and Egypt.

At the conclusion of the first four thousand years of the redemptive week, the Lord Jesus, as the Lamb of God fulfilled the prophetic type under Moses, Christ being sent of the Father through the shedding of His own blood, now leads the Spiritual Israel out of spiritual bondage and the influence of the world.

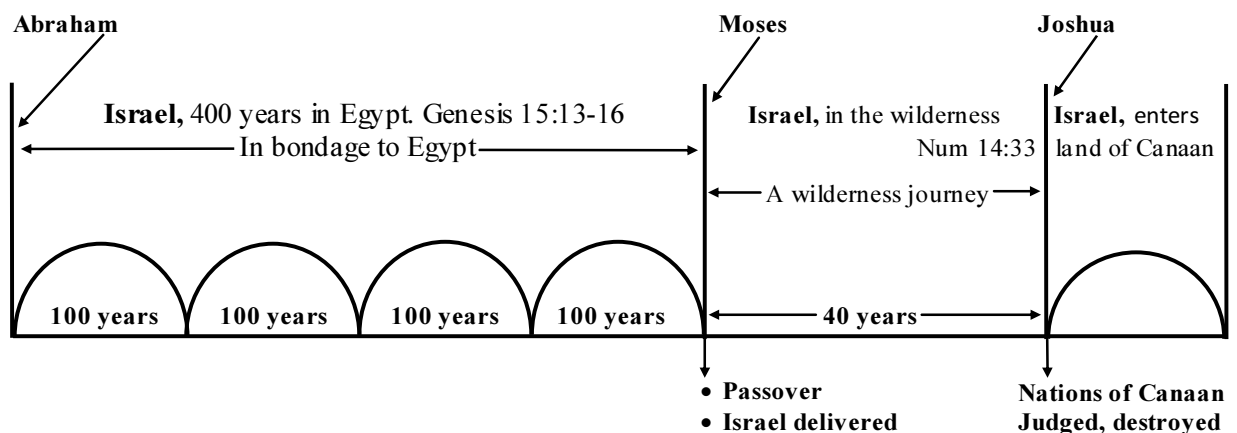
The forty years of Israel wondering in the wilderness following the Exodus foreshadows the church's two thousand years (or forty jubilee years) "wondering", that we refer to as the church age, or the age of the Spirit. Israel's entrance into Canaan Land, under Joshua, following their forty years in the wilderness, foreshadows the Second Coming of Christ and the church's entrance into its promised land, the land of the millennium, the seventh day of the redemptive week.

It should be noted; - full possession of Canaan did not occur in Israel's history until the reign of David, which again corresponds with the return of Christ and the possession of the earth for His Kingdom, the ultimate fulfillment of the promise unto Abraham. Moses, Joshua and David are all types of the Lord Jesus.

Consider the following diagrams:

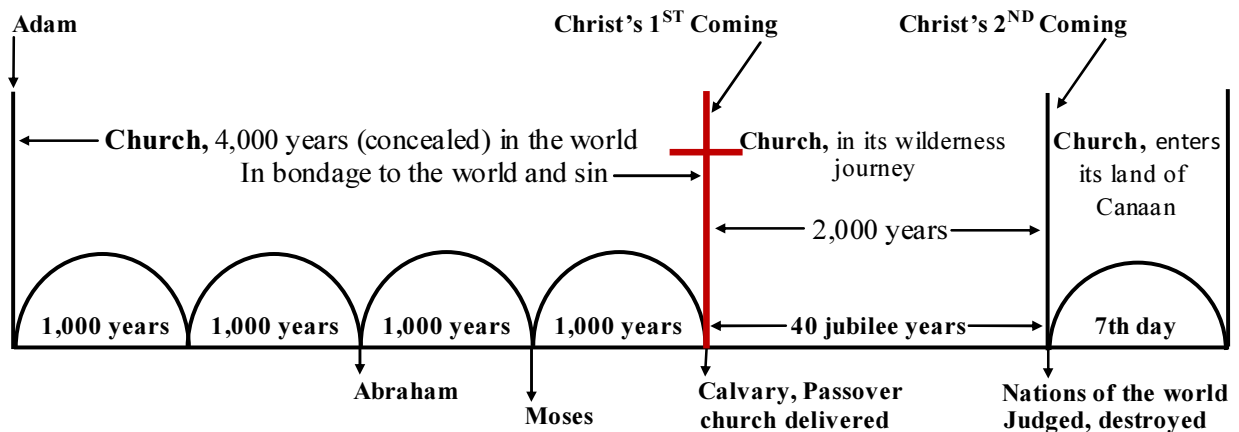
42. Israel's Four Hundred Years in Egypt, foreshadowing the Church the Spiritual Israel:

1. Israel:



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2. The Church:



The Two Israel's

1. Natural Israel:

The seed of Abraham, afflicted four hundred years in Egypt, under Moses is redeemed, delivered and leaves Egypt for Canaan with great substance. Through unbelief the nation fails to realize the promise of Canaan and spends forty years in the wilderness.

2. Spiritual Israel (the church):

The seed of Abraham, afflicted four thousand years, under Christ is redeemed and delivered from the world and the power of sin, leaves its Egypt (the world), for its Canaan with great substance.

The gold, silver, precious stones and raiment Israel had in abundance when they came out of Egypt, corresponds with the precious riches of faith the believer receives of Christ, redemption, salvation, holiness, gifts of the Holy Spirit, revelation of the Scriptures, given by Christ unto His church following His Resurrection (1Cor 3:12; 1Pet 1:18-1).

Through unbelief the church fails to realize the promise of its Canaan and spends forty jubilee years or two thousand years in the wilderness of the church age.

The church through decline went into what we know to be the dark ages, but now, through reformation and restoration, is being prepared for its entrance into the promises of God. Haggai prophecies a promise to be realized by the restored church as the following reveals:

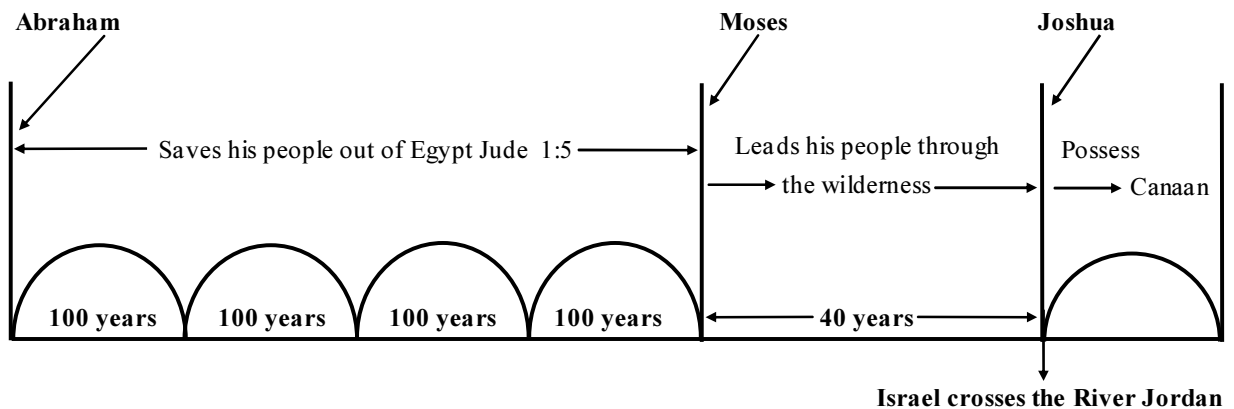
Hag 2:9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

The following diagrams, though similar to what has been presented makes the truth of our present subject clearer:

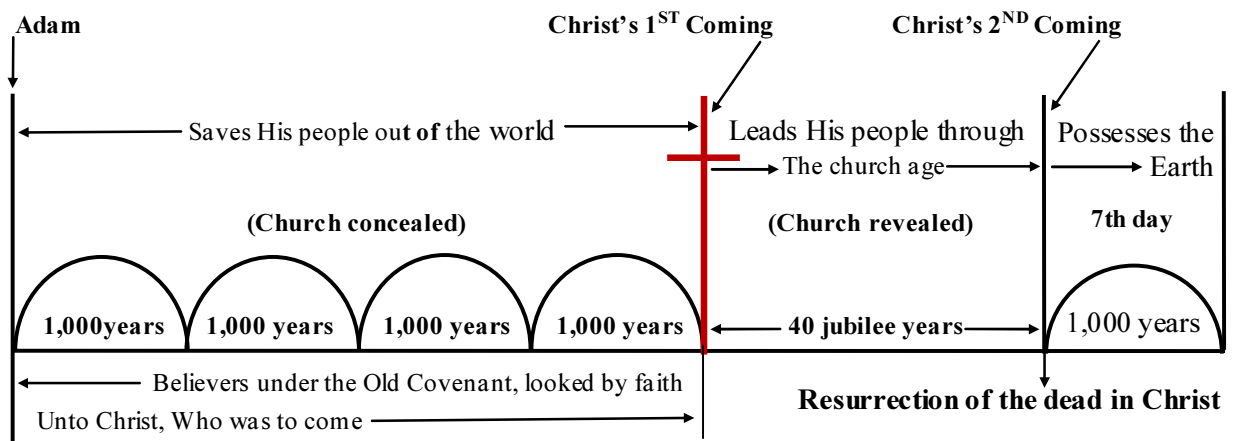
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43. The Purpose of the Lord in Delivering Israel:

Israel:



44. The Purpose of the Lord in Delivering the Church:



We now come back once more to the Exodus and consider Israel's journey of three days and three nights out of Egypt in the following Scriptures:

The Commissioning of Moses:

Moses the shepherd in the wilderness looking after his father-in-law's sheep is confronted of the Lord and commissioned to go back into Egypt to deliver and lead Israel out of Egypt, beginning with a three day and three night journey. Note again the reference to "land":

Exo 3:7 And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Teach us to Number our Days

Moses and Aaron Appear before Pharaoh (Note the under lined):

Exo 5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

Exo 5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

The three days or three days and three nights as expressed here and in other places, always points us to Calvary, the atonement wrought by the Lord Jesus Christ through His own death, burial, His three days and three nights in the lower parts of the earth, and finally His Resurrection and ascension to the Father, where the actual Atonement was accomplished.

Three Truths Involved:

Three days and three nights always involves the three following truths.

- 1. Deliverance.** Particularly from death, or the threat or sentence of death.
- 2. Resurrection.**
- 3. Reconciliation.** Reconciliation is the accomplishment of the Atonement.

The following four instances in Biblical history confirm this:

Abraham (Gen 22:1-4):

Abraham went on a three day journey with his only begotten son, Isaac, to Mount Moriah, where he was to offer up Isaac for a burnt offering.

- The Lord intervened and Isaac is:**
- 1. Delivered.**
 - 2. Resurrected in type.**
 - 3. Reconciled to his father, Abraham.**

Moses (Exo 2:1-9):

When Moses was born and under the sentence of death, he was hid of his parents three months and then hidden in the bulrushes in the ark of reeds.

Though it is three months mentioned here and not specifically three days and nights, the three months are symbolic of the same, and as such point us to the same truth:

- The Lord Intervened and Moses is:**
- 1. Delivered.**
 - 2. Resurrected in type.**
 - 3. Reconciled to his parents.**

Joshua (Jos 3:1-17):

We will consider Israel and their crossing of the River Jordan more fully later in this chapter, for now let it be said: Following Israel's forty years journey through the wilderness they came to the banks of the River Jordan that at that time was in flood. Three days stood between them and their entering into Canaan.

God intervened, dividing the waters so Israel may pass through on dry land, Israel experienced:

- 1. Deliverance from the hardships of the wilderness.**
- 2. Resurrection in type.**
- 3. Reconciliation** - with the land they were separated from over four hundred years before.

Jonah (Jonah chapters 1 and 2):

Jonah identifies with and becomes partaker in the atonement in type before he preaches repentance and deliverance to the Ninevites.

Teach us to Number our Days

Jonah, in disobedience to the commission of God to go preach unto the city of Nineveh, is swallowed of a great fish, prepared of the Lord. Following his “death” experience within the belly of the fish of three days and three nights and his repentance before the Lord:

The Lord Intervened and Jonah is:

- 1. Delivered.**
- 2. Resurrected in type.**
- 3. Reconciled unto the Lord through faith.**

Concerning Jonah’s “Resurrection”, following three days and three nights in the belly of the fish, Jesus confirms the story as fact and classified Jonah’s “Resurrection” as a prophetic sign of His own death, burial and Resurrection (Matt 12:40; Luke 24:45-47).

Nineveh:

Through Jonah the Lord intervened in the process of the law of sin and death and the condemnation upon Nineveh bringing the city to repentance through faith in the Word preached by Jonah unto them.

Nineveh is:

- 1. Delivered.**
- 2. “Resurrected” from the sentence of death that was upon them.**
- 3. Reconciled unto the Lord.**

Israel:

It would appear Israel in their exodus experienced a three days and three nights journey twice. Once, following their departure out of Rameses, and again, following their passing through the Red Sea and journey into the wilderness (Ex 15:22). We will consider this verse later in this chapter.

Israel’s First Three Days and Three Nights:

Num 33:5 And the children of Israel removed from Rameses, and pitched in Succoth.

:6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

:7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

:8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days’ journey in the wilderness of Etham, and pitched in Marah.

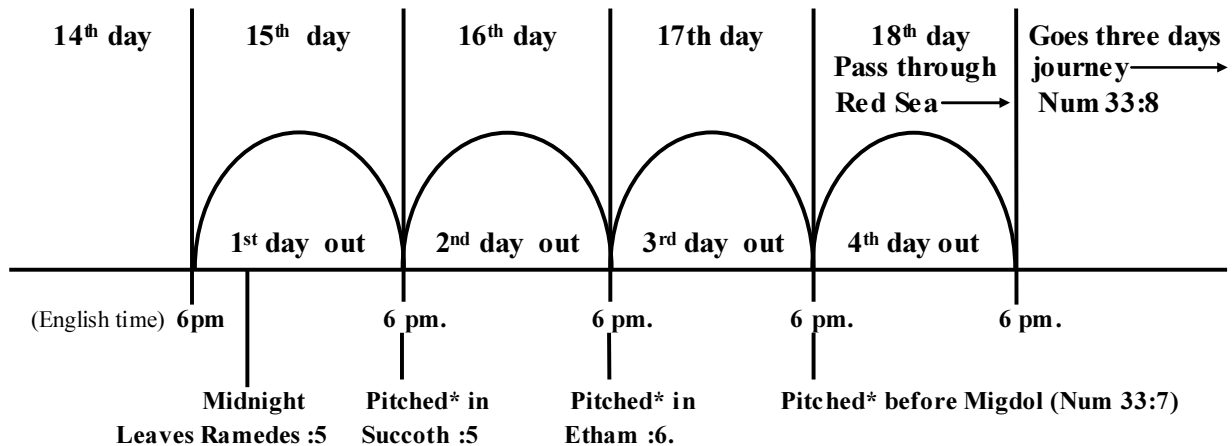
The following diagram simplifies Israel’s journey of three days and three nights immediately following the slaying of the Passover lamb and concluding with their passing through the Red Sea, where their coming out of the Red Sea was in type a “resurrection”. To appreciate the true value of the diagram an understanding of the Hebrew day would be helpful, and is as follows:

The Hebrew Day:

The Biblical day begins with the evening (our 6 p.m.) and goes through to the following evening. This is based upon Genesis 1:5. We can only accurately appreciate Biblical time and events as we bear this truth in mind.

Teach us to Number our Days

45. Israel's Three Days and Three Nights Out of Egypt (Num 33:5-8):



* **Pitched:** S.C. 2583. To decline, by implication to decline (of the slanting rays of the evening), specially to pitch a tent, to encamp. Camp. The above camps were overnight stops and not mere rest stop during the day.

This three days journey was by way of the wilderness of the Red Sea.

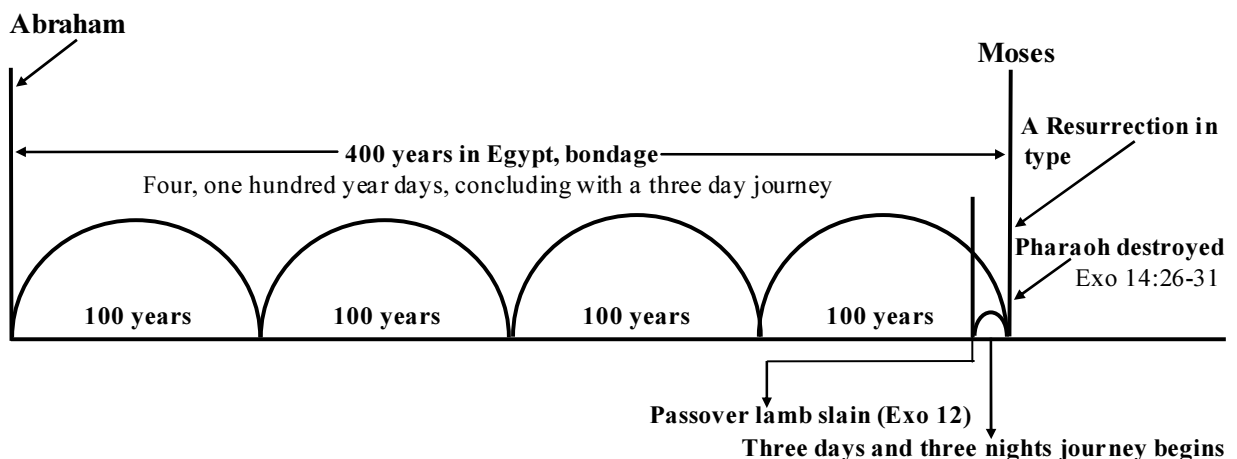
Exo 13:18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

The Four Hundred Years:

Israel's four hundred years in Egyptian bondage concluded with God's intervention and Israel's deliverance, journey of three days and three nights and passing through the Red Sea.

The four hundred years should be seen as four one hundred year days, and those days pointing to the redemptive week and its first four days.

46. Israel's Three Days and Three Nights (Exodus 3:18):



When Israel passed through the Red Sea, Pharaoh and his armies, pursuing Israel into the sea are destroyed by the returning waters. Israel's exodus out of Egypt and their passing through the Red Sea was an intervention of the Lord, in which Israel, as a nation was:

1. Delivered: From the threat of death threatened by the presence Pharaoh's army.

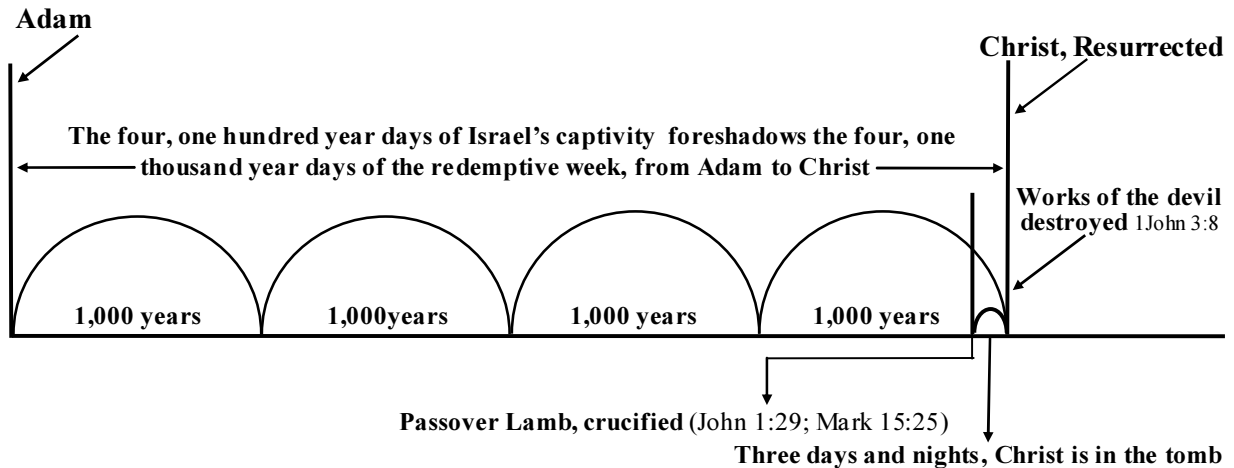
2. Resurrected: Resurrection, in that buried by baptism in the Red Sea they came forth into a new beginning and life (1Cor 10:1-2).

Teach us to Number our Days

3. Reconciled: Reconciled unto the Lord (Exo 19:4).

Israel's three days and three nights journey ending with their passing through the Red Sea on the morning of the fourth day is prophetic of the three days and nights of the body of Christ laying in the grave and His Resurrection which occurred on the morning of the fourth day (the first day of the week) Consider the following diagram:

47. Jesus, Three days and Three nights (Matt 12:40-41):



Second Three Day Journey:

The second journey involving three days immediately followed Israel's passing through the Red Sea. In this journey the Lord establishes his covenant of healing within the atonement. Note the following:

Exo 15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

:23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

:24 And the people murmured against Moses, saying, What shall we drink?

:25 And he cried unto the Lord; and the Lord showed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

:26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for *am* the Lord that healeth thee.

This second three day journey was through the wilderness of Shur (Exo 15:22) and brought Israel to Marah, where the waters were bitter and undrinkable and the Lord healed such waters by instructing Moses to cast a certain tree into the waters, thereby healing the waters that the people might drink.

With the healing of the waters the Lord enters into a covenant of healing, which is not of the Mosaic Covenant that was not yet given, but an extension of the Abrahamic Covenant under which Israel was delivered out of Egypt.

In the healing of the body we see the principle of divine intervention, with the Lord bringing, not only healing but divine health, a blessing of the Lord every Christian is entitled to believe for through faith in the Atonement wrought in the sacrifice of the Lord Jesus Christ. Thus again we see the following principle.

1. Deliverance: From sickness or death.

2. Resurrection: From the threat of death or the sick bed.

3. Reconciliation: Through restoration to function, responsibility and ministry.

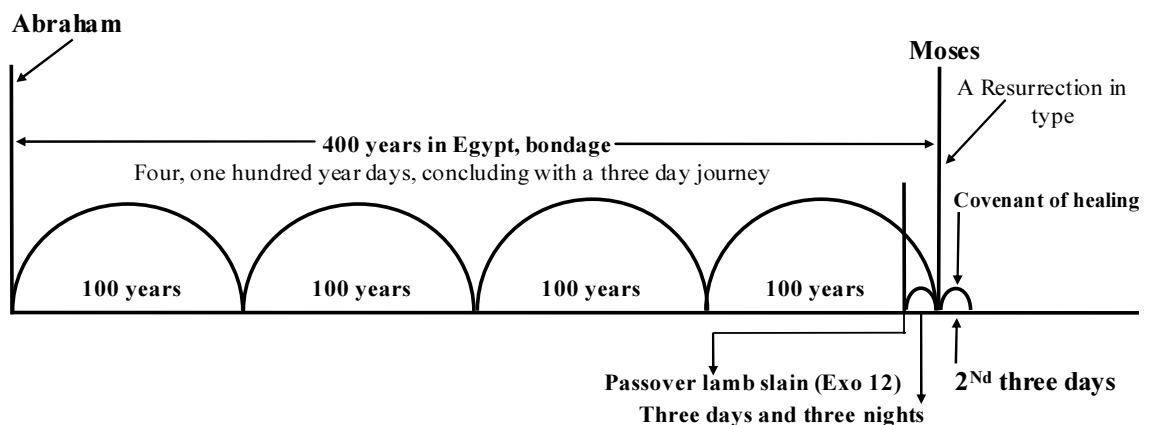
Teach us to Number our Days

This second three days are also prophetic and correspond in time first to the days immediately following the Resurrection of Christ and the appearing of Jesus to His New Covenant believers where under the New Covenant He commissions His disciples to take the Gospel into all the world.

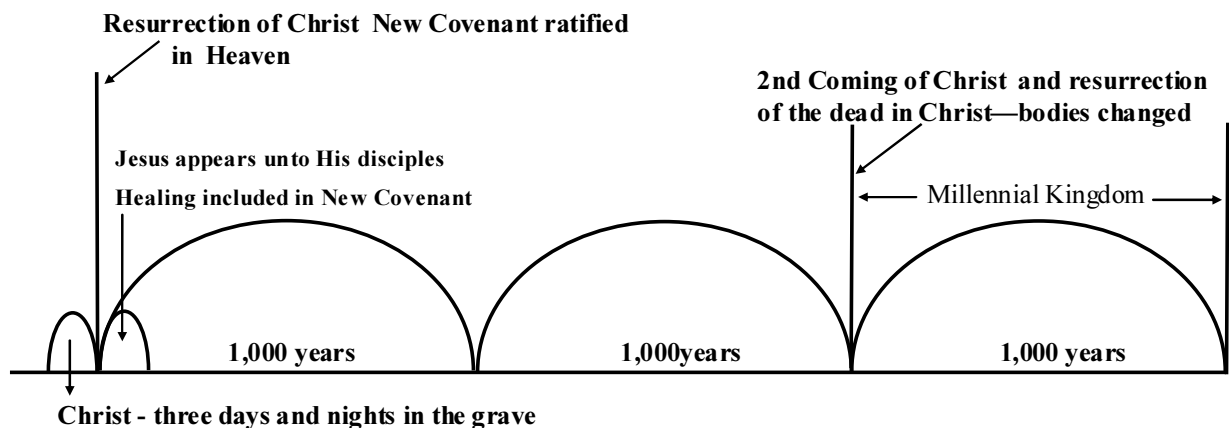
In the initial appearances of Christ, He establishes the disciples in the doctrine of justification by faith and then by the great commission establishes the doctrine of healing in the Atonement. As Jesus throughout His ministry forgave sin and healed all that came to Him, so throughout the church age; forgiveness of sin and healing of the body are an accentual aspect of the New Covenant.

The three days therefore are prophetic of the three last days of the redemptive week, starting with the day of the Resurrection of Jesus through to the close of the Millennial Kingdom of Christ and the appearing of the new heaven and earth. Not that there will be sickness and need of healing in the Millennial Kingdom, for there will not be such a need, but the resurrection of the just that occurs the first day of the millennial age involving the resurrection of the dead in Christ, such bodies that knew sickness or old age in this life will in the power and glory of the resurrection know healing with the putting off or change of such a body to then live in their resurrection body throughout the millennium and into the new heaven and earth forever with the Lord. The following diagram illustrates type then the anti-type:

48. **Israel's Second Three Day Journey (Exo 15:22-26):**



The Second Three Day Journey Fulfilled under the New Covenant:



Teach us to Number our Days

The Book of Job:

The Book of Job is regarded by many scholars to be the oldest book in the Bible, and Job to be a compatriot of Abraham.

Job, as we have established in an earlier chapter, makes statements that in the light of the creative and redemptive weeks presents a broader dimension of truth than the mere localized and personal dimension at first thought. The following Scripture is another example.

Job 5:19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Note: It is first six troubles, followed by a seventh (time or period of time) in which there shall no evil touch you.

Trouble: Trouble, or troublesome times have accompanied man since the fall and will continue to do so until the return of Christ, when all trouble will cease and the peace of God will reign over the earth.

Yet man is born unto trouble, as the sparks fly upward (Job 5:7).

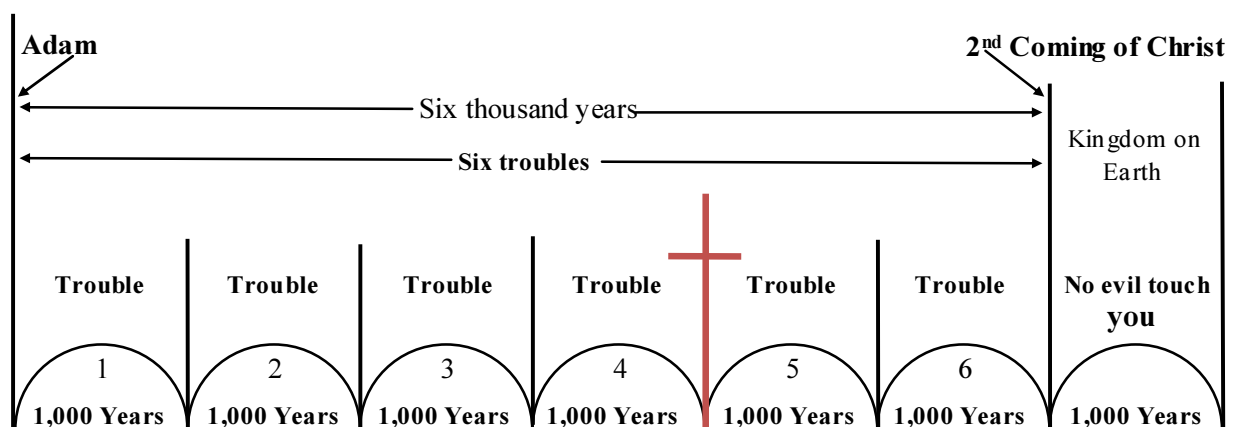
There is a personal application of :19, but in the context of our subject, there is the corporate application to the whole of the human race from Adam to the Second Coming of Jesus and its ultimate fulfillment, with the return of Jesus and the seventh day of rest.

Trouble: S.C. 5999. Adversity, affliction, anguish, distress, tribulation. Job experienced all these dimensions of trouble in his affliction, but in them found the Lord and His deliverance from the evil cause of the trouble, finally entering into a seventh time, a time in which no evil touched him, it was a day of rest for Job.

The Bible promises in numerous places, adversity, afflictions, anguish, distress, and tribulation for the disciple of Jesus. These things are part of the process of perfecting the church. But, there is coming an end, then will Christ come and gather all that are His into the seventh day, where no evil will touch them (1Th 4:17; 1Pet 1:7-9).

The following diagram places these verses in perspective with the redemptive week:

49. Job, in Prophecy speaks in Witness of the Redemptive Week (Job 5:19):



The Last Days:

We will now consider Job 5:19, in the light of the last days and the seven trumpet's announcements of judgment upon the earth (Rev 8–16 chapters). Following the sounding of the sixth trumpet and under the third “woe”, and seventh trumpet (Rev 8:13, 9:12, 11:14-15 and 12:12), the seven vials of the wrath of God shall be outpoured upon the inhabitants of the world.

Teach us to Number our Days

During the period of the first four trumpets, the church will endure the judgment upon the ungodly, while at the same time being the Lord's instrument of grace with possession of the Everlasting Gospel, which it will preach to the nations (Rev 14:6). But when the last three trumpets sound, exposing the earth to the three woes, and finally the seven vials outpoured, the church will be protected of the Lord and cared for out in the wilderness (Rev 12:6,14), where she awaits the sounding of the seventh trumpet that announces the Second Coming of Jesus.

Job 5:19, is applicable to the redemptive week, and also to these last days of seven periods of trouble as prophesied under the seven trumpets, but the most evil, the most terrible, the seventh, under which the seven vials are outpoured upon the unregenerate will not touch Christ's church in the wilderness. In that time "no evil will touch you."

The promise of the Lord in 1Corinthians to the believer's takes on significance both now and in particular that day of God's wrath upon the world:

1Co 10:13 *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

The way of escape for the church in the day of the tribulation is the church fleeing out into the wilderness that there she may bear the tribulation (Celebrating the marriage feast (supper)).

Jacob's two weeks:

Gen 29:18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

:19 And Laban said, *It is better that I give her to thee, than that I should give her to another man: abide with me.*

:20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

:21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

:22 And Laban gathered together all the men of the place, and made a feast.

:23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

:24 And Laban gave unto his daughter Leah Zilpah his maid *for* a handmaid.

:25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

:27 Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Six References to Time:

1. **Seven years** (Gen 29:20) (for Rachel, but receives Leah)

2. **Seven days** (Gen 29:21) (Rachel's week)

3. **Her week** (Gen 29:27) (Rachel's week)

4. **Seven other years** (Gen 29:27)

5. **Her week** (Gen 29:28) (Rachel's week)

6. **Yet seven other years** (Gen 29:30) (for Rachel)

This is not a third week of years; it refers to the second week, in which Jacob served Laban for Rachel (See 31:38-40). Jacob served Laban fourteen years, seven years for Leah, whom he received through deception, followed by a further seven years for Rachel, whom Jacob loved from the beginning (Gen 29:30).

Teach us to Number our Days

Leah hoped that through bearing children to Jacob she would be joined to him. Leah's effort to gain the marriage bond of Jacob was by works and not faith:

Gen 29:34 And she conceived again, and bore a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Joined: S.C. 3867. To twine, i.e. to unite, to remain.

Though Jacob loved Leah, there was never the uniting or twining of their hearts in the union of marriage as there was with Jacob and Rachel. The word joined is not the same as in Genesis 2:24, but is similar in meaning (Eph 3:3-9 with Gen2:24 and Eph 5:31-32).

The prophecy of Genesis 2:24:

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

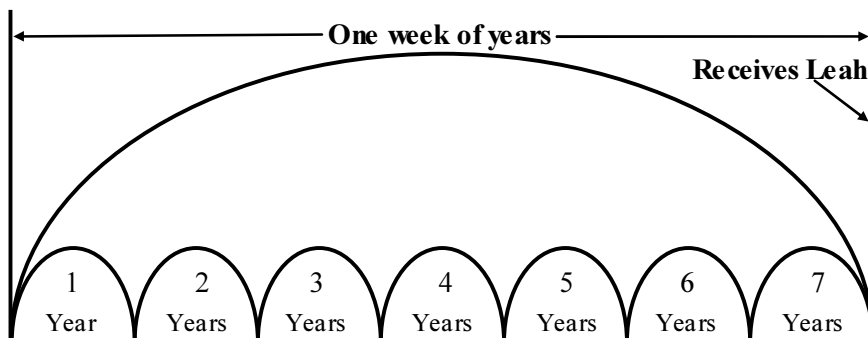
The prophecy establishes the law of marriage for all mankind, of all generations, with its final application and fulfillment in the marriage of Christ and His church (Joel 2:16; John 2:1-4; 2Cor 11:2; Rev 19:7).

The following diagrams places the two prophetic weeks in perspective with the redemptive week. The diagrams are titled: **1. Jacob's two weeks (Genesis 29:18-30).**

2. God's two weeks (Genesis to Revelation).

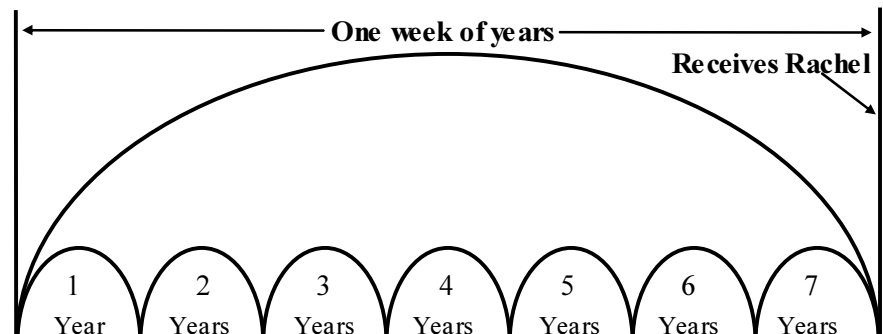
50. **Jacob's Two Weeks (Genesis 29:18-30):**

1. Jacob works seven years, receives Leah:



2. Jacob works seven years, receives Rachel:

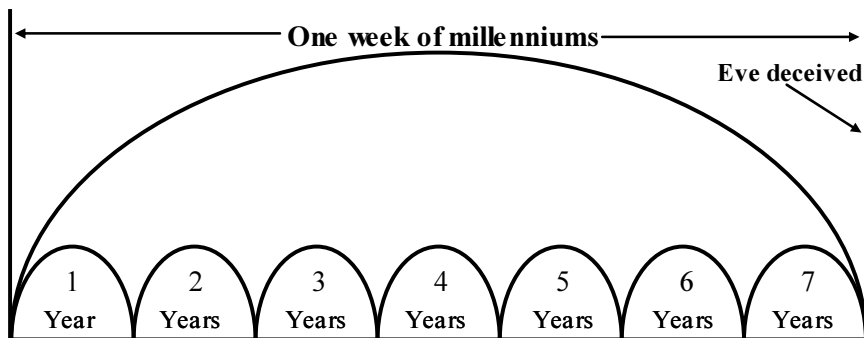
Note: Rachel was from the beginning Jacob's love and desire (Gen 29:3)



Teach us to Number our Days

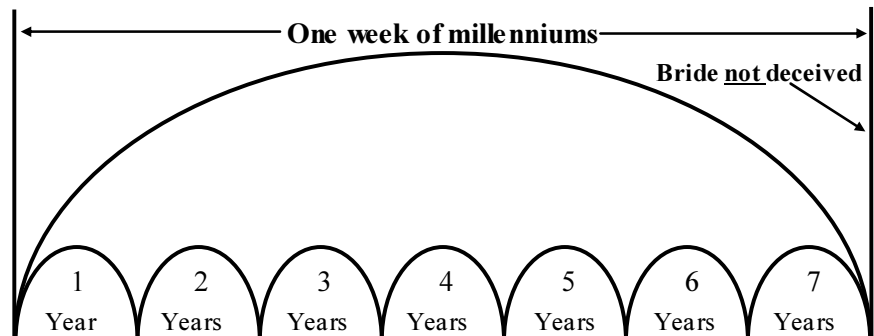
51. God's Two Weeks, Genesis to Revelation:

1. God works seven days, receives Eve:



2. God works seven days, receives the church/(Rev 21:1-3):

Note: The church/bride of Christ, was from the beginning The Eternal purpose of God (Eph 1:4, 3:3-9; 2Th 2:13)



In Creation: There are seven days that ended as a result of the fall, in which the first woman Eve is deceived,

Compare: Genesis 3, the account of Eve's deception with Leah:

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

In Redemption:

There are seven days followed by the new heavens and earth, the church as the holy city, and New Jerusalem is revealed prepared as a bride adorned for her husband. Rev 21:1-3. The prophecy of Genesis 2:24, has its ultimate and final fulfillment in the marriage of Christ and His church (Joel 2:16; John 21-4; 2Cor 11:2; Rev 19:7).

Eve, the bride and wife of Adam and creation, was deceived, the bride and wife of the Lord Jesus, and redemption, will not be deceived, for the Lord will triumph over Satan and the ungodly on her behalf (Rev 20:9b).

Pharaoh's two Dreams:

Pharaoh's First Dream:

Gen 41:2 And, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow.

:3 And, behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the *other* kine upon the brink of the river.

:4 And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke.

Teach us to Number our Days

Pharaoh's Second Dream:

Gen 41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

Joseph Interprets the Dream:

Gen 41:29 Behold, there come seven years of great plenty throughout all the land of Egypt:

:30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

:31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

:32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Joseph gathers of the land during the seven years of plenty (typifying the creative week) for provision during the seven years of famine (typifying the redemptive week). It is Joseph, a type of the Lord Jesus Christ, who has as (Lord of the harvest) “bread”, and the inhabitants of Egypt (a type of the world), to live, had to come to Joseph and buy, with Pharaoh, King of Egypt (a type of God the Father) ultimately owning their land, cattle and their souls.

Pharaoh, through Joseph redeems the land, herds and the people unto himself. It was a world in which the brethren of Joseph (a type of the church) were to be found. During the years of the famine, it was Joseph and Joseph alone, who possessed the food supply essential to sustaining life.

What a remarkable type of the redeeming work of the Lord Jesus Christ, Who has purchased His church by His own blood, and now as the redeeming near kinsman owns the very souls of them that come to Him. Note, Paul's words to the Corinthians: (Note, the underlined):

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

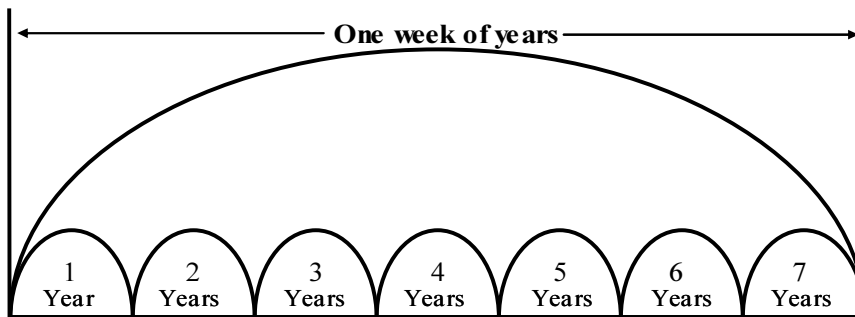
Throughout the seven thousand years of the redemptive week, it is Christ and Christ alone who has the food supply essential to the sustaining of Spiritual life.

The following diagrams of Pharaoh's two weeks are as follows:

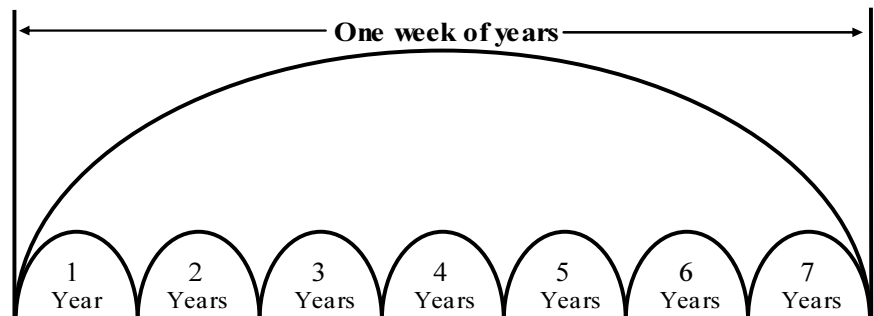
Teach us to Number our Days

52. **Pharaoh's Two Dreams/Weeks (Genesis 41):**

1. Seven years of plenty (Gen 41:29):



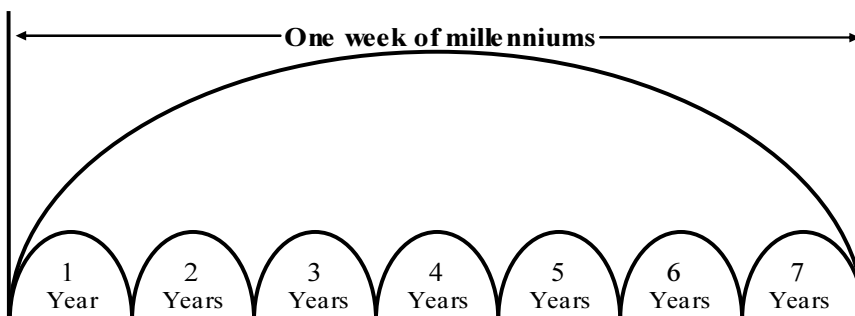
2. Seven years of famine (Gen 41:30):



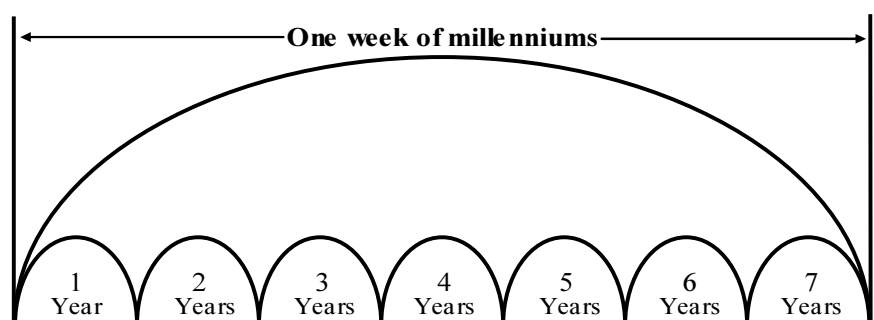
Gen 47:20. and Joseph bought all the land of Egypt for Pharaoh (Gen 47:20).

53. **The Creative/Redemptive Weeks and Pharaoh's Dreams Applied:**

1. The Creative Week and Seven Years of Plenty:



2. The Redemptive Week and the Seven Years of Famine: *



1Cor 15:24 Then cometh the end, when he shall deliver up the Kingdom to God

* **Famine:** (Amos 8:11; Prov 29:18; 1 Sam 3:1, 19.)

Teach us to Number our Days

The Life of Joseph:

The life of Joseph is a significant type of the Lord Jesus Christ. The story of Joseph consummates with the “salvation” of his household and the delivering up of the land to Pharaoh, as in deed our salvation consummates with the salvation of Christ’s household (Heb3:6) and the delivering up of the Kingdom to God, at the conclusion of the seventh day (1Cor 15:24).

Israel and the Third Day:

Israel are commanded of the Lord to be ready against the third day.

Exo 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

- :2** For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.
- :3** And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;
- :4** Ye have seen what I did unto the Egyptians, and *how* I bore you on eagles' wings, and brought you unto myself.
- :5** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:
- :6** And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.
- :7** And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.
- :8** And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.
- :9** And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord.
- :10** And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,
- :11** And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

Points to consider:

1. Moses goes up unto God (Exo 19:3):

This corresponds with Christ on the Mount of transfiguration (Matt 17:1-8), with a further application to the ascension of Christ following His Resurrection and final appearance to His disciples (Acts 1:9).

2. Israel’s deliverance (Exo 19:4):

This corresponds with the churches deliverance out of the world (worldliness) and the influence of Satan (Eph 2:2).

3. God reaffirms the Abrahamic Covenant with the elders and people through Moses (Exo 19:5-7):

This corresponds with Jesus instituting the New Covenant with His disciples (Matt 26:26-28).

4. This occurred upon Mount Sinai, fifty days out from Egypt (Exo 19:1-2, 8-9):

Here the Lord gave the law of Ten Commandments (Exo 20), the pattern of the Tabernacle of God (Exo 25-40). This was Israel’s first Pentecost.

This corresponds with Acts 2, which was fifty days after the Resurrection of Christ, the day of Pentecost, where the Holy Spirit was first outpoured, the church (the New Testament tabernacle of God) was born and the law became internalized in the believer.

5. The people were sanctified of Moses over two days, washing their Clothes (Exe 19:10):

This corresponds with the fifth and sixth days of the redemptive week, the church age of two thousand years, in which the church and bride of Christ, by the Word and the Spirit are sanctified and washed by regeneration and renewing of the Holy Spirit (Titus 3:5), washed from sin in the

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blood of Christ (Rev 1:5), and the washing of the Word, cleansing the believer from habitual sin (Eph 5:26).

In this way the Bride, yielding to the cleansing power of the blood and water of the Word makes herself ready (Rev 19:7-8).

It is in this point we appreciate the message of the type and the value of the practical lesson applicable to the church of the New Testament period from the ascension of Christ to His return, valuing the treasures of the Old Testament types and their relationship, and understanding they bring to the study of the creative and redemptive weeks. Each type adds a dimension of truth like the pieces of a jigsaw puzzle. We must value each piece and insert the truth into the picture, in its place, piece by piece, building the picture without forcing the pieces.

6. And be ready the third day (Exo 19:11):

This corresponds with the seventh day of the redemptive week, the day of the appearing of the Lord Jesus, the day of the Lord (2Pet 3:10). It is the third one thousand year day after the crucifixion which was in the evening of the fourth day of the redemptive week.

7. The third day the Lord will come down in the sight of all the people (Exo 19:11):

This corresponds with the Second Coming of Jesus on the third day of a thousand years duration following the two one thousand year days of the church age. The third day following the cross is the seventh day of the redemptive week, the day in which Christ will descend in His glory to establish His Millennial Kingdom.

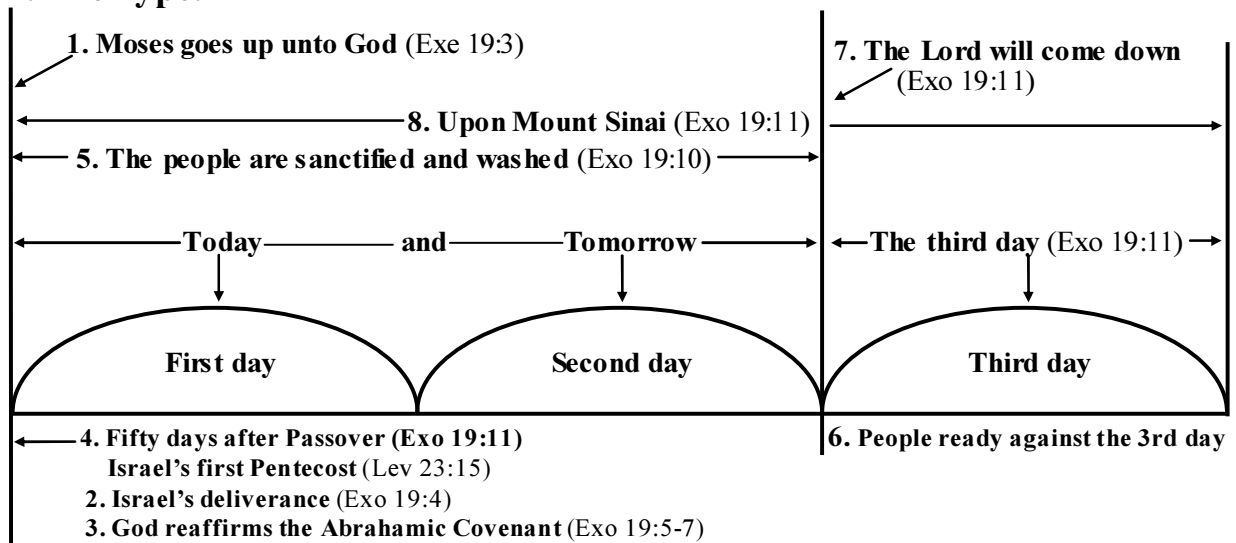
8. Upon Mount Sinai (Exo 19:11):

This corresponds with Christ's Second Coming and I would suggest upon Mount Zion in the restored earth. Note: This is not to be seen to be Mount Zion the temple mount in our present day Jerusalem, but a Mount of His choice in the restored earth.

Heb 12:22, has its application here. The following diagrams place these truths in perspective. Note: each of the above points is recorded in their appropriate place in each diagram:

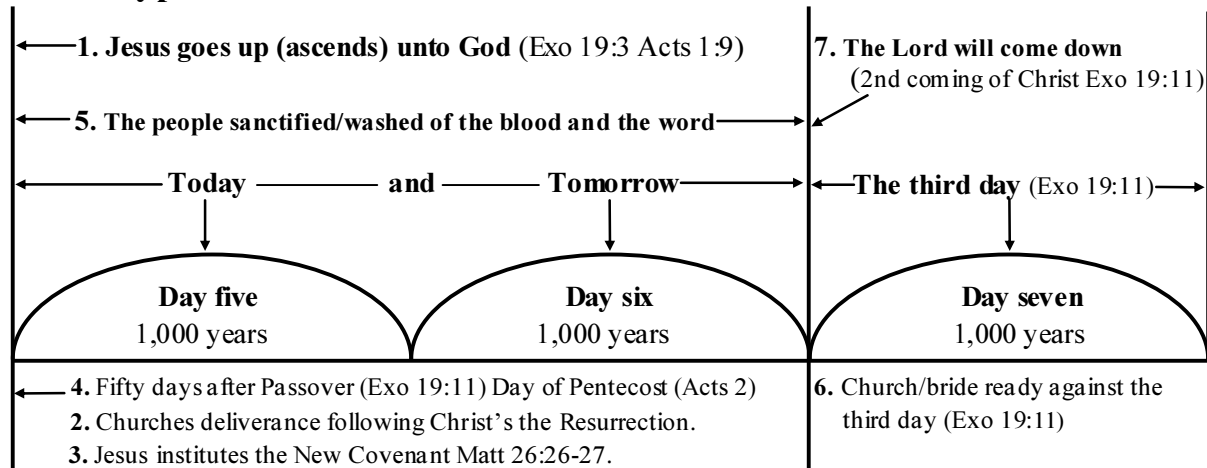
54. The Three Days (Exodus 19:3-11):

1. The Type:



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2. The Type Fulfilled:



Following Israel's deliverance out of Egypt and their arrival at the Mount of God in the wilderness, Moses is called of God the second time to the mount, where he receives the Law of Commandments written on tables of stone, followed by the revelation of the Tabernacle and the command to build it:

Exo 24:12 And the Lord said unto Moses, Come up to me into the mount, and be there: and will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

:14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

:15 And Moses went up into the mount, and a cloud covered the mount.

:16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

:17 And the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

:18 And Moses went into the midst of the cloud, and got him up into the mount: and Moses was in the mount forty days and forty nights.

Points to consider:

1. **Moses** (Exo 24:12):

Moses typifies the Lord Jesus Christ (Deut 18:15; 18; Act 3:22).

2. **The Mount** (Exo 24:12):

The mount typifies Heaven, the dwelling place of God, the source of all truth and revelation. Tradition has it, that Mount Sinai was actually a three peaked mountain typifying the Godhead, Father, Son and Holy Spirit.

3. **Moses rose up, and his minister Joshua: and Moses went up into the Mount of God**

Exo 24:13):

Though Moses was called alone to the Mount of God, it appears Joshua was privileged to ascend with Moses. This is interesting, and adds to the prophetic type, for as Moses is a type of Christ, so is Joshua.

Moses: Moses had the privilege of leading Israel out of Egypt.

Joshua: Joshua had the privilege of leading Israel into Canaan.

Jesus: Jesus the antitype, both leads the Spiritual Israel out of sin and the world through faith in Calvary and His Resurrection, and two thousand years later, at His Second Coming will lead His church (the Spiritual Israel) into its Canaan land, His Millennial Kingdom.

4. **The glory of the Lord abode on Mount Sinai** (Exo 24:16):

It is the glory of the Lord's divine presence, giving witness to His divine attributes of holiness, righteousness, power and authority.

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5. The cloud covered it (the mount) six days (Exo 24:16):

The cloud covering the mount in this fashion, typifies the six days of the redemptive week, from Adam to the Second Coming of Jesus, with the revealing of Christ in the beginning of the seventh day.

6. The cloud (Exo 24:15):

The cloud is the evidence of God's divine presence while protecting Moses, Caleb and all Israel, at the foot of the mountain from the glory of God. The glory and the cloud were an appearing of the glory of the Most Holy Place of Heaven.

Likewise the believer in Christ today, unless Christ in His sovereignty reveals His glory and bodily presence, His glory remains veiled, so that in this present time the believer sees through a glass (cloud) darkly, but at Christ's Second Coming, will know Christ, even as he himself is known of Christ, and appear with Christ in His glory. Paul's words to the Corinthians are applicable here.

1Co 13:12 **For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known** (Job 36:26; James 1:25).

7. The Seventh day, the Lord called unto Moses:

The Heavens contain the Christ typified by Moses, Who is seated in Heaven at the right hand of the

- Father until the times of refreshing shall come (Acts 3:19-20).
- The times of restitution of all things (Acts 3:21). The restitution of all things has its ultimate fulfillment with appearing of the new heaven and earth.
- Until His enemies be made His footstool (Heb 10:13; Ps 110:1).

The Call of Moses:

The call of God (the sounding of His voice) unto Moses, corresponds with "a shout", and the sounding of the seventh trumpet, in which the dead in Christ, hears the call of the Lord, to then arise and with those alive and remaining upon earth, ascend to meet with the Lord in the air (1Th 4:16-17).

In Christ: In Christ is the key to the Christian realizing their involvement in the call of God, and experiencing resurrection and ascension to meet with Christ in the air.

8. The glory of the Lord (Exo 24:17):

The sight of the glory of the Lord was like devouring fire on the top of the mountain, in the eyes of children of Israel.

This typifies the appearance of Christ in His glorious Second Coming, first for His saints who will ascend to participate in His glory, then to be a devouring fire to the ungodly as the thief in the night. Thus we have two aspects of the one coming of the Lord Jesus.

9. Moses in the cloud (Exo 24:18):

The account of Moses entering into the cloud gives us a picture, first of Christ's ascension to the Father (Acts 1:9), then that of the saints at the Second Coming of Christ (1Th 4:16-17).

10. Moses in the mount, forty days and nights (Exo 24:18):

The forty days and forty nights point us to the period of the church age, between the ascension of Christ on the day of His Resurrection and His Second Coming; the fifth and sixth days of the redemptive week consisting of forty jubilee years (2,000 years). The fortieth jubilee is ushered in with the sounding of the trumpet (Lev 25:9; 1Th 4:16).

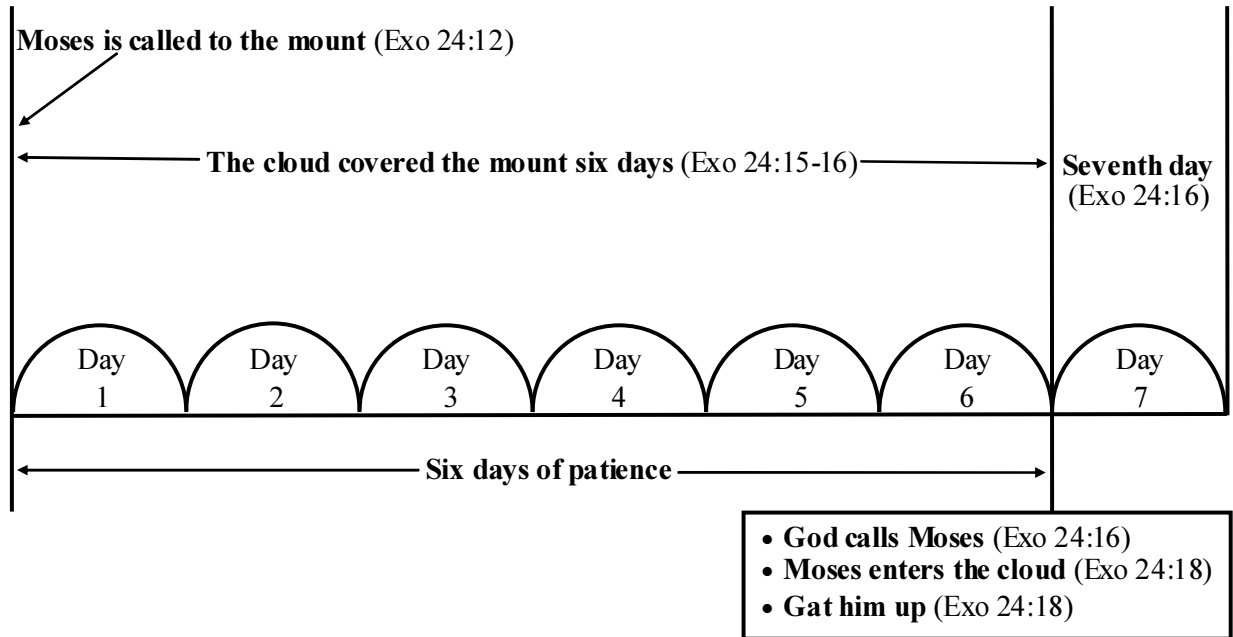
As the forty years was a period of testing and trial for Israel as to their faith and obedience, during Moses absence from their sight, so with the church in the absence of Jesus.

The two following diagrams contrast the call of Moses and that of Christ:

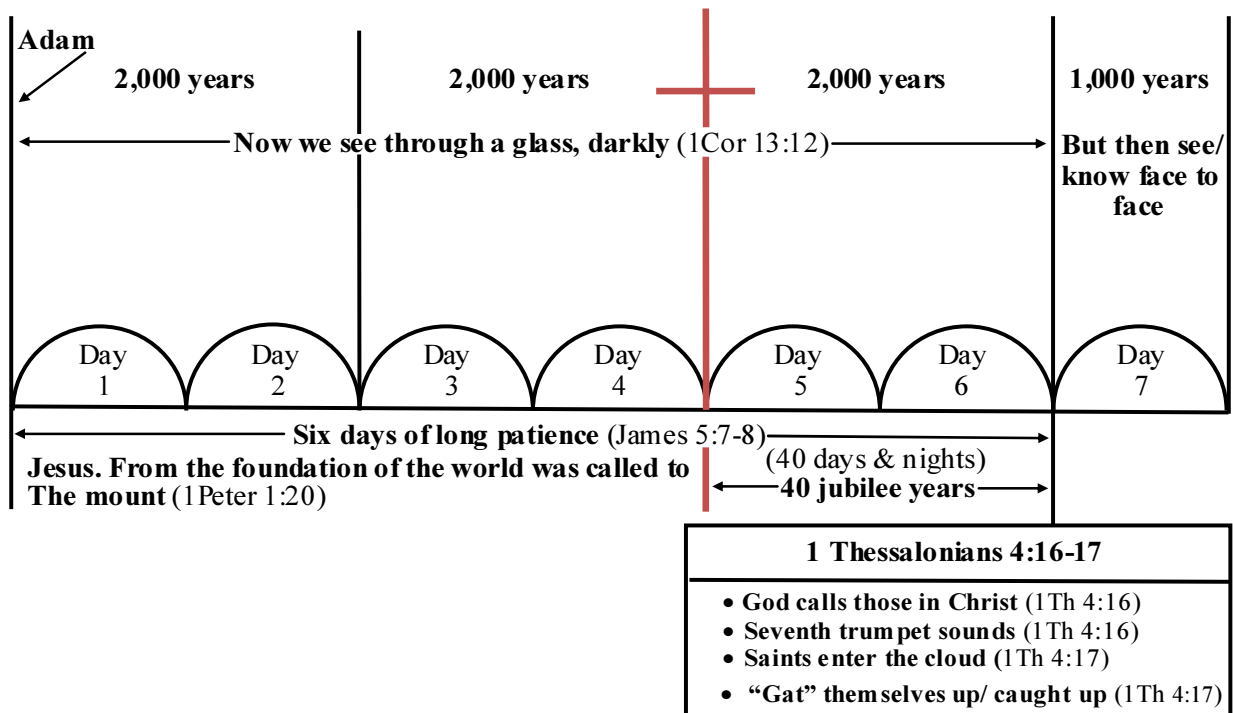
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55. The Call of Moses and Christ to the Mountain:

1. The Call of Moses to the Mountain (Exo 24:12-18):



2. The Redemptive Week and the Call of Christ and the Church to the Mountain (Acts 1:9. 1 Thessalonians 4:16-17):



The experience of Moses in Exodus twenty-four, typifies prophetically the redemptive week, and the work of redemption through Christ, Who from the foundation (casting down) of the world has been separated of God from earth to Heaven, where He is now symbolized by Moses in the mount, and will at the end of the sixth day and beginning of the seventh day, appear and gather His saints to Himself, to then take them to Heaven (1Thess 4:16-17).

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The transfiguration of Christ upon the mount with Peter, James and John is also foreshadowed in Exodus chapter twenty-four (24) (Matt 17:1). Where it is **Jesus**, Peter, James and John, with Exodus 24:1, 9. It is **Moses**, Aaron, Dadab, and Abihu.

The Pattern of Forties:

Throughout the Scriptures there are numerous references to periods of time involving the number forty. The following references in the following table illustrate this truth:

19. The Principle of Forty Days, Years, Jubilee Years		
No	Scripture	Instant in Scripture.
1	Gen 7:4	Rain upon the earth forty days.
2	Gen 8:6	At the end of forty days Noah opens the window.
3	Gen 15:13	Israel's four hundred years in Egypt. $40 \times 10 = 400$ years.
4	Gen 50:3	Forty days following the death of Jacob.
5	Exo 16:35, 4	Israel' forty years eating bread from heaven.
6	Num 13:25	The searching of the land forty days.
7	Num 14:33,44	Israel's wonderings in the wilderness forty years. Deut 2:7, 8:2.
8	Exo 24:18	Moses forty days and forty nights upon the mount. Deut 9:7-17.
9	Exo 34:28	Moses second forty days and nights upon the mount. Deut 10:10.
10	Judges 3:11	The land had rest forty years. Judges 5:31, 8:28, 13:1.
11	1Sam 4:18	Eli, Judged Israel forty years.
12	1Sam 17:16	The Philistine (Goliath) presented himself forty days. One day for a year, forty years.
13	Acts 13:21	Saul reigned forty years over Israel.
14	1Ks 2:11	David reigned forty years over Israel.
15	1Ks 11:42	Solomon reigned forty years over Israel..
16	Eze 4:6	Ezekiel bears the iniquity of the house of Judah forty days.
17	Eze 29:11-13	Egypt, waste and desolate forty years.
18	Jonah 3:4	Forty days and Nineveh to be destroyed.
19	Mat 4:2	Jesus, in the wilderness forty days and forty nights.
20	Acts 1:3	Jesus, seen of His disciples forty days.
21	1 Pt 1:6-9	The believers in Christ of all generations, of the Church age consisting of forty jubilee years, experience trial and testing for their faith.
22	-----	<p>The Jews, Judea and Jerusalem knew trial and testing while under grace for forty years following the ascension of Jesus (their Messiah), the forty years ended in A.D. 70 with their destruction, and dispersion, as a result of their rejection of the Gospel.</p> <p>The Jewish <u>believers</u> also knew trial and testing during the same time (Mat 24:9), and were delivered (Mat 24:16).</p>

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Israel under the Old Covenant:

Israel under the Law Covenant of Moses, were commanded of the Lord to keep Sabbath, numerous Sabbaths; none of which are without significance and point us to the redemptive week and particularly the seventh day, the Sabbath of rest.

The Sabbaths (plural) were given to Israel for signs. Signs point to something, a place or person. The object through interpreting the language of the Sabbath was that they (Israel/the church) might know that “I Am the Lord that sanctifies them”. Note the following Scripture.

Eze 20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them.

We consider the following instances in Scripture of Sabbaths and the sign pointed to:

The Lord Gives Israel Flesh in the Evening and Bread in the Morning:

Exo 16:4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

- :5** And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.
- :6** And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:
- :7** And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what *are* we, that ye murmur against us?
- :8** And Moses said, *This shall be*, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the Lord.

Points to consider:

1. The Giving of the Manna:

Though the giving of the manner is in the context of the natural week of seven twenty four hour days, it is prophetic of the redemptive week and the Spiritual bread and flesh available to the church (believers of all ages) throughout each of the seven days.

Every generation from Adam through to the Second Coming of Christ has known Spiritual bread and flesh that has sustained those of faith.

Bread: Typifies the Word of God, particularly as basic doctrines of faith (Matt 4:4; John 6:31:-35; Deut 8:3)

Flesh (meat): Typifies the Word of God particularly doctrine of the deeper dimensions of truth essential to growth, development and maturity (Heb 5:12).

Both the bread and the meat of God’s Word come to the believer by inspiration of the Holy Spirit, and our looking to Him in study or the hearing of the Word as an exercise of our faith (John 14:26; 16:13-16; 1Cor 2:10-114).

Jesus Confirms the Principle of Exodus (Exo 16:16):

Jesus confirms the bread of Exodus 16 to be a prophetic type of the Word as Spiritual bread:

- John 6:31** Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
- :32** Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
 - :33** For the bread of God is he which cometh down from heaven, and giveth life unto the world.
 - :34** Then said they unto him, Lord, evermore give us this bread.
 - :35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (Matt 4:4, 16:17; Eph 3:3-4; 1 Cor 2:9-10; Gal 1:12; Rev 1:3-9).

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2. The Lord promises to give bread by rain (Exo 16:4):

The Lord promised to give the bread unto the children of Israel as by rain, indicating its origin being from above and not of this world.

Rain: Rain typifies the action of the Holy Spirit as a means of the breads delivery (note John 16:13-15), and the ministry of the Holy Spirit as the Spirit of truth revealing revelation to the disciples of Jesus.

3. There was a demand upon the people of God (Exo 16:4):

In the giving of the promise of bread the people had to go out (from their tents) and gather a certain rate or portion every day.

Margin: Hebrew. The portion of a day in his day.

Jesus said, when you pray, pray: **Mat 6:11** Give us this day our daily bread.

The Berean's:

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Peter said:

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost.

Every believer has a responsibility to the welfare of their salvation to be prepared to “go out” by assembling to gather “hear” the Word of the Lord as it is ministered by those the Lord has placed over them (Heb 10:25). This is part of the training of the believer in discipleship. On the other hand, every believer is responsible to him/herself to “go out” (or aside) to “gather” of God’s Word daily whether it be by study, hearing, reading, meditation on the Word or prayer or a combination of any.

4. The Lord proves Israel (Exo 16:4):

The Lord gave the bread in the manner that He did to prove Israel, whether they would walk in His laws, or no.

Every restoration truth given of God to His church today, will not only feed the soul of the believer, but will also prove the believer as to whether he or she will walk in obedience to the truth.

Prove: S.C. 5254. Test you.

All restoration truth brings an expectancy of the Lord of the believer and human behaviour that reflects the life of Christ. Note the counsel of James:

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves (1Pet 1:5-9).

5. The sixth day (Exo 16:5):

The sixth day, the Lord commanded Israel saying, “It shall be twice as much gathered”.

It is no co-instance that this gathering of a double portion on the sixth day is similar to the promise of restoration in the last days, when the church experiences the receiving of the double portion.

The double portion of the sixth day involves the hidden manner promised of Christ to them that have an ear to hear what the Spirit is saying unto the church, and overcome the flesh and the world.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

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The Hidden Manna:

This refers to the manner preserved in the ark of the covenant in the tabernacle of Moses, a hidden Word preserved, but designated to be given (quickened of the Holy Spirit) to those saints that overcome the world and the flesh. This promise must be seen in the context of present day truth, end time events, and believers expecting the revelation of the hidden manna (Exo 16:33; Heb 9:4).

Spiritually the church today, in the evening of the sixth day of redemption is re-gathering that which the church had in the fifth day, but lost, through spiritual decline into the dark ages. It is re-gathering what was lost through the process of restoration and reformation, with the added dimension of truth in God's Word for the sixth day, plus the further dimension of the seventh day.

The following table reveals the various expressions of double portion in the Scriptures:

20. The Principle of the Double Portion Bringing Blessing		
No	THE DOUBLE PORTION AND CHARACTERISTICS	SCRIPTURE
1	The double portion of the first born, that is the believers in Christ	Deu 21:17.
2	The worthy (margin, double) portion given unto Hanah	1Sam 1:5.
3	The double portion of the Spirit of Elijah to come upon Elisha	2Ks 2:9.
4	The Lord gave Job twice as much as he had before.	Job 42:10.
5	The blessing of the "double" promised Isaiah.	Isa 61:4, 7.
6	The early and latter rain together	Hos 6:1-3 Joel 2:23.
7	The dimension of the promise of Jesus to His disciples to be realized in the end times.	John 14:12.
8	The double honour to be given unto elders who rule well & teach.	1Tim 5:17.

21. The Principle of the Double Portion in Judgment		
1	Upon Jerusalem	Isaiah 40:2
2	Upon the Jews for their sin	Jer 16:18
3	Upon Judah for her sin	Jer 17:18
4	Reward of Babylon, the harlot church in the end of the sixth day	Rev 18:6

The truth of the double portion involves the sixth day, with an emphasize on end time events, plus the seventh day and the truth of it coming to the church.

6. The Sixth and Seventh days (Exo 16:5) (Note :22-26):

The double portion which Israel gathered on the sixth day sustained them throughout both the sixth and seventh days.

Sixth Day Bread: Present (day) truth (2Pet 1:12).

Seventh Day Bread: That which is far off (2Peter 1:9):

Every believer in Christ today should be gathering by hearing and understanding the Word of God, truth, that will sustain their faith, give them strength of endurance to live through those things coming upon the earth, and in anticipation of the Coming of the Lord Jesus, with a clear vision of end time events and the seventh day or Sabbath, in which Christ will establish His Kingdom and rule over the earth. The Lord is at this time revealing the truth of the seventh day in dimensions not foreseen. It is a double portion involving truth of the sixth and seventh days of redemption.

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7. In the evening flesh, in the morning bread (Exo 16:8):

In the evening, the beginning of the Hebrew day, Israel ate flesh (meat) and in the morning bread. This is spoken in harmony with the language of creation (Gen 1:5).

When we relate this to our redemptive week, and our sixth day, it is also bread first and flesh (meat) last. Further to what has already been shared on bread and meat the following comments are made:

Bread: Bread typifies the Word of God as a basic diet to the believer, and is preparatory to the receiving of meat. Bread is an advancement on milk (The most basic of foods and the Word designed for babes in Christ 1Pet 2:2), and speaks of the daily diet essential to our faith in redemptive truth and relationship.

Meat: Meat, typifies the deeper aspects of God's Word, that in relationship to our redemptive relationship with God, embraces, types and shadows, prophecy and interpreting parables, mysteries, visions and ones ministry and calling in Christ (Hebrews 5:12-13).

8. Ye shall know (Exo 16:6):

At evening, the conclusion of the sixth day, the commencement of the seventh day, the people of Israel would "know" by the demonstration of the power of God that He had brought them out of Egypt.

All restoration truth is intended to strengthen our faith and convictions that God through Christ, and the demonstration of His power in our lives, confirm unto us that He has saved us out of the world, as in deed God saved Israel out of Egypt. The believer by the same faith and by the same Word, is to know God's intention of delivering His church from this present world, separating her from His wrath to come upon the nations during the tribulation (Rev 12:6, 14; John 3:36).

The believer is to also to know the Lord's intention of separating His church from the world to Christ at Christ's Second Coming, and by ascension meet Christ in the air to take their place behind Him, in His great army, then to be involved in the Coming of Christ as a thief in the night as the instrument of God's wrath upon the ungodly.

In that moment every believer in the ascension to Christ will know physically and experientially the deliverance out of the world, that beforehand had been a walk of faith and obedience. (Matt 24:30-31; 1Th 4:14-17, 5:1-4).

9. And in the morning, then shall ye see the glory of the Lord (Exo 16:7):

Again, restoration truth is intended to reveal something of the glory of God to the believers understanding. Good preaching and teaching will inform the disciple of Christ, that, he/she is going somewhere, he/she are on a journey. It is a journey from salvation in Christ to glory.

There is coming a day, the seventh day, and in the morning of that day, we will see the millennial glory of God and His Son, the Lord Jesus Christ. Solomon expresses our journey of faith from salvation to glory in the following way:

Pro 4:18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

The glory is inseparable from God's nature, for His nature manifests and reveals His glory.

God's Glory is Threefold in Character:

The threefold glory of God is revealed in character in the personalities of the Godhead, Father, Son and Holy Spirit. The church as the bride of Christ is to be clothed in that threefold glory. Note the following:

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

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Paul Wrote Concerning the Glory:

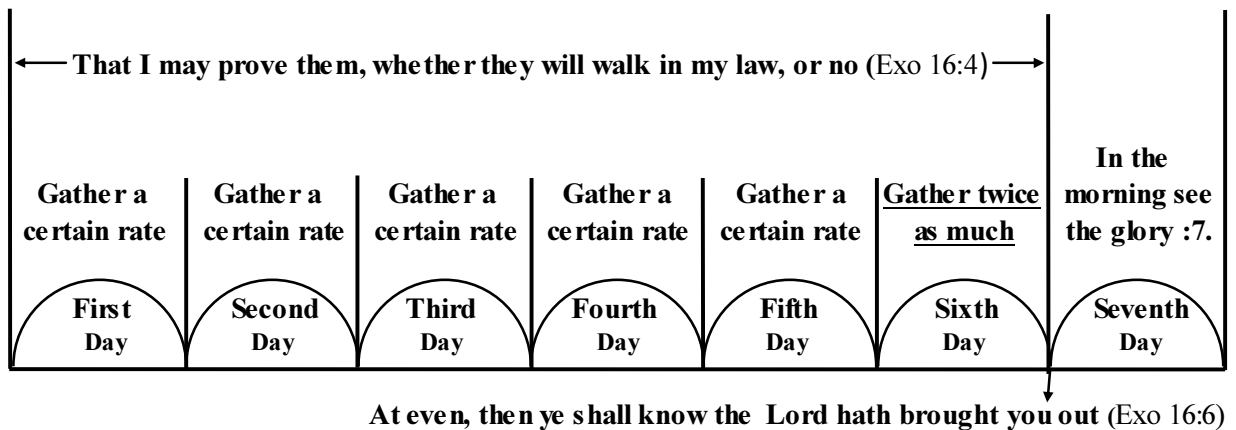
2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

As Israel gathered manna over the six days of each week, so throughout the first six days of the redemptive week, the saints of God have lived on the quickened Word and Spiritual manna.

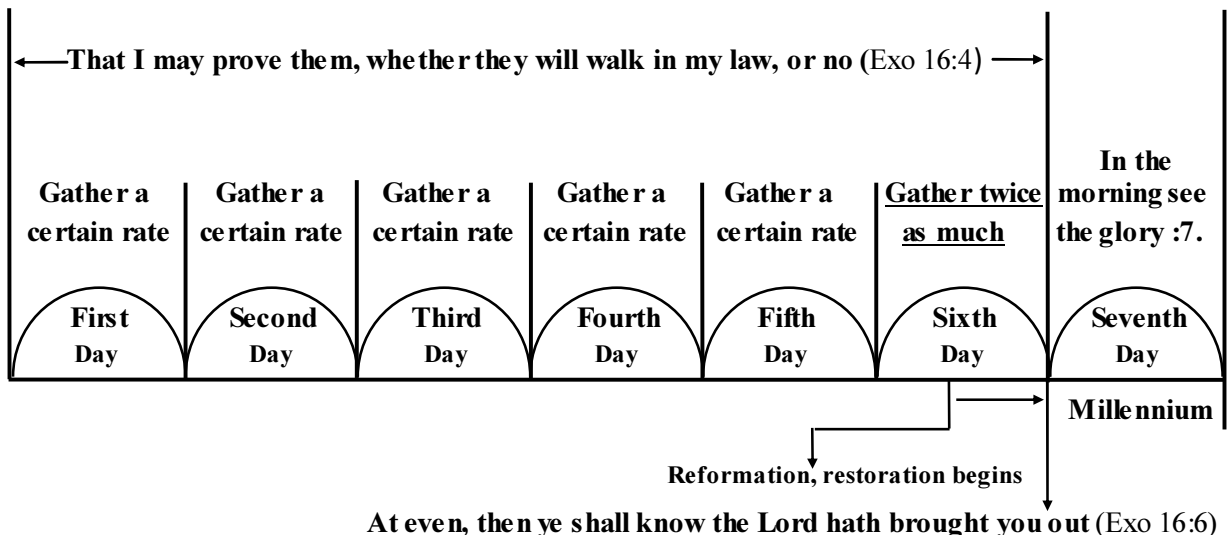
The following diagrams give the comparison between Israel as the type and the anti-type:

56. The Lord Gives Israel Flesh in the Evening and Bread in the Morning (Exodus 16:4-15):

1. Israel, the Type:



2. The Anti-Type and the Redemptive Week (Exo 20:8-11):



Jesus Gives a Word of Encouragement:

John 6:27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Remember the Sabbath Day to keep it Holy:

Exo 20:8 Remember the sabbath day, to keep it holy.

:9 Six days shalt thou labor, and do all thy work:

:10 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

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:11 For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it

Points to consider:

1. Based upon the creative week and the Lord resting the seventh day, the Lord commands Israel, under the Mosaic covenant, to do all their work in the first six days of the week, and to rest the seventh as God did in creation (Exo 20:11).
2. They were to remember the Sabbath day and to keep it holy (Exo 20:18). Week by week, year by year, each week would begin with a looking forward to the seventh day, considering it an holy day. Israel would endeavor to do all their physical labour during the first six days to ensure the keeping of the seventh day holy (Exo 20:8).
3. God specifically commands Israel concerning the seventh day, they, their sons, their daughters, men servants, cattle, and strangers within the gates, not to work (Exo 20:10).
4. It was a day to be hallowed (Exo 20:11).

Hallowed: S.C. 6942. Make, pronounce or observe clean. (Ceremonially or morally). There was the element of looking forward to the seventh day, not only for its promised rest, but, because of the ceremonial aspect that was to be kept with joy, celebration, and with anticipation of receiving of the blessing of the Lord.

Note: Exodus 31:17. It is a sign between me and the children of Israel for ever.

Sign: S.C. 226. A signal (appearing) as a flag, beacon, monument, omen, evidence. From 225. To come (something to come).

The ministration of the seventh day Sabbath, was to continue till “the seed should come;” and then must, as such, give way to a better ministration (Gal 3:19), “A better covenant, established upon better promises” (Heb 8:6). Followed by the day to come, spoken of by Paul to the Hebrew Christians:

Heb 4:9 There remaineth therefore a rest to the people of God.

The Keeping of Sabbath was for Israel alone:

It should be noted, Adam was not commanded to keep the seventh day Sabbath, nature does not observe such a Sabbath, the Patriarchs from Adam to Moses were not commanded to keep a Sabbath day, though Gentiles were called to repentance from Adam to Jesus, they were never commanded to keep the Sabbath day, Jesus, at no time commanded His disciples to keep the Sabbath day, and the apostles of the New Testament church at no time commanded the church to observe such a day. It was the Lord’s rest given unto Israel alone for a specific time while pointing to something better.

The New Covenant:

As believers under the New Covenant, we must interpret and understand Exodus 20:8-11 in the context of the Law of the Ten Commandments, realizing the keeping of the Sabbath is but one of the ten. The Law, though holy and righteous, by the deeds of the Law no man can be justified (Rom 3:20). Man’s salvation, justification, redemption and reconciliation with God, is by the grace of God, and not of works (Eph 2:8-9). In Christ the believer enters into rest, ceasing from his own works and labour of self-justification while in vision looking to the day of rest to come (Heb 4:10; Rom 3:23-28; 5:1; 8:30; 1Cor 6:11; Gal 2:16; 3:11-14; 5:4-6; Tit 3:7).

Ten Statements Concerning the Law (of Moses):

1. The Law was not made for the righteous man, but for the lawless and disobedient (1Tim 1:9-10).
2. The Law is holy and the commandment holy, and just and good (Rom 7:12).
3. For we know that the Law is spiritual: but I am carnal, sold under sin (Rom 7:14).

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4. Knowing this that a man is not justified by the works of the Law, but by the faith of Jesus Christ (Gal 2:16).
5. The Law could not free man from the law of sin and death in that it was weak through the flesh (Rom 8:2-3).
6. As many as are of the works of the Law, are under the curse (Gal 3:10).
7. Christ has redeemed us from the curse of the Law, being made a curse for us (Gal 3:13).
8. The Law served after the similitude of a school master (our child tutor) to lead us to Christ, that we might be justified by faith, now that faith has come we are no longer under the school master (Gal 3:24-25).
9. Wherefore then serveth the Law? It was added (not to the Abrahamic Covenant) because of transgressions, till the seed should come to whom the promise was made (Gal 3:19).
10. There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom 8:1-4).

The Fourth Commandment:

The fourth commandment (Exodus 20:8-11), though not alone in its power to convict of sin, does in its particular way expose fallen man living throughout the six thousand years of the redemptive week to his inability to save or justify himself before God by works. Rest is denied him/her; he remains dead in trespasses and sins, unregenerate, without God or his Son, Jesus Christ. This was particularly obvious in the Jews, in the time of Christ who were fanatical in their keeping of the Sabbath to the point of being ridiculous.

Works of Faith:

Having ceased from works of self-justification, we enter into works of faith in service to Christ that testifies of our faith and justification. James expresses this truth to us in his Epistle and is as follows:

Jam 2:17 Even so faith, if it hath not works, is dead, being alone.

:18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

:20 But wilt thou know, O vain man, that faith without works is dead?

:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

:23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

:24 Ye see then how that by works a man is justified, and not by faith only.

The following Scriptures give insight into our responsibility before God on the subject of spiritual works, proving the believer's faith (Matt 5:16; Luke 10:37; John 5:36; 1Pet 2:12).

The Christian Worker and Rest:

A Scripture often quoted in relation to sin and the calling of people to repentance, is actually the call of Christ unto His weary servants labouring in the work of the Gospel to come aside unto Christ, and in doing so, He will give them rest. Rest needed to recuperate and replenish the soul that the servant may continue in service:

Mat 11:28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

:30 For my yoke is easy, and my burden is light.

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Jesus and the Fourth Commandment:

Doubtless, Jesus had the fourth commandment and the redemptive week in mind when He made the following statement:

John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Points to consider:

1. While it is day:

- Christ's ministry upon earth was in the evening of the fourth day of the redemptive week.
- Christ's Heavenly ministry now, is throughout the fifth and sixth days of the redemptive week. (John 12 35-36.)
- Christ's Second Coming will be at the commencement of the seventh day, the day in which He will gather to Himself, all that are His for the duration of the Millennial rest.

2. The Night Cometh:

- Night is always associated with evil, spiritual ignorance and blindness, death, danger and the habitation of devils (Eph 6:12; Col 1:13; John 3:19).
- The evening of the sixth day of the redemptive week.
- The tribulation period of three and one half years, immediately prior to the Second Coming of Christ (Dan 7:12, 25; 12:1,7; Rev 3:10; 11:2-3; 12:6,14; 13:6-7).

Night is Called:

- Outer darkness (Matt 8:12; 22:13; 25:30).
- The evil (John 17:15). (Applies to all generations but consummates with the tribulation). Great tribulation experienced by the first generation (Mat 24:21) and tribulation to be experienced by the last generation Mat 24: 29). The "great tribulation" (Rev 7:14) is not either of those mentioned in Matthew 24, but a great tribulation afflicting the church that the church comes out of to enter into the marriage.
- Night (Luke 17:34; 1Thess 5:4).
- Darkness (Mat 24:29; Acts 2:20; Rev 16:10).
- In chapter 26 of this text, there is a further brief comment and diagram

Be Encouraged:

1Co 15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The Light of the Day:

It is the presence of Jesus, whether in His physical presence as when upon earth, or His spiritual presence throughout the six days of redemption that is the light of the world. Darkness (spiritual darkness) is the absence of that presence.

John 9:5 As long as I am in the world, I am the light of the world.

Three Dimensions:

There are three dimensions to the work of Christ in the earth, remembering the nature of the work is spiritual and the purpose is redemption:

1. Through the Prophets

That which Christ was, and did through the prophets from Adam to Christ's first appearance; when as "the Word" He was made flesh (John 1:14; 1Pet 1:11).

2. Christ's Ministry upon Earth:

Christ's ministry upon earth, particularly the three and one half years from His baptism in water at Jordan (Luke 3:21-23), through to His ascension to the Father's right hand (Mark 16:19; Acts 1:9).

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As such, Jesus is the Messenger of the Covenant promised by the prophet Malachi (Mal 3:1) and the prophet promised by Moses (Deu 18:15, 18; Acts 3:22-23).

3. Christ's Heavenly Ministry:

Christ's Heavenly ministry as Lord and Christ over His church (Acts 2:36), is through the Holy Spirit empowering His disciples on earth to fulfill His will, from His ascension to His return.

Mat 5:14 Ye are the light of the world. A city that is set on a hill cannot be hid.

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Eph 4:8, 11-16; 2Cor 3:6, 4:1; 2Tim 8:1-8).

There is a Rest yet Future:

There is a rest to the people of God that is yet future, a day, that while we are in this world we labour, that we may enter into it, and rest:

Heb 4:8 For if Joshua had given them rest, then would he not afterward have spoken of another day.

:9 There remaineth therefore a rest to the people of God.

A Holy Day:

A day that we look to, to remember to keep holy by being holy now, in this life before God. (Rom 11:16; 12:1; 1Cor 3:17; 7:14, 34; Eph1:4, 5; 5:27; Col 1:22; 3:12; 1Tim 2:8; Tit 1:8; Heb 3:1; 1Pet 1:15-16; 2:5, 9).

The Seventh Day:

A Sabbath day, the day of rest:

Rev 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

:13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

A conclusion:

This week of days, in which Israel was to do all their labour ending with the keeping of the Sabbath, a day of rest, pointed first back to the creative week in which God rested the seventh day, then to the redemptive week, in which we, as believers labouring with Christ now, look to, and at His Second Coming, will rest with Christ in His Millennial Kingdom.

Note again:

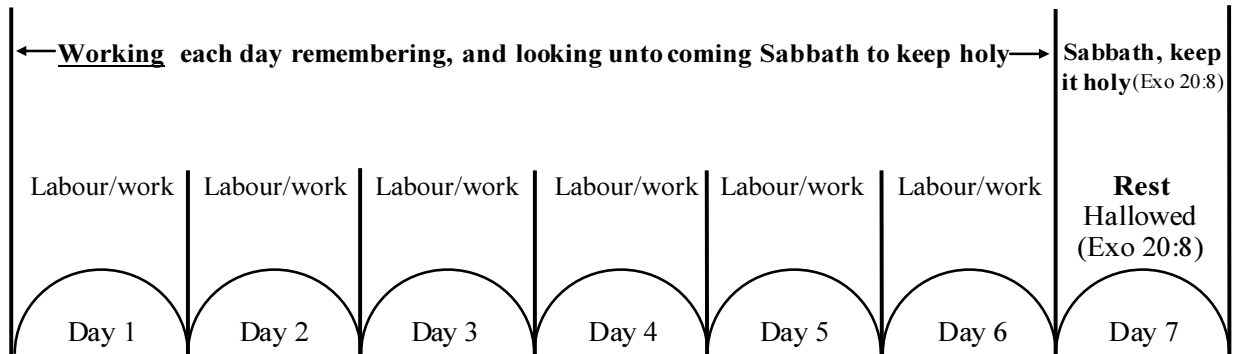
John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Consider the following diagram and the principle of keeping the Sabbath, the seventh day kept by Israel in context with the redemptive week.

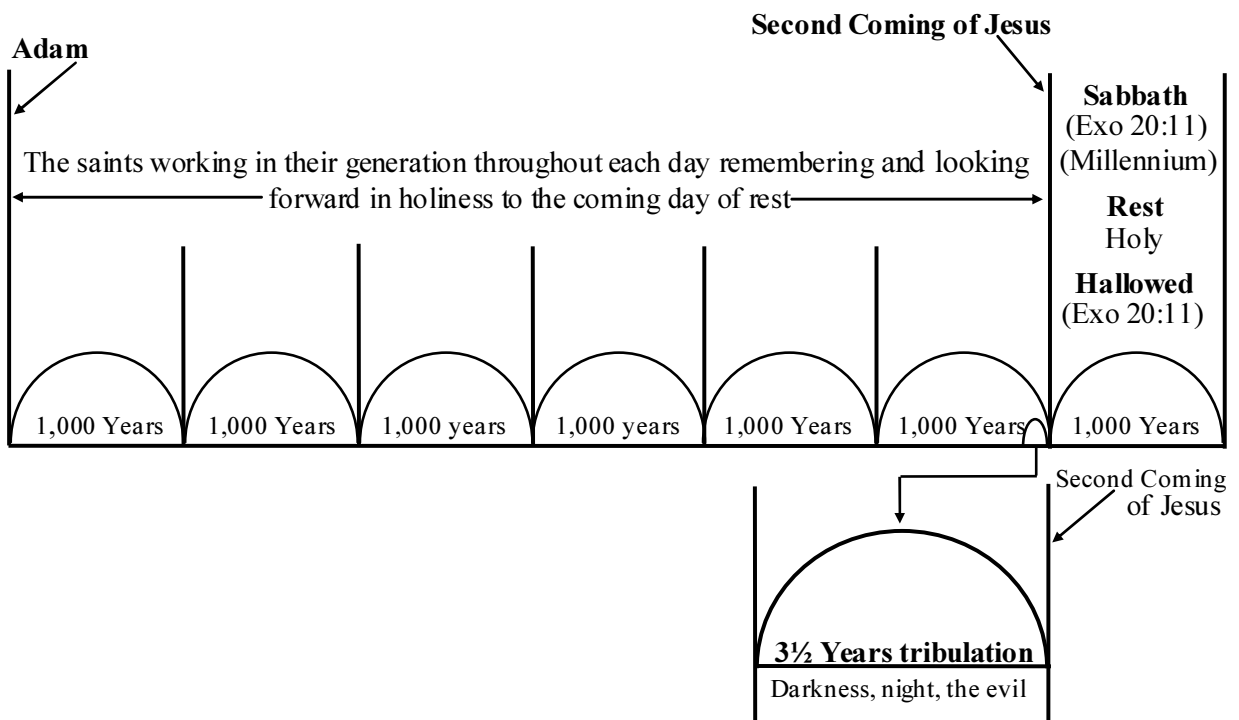
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57. Remember the Sabbath Day to Keep it Holy:

1. Israel, the Type:



2. The Church, the Anti-Type:



A Day to be hallowed:

Every believer in Christ is to labour in his or her calling, looking forward to the seventh day, and its rest with anticipated joy, celebration and expectation of the promised blessing, while enjoying the internal rest of Christ's presence now Matt 11:28-30; Matt 26:29; 8:11; 25:21-23; Luke 14:14; Heb 10:35.)

Proclaiming the coming of the seventh day is an essential part of the Gospel of Christ and part of the preacher's message and particularly the message of those preaching the message of the Everlasting Gospel in the last of the last days (Rev 14:6).

The Ignoring of the Commandment to Keep Sabbath:

Under the Old Covenant, those who chose to ignore the commandment to rest the seventh day, and went out to work, came under the sentence of death:

Exo 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

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The putting to death of those failing to keep Sabbath, corresponds with the redemptive week and the seventh day, when at the Second Coming of Jesus, the believers in Christ will be gathered to Him and into the millennial rest of one thousand years, while those in unbelief and working in the flesh and self-justification will be destroyed (1Cor 6:13; 1Th 5:3; Rev 9:20; 2Pet 3:10).

Six Years Sowing, Pruning and Gathering, the Seventh Year, a Year of Rest:

Lev 25:1 And the Lord spoke unto Moses in mount Sinai, saying,
:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.
:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.
:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.
:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
:7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.
(Exodus 23:10-11.)

Exodus 20:8-9, addresses the worker and his labour, Leviticus 25:1-7. It addresses the land and the nature of the work, it is sowing, pruning and gathering, which are horticultural terms, and not without reason.

Three Horticultural Terms:

1. Sow thy field:

This is a term used throughout the Gospels by the Lord Jesus, for example the following parable of the sower:

Mat 13:1 The same day went Jesus out of the house, and sat by the sea side.
:2 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.
:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
:4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
:6 And when the sun was up, they were scorched; and because they had no root, they withered away.
:7 And some fell among thorns; and the thorns sprung up, and choked them:
:8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.
:9 Who hath ears to hear, let him hear.

Seven Points of Importance:

- 1) **The parable:** The parable concerns the Kingdom of Heaven (Note Mt 13:11).
- 2) **The sower:** The sower is the Holy Spirit
- 3) **The seed:** The seed is the Word of God, the Lord Jesus, the Word made flesh.
- 4) **The soil:** The soil is the human heart.
- 5) **The multitude:** The multitude hearing the parable represent the whole of the human race, throughout the church age of two thousand years.
- 6) **The fruit:** The fruit produced is the result of growth, development and maturity as a result of our hearing and doing of the Word. The fruit was a multiplication of the seed in the form of the Word made flesh in the believer (Acts 6:7; 12:24; 19:20).

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7) **The disciples:** The disciples are the labourers, who are training under Jesus in preparation for taking the Gospel into all the world (Matt 28:19-20; Mark 16:15-16; Acts 1:8).

Study for yourself the interpretation of the parable in verses 18-23. Or see: “**The Mystery Parables of the Kingdom**” by, Kevin J Conner.

Mat 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the laborers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

We conclude, that to sow is spiritual and refers to evangelizing the world through preaching the Gospel. The seed sown must then be watered and nurtured to grow and mature ready for harvest.

Paul expresses the principle in the following way:

1Co 3:6 I have planted, Apollos watered; but God gave the increase. (2Cor 9:6; 1Cor 15:35-38; Isa 55:1).

2. Prune thy Vineyard:

This term, in the New Testament relates to the church as the vineyard of Christ, and the action of pruning to discipleship, bringing reproof and correction to those brought into the church through evangelism, that Christ may perfect His church:

2Ti 3:16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

:17 That the man of God may be perfect, thoroughly furnished unto all good works.

The Word Prune:

The word prune is not used in the K.J.V. of the New Testament, but the word “purgeth” is. Note: the language of Jesus in the parable of the vine (Note the underlined):

John 15:1 I am the true vine, and my Father is the husbandman.

:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Purgeth. S.C. 2508. To cleans. i.e. to prune. Note the conclusion of Jesus of the purging of His disciples:

John 15:3 Now ye are clean through the word which I have spoken unto you.

:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

The word “purgeth”, is translated “cleans” in the following Scriptures (Matt 10:8, 23:26; 2Cor 7:1; Eph 5:26; 1John 1:9).

3. Gather in the Fruit:

The thought of gathering in the fruit has reference to the harvest of the earth, particularly at the Second Coming of Christ. Jesus spoke His parable of the wheat and the tares in harmony with this thought:

Mat 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

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:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Thirteen Points of Importance to Interpreting the Parable:

- 1) **The sower:** The sower is (in this parable) the Son of man (Jesus) (Mt 13:37).
- 2) **The field:** The field is the world (Mt 13:38).
- 3) **The good seed:** The good seed (or wheat :25) are the children of the Kingdom (Mt 13:38).
- 4) **The men slept:** The men sleeping are the ministry, watchmen and servants of the Sower (Mt 13:25).
- 5) **The tares:** The tares are evil seed, lying, false ministries, prophets, apostles, the unregenerate, hypocrites, and the disobedient.
- 6) **The wicked one:** The wicked one is the enemy, and sower of the tares. The devil (Mt 13:39).
- 7) **They grow together:** Mt 13:30. Note the following words of Paul:
2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.
- 8) **Harvest time:** The harvest time (the time to (in) gather), is the end of the world (Mt 13:39).
- 9) **The reapers:** The reapers are the angels of God (Mt 13:39).
- 10) **The good seed gathered:** (1Th 4:16-17; Matt 24:31. Those in Christ/light.
- 11) **The evil seed gathered:** (1Th 5:1-4. Those in darkness). Note the following:

The Good Seed harvested :

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.
:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

The Bad seed Harvested :

Rev 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.
:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.
:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

- 12) **Burned in the fire** (Mt 13:40: Burned in the fire at the Second Coming of Christ, with Christ coming to the ungodly as a thief in the night, when they (the tares), shall be destroyed, burned up at His appearing (Mal 4:1; 2Th1:7-8, 2:8).
- 13) **The furnace of fire** (Mt 13:42): The furnace of fire has reference to hell, followed by the Lake of Fire, burning with brimstone, which will be the eternal abode of the ungodly (Rev 19:20; 20:11-15; Matt 3:12; Rev 14:14-20).

4. The Seventh Year (Lev 25:4):

Exo 23:11. Thou shalt let it rest and lie still.

The insinuation is apparent; the phrase is prophetic of the seventh day of the redemptive week, and the earth having yielded its fruit to the Lord, the land and the labourers rest from their work. The prophet Isaiah foresaw the seventh year as belonging to a future day:

Isa 14:7 The whole earth is at rest, *and* is quiet; they break forth into singing.

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This verse can only refer to the millennial reign of Christ, when He as Lord of the harvest (Matthew 9:38), has gathered into His Kingdom all that are His from Adam to His Second Coming. For from Adam to the Second Coming of Christ, there has not been a time or generation when the whole earth has known rest (Note James 5:7-8).

5. The Promise of Blessing:

Israel faced the seventh year as a year without harvest, were promised the blessing of the Lord for obedience.

Lev 25:20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

:22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

Fruit for Three Years:

1) The First Portion:

The first portion or the portion of the sixth day. This represents present day truth, truth belonging to the sixth day of redemption. The day and age of the present (2Pe 1:12).

2) The Second Portion:

The second part or portion of the fruit harvest was to sustain Israel throughout the seventh day. This represents truth (the doctrine) of the seventh day of the redemptive week, revealed and “gathered” in the evening of the sixth day

Here the Lord speaks to Israel after the similitude of the sixth day of the natural week, and the double portion of manna. The difference here to the double portion is there is an extra portion. The third portion being added that Israel may have seed to sow the eighth year. This again is not without significance and is applied as follows:

3) The Third Portion:

The third portion was the portion held over to the eighth day and represents the truth of the new heaven and earth (2Pe 3:13; Isa 65:17; 66:22; Rev 21:1).

The Lord desires the believer in Christ to rightly divide the Word of truth (2Tim 2:15), and by revelation (Eph 3:3) conclude the truth of the sixth day, including end time events, the truth of the seventh day and its rest, and the truth of the eighth day, the first day of the beginning of the redeemed communities eternal existence in the new heaven and earth.

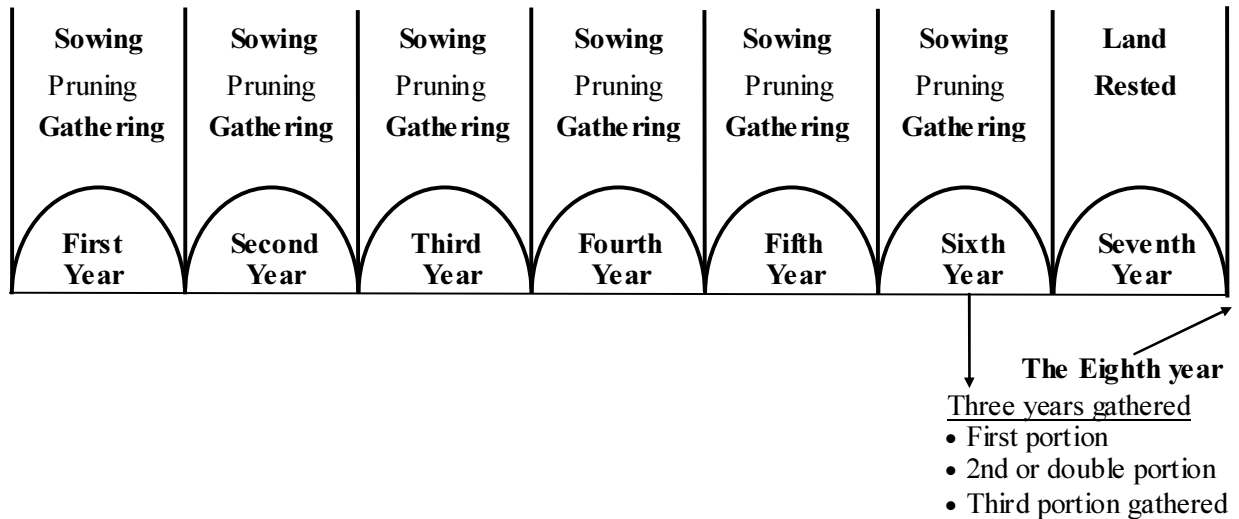
We conclude this section with the following diagrams on sowing, pruning and gathering:

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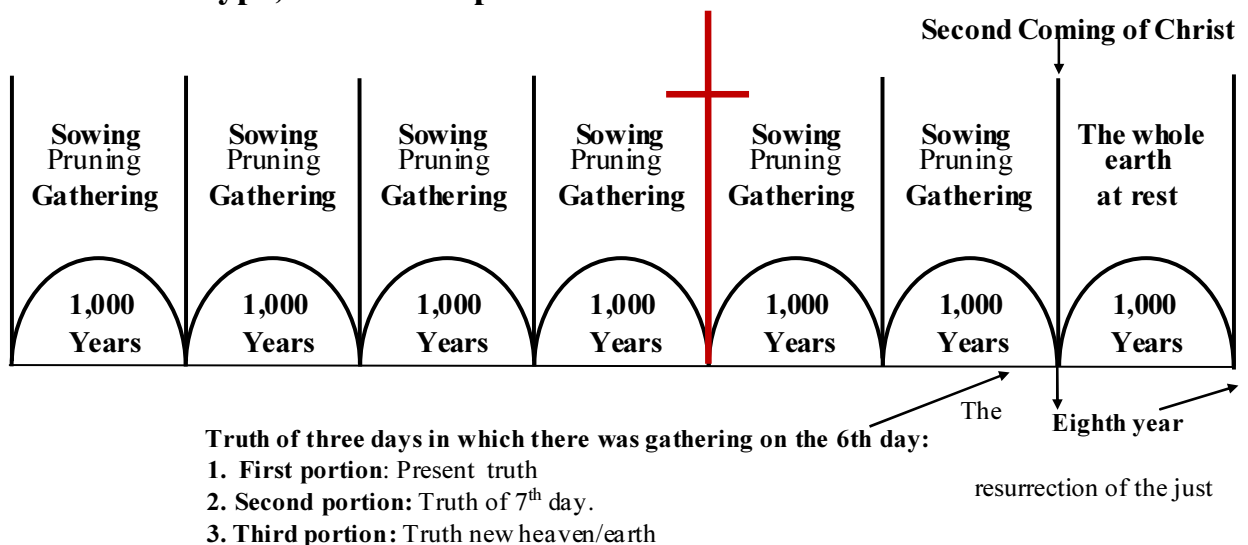
58. Six Years of Sowing, Pruning and Gathering, the Seventh Year, a Year of Rest (Lev 25:1-7):

1. Israel, the Type:

The Agricultural Week of Seven Years:



2. The Anti-Type, The Redemptive Week:



The Tabernacle of Moses:

The tabernacle of Moses is a wonderful picture by which the believer in Christ is able to understand the High Priestly ministry of Christ as under the order of Melchisedec, His approach unto the Father crucified under the Law, Resurrected, to then ascend into the Most Holy Place of Heaven to obtain salvation on our behalf. Then, having received salvation, return to earth from Heaven to appear unto His disciples, commission them to go preach the Gospel and finally return into the Most Holy Place to take His place at the right hand of the Father, where He remains until His Second appearance (Matt 28:19-20; Mark 16:15-20; Luke 24:46-48; Acts 1:8).

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22. **W. J. E. Baxter.** Erne Baxter shared the following insights on the tabernacle of Moses at a conference in New Zealand in the nineteen seventies:

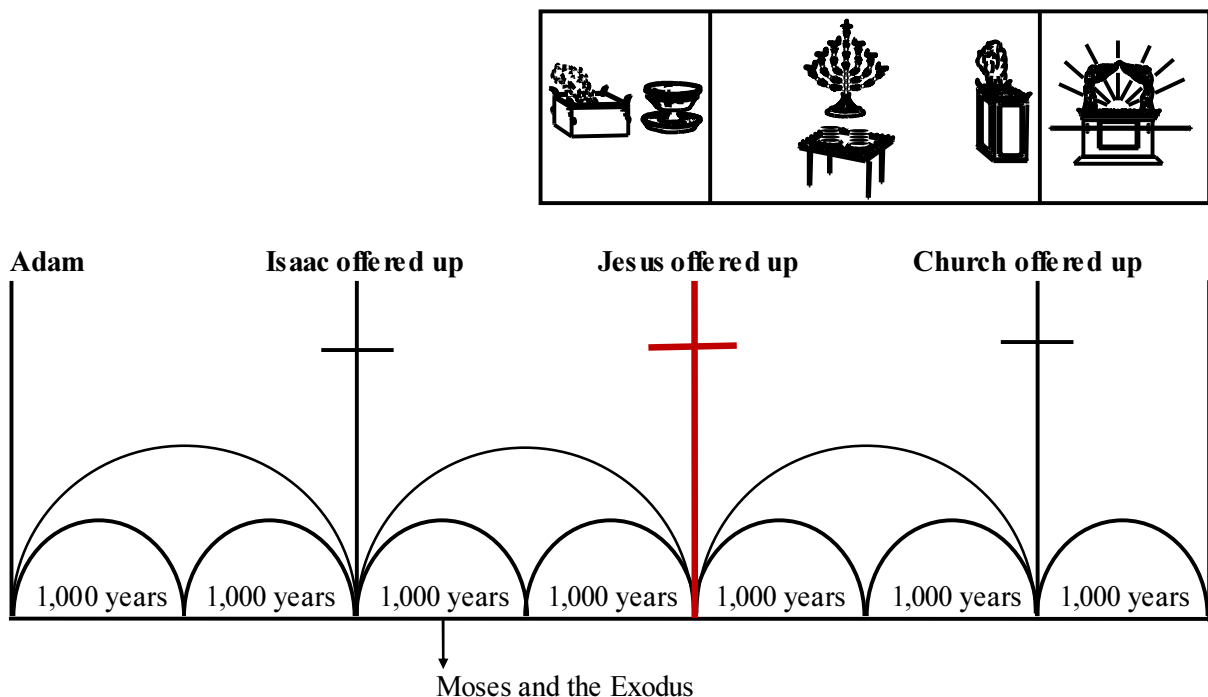
The offerings, priesthood and feasts of Israel, all of these things were a projection of God as He is in His moral nature, reaching out to man redemptively and projecting Himself to a time space situation so that men by seeing with their eyes, hearing with their ears, smelling with their noses , and tasting with their mouths, men could by their senses see a resemblance literally and physically what God is like spiritually and morally, those in Jesus' day who had a love for the truth recognized Jesus when He appeared because of a recognizing of this principle.

The New Testament Church:

The New Testament church, beginning with the apostles, through understanding the tabernacle of Moses, the significance of each piece of furniture, their construction and place in the tabernacle, materials, colours, numerical significance, followed by the offerings and the daily priestly service and yearly three feasts compared each to the New Testament church under the High Priesthood of Christ with great revelation and understanding of Christian life as priests unto God. The tabernacle of Moses is a key study to understanding end time events and the appearance of Christ, in both His First and Second Comings (Hebrews 9:12 with :24-28 with 6:19-20, with 10:19-25).

The following diagram of the tabernacle of Moses is presented as a witness to time and the redemptive week.

59. **The Tabernacle of Moses and the Redemptive week** (Exodus 25–40):



The Tabernacle Measurements:

1. The Outer Court:

The outer court was one hundred cubits in length, fifty cubits in width and the height of its hangings (curtains) were five cubits. $100+100+50+50 = 300 \times 5 = 1,500$ square cubits (Exodus 27:18). This typifies the law period of 1,500 years from the Exodus to the cross.

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2. The Holy Place

The holy place was twenty cubits in length, ten cubits in width and ten cubits in height. $20 \times 10 \times 10 = 2,000$ cubits (Ex 26:15-25). This typifies the church age of 2,000 years, from the Resurrection of Christ, through to the Second Coming of Christ.

3. The Most Holy Place:

The most holy place was ten cubits in length, ten cubits in width and ten cubits in height. $10 \times 10 \times 10 = 1,000$ cubits (Ex 26:15-25). This typifies the seventh day, the day of the Lord, also called the millennium. It stretches from Christ's Second Coming through to the end of the millennium and the ushering in of the new heavens and earth (Rev 21 & 22).

The Tabernacle Foreshadowed in History:

There is strong evidence the tabernacle of Moses is either foreshadowed, alluded to or its rudiments made apparent in type:

1. In Lucifer's Eden:

The tabernacle is foreshadowed in Lucifer's Eden mentioned in Ezekiel 28:13-14, and its three dimensions:

- 1) **Eden** (Eze 28:13): Eden was a district corresponding with the outer court.
- 2) **The garden of God** (Eze 28:13): The garden of God corresponding with the Holy Place.
- 3) **The holy mountain of God** (Eze 28:14): Corresponding with the Most Holy Place.

2. In the Three Heavens:

- 1) **The earth and its immediate heaven:** Corresponding with the outer court.
- 2) **The Second heaven containing the sun, moon and stars:** Corresponding with Holy Place.
- 3) **The third Heaven and throne of God:** Corresponding with the Most Holy Place.

3. The Garden of Eden:

- 1) **Eden:** the district, in which the garden was planted, corresponding to the outer court.
- 2) **The garden (Paradise):** Corresponding with the Holy Place.
- 3) **The tree of life:** Corresponding with the Most Holy Place.

The Tabernacle in the New Testament:

The New Testament tabernacle is the church expressed as the temple or in related terms (1Cor 3:16; 1Cor 6:19; 2Cor 6:16; Eph 2:19-22; Heb 3:6; 1Pet 2:5.)

The church, experiencing New Covenant truth identifies with the tabernacle type and its furniture. The following is an example of this.

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord,
Sit thou on my right hand,
:35 Until I make thy foes thy footstool.
:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus,
whom ye have crucified, both Lord and Christ.
:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest
of the apostles, Men *and* brethren, what shall we do?
:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus
Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as
the Lord our God shall call.
:40 And with many other words did he testify and exhort, saying, Save yourselves from this
untoward generation.
:41 Then they that gladly received his word were baptized: and the same day there were added
unto them about three thousand souls.
:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of
bread, and in prayers.

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The Seven Pieces of Furniture Revealed in Acts 2:

1. **Repent** (Acts 2:38). This identifies the repentant believer in Christ with the brazen altar.
2. **Be baptized** (Acts 2:38, 40). – The brazen laver.
3. **The gift of the Holy Spirit** (Acts 2:38). – The door of the tabernacle.
4. **The apostle's doctrine, breaking of bread** (Acts 2:42). – The table of showbread.
5. **Fellowship** (Acts 2:42). – The golden candlestick.
6. **Prayers, praise and worship** (Acts 2:42, 47). – The golden altar.
The golden altar stood before the ark of the covenant in the most holy place, with the veil between.
7. **The Ark of the Covenant:** The ark of the covenant is alluded to in verse thirty-four (Acts 2:34), where Jesus is seated upon the mercy seat at the right hand of God (the Father) (Mark 16:19; Rev 4:2-11).

The ark of the covenant represents the throne and presence of God.

Interpreting the truth of the tabernacle of Moses, its furniture, priesthood, offerings, and feasts in the context of New Covenant realities, brings great insight to the whole of the New Testament and are a key to interpreting the Books of Hebrews and Revelation (Heb 6:20, 8:1, 9:12, 24, 10:19).

Israel Crosses the River Jordan:

To possess the Promised Land Israel had to cross the Jordan River. In this historical event is revealed a wonderful prophetic type that has its ultimate fulfillment at Christ's Second Coming, when the church under the headship of its Joshua, the Lord Jesus, passes from death into life, from mortality to immortality and possesses the earth, to establish Christ's Millennial Kingdom:

- Jos 3:1** And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.
- :2** And it came to pass after three days, that the officers went through the host;
- :3** And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.
- :4** Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.
- :5** And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you.
- :6** And Joshua spoke unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

Points of the type to consider:

1. **Joshua:** Joshua is a type of the Lord Jesus. Joshua: S.C.3091. Jehovah-saved.

Jesus: Jesus is the fulfillment of the type. S.C.2424. i.e. (Jehoshua) the Saviour (Matt 1:21).

The writer of the Epistle to the Hebrews uses the name Jesus for Joshua, establishing Joshua and his ministry as a type of the Lord Jesus and the promise of the "rest" to be inherited by the believer in Christ through faith (Heb 4:8).

2. **Jordan** (Jos 3:1):

Jordan. S.C.3383. A descender. (referring to the River Jordan's descent from its source in the north, to its lowest level in the south in the Dead Sea).

The River Jordan and its descent from its source in the mountains of the north to the Dead Sea, is a prophetic picture of the human race and its fall from creation in the likeness and image of God, to its ultimate destiny and state of eternal death and destruction from the presence of the Lord (2Th 1:9). Dead in trespasses and sins (Eph 2:1), in the lake of fire (Rev 20:10-15).

Jordan: To the believer in Christ Jordan typifies death to self, signified in baptism Rom 6:3-9. The principle of 1John 3:14 in its ultimate fulfillment at the Second Coming of Christ.

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1John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

3. The children of Israel (came to Jordan) lodged there (Jos 3:1):

This typifies the Spiritual Israel, the church of Jesus Christ, the body of Christ gathering at a point in time, in one place, looking unto the Coming of Jesus, Who, when He comes will lead His church into its promised land. Heb 6:20. (The most holy place also typifies the millennium) Hebrews 10:25 has an application here in principle.

4 . Lodge there (Jos 3:1):

This compares with the church in the wilderness during the tribulation, prior to the Second Coming of Christ (Rev 12:6, 14).

5. Three days (Jos 3:2):

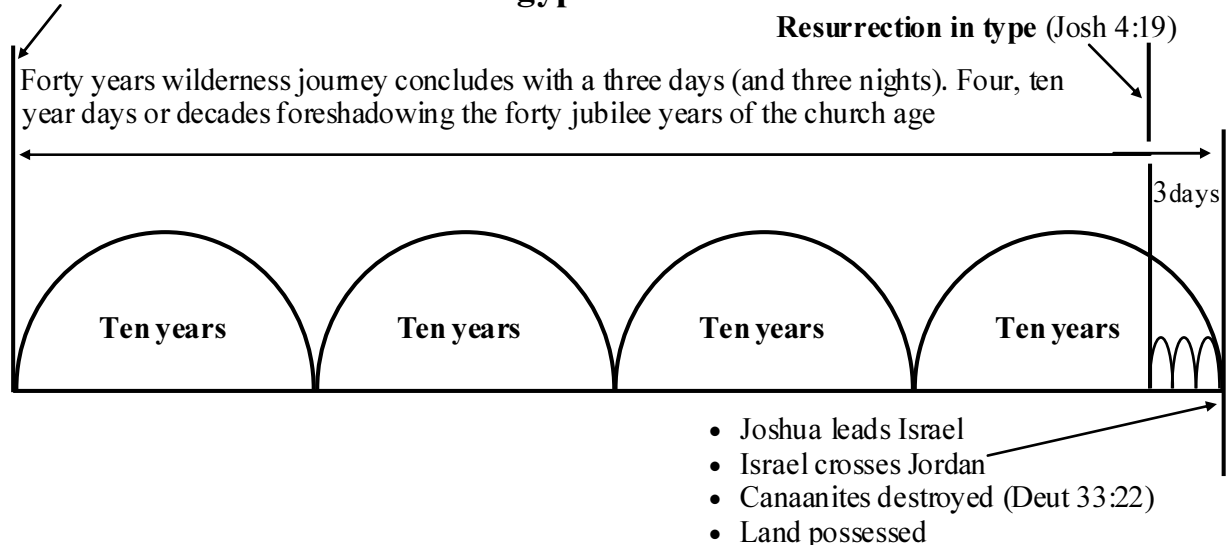
This is an allusion to the three days and three nights of Christ in the grave, identifying us with Christ's death and Resurrection and our crucified life in Christ (death to self) (Gal 2:20).

Again we are faced with the same pattern of events following Israel's departure out of Egypt and three days and three nights in the wilderness prior to crossing the Red Sea and entrance into the wilderness of Shur.

The church in the wilderness during the tribulation of three and one half years will, in its wilderness experience identify with the principle of three days and three nights as Israel did prior to its entrance into the millennium. Consider the following two diagrams:

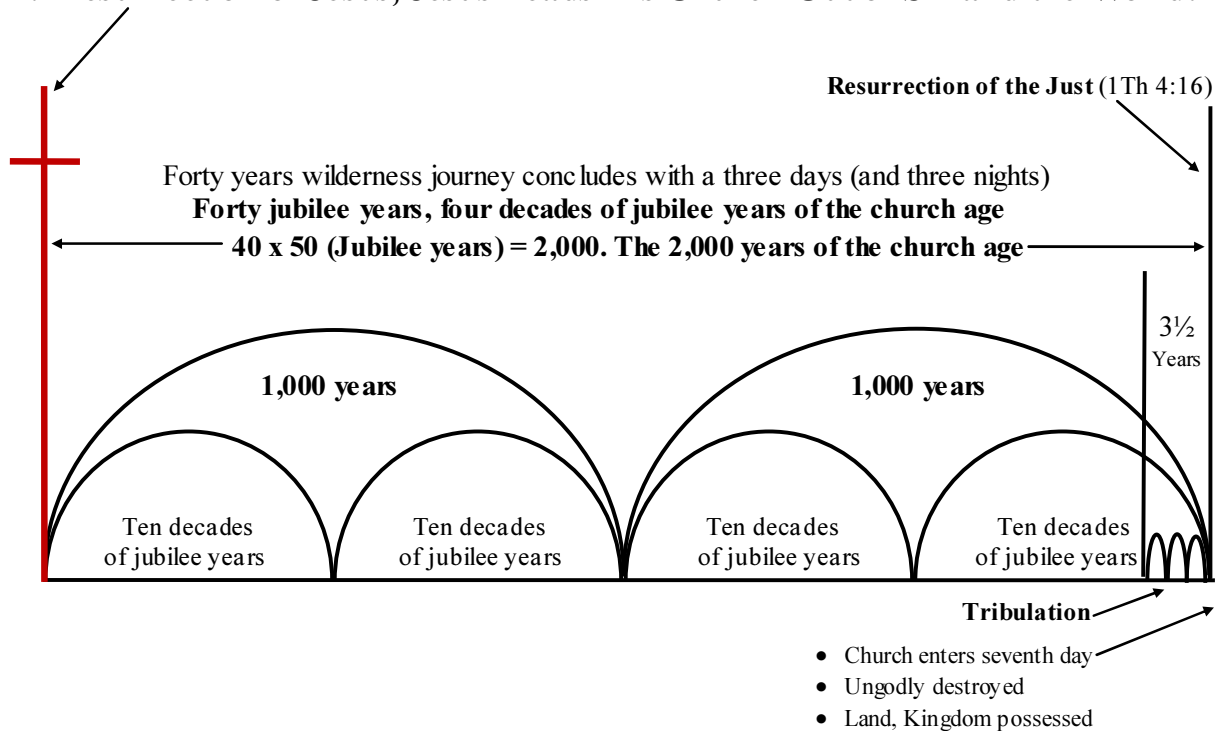
60. Joshua, Three Days (and three nights) (Joshua 3:1-3):

1. Moses Leads Israel Out of Egypt:



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2. Resurrection of Jesus, Jesus Leads His Church Out of Sin and the World:



6. The officers (Jos 3:2):

The officers typify the twelve apostles, then the ministry down through the church age, who's responsibility it is to teach the people to look unto Jesus and to the Heavenly Ark, and follow Him. (Heb 12:1-2, with 6:20).

7. The Ark of the Covenant of the Lord your God (Jos 3:3):

The Ark of the Covenant is now the Lord Jesus, who came from Heaven to earth to dwell among us (John 1:14); the author of the New Covenant (Matt 26:28) and now seated upon His throne at the right hand of the Father, in the Holy of Holies of Heaven (Mark 16:19).

8. The priests and the Levites bearing it (Jos 3:3):

The priests and the Levites typify the priesthood of believers under Christ and the Melchisedec priesthood under the New Covenant (1Pet 2:5-9).

9. When ye shall see the Ark of the Covenant (Jos 3:3):

The ascension of Christ witnessed by the apostles was with promise, the promise being, Jesus will so come in like manner **as ye have seen** Him go to Heaven (Acts 1:9-11)

There is a revelation forming and developing in the hearts and minds of the church today, of the return of the Lord Jesus based upon the promise of Acts 1:11, with a **looking** to Heaven for His appearing (Acts 1:11); with many other references in both Testaments coming to light

10. You shall remove from your place (Jos 3:3):

- The place of assembly (Heb 10:25).
- It points to the end times and the church in the wilderness (Rev 12:6, 14).
- What is of importance here is realizing the strong exhortation to be watching.

11. When ye see (Jos 3:3):

This brings us to an essential truth and principle to employ in these last days. To "go after" you must be watching, know what you are looking for, be in a state of readiness, and recognize it when it appears (Exo 12:11; Luke 12:35; 1Pet 1:13; 2Pet 3:14; Heb 12:1; Matt 24:44).

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12. Go after it (Jos 3:3):

It is true to say many people in the church are looking in many directions in their search for truth, and not necessarily the right direction. Israel was specifically commanded to look for one thing, the Ark of the Covenant. Looking for it, they had to know where to look and what it looked like when it appeared, then follow it (Matt 24:4-5, 11, 23-24; John 14:4-6; Heb 10:20; Matt 7:13-14; Luke 1:76-79)

13. Here shall be a space between you and it, about two thousand cubits by measure (Jos 3:4):

The two thousand cubits typifies the two thousand years of the church age from the ascension of Jesus through to His return in the future.

Three Positions of the Ark:

- 1) The Ark in the midst of the people before its separation on the east side of Jordan (Jos 3:3).
This typifies the presence of the Lord Jesus on earth in His first appearance recorded for us in the four Gospels.
- 2) The Ark in the midst of Jordan (Joshua 3:17).
This typifies the presence of the Lord Jesus indwelling in the hearts and lives of His people, leading and guiding them through their journey and walk of faith throughout the church age, while Christ is physically in Heaven (John 14:18; Matt 28:20; Mark 16; 20).
- 3) The Ark in the midst of the people on the west side of Jordan, the land of promise (Jos 4:18).
This typifies the presence of the Lord Jesus in His Millennial Kingdom in the midst of His redeemed people in the seventh day of redemption. The words of Jesus in the following Scripture confirm this principle:
John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.
:2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.
:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Three Applications of the Words of Jesus:

- 1) Jesus spoke this promise when He was in the midst of His disciples on earth and it is in harmony with the type and the ark in the midst of Israel on the east side of Jordan.
- 2) Jesus said "I go to prepare". Jesus was speaking of His absence from them while in Heaven and has its application to the church age and His presence in the hearts and lives of His people, journeying towards the promised land of the millennium. This corresponds with the type and the Ark of the Covenant in the midst of the River Jordan.

My Fathers house: Speaks of the church universally.

Many mansions: Speaks of the church locally. i.e. local churches.

- 3) Jesus said "I will come again". The promise is ultimately fulfilled at Christ's Second Coming and Millennial Kingdom, where He will reign in the midst of His people. This corresponds with the type, and the ark being in the Promised Land in the midst of the people under Joshua.

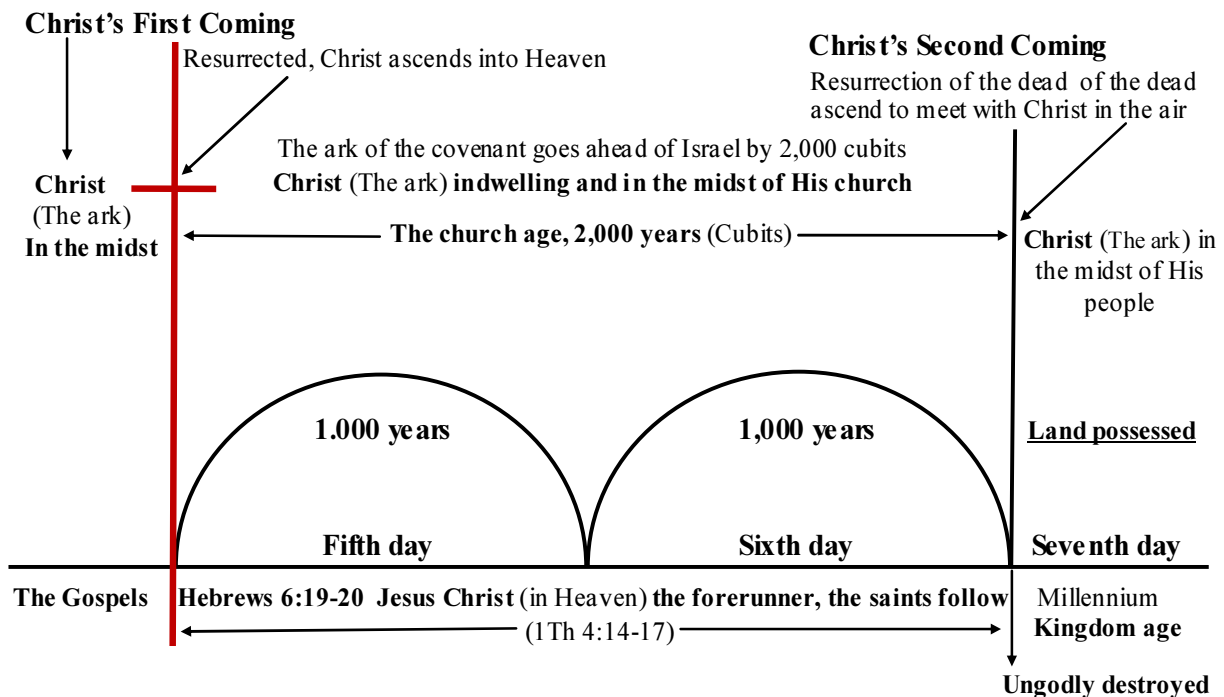
A conclusion:

We have considered each point relative to our study concerning the Bible account of Israel's passing through the River Jordan into the Land of Canaan. Joshua chapters three and four are rich in their portrayal in type of Christ and His churches journey to the Second Coming of Christ and the church experiencing passing from this world, as we know it, and experiencing the Kingdom to come.

The Bible student would benefit greatly in his study of the Book of Joshua with these thoughts in mind. In conclusion to this section of Israel's history consider the following diagram:

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61. Israel Crosses the River Jordan (Joshua 3:4). The Fulfillment of the Type:



The City of Jericho is Taken, the Seventh Day:

Jos 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

- :2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valor.
- :3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.
- :4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.
- :5 And it shall come to pass, that when they make a long blast with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
- :6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.
- :7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.
- :8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

Jericho is a prophetic picture of events relative to the redemptive week, with an emphasis on the seventh day. Its name means "**Fragrant**", and is everything the heart of the believer in Christ is to be, and the Kingdom on earth will be in the seventh day. Note, the horticultural term and the relationship of Jericho being land, and its meaning being "fragrant" and the relationship of the two, to the third day of creation, i.e. The appearance of land, followed by the creation of plant life, much of which has fragrance.

Jericho, in its sinful state represents the nations of the earth over the first six days of the redemptive week, who have corrupted God's creation, polluting its "fragrance", giving meaning to the many prophecies and Scriptures that give reference to the Second Coming of Christ, and His judgment upon the nations.

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Points of interest:

1. The Six Days (Jos 6:3, 14):

The six days again point us to the redemptive week and the first six days, in which the nations of the earth, in hearing the Gospel have opportunity to repent of their sin, believe in the Lord, exercise faith in the Word, and walk in obedience.

2. Rahab:

A woman is often in Scripture a type of the church, so with Rahab, and her household. Together they are a type of the church and its members. Rahab, like Ruth is Gentile, whereas Rachel, Rebecca, Esther and other women/brides were Hebrew, hence Jewish. In the Jew and Gentile identity we see the Jewish, Gentile characteristics of the Church. Rahab and her household were saved, foreseeing the destruction to come. The writer to the Hebrew's explains.

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

The indications are, all Jericho could have been saved as Rahab and her household. Unfortunately it was not in them to believe as Rahab, but chose to be unbelieving, (Margin says, disobedient), resist the God of Israel, and the Law of sin and death exposed them to destruction. This was also true of Sodom and Gomorrah, Egypt, Jerusalem, Babylon, Nineveh and other cities and nations who came to destruction throughout history; they all through repentance and faith toward God could have been spared.

3. Jericho Straitly Shut up (Jos 6:1):

Jos 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in

This is indicative of the nations of the world, bound by sin, dead in trespasses and sins (Eph 2:1-2), blinded to the grace of God, hiding in their sin behind the manmade walls of self-justification and humanistic security in reaction to the Spiritual Israel of God that surrounds them throughout the world. The walls of Jericho reflect the: "straightly shut up" heart of people, Jews and Gentiles hardened in attitude towards the Gospel.

Jericho knew six days of grace in which its inhabitants could have surrendered to God and Israel and been saved. Their rejection of the grace extended to them, left them without remedy and exposure to the wrath of God. Likewise the nations of the earth have known six days of grace in which all that ever lived could have believed, surrendered to the grace of God and been eternally saved. Today's society has the same opportunities, but their rejection of the Gospel (the message of God's grace) exposes all to the final judgment at the return of Christ.

4. The Seventh Day (Jos 6:4-5):

The seventh day is prophetic of the seventh day of the redemptive week, when at the Second Coming of Christ and the sounding of the seventh trumpet the "Canaanite" nations of the earth shall be destroyed by the brightness of the appearing of Christ.

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever.

The words of the prophet Zechariah concerning the Canaanite at the return of Christ are applicable:
Zec 14:21 . . . and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

Verse five (Jos 6:5) gives an interesting insight into the Second Coming of Christ, with the making of the long blast of the ram's horn corresponding with Paul's description to the Thessalonians' of the Second Coming:

1Thess 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

:17 Then we which are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.

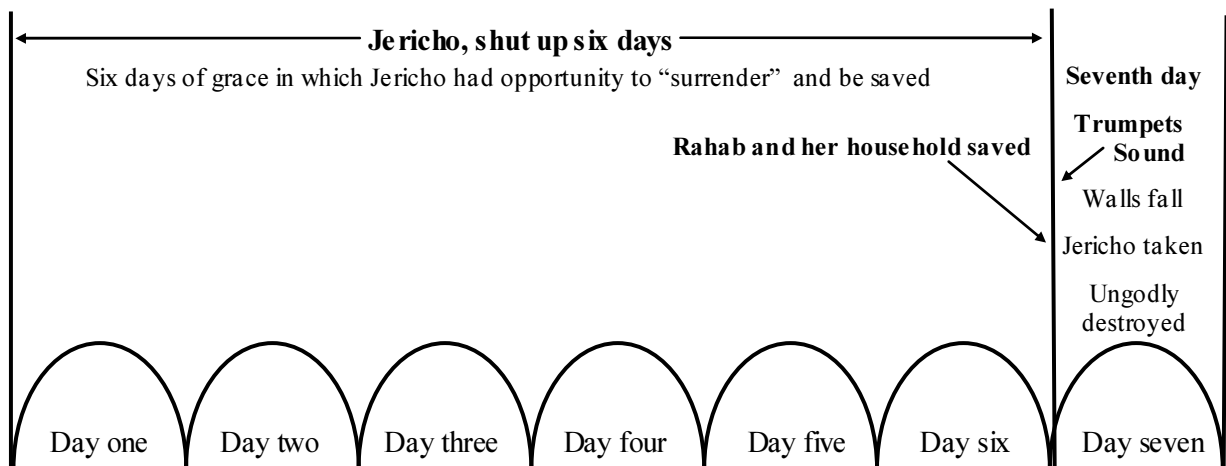
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The event of Joshua's day, suggests that in the day of Christ's Second Coming, the resurrected dead and those alive and remaining will respond to the shout of Jesus with a shout of their own, to the bringing down of this world's society as we know it.

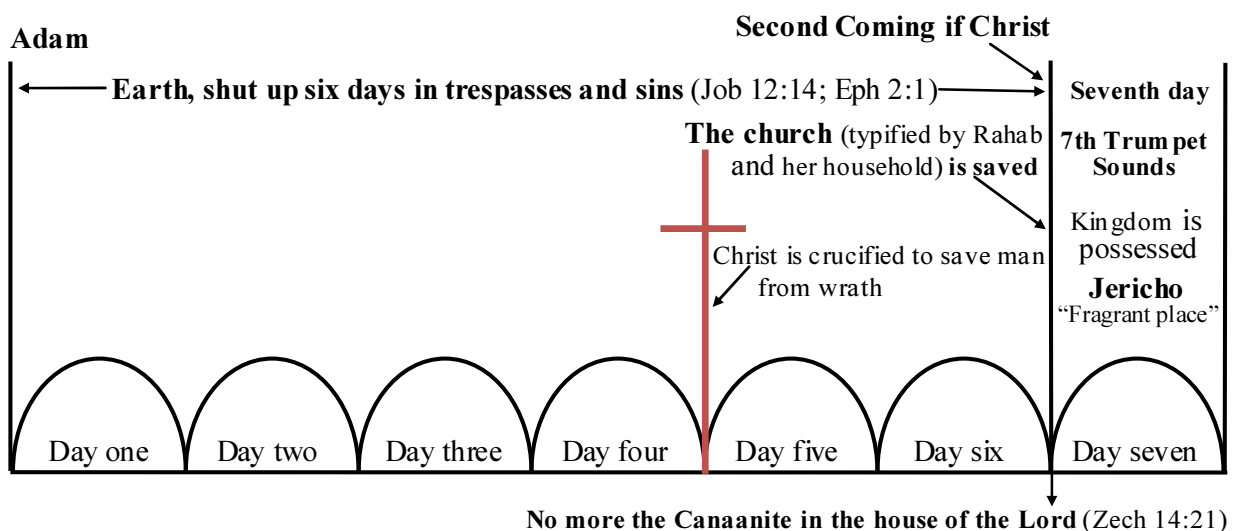
The following diagrams illustrate the prophetic truth of the day of Jericho:

62. Jericho, Straightly Shut Up (Joshua 6:1-8):

1. Jericho, Shut up for Six Days :



2. The Redemptive Week Genesis to Revelation:



Kevin J Conner makes the following comments:

Note also the dispensational and prophetic aspect of the scene here. There were seven priests, bearing seven trumpets, preceded by the Ark of the Covenant of the God of Israel. There was the march for seven days, when at the close of the seven times, the "last trumpet" blew, there was a shout of triumph, and the walls of the city collapsed, and the city was taken. Israel possessed the kingdom.

All this is seen vividly fulfilled in the Book of Revelation. There again is seen the Ark of the Covenant, the Ark of God of the whole earth. The seven priest-messengers with the seven trumpets are seen also, at the close of the Seven times prophecy. There we hear the "last trumpet", the shout of the archangel, and the kingdoms of this world become the Kingdom of our God and His Christ and the saints (Rev 11:19; 19:11-21; 20:1-6; Matt 6:6-9). Your Kingdom come, your will be done in earth as it

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is in Heaven. Paul speaks of these things also in Corinthians and Thessalonians (1Cor 15; 1Th 4). This is brought about by the faith of the saints in the **Word of God**. God said it, and it will surely come to pass. Faith will continue to march knowing that God's Word will surely happen. It is inevitable.

The Book of Hebrews; Kevin J Conner. Waverley Christian Fellowship Bookshop.
P.O. Box 140 Vermont, Victoria, Australia. 3133.

Solomon's Temple, the Altar of Brass:

2Ch 4:1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Points of interest (Note the underlined):

1. The Prophetic Type:

This altar was preceded by the brazen altar of the tabernacle of Moses, and portrays the same Spiritual truth and points us to the "altar" of Calvary, where the Lord Jesus by the sacrifice of Himself purged every believer from their sin.

2. The Position of the Altar:

After the similitude of the tabernacle, this altar of the temple was positioned in the outer court before the holy place, with the brazen sea between. There was no way of entrance into the outer court, nor entrance into the holy place without passing "through" the altar, just as there is no approach unto God without coming to Calvary, accepting the atoning sacrifice of Christ and passing through to go on to be accepted of the Father in the Holy Place of Heaven (Millennial Kingdom). The significance of the position of the altar is personified in the words of Jesus:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

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

3. The Measurements:

20 x 20 x 20 = 4,000. This figure is symbolic of the four thousand years from Adam through to the First Coming of the Lord Jesus, and the offering up of animal sacrifices that could not take away sins (Heb10:11), but pointed to Him that would take away sin, that is the Lord Jesus (Heb 10:24-28).

Solomon's Temple, the Molten Sea:

1Ki 7:23 And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

:24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

:25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

:26 And it *was* a handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

Points of interest:

1. The Prophetic Type:

The molten sea was preceded by the brazen laver of the tabernacle of Moses and conveys the same basic Spiritual truth i.e. Water baptism and the washing of the water of the Word (Eph 5:26).

2. Two Thousand Baths (1Ks 7:26):

The major difference of the molten sea to that of the brazen laver of the tabernacle was its huge size and its capacity to contain two thousand baths. In the 2Chronicles account, we see there is the capacity of a further 1,000 cubits:

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2Ch 4:5 And the thickness of it *was* a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

These two measurements of water are not a contradiction, but prophetic of two periods of time relative to the redemptive week and the experience of the truth symbolized by the water to be experienced by the born again, baptized believer in Christ.

1) **Two Thousand Baths:**

This measure of water symbolizes the two thousand year age of the fifth and sixth days of the redemptive week and the amercing of the believers of all generations in the redemptive truths of the Word of God in preparation for the Second Coming of the Lord Jesus.

It typifies a separate experience to salvation received in our acceptance of Christ (our brazen altar) in the redemptive journey of the believer from Calvary to glory.

2) **One Thousand Baths:**

This measure of water symbolizes the one thousand year age of the seventh day of the redemptive week, that will commence with the resurrection of the dead at the Second Coming of Christ and our amercing into the glorious truth of that perfect day, as citizens of the Kingdom of Christ on earth and the realization of our inheritance in Him.

In these two pieces of furniture of Solomon's temple we see the portrayal of all seven days of the redemptive week:

23. On this third day of the redemptive week, after the similitude of the third day of the creative week, the seed of Abraham, the nation of Israel, possess the promised land, and as a vine out of Egypt are - Planted (in the land).

Psa 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

:9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

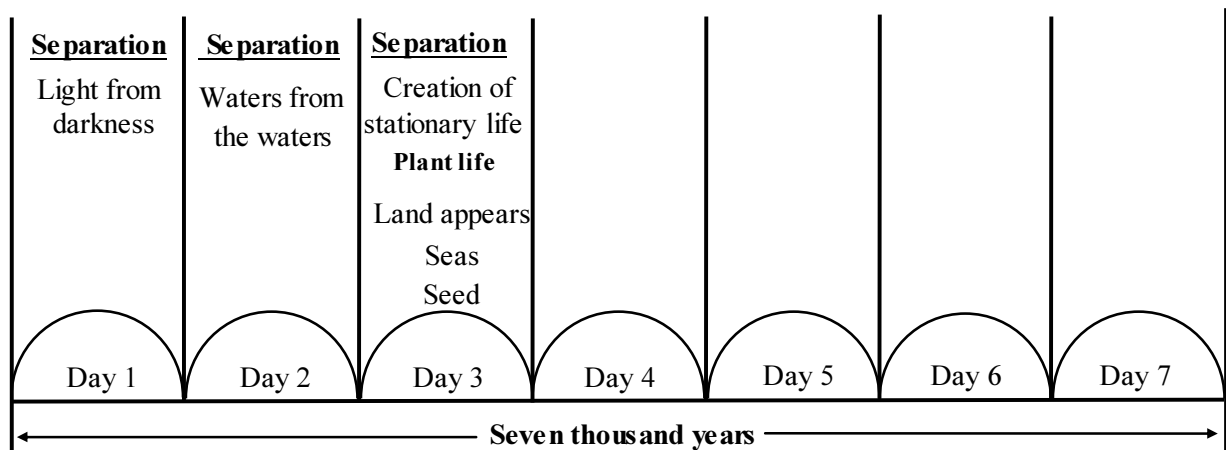
:10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

(Jer 2:21, 12:10; Eze 15:6; 17:5-6; 19:10-14; Matt 21:33-41; Mark 12:1; John 15:1-6.)

It is time to again consider our comparison diagram of the two weeks, adding the appropriate truths of the third day of the redemptive week:

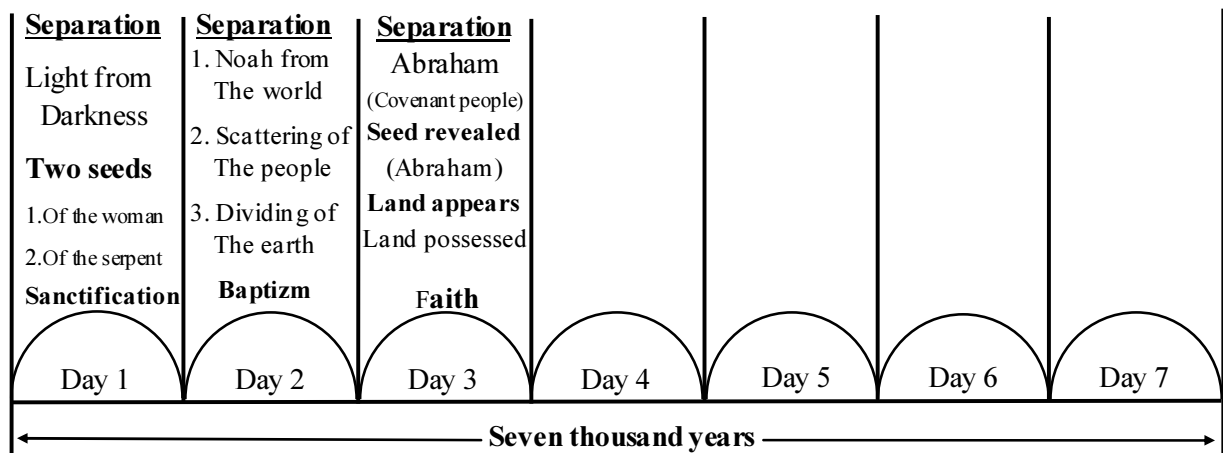
63.

1. The Creative Week:



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2. The Redemptive Week:



In conclusion to this third day of the redemptive week we consider the continuers of seasons or periods within the ages of time we know to be the redemptive week:

24. **SEASONS OR PERIODS WITHIN THE AGES OF TIME
WE KNOW TO BE THE REDEMPTIVE WEEK**

TWO SEEDS, GENESIS 3:15

**THE MYSTERY OF GODLINESS
TIMOTHY 3:16.**

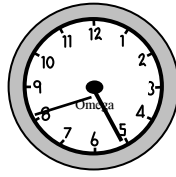
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<p>Israel:</p> <ul style="list-style-type: none"> • In the wilderness 40 years, disobedient, Five sins of Israel. fall to lusting, idolatry, fornication, tempting Christ and murmuring (1 Cor 10:6-11). • A whole generation die in the wilderness (Heb 3:19). <p>Canaanites in the land:</p> <ul style="list-style-type: none"> • Israel fails to possess all the land (Judges 1) • people fall into disobedience. <p>Judges: The period of the judges. Thirteen, one a usurper (type of Antichrist). Israel – Knows highs and lows i.e.</p> <ol style="list-style-type: none"> 1. Children of Israel did evil - 2. God sells them into the hand of their (enemies) 3. Israel cry unto the Lord. 4. The Lord raises up their deliverer. 5. Enemy is subdued, Israel is delivered. 6. Land had rest. 7. Judges ruled. <p>The pattern repeats itself six times throughout the book of Judges.</p> <p>Saul:</p> <ul style="list-style-type: none"> • Saul, chosen, anointed, and crowned king. • Reigns forty years over all Israel (Acts 13:21). • A man after the heart of the nation. • Disobeys the Lord. • The Lord rejects Saul (1 Sam 15:26). • Comes under another spirit • Attempts to kill David, at least 17 times. • Turns to familiar spirits. • Wounded in battle, Saul suicides (1 Sam 31:4). <p>Ish-bosheth:</p> <ul style="list-style-type: none"> • Is made king of Israel by Abner (2 Sam 2:8). • House of Saul (Ish-bosheth) waxes weaker (2 Sam 3:1). • Assassinated (2 Sam 4:7). 	<p>Israel:</p> <ul style="list-style-type: none"> • In the wilderness <u>forty years</u>, under Moses the Law is given (Ex 20). • Tabernacle, offerings, feasts, Levitical, priesthood is given. <p>Moses: dies <u>120 years</u> old. (3x40=120) (Deut 34:7).</p> <p>Books: Exodus, Leviticus, Numbers, Deuteronomy.</p> <p>Joshua: Leads Israel through Jordan, Land of Canaan entered, land possessed. Joshua and all</p> <p>Judges: The period of the judges. Twelve + one.</p> <p>Ruth: Gentile daughter in-law to Naomi marries (enemies) Boas, to whom was born Obed, the father of Jesse the father of David. (of whom according to the flesh was born Christ).</p> <p>Samuel: The last of the judges.</p> <p>Books: Joshua, judges, Ruth, 1 Samuel.</p> <p>Saul:</p> <ul style="list-style-type: none"> • First king over all Israel (1 Sam 10-11). • Reigns forty years (Acts 13:21). • Reigns well for first sixteen years. • A man after the heart of the nation. <p>David: First of three anointings.</p> <ul style="list-style-type: none"> • Chosen from among his (seven) brethren. • Anointed to be (future) king. • Designated king over all Israel (1 Sam 16:11-13). • Kills Goliath (1 Sam 17:49-51). <p>David: Second anointing. Made king over Judah (2 Sam 2:4). House of David waxes stronger</p> <p>David: Third anointing.</p> <ul style="list-style-type: none"> • Made king over all Israel (2 Sam 5 :1-3). • Reigns forty years (2 Sam 5:4). • A man after God's own heart (Acts 13:22). <p>Books: 1 Samuel; 2 Samuel; 1 Chronicles; Psalms of David.</p>
<div style="border: 1px solid black; padding: 2px; display: inline-block;"> 3,000 Years </div>	

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Chapter Sixteen



The Fourth Day of the Creative Week

The Fourth Day of Creation:

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

:17 And God set them in the firmament of the heaven to give light upon the earth,

:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

:19 And the evening and the morning were the fourth day.

Day Four:

Four is the number representing creation, earth i.e. the four directions of North, South, East and West. The four corners of the earth. The four winds and the four Gospels that are to the whole earth.

Points to consider:

1. And God said (Gen 1:14):

Once again the divine will decreed in Heaven, the dwelling place of God, is spoken with authority to bring forth God's desire (the Godhead) for the fourth day. This fourth day is an age containing seasons, yet, inseparably linked to what has been created previously in the days before and preparatory to the days and creation to follow. An age of a thousand years, with seasons within, in which God by His creative power and Word, accomplished in their time those things recorded in the account of this fourth day.

2. And God said, Let there be lights in the firmament of heaven (Gen 1:14):

The focus of our attention is now taken from earth to the heavens above.

The firmament: The spans or space above the sphere of that supernatural light that was then over the earth and above and beyond the waters above the earth that forms our universe. God called it heaven (Gen 1:8).

There are Three Heavens:

1) The Immediate Heaven:

That is: The immediate atmospheric heaven encircling the earth, giving breath to man and all living creatures on earth. The immediate spans or space that we now know as our atmosphere surrounding the earth, and generally accepted to extend to the height of seventy to eighty klms above the earth's surface.

They were then simply known as the atmosphere called heaven situated between the waters on earth and the waters above the earth.

2) The Second Heaven:

That is: The second or middle heaven involving space and containing the sun, moon and stars, the planets, galaxies etc that we know as the universe and outer space.

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3) The Third Heaven:

That is: The third Heaven, now invisible to man, the dwelling place of God. God's abode and place of His throne. It is the place from where Christ came to earth, in His First Appearance and is now waiting the time of His Second Appearance. The place from where Christ now rules over His church. The following table lists the names and references of the third Heaven:

25. The Names of (the Third) Heaven		
1	THY (GODS) HOLY HABITATION	Deut 26:15
2	THY DWELLING PLACE	1Ks 8:30
3	THE HEAVEN OF HEAVENS	2Ch 6:18
4	HIS HOLY DWELLING PLACE	2Ch 30:27
5	THE HEIGHT OF HEAVEN	Job 22:12
6	GODS DWELLING PLACE	2Ch 6:30
7	HEAVEN	2Ch 6:30; Luke 11:2
8	PARADICE	Luke 23:43; 2Cor 12:4; Rev 2:7
9	GODS THRONE	Isa 66:1; Mt 5:54
10	THE RIGHT HAND OF GOD	Mark 16:19;
11	THE THIRD HEAVEN	2Cor 12: 1-4
12	THE MOST HOLY PLACE	Heb 6:20

The Most Holy Place:

Heaven, the dwelling place of God is typified on earth in both the Tabernacle of Moses and the Temple of Solomon, with both giving insight to the entrance into the true and Heavenly Most Holy Place by the Lord Jesus on the day of His Resurrection as our High Priest and where He now is, as the forerunner to the church who, is to follow Him (Heb 6:20; 10:19. Note Isa 6:1-4; Eze 1:2; Rev Ch 4 and 5).

3. Let there be lights (Gen 1:15):

It is lights, plural. This is in contrast to day one and the creation of light that existed by the power of the spoken Word, the Word of God's presence. Here it is lights, plural; lights that exist with light generated within themselves and are the result of the creation of heavenly bodies suspended in the outer space of the heaven beyond the immediate atmosphere of the earth. Created to give (shine) their light upon the earth.

G. H. Pember, M.A. Is again worthy of note. The following statement is taken from his book "Earth's Earliest Ages":

Now we must carefully observe that God is not said to have created these light-holders on the fourth day, but merely to have made or prepared them. They were created, in the beginning; and, since the sun appears to be a dark body enveloped by luminous clouds, it was doubtless around its mass that the earth was revolving from the first. Probably, too, the great luminary of our world was also the light of the preadamites: But its lamp had been extinguished, and on the Fourth Day God gave or restored to it the capacity of attracting and diffusing the light-material, by the exercise of which power its photosphere was quickly formed. End of quote.

4. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also (Gen 1:16):

Three Sources of Light:

Though there is mention of the stars, there is no mention of the sun and moon. It is only by the mention of stars here and other Scriptures that we may positively conclude the greater and lesser lights to be the sun and moon. This establishes a Biblical principle essential to Biblical

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interpretation and application, and that is the need of other Scriptures to give the true and fullest meaning. The following Scriptures reveal the sun and moon together with the stars as one act of creation (Psalms 36:7-9; 148:3-4; Jer 31:35).

1. **The Sun:** The greater light, to rule the day.
2. **The Moon:** Great, but the lesser light, to rule the night.
3. **The Stars:** Multiple in number, distant and near stars, impossible for us to number, though various people have made estimates i.e. 400,000,000,000,000.

When we consider the vast number of stars that there are, the prophets words in Psalm 147 must cause us to marvel at the mind of God, and stand in awe of His creative power, as the prophet did:

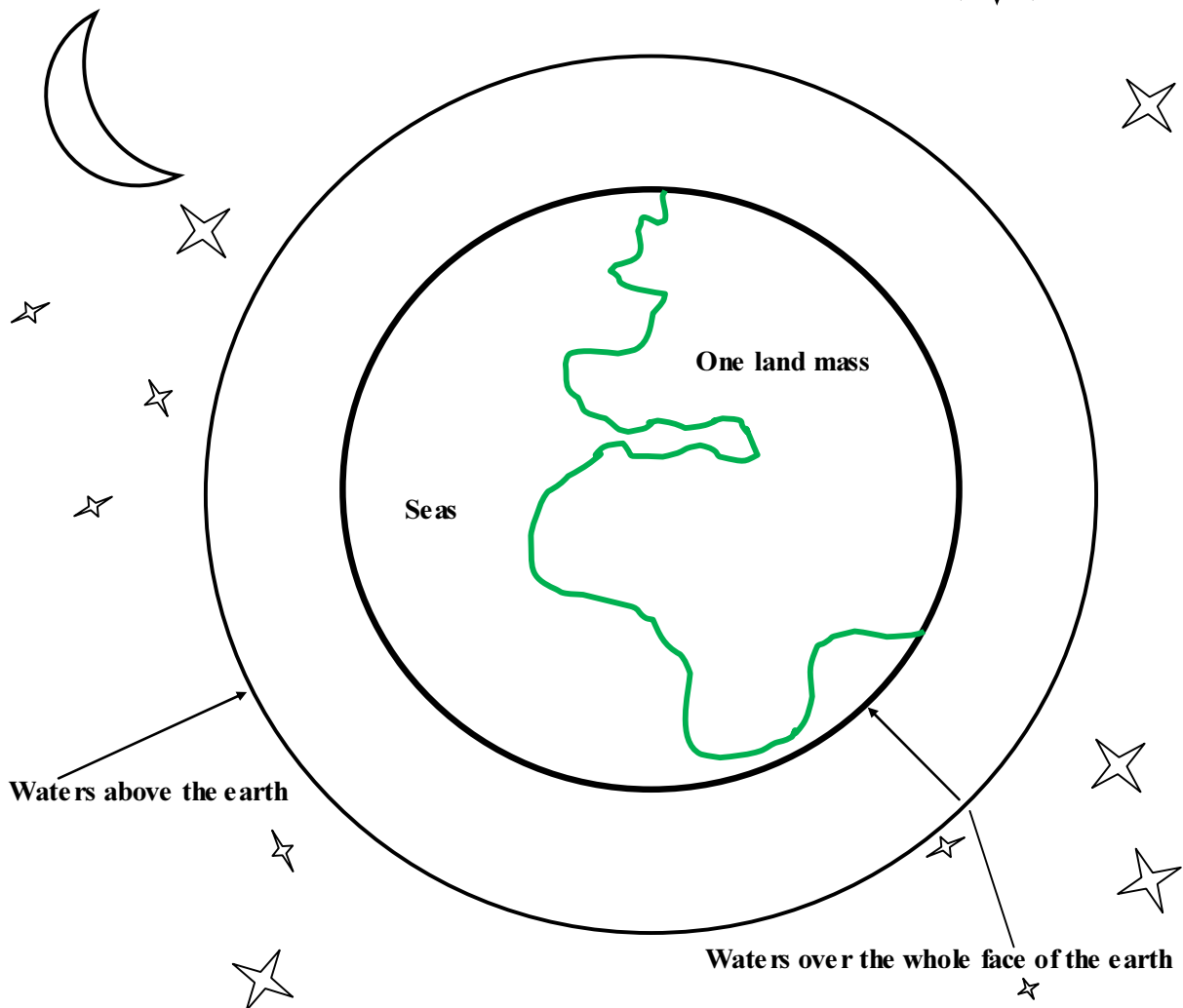
Psa 147:4 He telleth the number of the stars; he calleth them all by *their* names.

:5 Great is our Lord, and of great power: his understanding *is* infinite.

We consider again the diagram of chapter 14 – The Earth, One Land Mass, and add the following

64. The Earth, One Land Mass:

The Lord now adds the Sun, the Moon and the Stars, including the Planets by revealing their light



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There is no account anywhere in Scripture of the sun, moon and stars effectiveness until after the fall, when the earth void of the supernatural light, demonstrated throughout creation, became dependent upon the sun, moon and stars for light. They are the provision of the Lord for the natural realm of earth, while being rich in symbolic language of spiritual things.

For the sake of clarity the Hebrew words for light used in respect of the light of the first day, and then of the fourth day addressed in chapter ten is repeated:

The Hebrew word for light here (1st day) is *Ore*, S.C. 216. Meaning illumination or (concr) Luminary. Not light by the Sun, the Moon or Stars, which light is depicted by the Hebrew word *Maor* S.C 3974. *Maor* is the same as *Ore*, but with the added locative prefix, that speaks of light as seen in a body, element or as seen in a light holder. Hence the sun, moon and stars as bodies created as light holders for the purpose of illuminating the earth. As such they did not give their light until the fourth day (gen 1:14-15). The light of the first day was not of any created source, but appears to be light as by God's glorious presence and spoken Word alone. End of quote.

While the earth enjoyed the supernatural light of God's presence, that which was natural in giving light, were only effective in the realm of the darkness beyond. For them to be seen there had to be darkness, and darkness until the fall was beyond the realm of the light of God's supernatural light of His presence existing for the three days prior to the appearing of the sun, moon and stars, and effective over the remaining days of creation and through to the fall.

Note Gen 1:15 . . . "to give light upon the earth".

The language is literal, yet spiritual. It is first the natural then the spiritual, with the natural pointing us to the spiritual. Jesus fulfils the prophetic type in His First Coming from Heaven to earth in the evening of the fourth day of redemption to give light unto men.

John 1:4 In him was life; and the life was the light of men.

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

John 1:9 That was the true Light, which lighteth every man that cometh into the world.

:10 He was in the world, and the world was made by him, and the world knew him not

Jesus was revealed in Light unto John:

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword and his countenance *was* as the sun shineth in his strength.

:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

The Sun: Typifies the Father in His glory.

The Seven Stars:

The stars are symbolic of the angel, minister or senior elder of each of the seven churches. They are stars because of the Holy Spirits anointing; Jesus appears in the countenance of the sun in His strength unto John.

The language is symbolic, and interpreted informs us, Jesus, when He appears unto His own upon earth, appears in the glory and authority of the Father. In this manner Jesus reflects the glory of the Father to John as indeed the moon reflects the light of the sun upon earth.

There is no mention of the moon here. This is because it is Jesus who has appeared; Who is symbolized by the moon in other places (Acts 9:3).

Jesus in His First Coming:

As the solar rays sped through space on the fourth day of creation, striking the moon, and lighting up its silver orb in the darkness of the night, to then reflect that light upon earth, so the Son of God appeared in the evening of the fourth day of redemption reflecting the light of the Father to man.

Jesus in His First Coming, being equal with God eternally in glory and power, makes Himself of no reputation (empty, abased), and takes upon Himself the form of a servant and was made in the likeness of men (Phil 2:6-7). In this way Jesus became the lesser of the two great lights, fulfilling

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the symbol of the moon in Himself. He is now the light of the world, bringing the light of the Father to the darkened hearts of man:

Phi 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

Until sin is fully dealt with, no man can see God and live. In this world, it is only through Christ we behold the Father (1Tim 6:14-1).

Jesus Came Reflecting the Light of the Father:

Note the following Scriptures:

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

Heb 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

God Gave Promise unto David:

God gave promise unto David concerning Christ. Christ now in His ascended glory reigns with the Father, in the Father's throne, symbolized by the sun. The Son is a faithful witness of the Father's covenant with David, symbolized by the moon.

Psa 89 :34 My covenant will I not break, nor alter the thing that is gone out of my lips.

:35 Once have I sworn by my holiness that I will not lie unto David.

:36 His seed shall endure forever, and his throne as the sun before me.

:37 It shall be established forever as the moon, and *as* a faithful witness in heaven. Selah.

The Father is the Light of the Day:

As the sun and moon exist together to give light unto the earth, so the Father and the Son exist together, to give light unto the understanding of men:

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

No man comes unto the Father, but by the Lord Jesus (John 14:6). To do so is to come under His rule and Lordship (John 13:13). In doing so Jesus delivers us from the power of darkness (Col 1:13; Heb 2:15; 2Tim 4:18).

When the believer comes to Christ, he comes through Christ unto the day. As children of the day we come under the rule and Lordship of the Father, through the Lord Jesus Christ (1Th 5:5; Eph 5:1-8; Gal 3:26).

Jesus Speaks unto Those in Darkness:

The Scribes and Pharisees in unbelief were in darkness; Jesus had the following to say unto them:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

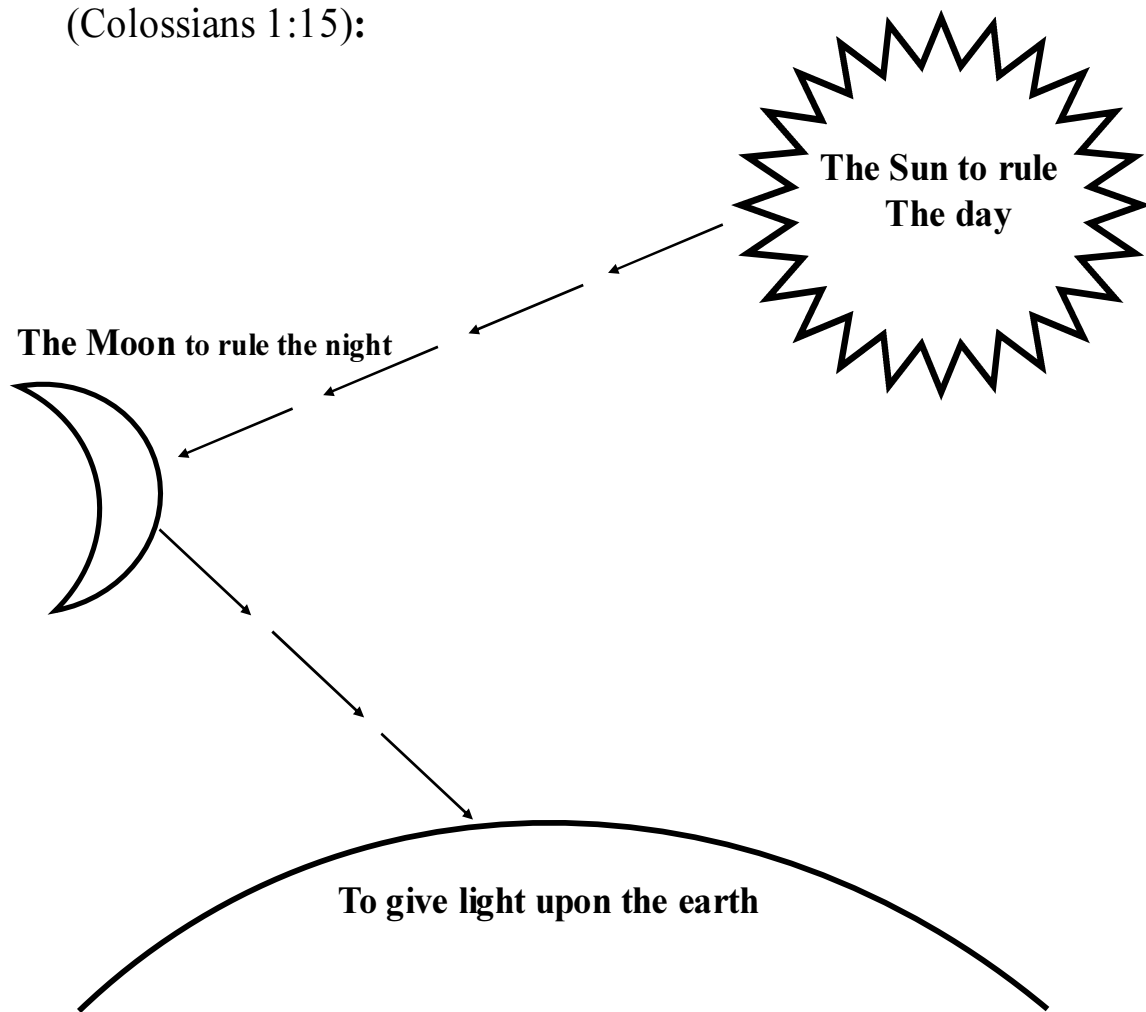
John 9:5 As long as I am in the world, I am the light of the world.

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

The following diagram simplifies the truth and witness of the Sun and the Moon:

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65. **The Moon has no Light of itself, But Reflects the Light of the Sun**
(Colossians 1:15):



The Condemnation is the Rejection of the Light:

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

To Accept the Light, is to become as the Light:

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Mat 5:14 Ye are the light of the world. A city that is set on a hill cannot be hid.

:15 light unto all that are in the house.

:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Rom 2:19).

5. And God Made Two Great Lights (Gen 1:16):

The Greatness of the Father:

1) The Sun Created a Sign Pointing to the Father

Psa 84:11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

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2) **The Sun being Great Symbolises the Greatness of the Father:**

The following testimony of the Son concerning the Father is as follows.

John 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

John 14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I (Psalm 48:1; 86:10; 95:3,4; 104:1; 125:5).

6. God made Two Great Lights (Gen 1:16):

The Greatness of the Son:

Mat 4:14 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

:15 The land of Zebulun, and the land of Naphtali, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

The Word “region:” S.C. 5561. An empty expanse, room. i.e. Space or territory. A derivative of 5490. A “chasm” or vacancy (impassable interval), a Gulf.

The word “region”, is translated “gulf”, in the story of the rich man and Lazarus. Following their deaths, the rich man went to hell, while Lazarus was found in the bosom of Abraham, with an impassable gulf between them.

Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

Israel’s passing through the Red Sea:

The thought of the “region” is typified in the history of Israel, who were found of God in the region of Egypt, were led of God (through Moses) out of Egypt through the Red Sea or “Gulf” into the wilderness.

This experience of Israel repeats itself forty years later at the other end of the wilderness, with Israel crossing the River Jordan and entrance into the Promised Land. It is in this life, unregenerate man has hope of salvation. It is Jesus Who has bridged the gulf for man through Calvary and His Resurrection, and now with the hand of the Father in one hand, He takes the hand of the repentant sinner and reconciles the two.

The repentant believer through faith in the Lord Jesus Christ walks out of the region/gulf of darkness into light, out of night into day, and from death into life and at the Second Coming of Christ and out of this world into His Millennial Kingdom.

Israel’s passing Through the River Jordan:

Israel’s passing through Jordan foreshadows the churches entrance into the Millennial Kingdom of Christ to occur with the Second Coming of the Lord Jesus.

It is no coincidence that Israel celebrated Passover when in the land (Jos 5:10). At the end of the church age of two thousand years, or forty jubilee years, the church at the Coming of Christ, the dead in Christ rising in resurrection, and those alive and remaining shall together Passover, through their ascension to Christ from physical death unto eternal life, from mortality to immortality. This second experience is foreshadowed in the prophetic type in Israel’s passing through Jordan (typifying death) into Canaan, the land of their inheritance and kingdom. Their keeping of the Passover in the “land” is prophetic of our keeping of the promise of Jesus given at the last supper at the appearing of His Kingdom:

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

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The Word “region”;

The word “region” and its meaning, is also suggestive of a spans, space or territory beyond the region of light, similar to that suggested in creation and Genesis 1:1-3.

The word is used in other instances in the New Testament, in a geographical sense. In Matthew 4:16, it is spiritual, and describes the condition of the souls of fallen unregenerate men and women. To those in Hell the gulf is eternal, once in there, there is no deliverance, no bridge, no hope, and no way across or out (Luke 13:1; Acts 13:49-50; Acts 16:6; Acts 8:1).

Its spiritual import is amplified when considered in the light of Paul’s words to the Corinthians.

2Cor 4:6 (Amp Bible). For God Who said, let light shine out of darkness, has shone in our hearts so as (to beam forth) the Light for the illumination of the knowledge of the majesty and glory of God (as it is manifest in the Person and is revealed) in the face of Jesus Christ, the Messiah. (Gen 1:3)

The Jews ask Jesus a Question about His Greatness (Note the underlined):

John 4:12 Art thou greater than our father Jacob?

John 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

The Scriptures answer the questions the Jews were unable to answer, should have answered, but were undiscerning, unbelieving, unwilling and unable.

Mat 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah *is* here.

:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

Phi 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Understanding the Greatness of Christ:

Students of the Word of God, who do not have a sound understanding of hermeneutics are likely to interpret the texts above to mean Jesus to be less than God the Father, or not to be God at all, but a created being or mere man.

This misconception of Jesus is the result of not understanding the dual nature of the Lord Jesus. Jesus is both God and Man. In eternity past, He is God the Word, but in the Gospels He is introduced to us as the Word made flesh (John 1:14), and appears as both Son of God and Son of man.

As Son of God:

As the Son of God, Jesus is of the essence of God, eternal in nature, without beginning or end. Bodily He is the Messiah and as such, God with man, and as Man the representative of God to man. (Matt 8:29; 14:33; 16:16; 17:5; Rom 1:4; 8:3; 2 Cor 1:19; Gal 4:4; Heb 4:14.)

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As the Son of Man:

As the Son of Man, Jesus is of the essence of Man in His humanity, but without sin. As such He is the Son of Man and representative of Man before God (Matt 22:44-46; 8:20; 10:23; 11:27; 12:8; 14:33; Mark 1:1).

Paul the Apostle Explains:

The verses below fall into two parts, and are as follows:

1) Christ's Divinity and Eternal Quality with the Father:

Phi 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

2) Christ's Humanity and Ministry:

Phi 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

God and man Meet in the Lord Jesus Christ:

God the Father and man meet in the Lord Jesus, and as such Jesus is mediator between the two, as Paul explains:

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus.

As the Son of God, He is God (the Word) Manifested in the Flesh:

1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

As the Son of Man, He is also the Son of David:

Mat 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

7. The Sun, Moon and Stars are to Praise God:

Psa 148:3 Praise ye him, sun and moon: praise him, all ye stars of light.

The creation by God, and in this instance, the sun, moon and stars, by their existence, function and order give praise to God, and as such are a witness of the existence of God, Father, Son and Holy Spirit to all upon earth (Rom 1:20).

8. He Made the Stars also (Gen 1:16):

God made, or prepared; not created at that time, their influence to shine as of old is restored. It is a reappearance of their light within the firmament in which they were originally created. The Lord in challenging Job makes reference to the morning stars as admiring witnesses, when God laid the foundations of the earth Job 38:4-7 (There is the literal and prophetic fulfilment of the verses).

The Scriptures are consistent in their aligning of the believers with light, as spiritually awakened children of God, the following are but a few of the many that speak so and in the language of creation:

1Th 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

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1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

Jam 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

There are also Fallen Stars:

Fallen stars are descriptive of both angels and people who have known God, and the anointing of the Holy Spirit, but then have fallen. To fall you first must be up there as in deed the stars are above. That is: such people have attained a level of salvation and walked in the light, but then have fallen. It is impossible for the term to apply to those born in sin, which have also been born in darkness.

Examples of Fallen Stars:

- 1) **Lucifer** (Isa 14:12). His fall occurred sometime in history past i.e. three one thousand year days.
- 2) **Satan** (A name applied to Lucifer after his fall)
- 3) **Saul** (King of Israel) (2Sam 1:24-25). (a star implied)
- 4) **Men** (Jude 1:13; 2Th 2:3; Rev 12:9).
- 5) **Judas Ishecariot** (Acts 1:20).
- 6) **The man of sin** (Anti-Christ) (2Th 2:4).

The Abrahamic Covenant:

Under the Abrahamic Covenant God promised to bless Abraham through the multiplying of his seed. Considering the promise we conclude it is twofold, or applicable in two dimensions. The following verses explain. (Note the underlined).

- Gen 22:15** And the angel of the Lord called unto Abraham out of heaven the second time,
:16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:
:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen 13:16; Josh11:4; Jud 7:12; 1 Sam 13:5; Rom 9:27; Heb11:12).

Two Seeds:

- 1) **As the stars of heaven.**
- 2) **As the sand which is upon the sea shore.**

They are two opposites, one heavenly the other earthly, one in possession of light the other without light. Both are blessed. One blessed in that which is earthly, the other blessed in that which is from above and is spiritual. One blessed in that which is temporal the other blessed in that which is eternal.

The Star Seed:

The spiritual blessing pertains to the Spiritual Israel of God, contained first, within the nation of Israel throughout the Old Testament, and now realized in Christ and His church throughout the New Testament, typified in the multitude of the stars above the earth, and realized in the multitude of born again, spiritually regenerated believers of all generations.

Paul the Apostle Wrote:

Gal 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

It is evident Paul is not speaking to natural Jews, but to Christian believers of the church scattered throughout the region of Galatia, consisting of both Jews and Gentiles. Paul recognized the church as

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the Israel of God; the Spiritual Israel, the Israel born of the Spirit as opposed to the Israel after the flesh. Paul reveals the composition of the church and Israel of God in the previous verse.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The Fulfillment of the Abrahamic Covenant:

The Abrahamic Covenant has its fulfillment in Christ and the New Covenant. When someone hears the Gospel, repents of their sin, exercises faith toward God and is born again, their names are written in the book of life. They then become numbered with Abraham's seed of faith and numbered with the stars of Heaven and heirs of the promises made unto Abraham.

Both the sand and star seed are promised the blessing of the Lord under the Abrahamic Covenant. The following table portrays the characteristics of the Heavenly star seed.

26. The Spiritual Characteristics of the Star Seed (It first speaks of the person and ministry of God, the Holy Spirit)		
No	THE CHARACTERISTICS	SCRIPTURE
1	They characterise those on earth born of the Spirit.	John 3:5-9
2	They possess the birth right and blessing (in Christ).	Gen 25:33. Gen 22:28-29
3	It speaks of their citizenship as been Heavenly, of God, and from above, as the sons and daughter of light.	Jam 1:17 2Cor 6:18
4	They judge (discern) all things, yet not judged of men.	1Cor 2:15
5	They have been changed into the likeness and image of Christ.	2Cor 3:18
6	They are baptized (filled) with the Holy Spirit, speak in tongues.	Acts 2:4
7	The promise of God unto them is possession of the whole earth.	Rom 4:13
8	Sit together with Christ in Heavenly places. Their affections are on things above. They have the mind of Christ.	Eph 2:6 Col 3:1-2 1Cor 2:16
9	They fulfil the will of God having His laws in their hearts and minds.	Heb 10:16
10	They are a multitude of people numerous in number as the stars of heaven.	Gen 22:17 Rev 7:9
11	They are the Heavenly Jerusalem.	Heb 12:22
12	They are the general assembly and church of the first born (Jesus).	Heb 12:23
13	Their names are written in Heaven, the book of life.	Mal 3:16 Rev 13:8

The Sand Seed:

Genesis 13:16. Speaks of this seed as the dust of the earth.

Sand/dust typifies: 1) Earth. That which is earthly (John 3:31) or that which is earthy (1Cor 15:47-9).

2) Man, born of the flesh. (John 1:13).

3) Human ingenuity and reasoning (John 13:6; Mark 2:6).

4) The carnal, natural man and mind (Rom 7:14; 8:6).

The sand seed described as "dust:

Gen 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

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In this description of the seed, there is the distinct connection with mans original parents and death as a result of the fall and the fallen nature, with the Lord describing Adam's fallen nature as follows:

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Solomon in his prayer to God equates Israel with "dust of the earth:"

2Chron 1:9 Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

David in his Psalm acknowledges the pity of the Lord towards them that fear Him, knowing our frame and "that we *are* dust" (Psalm 103:13-14). Jesus during His ministry commanded His disciples:

Matt 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet (Mark 6:11; Luke 9:5; 10:10-12).

Jesus said this as a result of a Jewish custom involving Gentiles. The Jews in their religious and self-righteous bigotry taught uniformly that even the dust of the Gentiles was impure, and was to be shaken off, should it be upon them. Aware of this custom of the Jews, Jesus commanded His apostles as He did. For the apostles to shake off the dust of their feet, it was to be an emblematical action before unbelieving Jewry, giving witness, that as a result of their rejection of Christ and the Gospel, they themselves were as they judged others (Amos 9:7; Obadiah 1:15; Gal 6:7). There is no instance in the Gospels where Christ or the apostles did this, nor of it been exercised towards Gentiles following the door of salvation being opened to them. But, there are two such instances in the Book of Acts and both exercised towards the Jews. The first concerned the Jews of Antioch and Paul and Barnabas, and the second instance involved the Jews at Corinth again involving Paul:

Acts 13:49 And the word of the Lord was published throughout all the region.

:50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

:51 But they shook off the dust of their feet against them, and came unto Iconium.

:52 And the disciples were filled with joy, and with the Holy Ghost.

Acts 18:5 And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

:6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood *be* upon your own heads; *I am* clean: from henceforth I will go unto the Gentiles.

The following table lists the characteristics of the earthly sand seed:

27. The Natural Characteristics of the Sand Seed		
No	THE CHARACTERISTICS	Scripture
1	They are natural, born to Abraham after the flesh.	John 1:13
2	A multiplication of seed, numerically numerous.	Gen 22:17
3	Unto whom the Lord promised the land of Canaan.	Gen 13:14-15
4	Unto whom Christ (Messiah) was to be born in the likeness of sinful men.	Rom 9:5 Rom 8:3
5	Natural citizens of that which is earthly, temporal and ready to pass away.	Rom 11:21,24
6	Unto whom was committed the oracles of God.	Rom 3:2
7	Of whom came the fathers (patriarchs).	Rom 9:5

Scriptures Describing the Sand Seed (Note the underlined):

John 1:11 He came unto his own, and his own received him not.

John 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

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Mat 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

:14 And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

John 8:43 Why do ye not understand my speech? *even* because ye cannot hear my word.

:44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John 12:37-41; Acts 28:26; 2 Pet 2:120).

Sand by virtue of its characteristics characterizes the characteristics of the natural seed. The following table format illustrates this point:

28. SAND, UNSTABLE IN NATURE, AND AS SUCH TYPIFIES		
No	CHARACTERISTICS	Scriptures
1	Double mindedness, unstableness.	Jam 1:8
2	Hears the words of Christ, but does not do it, foolish.	Matt 7:26-27
3	Tossed to and fro, carried about with every wind of doctrine.	Eph 4:14
4	Unprofitable.	Rom 3:12
5	Wavers. i.e. hesitant, doubts, staggers, discriminate.	Jam 1:8
6	Unlearned.	2Pet 3:16
7	Undiscerning of the times.	Luke 12:56

The History of Israel:

Israel of the flesh, throughout their long history, fluctuated spiritually, knowing visitations, revivals, reformations and declines, fallings away, and backslidings into spiritual bankruptcy, unbelief and judgment. Stephen, the first martyr described the history of the natural seed, climaxing in his generation.

Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. (Matt 23:29-37; Luke 6:23; 11:47-50; 13:34).

The Spiritual State of Natural Israel, the Seed Typified by Sand.

2Co 3:13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which *veil* is done away in Christ.

:15 But even unto this day, when Moses is read, the veil is upon their heart

There is a day, in the last days, in which the natural seed is to be visited a second time, with many hearing the Gospel and looking upon Jesus whom they (through their unbelief) have crucified. Until that day comes the veil of spiritual blindness remains over their eyes. Note the words of Paul.

2Co 3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away (Ez 39:29; Zech 12:4, 7-10; 13:1).

The spiritual state of the heart of natural Israel, typified by sand is summed up for us by the prophetic Word of God through Moses:

Deu 32:20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom is no faith.

The Spiritual State of the Spiritual Israel, the Seed Typified by the Stars:

Gal 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

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Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, by (grace ye are saved;)
:6 And hath raised us up together, and made us sit together in heavenly *places* in Christ Jesus.

Jacob Realized the Symbolic Language of the Sun, Moon and Stars:

Jacob, no doubt understood the symbolic language of the created heavenly bodies pointing in witness to the Godhead, the Father, Son and Holy Spirit, but in interpreting the second dream of his son Joseph, Jacob applies the symbols of the sun to himself, the moon to the mother of Joseph and the stars to the eleven brothers of Joseph.

Gen 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

:10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

The first dream of Joseph's involved sheaves and the interpretation is applied to Jacob's family. The first dream is of an earthly nature with the sheaves being the product of the earth (dust); the second points us to the sky and is of a Heavenly nature. Thus in the two dreams of Joseph we see the destiny of the two Israel's and their beginnings in Jacob, the son of Abraham through Isaac.

The principle of a witness in Heaven and earth is established in the two dreams (1John 5:7-8).

The subject of the two seeds, the natural and the Spiritual Israel, and the church consisting of Jews and Gentiles as the true and Spiritual Israel is controversial throughout much of Christendom today and to get it wrong will open the door to a far reaching error.

There is a parallel illustrated between the two Israel's in the following table. The parallel is too exact, too obvious, and too Scriptural to be ignored or dismissed as a matter of interpretation:

29.

THE TWO ISRAEL'S

THE NATURAL ISRAEL

Abraham: The father. Type of God the Father (Gen 17:4-5; Rom 4:11-12).



Isaac: The son. Type of God the Son (Gen 21:1-2; Gen 22 Chap).
Proceeds from Abraham.



Jacob: Type of the Holy Spirit (Gen 25:26).
Proceeds from Abraham through Isaac.



Twelve sons of Jacob: Exodus 11:1-5.



The seventy: Exodus 1:5



The nation of Israel: (Genesis 12:2;
Acts 7:17; Deut 26:5).
The church in the O.T. (Acts 7:38).



Mary: Luke 1:26-38.



Jesus: A man child born. Luke 2:7.
The son of David (Luke 1:32; Heb 2:14).



Jesus: His First Coming and first appearance
thirty years after His birth) John 1:29,
35-36; Mark 1:15; 2Tim 1:10.



Christ's Resurrection, ascension:
It is the conclusion to the forth day of
redemption (John 20:1, 14-17).



**Christ sits upon His throne at the right
hand of the Father:**

Christ rules over His church (Ps 110:1; Heb 1:8; Eph 1:22, 4:15; Col 1:13)

THE SPIRITUAL ISRAEL

God: The Father. John 14:14, 18.



Jesus: The Son, born of the Father (Luke 1:35).
Proceeds from the Father (John 8:42).



Holy Spirit: Sent of the Son (John 16:7).
Proceeds from the Father through the
Son (John 15:26).



Twelve apostles: Acts 2:14.



The seventy: Luke 10:1.



The church: The Spiritual nation of Israel.
(Gal 6:16; Eph 2:12; Matt 16:18).



The bride of Christ: 2Cor 11:2; Eph 5:27,
with 31-32; Rev 12:1.



Man child born: Rev 12:1-5.



Jesus: Second Coming and appearance of
Christ (Col 3:4; 1Pet 5:4; 1John 2:28).



Resurrection and ascension of the just.
It is the conclusion to the sixth day of
redemption (1Th 4:16-17).



Christ sits upon His throne on earth:
Rules throughout His millennial Kingdom of one
thousand years. The seventh day.

**Abraham to Christ's first appearance and
ascension is 2,000 years.**

**Christ's first appearance and ascension to
His Second Coming is 2,000 years.**

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First the Natural Then the Spiritual:

First the natural then the Spiritual is a principle used of the Lord to bring to the believer the hidden truth of His will (1Cor 15:46). The natural points to the Spiritual. This principle is evident in the study of the two Israel's as the following reveals.

First the Natural:

Under the Old, Mosaic Covenant it was:

1. **The house – The temple, and sanctuary:** Built of quarried stone.
2. **The city:** Jerusalem.
3. **The people:** Israel 1) **Israel, and the ten tribes.**
 2) **Judah, and the two tribes.**
4. **The land:** Canaan (The land of Israel).

In A.D. 70 as a direct result of the people's disobedience, according to the Word of the Lord, the house, city, people and land were made desolate. With the Jewish rejection of their Messiah, the Kingdom has been given unto another nation. Note the solemn promise of Jesus:

Mat 21:41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons (Luke 20:16-17; Acts 10:46).

Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Then the Spiritual:

Under the New Covenant it is “now”:

1. **The house: The temple, the church** (Matt 16:18; 1Cor 3:16; 6:19; 2Cor 6:19; Eph 2:19-22; Heb 3:6; 1Pet 2:4-7; 1Cor 3:10; Rev 3:12).
2. **The city: The new or Heavenly Jerusalem** (Heb 12:22; Gal 4:26; Rev 3:12; 11:1; Matt 5:14; Rev 21 and 22 the New Jerusalem)
3. **The people: The body of Christ** (1Cor 12:12-30; Eph 3:11-16; 2Cor 6:17-18; 1 Pet 1:4).
4. **The land: The world:** (Rom 3:13; Mark 16:15; Matt 28:19; Acts 1:8; Matt 24:14; Rev 14:4).
 - 1) **The Millennial Kingdom:** (Dan 2:24; Rev 20:4).
 - 2) **The new heavens and earth:** (Rev 21, 23; Isa 65:17; 66:22; 2Pet 3:13).

Under the New Covenant it is “now” – One Fold:

Under the New Covenant Jesus proclaimed one fold, (one sheepfold) consisting of

1. **Sheep:** Referring to the Jews. (Natural, but believing Israelites)
2. **Other sheep:** Referring to the Gentiles that would come into the fold as a result of the preaching of the Gospel, knowing one Shepherd over both and one another as the Israel of God (Gal 6:16):

John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Under the New Covenant it is “now” One Gospel to Jews and Gentiles:

Rom 1:16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Luke 24:47; Acts 1:8).

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Under the New Covenant it is “now” both Jews and Gentiles in Christ the Seed of Abraham:

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:
for ye are all one in Christ Jesus.

:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Under the New Covenant it is “now” both Jews and Gentiles in One Body:

Eph 3:6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel:

- Fellow heirs.
- Of the same body.
- Partakers (together) of His promise.

Under the New Covenant it is “now” both Jews and Gentiles the Children of God:

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Under the New Covenant it is “now” Christ and His Body (Church)

Fulfilling the Mystery Hid from the Foundation of the World:

Eph 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel:

Note the Following Points Made by Paul:

1. It is a **mystery** (Eph 3:3, 4. The mystery of Christ and His church).
2. In other ages (1st four days of the redemptive week) **was not made known** (Eph 3:5).
3. **Now revealed unto his holy apostles and prophets** (Eph 3:3).
4. **Made known unto Paul by revelation** (Eph 3:3).

The mystery: 1. That the Gentiles should be fellow (Jews and Gentiles) heirs (Eph 3:6).

2. And of the same body (Eph 3:6).

3. Partakers of His promise in Christ by the Gospel (Eph 3:6, Gal 3:16)

The Present State of the Nation of Israel:

Kevin J Conner in his book on Restoration Theology, page 61, has the following comments to make.

The Present State of Jewry:

What then is the present state of Jewry since the rejection of their Messiah – that is, the state of those who have not or do not accept Christ as Lord and Saviour? The following brief quotation and references from the Old Testament tell the present state of the Jew, or the House of Judah, outside of Christ?

1. Jewry, like Israel, has been divorced for spiritual adulteries (Jer 3:6-11).
2. Jewry, though Abraham's seed after the flesh, are not Abraham's seed after the Spirit (John 8).
3. Jewry stumbled at the stumbling stone and rock of offence in Christ. They rejected the crucifixion of Christ as well as the faith – righteousness provided by Him, choosing rather self – righteousness by works of the Law (Rom 9:32-33; 1Cor 1:23). They are ignorant of God's righteousness, refusing to submit to the righteousness of God in Christ (Rom 10:1-4).
4. Jewry can only be saved by calling on the Name of the Lord in the Name of the Lord Jesus Christ (Rom 10:1-13; 11:26).

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5. Jewry at present, is a disobedient and gainsaying (Word - resisting) people (Rom 10:21).
6. Jewry is blinded until the fullness of the Gentiles be come in (Rom 11:7, 8, 25).
7. Jewry has been cast away, except for a remnant according to the election of grace (Rom 11:11-15).
8. Jewry has been broken off and out of the faith-olive tree because of unbelief, and the Gentiles are being grafted in the faith-olive tree by faith in Christ (Rom 11:16-24, 32).
9. Jewry has become, as far as the Gospel is concerned, enemies of Christ even though God loves them for the fathers' sake (Rom 11:28).

The student is encouraged to read again Paul's chapters concerning his own people, Israel, after the flesh (Rom 9-10-11).

The Sermon on the Mount (note the underlined):

Jesus describes the nature of the sand seed in His conclusion to His Sermon on the Mount, contrasting the sand with the rock (singular) typifying Christ.

Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The eternal destiny of the natural seed, being natural and earthly is the same as the destiny of this present earth. The earth is to know the judgment of fire and brimstone (2Pet 3:10).

There are at least twelve references in the New Testament to the church as the Israel of God; twelve references that through misinterpretation have been attributed to the natural seed of sand; rather than the Spiritual seed of stars. We will consider these references now:

1. Nathanael:

John 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael was a man, an Israelite "indeed" in whom there was no guile. That is: he was truly and of a surety an Israelite that is indicative of faith demonstrated by a converted (regenerated) heart and good works. Though Nathanael was not at this point in Christ's church, the church not yet revealed, he was in nature a man after God's own heart, a man of faith with works following that testified to his faith. Nathanael, in his expression of life demonstrated the principle spoken of by Paul the apostle in his Epistle to the Romans:

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

In character with God, Jesus being God manifested in the flesh gives praise unto Nathaniel as a son of Abraham deserving of such praise. The nature of the address of Nathanael and testimony of him by Jesus, sets the precedent for all following believing Israelites' throughout His Gospel ministry and beyond even to the present day.

The testimony of Jesus concerning Nathanael may be contrasted with the Jews in unbelief, who, when confronted by Jesus receive His rebuke and not His praise, disputing their claim to being sons of Abraham and sons of God:

John 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

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John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

2. The judging of the Twelve Tribes of Israel:

Luke 22:28 Ye are they which have continued with me in my temptations.

:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Jesus makes His promise of the apostles judging of the twelve tribes of Israel to His apostles of His future church that He, through their ministry would bring to the birth and build the Spiritual nation, the church. The promise is not unto the Jewish elders, who were in unbelief and about to lose the Kingdom and with it their citizenship. The natural seed by their unbelief have sold both their birth right and blessing to the Spiritual Israel, the church. It is the church that is now the Spiritual Israel that is to bring forth the fruits of the Kingdom unto the Lord that the apostles will sit before and judge.

The Kingdom has been taken the sand seed nation:

Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Allowing the truth of the Epistles to interpret the language of the Gospels, and appealing to the law of continuity and consistency, one must conclude Jesus is speaking of:

1) The Kingdom Rejected:

- The Kingdom rejected by natural Israel has been appointed unto the apostles and those born into the Kingdom through the Gospel.
- Throughout the church age of two thousand years, the church on earth is the expression of the Kingdom of Heaven.
- The twelve apostles, excluding Judas Iscariot, but including Matthias (Acts 1:16-26) were responsible to Jesus for establishing the church in Kingdom principles through the Gospel.
- They are the twelve apostles of the Lamb, and as such were responsible for the laying of the foundation of the church (1Cor 3:11; Eph 2:20; Matt 6:10 and see scriptures on the great commission).

2) The Twelve Apostles Judging the Twelve Tribes of Israel:

- Like all mankind and their contemporaries of that generation, the apostles were subject to death, and in time, each died to go to be with the Lord.
- The promise of the Lord of them being seated upon thrones judging the twelve tribes of Israel is future, and will be realized following the Second Coming of Jesus, the resurrection of the just and the establishing of Christ's Millennial Kingdom.
- In Matthews account, Jesus speaks of the future and the day of His Second Coming, which He describes as "in the regeneration" (Matt 19:28).

Regeneration: S.C.3824. A (spiritual) rebirth (the state or the act) i.e. (fig) spiritual renovation. Spec. Messianic restoration.

- This author understands this verse, with Luke's account to mean, in the fullness of time, when all that are saved, will be saved out of this world when Christ appears the second time. At that time, the earth will experience regeneration and restoration to its sinless state as it was before the fall, and in the administration of Christ's established Kingdom, the twelve apostles will sit with Christ judging the twelve tribes of the Spiritual Israel, the eternal Israel we now commonly call the church.

Judging: S.C. 2919. The word has a positive as well as a negative meaning. As the Kingdom in the millennium consisting of the twelve tribes of Spiritual Israel is in a perfect

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and sinless state, the positive meaning of the word judging is to distinguish each tribe, and reward each tribe member for their works of faith.

3) The Prophecy is given with promise:

Likewise the promise: “That ye may eat and drink at my table” corresponds with Christ’s promise given to His disciples at the last supper. A promise extended to all believers in Christ of all generations:

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom (Matt 8:11; Luke 22).

- 4) The promise to the twelve - “and sit on thrones judging the twelve tribes of Israel” corresponds with the Book of Revelation and the twenty four seats (S.C. 2362 thrones), and the twenty four elders seen there. Twelve apostles of the Lamb giving witness of the First Coming of Jesus, and birth of the church, followed by twelve latter day apostles giving witness to the latter day church of end time events, the churches perfection and the Second Coming of Christ. It would appear all twenty four have a ruling position with Christ throughout His Millennial Kingdom (Rev 4:10; 5:8, 14; 11:16; 19:4).

Seeing the truth of the church as the Israel of God, and expression of the Kingdom of Heaven on earth now, lays the foundation for correctly interpreting further references to Israel (the Spiritual and true Israel) throughout the New Testament.

3. Restoration of the Kingdom to Israel?

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

This verse has been interpreted to mean that in a future time the kingdom established under David that reached its greatest height under Solomon is to be restored to natural Israel under Christ and is a classic example of how people form conclusions ignorant of New Covenant truth or in consideration of the whole of Scripture.

The question is being asked by the apostles of Christ (Acts 1:2) in the context of Jesus teaching “of things pertaining to the Kingdom of God” (Acts 1:3), which was ministered over the whole of the forty days concluding with the ascension of Jesus to the right hand of God (Acts 1:9; Mark 16:19).

The apostles were not ignorant of truth and though they had not received at that time the experience of Pentecost (baptism in the Holy Spirit), they were regenerated (born of the Spirit) in fulfilment of Passover and able to understand what Jesus was teaching and to remember what He had taught throughout the previous three and one half years.

The apostles understood the principle of the Kingdom of God/Heaven being within the believer (Luke 17:21; Col 1:13; Heb 12:28; Rom 14:17; 1Cor 4:20) and the function of it until the eventual material appearance of it. Therefore the question relates to the material appearance of the Kingdom of Christ, which Christ will bring with Him when He comes the Second Time (Luke 22:18; John 18:36; 2Tim 4:18; Jam 2:5; 2Pet 1:11; Rev 12:10) and has nothing to do with a restoration of the earthly expression of the historical kingdom that has served its purpose and has been abolished.

The apostles knew, because they had heard Jesus preach: The Kingdom of God shall be taken from you (natural Israel), and given to a nation (Spiritual Israel) bringing forth the fruits thereof (Matt 21:43).

With such understanding and in harmony with the thoughts of Jesus, the apostles thought of natural Israel as being out of the way and the church to be the Israel of God and the continuance of “the way” established of God as a result of the fall (Gen 3:24) and personified in the First Appearance of Jesus (John 14:6).

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Further to this the apostles knew by the word of Jesus that in their time, the temple, Jerusalem, Judah and the people (unbelieving Jewry) were destined to destruction by invasion and the sword (Luke 19:41-44; Matt 24:1-2). Aware of the destruction to come, Peter in his initial address to the Jewish people on the day of Pentecost exhorted them to “save yourselves from this untoward generation” (Acts 2:40). This author acknowledges a natural and spiritual perspective of the exhortation.

They had heard Jesus pronounce the cursing of the nation of Israel through the parable of the unfruitful fig tree which is a perpetual curse declaring unfruitfulness forever:

Mark 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

As well as the above reasons, it is not plausible that the apostles thought of a restoring of the Kingdom to natural Israel, when at that point all Israel were in unbelief and guilty of the blood of Jesus. There is no way God would restore anything, let alone the Kingdom to Israel, when Israel was so spiritually bankrupt and undeserving of it.

Restoration “of the Kingdom to Israel” is therefore in direct reference to Spiritual Israel that as a result of the Resurrection of Christ and the making of the Atonement has emerged out of natural Israel to stand apart from natural Israel and to whom Jesus appeared on no less than twelve occasions and to whom the Gentiles were later added (Acts 10:34-35, 44-45).

The question: “Wilt thou at this time restore again the Kingdom to Israel”? - is therefore asked in the context of Spiritual Israel and not with the thought of as the kingdom was under David or Solomon, but a Kingdom of Heavenly origin under Christ (Matt 6:10); a Kingdom that David himself acknowledged to be Heavenly of which his kingdom was but a reflection (Psalm 22:28; 47:7-8; 103:19).

4. The Inward Jew:

Reading:

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Paul understood the Jewish heritage of the church, distinguishing between the natural and the Spiritual Jew, a heritage the church is to understand and appreciate, balanced with respect unto Christ (the Messiah), the New Covenant and the process of our redemption.

Paul, like other apostles of the early church was in constant conflict with those, who taught Old Covenant Law failing to recognize the difference between law and grace, Moses and Jesus, the Heavenly and the earthly, the two Israel's and the natural and the Spiritual. They taught circumcision and the keeping of days etc ignorant of New Covenant realities. Paul in his Epistle to the Romans takes steps to correct the problem in the church. Yes, natural Israel are a privileged people, Paul acknowledges this (Rom 3:1-2), But the blessing upon the natural seed stopped with the arrival of the Messiah, the promised seed of Abraham, the birth of the church and the Spiritual seed being multiplied. The blessing of God through the Abrahamic Covenant is now upon the church through Christ and the New Covenant.

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30. John Gill:

John Gill in his exposition of the whole Bible has the following explanation of Romans 2 verses 28-29:

- :28. *The apostle Paul removes the plea in favour of the Jews, taken from their name privilege, by distinguishing, between Jew and a Jew, and between circumcision and circumcision.”*
He is not a Jew which is one outwardly” *by name, nature, nation, religion, and profession.*
- : 29. *But he is a Jew which is a Jew inwardly,” . . . Who has an internal work of grace upon his soul; who has not only an outward name, but an inward nature: not the law of God in the hand, but in the heart; not an external righteousness only, but internal holiness; and who is not mere outward court worshiper, but a worshipper of God in Spirit and in truth.*

The Conclusion:

Paul has established there are two Jews, two Israel's, with the regenerated believers in Christ (the church) as the true Jew of God.

With the Romanizing of the Christian church in the centuries following the first century; there developed a similar yet an opposite theology that exalted the Gentile above the Jew, with the belief the church was Gentile. This erroneous teaching festered existing carnal attitudes towards natural Jews bringing widespread persecution of the Jews; it produced fear, distrust and suspicion on the part of the Jews towards the church that exists in the minds of much of Jewry to this day. Nevertheless the Lord knowing them that were His, saved many, adding them to His church (not the Catholic Church), as in deed He is doing today.

Paul in his Epistle to the Romans goes to great lengths to prove both Jews and Gentiles outside of Christ to be under the dominion of sin, and Jews and Gentiles in sin are the same (unregenerate). Romans 3:22-23 and Romans 2:28-29, are key verses to developing an understanding of the two Israel's, and as such should be considered preparatory to the study of Romans chapters nine to eleven.

5. The Two Israel's

Reading: Romans chapters 9, 10 and 11:

Commentary cannot be made of a full and comprehensive nature at this point on these chapters that are controversial. This author believes there is misunderstanding, misinterpretation and application resultant of ignorance of the two Israel's.

Romans chapter's nine to eleven are not addressing the issue of one Israel, but two. Paul is distinguishing between the natural and the Spiritual, between the star seed and the sand seed, the earthly and the Heavenly. Paul commences by addressing the Israelites after the flesh; that he acknowledges as his brethren and kinsmen – **According to the flesh.**

Rom 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

:2 That I have great heaviness and continual sorrow in my heart.

:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

The Blessing of Being an Israelite:

Rom 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed forever. Amen.

The following table lists the eight blessings of being an Israelite:

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31. EIGHT BLESSINGS IN BEING AN ISRAELITE UNTO WHOM PERTAINETH (Rom 9:4-5)	
1	The adoption
2	The glory
3	The covenants
4	The giving of the Law
5	The services of God
6	The promises
7	Whose are the fathers
8	Of whom concerning the flesh Christ came

The Two Israel's:

Following Paul's acknowledgment of his brethren and kinsmen according to the flesh, he addresses the all-important issue, the identity of the Israel acceptable before God. To do this, he addresses the subject of the two Israel's: distinguishing between children and seed.

Points of interest:

1) They are not all Israel:

Rom 9:6 Not as though the Word of God hath taken none effect. For they *are* not all Israel, which are of Israel.

Authors Application:

They are not all (Spiritual) Israel which are of (natural) Israel.

2) Children of the Flesh:

Rom 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

Because they are born to Abraham of natural regeneration, this does not mean they are children of God.

3) In Isaac shall Abraham's Seed be called:

In Isaac whom Abraham "offered" a burnt offering unto the Lord and received again after the similitude of Christ being offered and raised from the dead is the seed called and fulfilled in Christ according to the words of Paul to the Galatians:

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

This is the Key:

The seed is Christ, who according to the flesh was born of Abraham, but in Spirit is from the presence of Father God. Therefore it is not them who are the natural seed of Abraham who are the seed of promise but Christ, and they who are born of the Spirit (John 3:5-9) are accounted with Christ as the seed of Abraham to become the children of God, whether Jew or Gentile.

Paul concludes the matter, clearly defining the two Israel's, declaring the natural, or flesh seed are not the children of God.

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

John in his introduction to his Gospel confirms the words of Paul:

John 1:11 He came unto his own, and his own received him not.

:12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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It is wrong to say of today's unregenerate, Messiah rejecting Jews throughout the world and in the country of Israel "they are Gods people" when the Scriptures say they are not. As we concluded our consideration of Cain and Able in chapter eleven, Though Cain and Able were according to the flesh brothers, spiritually they were of opposing seeds, so with the children of Abraham. The opposing sand seed slew (crucified) the Christ, while the star seed believed and following His Resurrection embraced Him as both Lord and Messiah.

Paul Appeals to Isaiah in Support of the Truth of the Two Israel's:

Rom 9:27 *Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.*

Two points:

- 1) There is the numbering of the children of Israel as the sand of the sea. This is Natural Israel, Israelites of natural regeneration.
- 2) **There is a Remnant to be saved:**
This remnant is Spiritual Israel. They are regenerated and saved natural Israelites, saved through faith in their Messiah, the Lord Jesus Christ. Natural Israelites made Spiritual Israelites and numbered with the star seed of Abraham. Now the brethren and kinsmen of Paul naturally and Spiritually.

Back in Paul's Epistle to the Romans, Paul, having clarified the two Israel's, introduces the Gentiles into the picture, distinguishing between the Gentiles and natural Israelites.

Rom 9:30 *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*

:31 *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

:32 *Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone.*

Rom 10:19 *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.*

:20 *But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.*

Paul goes on to conclude both Jews and Gentiles (Greeks) into the one Israel:

Rom 10:12 *For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.*

Paul knew by the Scriptures that rejection of Christ and the blindness of Israel did not mean the Lord was finished with the Jews of natural Israel. Since the days of Pentecost, when Jews by their thousands turned to Christ and formed the beginnings of Christ's church, to which in Acts chapter ten, Gentiles were added to the number. Jews throughout the centuries have believed and been converted. Many Jews during the holocaust of the Second World War were wonderfully saved, some dying in faith, others being miraculously preserved to serve the Lord after the war. They are being saved today, born again, converted, Spirit filled and standing side by side with Gentiles in churches around the world in common worship to the Lord.

The natural Jew, the sand seed, the children of Abraham according to the flesh, still in unbelief, are returning to their homeland, where in the days ahead, yet before the Lord's return, modern Israel will be revisited, the Lord outpouring the Spirit of grace upon them, that they may look upon Him whom they have pieced (crucified):

Rom 11:23 *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.*

:24 *For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?*

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- :25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.
- :26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:
- :27 For this is my covenant unto them, when I shall take away their sins.

Paul places the responsibility of reaching out to modern Jewry with the Gospel upon the church, the Spiritual Israel, consisting of both Jews and Gentiles.

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

An important point should be made before moving on concerning the identity of the modern day Jew. Modern day Israel are of all Israel, that is all twelve tribes in the natural sense, with none actually able to positively prove their tribe or they are Jews or Israelites at all. We accept they are Jews, we assume they are Jews, and generally it can be said they are Jews, because according to the prophetic Scriptures they are returning to their land. The Lord knows who is and who is not, and is in control knowing all things.

All Israel will be Saved:

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

In context with the whole of the Epistle of Romans and the New Covenant, “all Israel” must be interpreted to mean all Spiritual Israel. All Spiritual Israel consisting of Jews and Gentiles inclusive of all twelve tribes (wherever they are, God knows), who believe in Christ and are born again shall be saved together in the one Spiritual Israel, the church and body of Christ, together making up the innumerable number **typified in the stars**.

The church now, the Spiritual and true Israel is to be seen as one Spiritual nation; consisting of twelve Spiritual tribes, unto whom the promises of the covenants are given and fulfilled in.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Realization of this truth throws a dimension of interpretation and application on prophecy spoken over the twelve tribes of Israel, such as in Genesis chapter forty-nine and Deuteronomy chapter thirty-three. Passing them through the cross into New Covenant reality and applying them to the Spiritual Israel, while discerning the natural application of prophecy.

Paul not only establishes the distinction between the natural and Spiritual Israel's, but also between spiritual Jews as we have established (Rom 2:28-28). As a citizen of the true and Spiritual Israel, this author is relaxed with the thought of being a Spiritual Jew inwardly, regardless of what I may be naturally and outwardly. It is the question of circumcision that makes the difference, the circumcision of the heart. We will now consider the sixth instance in the New Testament in which reference is made of the church as the Israel of God:

6. Israel after the Flesh and Israel after the Spirit:

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

:18 Behold **Israel after the flesh**: are not they which eat of the sacrifices partakers of the altar?

Paul teaching on the order of the Lord's (or communion) table, to establish the holiness of the occasion, the spiritual significance of the occasion, and sincere approach of the body of Christ in the assembled local setting of the church, appeals to the **Israel after the flesh** to illustrate a point. If there were not two Israel's, Paul would only have needed to refer to Israel. In speaking as he did, he infers there is another Israel, a Spiritual Israel, the church and it would appear the church at Corinth understood the inference.

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7. The Israel of God:

Gal 6:12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Paul taking the rite of circumcision of the flesh (Gal 6:12-13), passes it through the cross (:4), and concludes by stating the importance of the new creature (Gal 6:15), (John 3:5-8; Tit 3:5; Jam 1:18; 1Pet 1:23).

Paul then concludes the matter and the Epistle, pronouncing his apostolic blessing, acknowledging the church as the Israel of God.

Gal 6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

In the verse above, Paul addresses the individual and corporate believers in the following dimension:

1) The individual:

Paul speaks of those in the church “as (those who) walk according to this rule, peace *be* on them, and mercy”.

2) The Corporate:

Paul speaks of the church corporately as the “Israel of God”, pronouncing the blessing of God inclusive of every individual.

There is a dimension of the blessing of peace and mercy upon the individual and a further dimension upon the corporate.

8. The Commonwealth of Israel:

Eph 2:11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Points to be made from these Verses:

1) When without Christ:

Whether Jew or Gentile, when we were without Christ, we all, were aliens from the Commonwealth of Israel, but now, in Christ we all are citizens.

2) Strangers from the Covenants of Promise:

But now (in Christ) friends, sons and daughters of the covenants and recipients of the promises.

Commonwealth: S.C.4174. Citizens. It means: Common wellbeing, freedom, a community enjoying the benefits of the freedom offered.

Col 1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.

3) Having no Hope:

But now rejoice in hope of the glory of God (Rom 5:2).

“Hope” in the Greek has the thought of anticipation, expectation and confidence, and is an essential ingredient of our faith and vision. It is to hope in what you know to be the truth and real in essence (Heb 11:1; Rom 8:24-25; 12:12; 15:4; 1Cor13:13; 2Cor 3:12; Tit 2:13).

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4) **Without God in the World:**

But now the sons and daughters of God (2Cor 6:18; Heb 13:5b).

Paul contrasts the past life of the uncircumcised Gentiles of the flesh with those called the circumcision in the flesh, concluding both Jews and Gentiles in the Commonwealth of Israel through faith:

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Paul comes to this conclusion by passing the circumcision in the flesh (the natural Israel) through the cross to then view them as they are under the New Covenant:

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

5) **The Preaching of the Gospel:**

It is the power of the preaching of the one Gospel that converts both Jews and Gentiles to Christ and brings both together in the Commonwealth of Israel.

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

:18 For through him we both have access by one Spirit unto the Father.

6) **The Citizenship Benefits:**

Paul proclaims the citizenship benefits to both Jews and Gentiles in the one household of God.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

9. The Twelve Tribes:

Jam 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

:2 My brethren, count it all joy when ye fall into divers temptations;

Two considerations:

1) **Christian Jews:**

It is believed by many James is referring to Christians of the twelve tribes of natural Israel, who were dispersed throughout the many countries ranging from Rome and beyond in the west to Persia in the east, and North Africa to the south. It is believed to be the result of dispersions that occurred to the ten tribes when conquered by the Assyrians in 647 B.C. The tribes of Judah and Benjamin following Babylon's conquering of Jerusalem in 527 B.C.; followed by other dispersions that occurred forcibly or by migration throughout the years prior to James writing his Epistle.

Spiritual Israel:

The second consideration is that the Epistle is addressed to the twelve tribes of Spiritual Israel, the church; which were equally dispersed or scatted abroad throughout the nations, consisting of both Jews and Gentiles alike.

Consistency of interpretation, allowing Scripture to interpret Scripture, we must conclude, if in other instances (points one to eight) the writers are referring to Spiritual Israel, it is also so, in the case of James.

Points to consider:

1) **When an Israelite Comes to Christ:**

When a natural Israelite comes to Christ he loses his natural identity. He being a Jew or an Israelite is no longer the all-important. He takes on the seed of Abraham, which is Christ (Gal 3:28-29), and his new identity in the Spiritual Israel. Christ becomes his new identity, he is

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born into the Kingdom (John 3:5) and is added to the church (Acts 2:47; 2Cor 5:21 with Gal 3:26-29).

2) Twelve:

The complete number of twelve. James makes no mention of the tribe of Levi. The tribe set aside under the Old Covenant as the priestly tribe of service. It is inconceivable, that James, if he were addressing the twelve natural tribes would overlook addressing the tribe of Levi.

Under the New Covenant, there is no tribe set apart to fulfil the priestly function. This responsibility now rests upon the whole body of Christ as priests offering up spiritual sacrifices after the order of Melchisedec, fulfilling the promise of the Lord to make Israel a nation of priests (Gen 14:18-20; Exo 19:5-6; Heb 7:1-28; 1Pet 2:3-9).

3) Christians also Experience Scattering (S.C. 1290 Dispersion):

Concerning Jewish believers: (Acts 8:1-4; 11:19).

Concerning Believers, Jews and Gentiles (1Pet 1:1. Scattered, the same as Jam 1:1).

The Epistle of James is written in the Context and Language of the Church i.e.:

- 1) James addresses his Epistle to “my brethren” (1:2 with 2:1, 5, 14 and 15; 3:1, 10; 4:11; 5:7, 9 and 10).

The expression “my brethren” is an address of Christian brethren within the one body, the church, consisting of Jews and Gentiles. Should a writer of any Bible epistle speak of natural brethren, he clarifies it, by referring to them i.e. “My kinsmen according to the flesh” (Rom 9:1-3). James makes no such distinction in his epistle, in his mind he is addressing believers, Christians, the church, the Spiritual Israel.

- 2) James speaks of the church and its elders (5:14).

- 3) The term “The twelve”, when considered by their names and their meaning, reveal spiritual characteristics of the church that the church as the Spiritual Israel is to develop in, in its maturation and change into the likeness and image of Christ.

The prophetic utterance spoken by Jacob (Gen 49) Moses (Deu 33), have their ultimate fulfilment in the Spiritual Israel, the church.

1Co 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

Again we see Paul referring to an “Israel after the flesh”. If we are to believe there is only one Israel, why does Paul speak of “Israel after the flesh”? Why infer a distinction?

Paul is contrasting the church (the Spiritual Israel) with that of natural Israel, the Israel born of the flesh. James speaks in harmony with Paul.

The Consequence of the Error:

Gentile believers have been known to reject the Epistle of James, believing it to be addressed to Jewish Christians and not to Gentile Christians, therefore of little consequence to them. In this the devil rejoices, and by the foolishness and ignorance of those who believe the lie, the richness of the message of James is denied them.

James goes on in Chapter Three to Make the Comment:

Jam 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

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Figs: Typify the temporal, earthly fruit of natural Israel, and in particular Jewry, now dead in trespasses and sins (Mark 11:12-14; 20-21). Figs also typify self-covering and self-righteousness demonstrated in our original parents (Gen 3:7).

The Fig tree in Scripture, never typifies the church, nor its fruit, the fruit of the Christian.

Olive Berries: Typifies the fruit of the Heavenly and Spiritual Israel, of Christ and of His church (Rom 11:16-25).

The conclusion: Natural Israel, typified by the fig tree, cannot ever bring forth the fruit of the Olive tree, for they are incapable, as they are not in the Olive tree to do so (Rom 11:17).

10. The Sealing of the One Hundred and Forty Thousand:

Rev 7:4 And I heard the number of them which were sealed: *and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.*

:5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

:6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Naphtali *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

:7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

:8 Of the tribe of Zebulun *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

It is because of the failure of students to interpret this chapter in the light of the whole of Scripture concerning the Israel of God, passing the truth of the historical and natural Israel through the cross into New Covenant reality and concluding the church as the Israel of God, that these verses under consideration are attributed to the natural seed of Abraham. As we have seen in other places in Scriptures, the natural is considered for the blessing at the expense of the Spiritual.

Again consistency of Scripture demands consistency of interpretation and application. If the Books of Romans, 1Corinthians, Galatians, Ephesians and James, in mention of Israel, are speaking of the church, then the law of consistency demands Revelation chapter seven be applied to the church, the Spiritual Israel also.

It is not this author's intention to give a discourse of the chapter, let it be sufficient to ask:

The 144,000 are all of the children of Israel (Rev 7:4), why are the tribes of Dan and Ephraim missing? Why are Joseph and Manasses, who are father and son included? And why is Levi in, when as the priestly tribe their priesthood is their inheritance?

Allowing Scripture to interpret Scripture and considering the prophetic word spoken over each by Jacob and Moses with the testimony of our previous ten references, this author is at rest seeing Revelation seven: 4-8, as speaking of the church, and in particular the bride of Christ and has nothing to do with natural Israel.

11. The Twelve Tribes and the New Heaven and Earth:

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev 21:12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names of the twelve tribes of the children of Israel.*

The redemptive week is concluded, the seventh day, the millennium and the Kingdom Age, of one thousand years are fulfilled. The resurrection and judgment of the unjust is passed, sin and death have been eternally judged and made to pass into the blackness of eternal condemnation.

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It is a new day, a new beginning, it is the eighth day and beginning of the eternal state of the redeemed in Christ. It is the “new heaven and earth”. Who then are the twelve tribes and those so named as belonging to all Israel?

Again consistency of Scripture demands we apply these verses to Spiritual Israel, the church of the Lord Jesus Christ. The eternal promises from the foundation of the world in Christ, given in the Abrahamic Covenant, established in the New Covenant in Christ, and realized for all eternity by the regenerated, blood washed citizens in the new heavens and earth.

The Difference between Revelation Chapter Seven, and Chapter Twenty One:

Revelation seven is prophetic of events to take place in the earth in the last days prior to the tribulation leading up to the Second Coming of Christ and involves the church of that generation.

Revelation twenty one, is prophetic of the beginning of time eternal, and involves all generations of the redeemed from Adam through to the Second Coming of Christ. The Spiritual Israel concealed within the Old Testament period, revealed in the New Testament, and together for eternity in the new heavens and earth.

12. The Book of Hebrews:

The whole Book of Hebrews should be read or studied with the thought of the two Israel's in mind. The writer of the Epistle (weight of evidence suggests Paul) addresses the Hebrew believers, who historically, culturally and traditionally, in thought were entrenched in the Law of Moses, the Aaronic priesthood, the Jerusalem temple as the house of God, and city of God, Israel as the chosen nation, animal sacrifices and offerings, the Feasts of Israel, holy days, Sabbath keeping, the Mosaic covenant etc (Gal 1:6-7; Col 2:16-17; Ph 3:2; Gal 5:2).

Now in Christ, faith required a putting off of the old for the new, a change from Old Covenant to New Covenant, from the shadow to the substance, from the prophetic to the fulfilment, from the type to the anti-type, and from the natural to the Spiritual.

It is evident from the Scriptures, Judaist teaching was a concern in the early church and addressed by the apostles and later by Paul (Acts 15:1). The teaching brought mixture, mixing the two covenants, law and grace, faith and works, Moses and Christ, and the natural Israel with that of the Spiritual causing confusion.

Confusion prevailed, particularly among many Hebrew believers in the church. A condition they brought upon themselves through spiritual immaturity and ignorance of the truth:

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

:13 For every one that useth milk *is* unskillfull in the word of righteousness: for he is a babe.

:14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

A Practical Example:

Someone who loves Rugby Union and understands the game, appreciates watching it, because of the mind frame of reference they have of the ground rules of play, which when applied to the Game being played and interpreted the object and direction of the game is understood.

Should that follower of Rugby go along to a game of Australian Rules football expecting Rugby rules to apply, he is going to experience frustration with the game and fail to appreciate the object and direction of the game.

How much more confusing it would be for him and those around him if the man in question were a player, switched games, and applied Rugby rules to his play of Australian Rules Football? Coming from one code to the other, the player to reach his potential, must first have

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his mind frame changed to bring him and his play into harmony with the laws of the new game.

It is the same with the Old and New Covenants; the Dispensation of the Law and the Prophets, with the Dispensation of Grace. If we were Jews, converted to Christ, living in the days of the early church, and failed to realize there is a change of covenants, and laws, dictating a change of object and direction, we would understandably be frustrated after the same similitude as the Hebrew believers.

It was covenantal confusion that necessitated the writing of the Book of Hebrews. The Hebrew believers mind frames of reference needed converting, from the one to the other that grace may abound. Whether we are Jew or Gentile, we must have the same mind frame of reference as the Holy Spirit, to understand the object and direction of our redemption in Christ, exercising our potential in accordance with the Law of the Spirit of Life in Christ Jesus (Rom 8:2).

The Object of the Epistle to the Hebrews:

The Epistle sets out to establish the superiority of Christ and the New Covenant over Moses and the Old Covenant, encouraging the Hebrew believers in their faith to embrace Christ and the New Covenant, realizing letting go of the old, they do not lose a thing, rather the opposite, they gain everything (2Cor5:17; 1Cor 6:9-11).

The Taking Away of the Old:

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

This is a key verse to understanding the Epistle. It is in the physical offering of the body of Christ (crucified) that the Old Covenant with its tradition and ritual is taken away (Heb 10:5-9). And it is through the Resurrection of the body of Christ that He establishes the New Covenant and church as the many membered body of Christ (Heb 10:9-16). Note: verse ten:

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ *once for all.*

The word “we” is there referring to the corporate body and church of Christ.

With the Hebrews coming to Christ, in leaving behind the Old Covenant, the writer to the Hebrews declares their coming to Christ (also inclusive of Gentiles) and the New Covenant exposes them to eight things of life and blessing not available to them under the Old Covenant. They are as follows:

Heb 12:22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

:24 And to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Eight Blessings we all have been Brought to in Christ:

1) Mount Zion (Heb 12:22):

Mount Zion of Heaven, the dwelling place of Christ. It typifies the churches place of refuge in the day (time) of trouble. This is typified in David under the Old Covenant, who upon his ascension to the throne captured the fortress of Zion and made it his own (2 Sam 5:1-7).

Later David brought up the Ark of the Covenant to Zion, placing it in the tent he had prepared for it. David and the truth of the Tabernacle of David provide us with the pattern of New Testament worship.

2) The City of the Living God, the New Jerusalem (Heb 12:22):

That is: The Heavenly Jerusalem, not the earthly. The earthly, like other things under the Old Covenant pointed to New Covenant realities, the Heavenly and Spiritual.

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- It is the city of the Great King, the Heavenly eternal King.
- It is to be realized physically and eternally in the new heaven and earth (Rev 21-22).

Heb 13:14 For here (in this life or on this present earth) have we no continuing city, but we seek one to come.

Note: Let us be reminded, the writer is addressing Jewish believers (Christians).

Clearly the present city of Jerusalem, described in the Book of Revelation as “spiritually called Sodom and Egypt” (Rev 11:8) may have an historical interest to believers, but spiritually has no value, no eternal interest, either now, in the future or in the Kingdom to come.

That modern Israel, Jerusalem and the Jews are to experience a visitation of the Lord, as promised in Scripture, when that day arrives, they certainly will look upon Him whom they have pierced (Zech 12:10) and confess “Blessed is He (Jesus) that cometh in the name of the Lord” Matt 23:39). Then in that day, like the Hebrew believers in Paul’s generation, will look for the coming of the Heavenly Jerusalem.

It is also true that today, like the Hebrew believers of the early church, Jewish believers need to direct their faith away from the old Jerusalem to the new and Heavenly. The city we are to have our vision for is of Heavenly origin and not earthly.
(Gal 4:25-27.)

3) To an Innumerable Company of Angels (Heb 12:22):

Consider the following table on angels:

32. TWELVE THINGS ABOUT GODLY ANGELS		
1	Ministering spirits to the heirs of salvation	Heb 1:7,14
2	Jacob experienced a visitation of angels	Gen28:12-13
3	Angels ministered unto Christ	John 1:51
4	Angels will accompany Christ in His Second Coming	Mt 24:31. Mt 25:31
5	Angels will be involved in the harvest of those in Christ, accompanying them to meet with Christ in the air	Rev 14:15-16 Mt 24:31
6	Angels will be involved in the judgment to come upon the ungodly at Christ’s Second Coming	Rev 14:17-20 Joel 3:13
7	Angels may be entertained unawares	Heb 13:2
8	An angel ministered unto Hagar, Sarai’s maid, giving her instruction and promise of blessing	Gen 16:7-12
9	An angel delivered Peter out of prison	Acts 12:7
10	God sent an angel, who shut the mouth of the lion, thus preserving the life of Daniel.	Dan 6:22
11	Angels are commanded of God to keep you (the disciple) in all your ways	Psalms 91:11
12	The angel of God appeared unto Paul encouraging him	Acts 27:21-25

4) The General Assembly and Church of the First Born, which are Written in Heaven (Heb 12:23):

The general assembly and church of the First Born, which are written in Heaven is the true Israel of God, the eternal family of God, consisting of redeemed Jews and Gentiles, the sons and daughters of God from Adam through to the Second Coming of Christ.

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5) To God, the Judge of all (Heb 12:23):

God the Father is the judge of persons, acts, deeds and thoughts, a judgment to be exercised upon all through the Lord Jesus Christ (John 5:26-30).

There are Two Judgments:

1) The Judgment of the Just:

- This judgment immediately follows the Second Coming of Christ (2Cor 5:10).
- It is not a punishment of the righteous, but a rewarding of the righteous.

2) The Judgment of the Unjust:

- This judgment occurs one thousand years after the judgment of the just, at the end of the millennium.
- It is both reward and punishment of the unrighteous of an eternal nature (Heb 10:30; Rev 20:11-15).

The Judgment of the Just by Others:

While living in this world there is great encouragement to be realized by the faithful servant of Christ in the right of appeal unto the Lord open to him, when wrongfully judged, opposed, rejected, or accused of others (1Cor 4: 2-4; Ps 31:5; Acts 7:59; 2Tim 1:12; 1Pet 2:23 with 4:9).

The Principle of Eternal Judgment (Heb 6:2):

There is the principle of eternal judgment. The judgment of God is eternal upon the just and the unjust:

- 1) **The Just:** The judgment of God and the reward is eternal. There will never be a time in eternity when the righteous will fall (Rev 22:5).

Our salvation is what God calls it. It is eternal salvation, as the sons and daughters of God.

- 2) **The Unjust.** The judgment of the unjust is eternal. It is eternal judgment. There will never be a time in eternity when the unjust will find forgiveness or release from the lake of fire.

6) To the spirits of Just Men made perfect (Heb 12:23):

The “spirits of Just Men made perfect” are the eternal community of believers, now with the Lord, free through death from their bodies of sin, perfected in spirit, awaiting the Second Coming of Jesus. They will then take up their bodies in the resurrection of the just, and with the living, be changed in a twinkling of the eye.

It will be the ultimate act of reconciliation, involving God, Christ, the living and the righteous dead (1Cor 15:51-52; 1Thess 4:14-17; 2Cor 5:18; Rom 5:10-11).

There is an application of this truth, in this present life, to us as believers to seek out, find, fellowship, and assemble with people of the same spirit (the spirit of Christ) (1John 1:3, 7; 1Cor 1:9; Phil 2:1-2; Heb 10:25).

33. There is <u>No</u> Ultimate Reconciliation of the Unjust

7) Jesus the Mediator of the New Covenant (Testament) (Heb 12:24):

Israel had Moses the mediator under the Old or Law Covenant and approached God through Aaron their high priest after the order of the Levitical priesthood.

The church has Jesus, the author and finisher of our faith, and High Priest after the order of Melchisedec, mediator of the New Covenant. Our approach unto the Father as believers,

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whether Jew or Gentile, is now through the Lord Jesus (Heb 8:6; 9:15-17; 13:20-21; Matt 26:26-28; Luke 22:19-20).

8) And to the Blood of Sprinkling, that Speaketh Better Things than that of Able (Heb 12:24):

That is: The blood of Jesus shed for many for the remission of sins (Mat 26:28). Under the Old Covenant the sprinkling of blood occurred in many applications. Here we will consider just seven.

1) The Passover:

Heb 11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Exo 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

:22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

:23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

:24 And ye shall observe this thing for an ordinance to thee and to thy sons forever.

The feast of Passover, in all its glorious detail, is typical and prophetic of the Lord Jesus, Who is the New Testament believers Passover. Christ, fulfilled in Himself the prophetic in every detail (1Cor 5:7; Rev 1:5; 7:14; 1Cor 6:11).

The converted to Jesus must believe and experience the washing from sin by the blood of Jesus. The Passover account of Exodus twelve reveals dimensions of human responsibility, we, as believers under the New Covenant should be aware of, and fulfill in context with the New Covenant. They are as follows:

- Each individual was responsible for his own soul's preservation from death, by being inside the house, and behind the blood stained door.
- It was the elders' responsibility to apply the blood to the side posts and lintel.
- Elders typify the fivefold ministry of Ephesians 4:11, and local church leadership, who must be men of Passover truth, applying the truth of Calvary continually to the church and house of God.
- The blood was applied to the entrance of every home of the nation of Israel.
- There is the application to the families of the local church, living by faith in the truth and blessing of the applied blood of Jesus.
- There is the application to the local church and the corporate family assembling together, upholding the truth of Calvary and the Resurrection of Christ.
- Finally there is the application to the nation and universal church and body of Christ, the Spiritual Israel.

When Christ returns, He will return for His universal blood washed church, and gather all in it to Himself and fulfil His final promise associated with His institution of the Spiritual Passover and communion table:

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

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2) **The Sprinkling of the Blood upon the Mercy Seat (Lev 16:14-34):**

Under the Old Covenant the sprinkling of the mercy seat occurred once a year on the Feast Day of Atonement. The object was to make reconciliation between the (most) holy place and the tabernacle of the congregation (Lev 16:20).

This action on the part of the high priest (Aaron) points to the Lord Jesus, who, on the day of His Resurrection and ascension to the Father obtained the reconciliation of God and man through the shedding of His own blood.

It is Jesus, the Man, and High Priest after the order of Melchisedec; it is His blood, the blood of the sacrifice of His own body making atonement for sin that has reconciled us (Heb 9:12, 24; Rom 5:10:11; 1Cor 5:18-20; Eph 2:16).

Realization of the reconciliation to the believer brings the revelation of justification and peace (Rom 5:1).

3) **The Sprinkling of the Book and the People:**

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people (Exo 24:7).

This points to and equates with the Word of God, our Bible, the whole counsel of God, the Gospel of Jesus Christ. The theme of the blood of the Lamb runs throughout the Old Testament and seen in types, prophecies and shadows, bringing us to the cross and the blood of Jesus.

The blood is the life of all flesh (Lev 17:11), and the blood of Jesus is the life of the believer. Jesus gave commandment for us to eat His flesh, and to drink His blood:

John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

:55 For my flesh is meat indeed, and my blood is drink indeed.

:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Eat the Flesh of the Son of Man:

The believer fulfils this commandment by his consuming of the Word of God allowing the Word (Christ) Who became flesh, to be made flesh in their lives (Rom 10:17; Heb 5:14).

Drink the Blood of the Son of Man:

The believer fulfils this commandment by his taking inwardly the atoning, sin cleansing truth of redemption and walking in it, and in obedience to it. It is the Word and Holy Spirit working together to clean the believer of all sin and its effects.

4) **The Sprinkling of the People (Heb 9:19; Exo 24:8):**

This Old Covenant ritual points to and finds fulfilment under the New Covenant with the washing of the believer by the blood of Christ, and has its application of John 6:53-56.

Note: It took place simultaneously with the reading and hearing of the Word (Exo 24:8. o 12:24; 1Pet 1:2; Lev 4:6; Num 19:4; Matt 26:28).

5) **The Sprinkling of the Tabernacle:**

The historical account of this is not recorded in the Old Testament. Paul would have received his insights by the revelation of the Holy Spirit.

The Tabernacle: Foreshadows the church individually and corporately. It is the blood washed many membered body in corporate assembly established in redemptive truth.

Each member of the body is to walk in the truth of redemption, in thought and practice, assembling in redemptive harmony and fellowship (Lev 8, 9:9-12; 16:14, 18-19, 20-33; 2Ch 29:21).

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6) **The Sprinkling of all the Vessels of Ministry** (Heb 9:21):

This application of the blood under the Old Covenant points to all the members of the body of Christ, in ministry and function.

To minister before the Lord, or to represent the Lord before others, the vessel must be deemed to be cleansed by the blood of the Lamb. i.e. -

- **The ministry of helps** (1Cor 12:28).
- **Doing the work of the ministry** (Eph 4:12).
- **Being profitable:** (2Tim 4:11; Eph 2:13; Heb 10:19; Heb 4:16; 1Cor 12:12-17).

7) **The Blood Applied to Aaron and his Four Sons** (Lev 8;22-24):

Points of interest:

It is Aaron and his Four Sons:

That is:

- Five men. Five men ministering in the tabernacle, pointing us to the ascension gift ministries of Ephesians 4:11.
- Five is the numerical number signifying grace.

The Blood is applied to three parts of the Body

- **To the right ear:** Signifying hearing.
- **To the right thumb:** Signifying works.
- **To the right great toe:** Signifying ones walk.

The blood of redemptive sacrifice and truth had to be applied to their hearing, works and walk for them to serve before the Lord.

Applied to the right ear, thumb and great toe.

That is: As opposed to the left ear, thumb and great toe.

The right signifies:

- Light, rule, straight.
- Conformity with the rules which ought to regulate human action, in accordance with duty, truth and justice.

The left signifies:

- Darkness, inferior, inconformity with the rules which ought to regulate human action, in accordance with duty, truth and justice.
- Left and right signify spiritual conditions and should never be applied literally or carnally to anyone left handed or on anyone's left, which only genders towards superstition, fetishism and condemnation (Matt 6:3; 25:33, 41; 27:38; Mark 15:27; Luke 23:33).

The Book of Hebrews:

Like the Epistle of James and parts of the Book of Revelation there are those, who because of ignorance of the church as the Israel of God see the Book of Hebrews as of value to the Hebrews or Jewish believers and not of value or consequence to Gentile believers. This unfortunate persuasion deprives them of keys to interpreting Old Covenant types in the light of New Covenant fulfilments.

Christ and the Name Israel:

The name "Israel" has its beginning with Jacob, the son of Isaac and grandson of Abraham, unto whom the Abrahamic Covenant was confirmed (Gen 28:13-14). Jacob, on returning home, following his exile in the land of Laban; his father in-law is met by a man (an angel), who wrestles with him, to eventually change Jacob's name to **Israel**.

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The following is an account of the event:

Gen 32:27 And he said unto him, *What is thy name?* And he said, Jacob.

:28 And he said, *Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*

Israel: S.C. 3478. He will rule as God.

The name was given unto Jacob because “**For as a prince hast thou power with God**”. The inference is to the Lord Jesus, Who as the Prince of God, was to come, and when He would come, would prevail with God, to then rule with God.

Jesus Fulfills the Prophetic Type:

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Israel and the Exodus:

Exo 4:22 And thou shalt say unto Pharaoh, Thus saith the Lord, *Israel is my son, even my firstborn:*

:23 And I say unto thee, *Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

Kevin J Conner, in his commentary on the Book of Hebrews, has the following comment to make page: 208:

34. In Exodus 4:22-23, God said to Pharaoh: ”Israel is **My son** even **my firstborn...** “God counted the whole nation as “**His Son**” (singular), that is, a many – membered son, consisting of the twelve tribes of natural Israel. This was like a “corporate son.”

The Book of Hebrews. Kevin J Conner.

The Prophet Hosea:

The prophet Hosea takes up the words of Exodus 4:22-23, God in inspiring Hosea had the future in mind, and the First Coming of Christ, to Messiah:

Hos 11:1 When Israel *was* a child, then I loved him, and called my son out of Egypt.

Matthew, in his Gospel, Applies Hosea 11:1 to Christ:

Matthew applies the prophecy of Hosea at the time of Joseph and Mary’s return out of Egypt with the young child Jesus, thereby confirming the fulfilment of the prophecy in Jesus:

Mat 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:

:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son (43:3 with :6-7; 49:3; 65:1).

The Prophet Isaiah:

Isaiah prophecies of the coming of a time under the New Covenant, when the natural seed, because of their sin and rebellion, their name would be left as a curse unto the Lord’s chosen, the church. They would be slain (A.D. 70) by the Lord, and the Lord His servants (the remnant) would be called by another name:

Isa 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

:10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

:11 But ye *are* they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spoke, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

:13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

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- :14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.**
:15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.

An Explanation:

What that name is, is not specifically said, but, in the context of verse one, the chapter and Isaiah as a whole, the evidence weighs heavily towards that name being Christ.

We Consider some Points:

- 1. The Lord promises a seed to come forth of Jacob** (Isa 65:9) - Christ.
- 2. There is the mention of servants** (Isa 65:9). Believers through faith in Christ.
- 3. There is the promise of folds of flocks** (Isa 65:10) - Local churches, assemblies of people (Compare with John 10:15-16).
- 4. There is the natural seed, Israel after the flesh** (Isa 65:11) – They are they who have forsaken the Lord.
- 5. There are five contrasts between the natural seed and the Spiritual seed** (Isa 65:13-14).

The following table gives the contrast between the two:

35. FIVE CONTRASTS BETWEEN NATURAL AND SPIRITUAL SEED		
THE SPIRITUAL SEED		THE NATURAL SEED
1	:13. My servants shall eat	But ye shall be hungry
2	:13. My servants shall drink	But ye shall be thirsty
3	:13. My servants shall rejoice	But ye shall be ashamed
4	:14. My servants shall sing for joy of heart	But ye shall cry for sorrow of heart and shall howl for vexation of spirit
5	:14. Call my servants by another name	You shall leave your name for a curse

The Fulfilment:

This came to pass in A.D. 70. when Judah and Jerusalem were destroyed by the Roman armies, as a result of the Jews rejection of Christ, and the call of God that came to them through the Gospel prior to their destruction (Note Isa 65:12).

Throughout the Gospels and the Book of Acts, natural Israel refused to answer the call of their Messiah (Isa 65:12), they rejected and crucified Him, persecuted the church and resisted the Gospel everywhere. The early church and apostles realized natural Israel as heathenistic, applying Psalm 2:1-2 to them and their behaviour:

- Acts 4:23** And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
- :24** And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:
- :25** Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

The Calling of the Saints by another Name:

Though the church is the Israel of God, it is not called by that name, but has become known by the name “Christian”, a name derived from the name of the church’s Saviour, and the bride’s husband, “Christ”:

- Acts 11:26** And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

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This author believes there is no validity to the suggestion that the name “Christian” was given to the church by the unregenerate, as has been suggested (Acts 26:28; 1Pet 4:16).

Peter in his apostolic authority would never use, condone or accept the name “Christian”, if it were not born of the Holy Spirit.

The Old and New Covenant Church:

It has been said, the thought or concept of “church”, is a New Testament truth, and has no application, or relationship with natural Israel. This concept is erroneous, for Israel under the Old Covenant is recognised, and spoken of, as “the church in the wilderness” by Stephen (Note the underlined):

Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and *with* our fathers: who received the lively oracles to give unto us.

The word church is not mentioned in the Old Testament, but words of the equivalent in the Hebrew convey the same truth.

Three Old Testament Words that Together is everything a Church is:

1. Synagogue:

Psa 74:8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

Synagogues: S.C. Heb. 4150. An appointment. i.e. A fixed time or season. By implication, An assembly. Technically the congregation. By extension the place of meeting.

Amp Bible: Meeting houses.

R.S.V. Meeting places.

Synagogue: S.C. Gr. 4864.

- An assemblage of persons.
- The meeting or the place.
- By analogy, a Christian church.

The history of the synagogue has its beginnings with Israel’s possession of the land of Canaan, and the teaching Levites scattered throughout all Israel and in every city. It is thought the people congregated to their local meeting house or Synagogue as they became known as, for Sabbath teaching, instruction, worship and fellowship. While assembling three times a year for the three Feasts of Israel, Passover, Pentecost and Tabernacles, to Shiloh and the Tabernacle of Moses, then to Jerusalem following the building of the temple by Solomon.

Asaph, the author of the above Psalm, either witnessed or prophesied the evil destruction of the Synagogues throughout the land of Israel, probably occurring under the early reign of Jeroboam 1st. Jeroboam in ascending the throne over the divided kingdom as the first king over the ten tribes persecuted and banished the tribe of Levi (1Ks 12:25-33; 2Chron11:13-16).

Following the Babylonian captivity and the Jews restoration to the Land of Judah, Synagogues were built, with the concept spreading throughout Judah, and beyond to cities in which Jews were found.

The Church in Type Universal:

In the temple at Jerusalem, with its high priest and its influence over the whole of Israel and beyond, we see in type, the truth of the one universal church, and its High Priest, Jesus Christ, who in Heaven reigns over His church.

The Church in Type Locally:

In the synagogues throughout Judah and beyond, we see the truth of the local church.

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Jesus Taught the Same Pattern:

John 14:2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

The Father's house:

The Father's house, is the church universal under Christ. The heavenly Jerusalem, and church of the first born (Heb 12:22-23).

The Many Mansions:

The many mansions are the local churches, under Christ and the local eldership ministry.

The word Synagogue is also translated congregation, and applied to the tabernacle of Moses, to which Israel congregated and again foreshadowing Christ and His church (Exo 27:21; 29:4, 10, 11, 30, 32, 42, 44).

2. Congregation:

Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house.

Congregation: S.C. 5712. A fixture, a stated assemblage (Specially a concourse, or generally, a family or crowd (Exo 16:1, 2; 17:1; 38:25).

The word "Synagogue" also translated congregation, and assembly, seems to apply to a place and building, while the word, "congregation" applies to the people including children, in this we see the principle of families congregating.

3. Assembly:

Assembly: S.C. 6951. An assemblage. From 6950. To convoke.

Convoke. It means to call, to call together, to summon to meet.

The Word Church:

The word church has incorporated into its meaning all three Hebrew words of the Old Testament, Synagogue, congregation and assemblage and to all intent and purpose identical in function.

Church: S.C. 1577. A calling out, i.e. A popular meeting, especially a religious congregation (Jewish Synagogue or Christian community of members on earth or saints in Heaven or both).

A conclusion:

The word church is not in the Old Testament, but it is in the New Testament and applies to the nation of Israel of the Old Testament and of the church of the New Testament.

The words, Synagogue, congregation and assembly used in the Old Testament describing the nation of Israel in assembly, are equal in meaning to the New Testament word, "church". One must conclude, the nation of Israel consisting of Jews and proselytes, were the church of the Old Testament, and the church, consisting of Jews and Gentiles are the Synagogue of the New Testament.

36. The Church:

The concept of the church universally and locally is not a new truth brought about by the cross and the New Covenant, but a higher development of an existing truth.

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The Church is now to know and Manifest the Threefold Light of the Lord Jesus Christ:

Paul Say's to the Church:

Rom 13:14 But put ye on the Lord Jesus Christ.

John Saw the Church as the Bride/wife of Christ:

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Points to consider:

1. It is the Church, the Bride of Christ:

- The bride of Christ at this point is married. The marriage is past.
- It is prior to the woman (bride) going out into the wilderness (Rev 12:6, 14).
- It is prior to the commencement of the tribulation of three and one half years.
- The bride is pregnant with the man child.

2. The Threefold Glory of God is upon Christ's Church:

1) Clothed with the Sun:

That is: The glory of the Father is upon the bride through the Lord Jesus Christ (John 17:5; Rev 1:16; Isa 60:1).

2) The Moon is under her Feet:

That is: The bride is standing upon the complete and finished redemptive work of the Lord Jesus Christ (Rom 5:2; 1Cor 16:2; Gal5:1; Eph 6:11, 13, 14; Phil 1:27; 4:1; Col 4:12; 1Th 3:8; 2Th 2:15; 1Pet 5:12).

3) Upon her Head a Crown of Twelve Stars:

The head: The head speaks of the mind (Phil 1:27; 2:1-5; 3:15-16; 4:2, 7, 8).

Twelve stars: Typify twelve latter day apostles and the apostles' doctrine (Acts 2:42).

The bride has subjected her mind to the apostolic authority and government of the risen Christ, manifested in the last days.

As there were twelve apostles of the Lamb over the church, bringing the church to the birth and establishment upon the foundation of Christ (1Cor 3:11). So down this end of the age, there is to be twelve latter day apostles manifested for the maturation, perfection and presentation of the church as a bride prepared and made ready to meet her husband (Eph 2:20; 1Cor 3:11; 2Cor 11:2; Eph5:27).

3. The Bridegroom and Bride have the Same Name:

Jesus, the Bridegroom; the Brides Saviour and Husband and the Bride have the same Name:

The Bridegroom's Name:

Jer 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

The Brides Name:

Jer 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.

We return now to Genesis one and the seven purposes in the creation of the Sun, the Moon and the Stars.

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Seven Purposes in the Creation of the Sun, Moon, And Stars:

1. To divide the day from the night (Gen 1:14).
2. Let them be for signs (Gen 1:14).
3. Let them be for seasons (Gen 1:14).
4. Let them be for days and years (Gen 1:14).
5. To give light upon the earth (Gen 1:15).
6. The greater light to rule the day (Gen 1:16).
7. The lesser light (the Moon) to rule the night (Gen 2:16).

1. To Divide the Day from the Night (Gen 1:14):

Note: Verse eighteen - To divide the light from the darkness. Though two separate statements and used independently throughout the Scriptures they are synonymous in meaning and application.

It is day and night, and light and darkness. While the supernatural light of Genesis 1:3 remained, there was only continual light over the earth, with God dividing the days by evenings and mornings, descriptive of one day being of continual light, with each day merging into the following day throughout the seven days of creation. Upon earth there was no darkness or night. It was continuous light determined by Gods divine presence.

In contrast to the continual light upon the earth, in this the fourth day, there was continual darkness of a natural nature beyond the realm of continual day upon earth. In this realm beyond the atmosphere of the earth, light and darkness, day and night, sunrise and sunset existed. The language of creation points prophetically to the conditions that would determine day and night following the fall.

The Ministry of the Sun, Moon and Stars:

The ministry of the sun, moon and stars was to divide the day from the night. This they did in their sphere of function beyond the sphere of the supernatural.

The sun, moon and stars had little, if any effect upon earth until after the fall. This is evident by the three previous days functioning, and in particular the third day in which God commanded the earth to bring forth grass, herb and trees bearing fruit, which the earth did in the accompanying light of the first day. Light that provided the accompanying warmth to the light.

The Symbolic Language:

- 1) We have established the first day and its supernatural light is symbolic of spiritual light and spiritual people.
- 2) Here in this forth day, the light of the Sun, Moon and Stars, though symbolic of other things are to be seen as instruments of natural light. The light of verse three is supernatural, the light of verse fourteen is natural, yet both exist by the power of God, and both symbolic of spiritual things.

The Differences are realized in the Scriptures:

1) The Natural:

Jesus clarifies the natural blessing of God and creation upon the just and the unjust. Realizing this truth, the believer, living in the realm of the natural, is to desire the spiritual blessing, which is the greater and the eternal.

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt 24:29; Col 3:1-3).

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2) **The Spiritual:**

John commences his Gospel in a language after the similitude of creation and Genesis 1:1-3. John speaks in terms of spiritual light:

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

:2 The same was in the beginning with God.

:3 All things were made by him; and without him was not any thing made that was made.

:4 In him was life; and the life was the light of men.

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

There is natural light and there is spiritual light. Fallen, unregenerate man lives in natural light, but is in spiritual darkness. The regenerate man is to live in the reality of both (John 8:12, 9:5; 12:46; Matt 4:16; 5:14-16; 1John 1:5-7).

2. **Let Them Be for Signs (Gen 1:14):**

Signs: S.C. 226. Probably from 225. A signal (figuratively or literally) as, a flag, a beacon, a monument, an omen, prodigy or evidence.

Signs: Point to something, someone, or things to come, or back to what has been.

The Whole of Creation gives Testimony of the Existence of the Godhead:

The number three is the number symbolic of perfect witness. The sun, moon and stars, suspended in space, giving their light upon earth, give the perfect witness and testimony in and through creation of the plurality of the Godhead so that man is without excuse to believe. Note the following Scriptures testifying of this truth:

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

David understood the glory of God, through interpreting the symbolic language of creation:

Psa 19:1 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament showeth his handiwork.

:2 Day unto day uttereth speech, and night unto night showeth knowledge.

:3 *There is* no speech nor language, *where* their voice is not heard.

:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

It would be true to say: Within creation nothing bares greater witness to the Godhead than the sun, the moon and the stars. Consider the following:

The Sun: Is symbolic of God the Father.

In the context of our redemption the Father is the “greater light, the source of light, as the sun is the source of natural light upon the earth.

The Moon: Is symbolic of the Son of God, the Lord Jesus. The moon has no light of itself, but, reflects the light of the sun.

Jesus, the Son of God, when on earth came with no light of Himself, but reflected the light of the Father.

The Stars: Symbolic of God, the Holy Spirit.

The Holy Spirit is comprehended in the multiplicity of light as seen in the multitude of the son and daughters of God.

The apostle Paul, knowing these things applies the language of creation to the church and the Resurrection of the saints in glory.

1Co 15:40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the glory of the terrestrial *is* another.

:41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

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- :42 So also *is* the Resurrection of the dead. It is sown in corruption; it is raised in incorruption:
:43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:
:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

These verses speak of the saints of God in their Resurrection at the Second Coming of Jesus, with Paul comparing the glory of their resurrected changed bodies to that of the glory of the sun, moon and stars.

In this life, the redeemed believer and Christian, is inwardly in heart and soul to identify with all three and walk in those relationships, bringing forth the fruit of each unto God:

1) **Identifying with the Father:**

To walk with the Father is to walk in the Father's will in obedience and with a desire to please Him. Such a walk is demonstrated unto us in the life of the Lord Jesus.

To do this we must know the Father's will as in deed Jesus did. The Father's will comes to us by the revelation of the Scriptures and inspiration of the Holy Spirit (John 4:3; 5:30; 6:38; Mt 26:39; 4:4; Col 2:9-10; Ps19:4; 72:5, 17; 86:11; 89:36).

2) **Identifying with the Son:**

To walk with the Son is to walk in redemptive and New Covenant truth. To do this the believer is encouraged to seek understanding of the process of their redemption in Christ Jesus, from the fall to the cross, from the cross to the Second Coming of Jesus and from the Second Coming of Jesus through the millennial age and the realization of the new heavens and earth, when the whole redemptive process will be complete and fulfilled (2Pet 3:18; Eph 4:15; 2Tim 2:15; 1Th 5:21).

3) **Identifying with the Holy Spirit:**

To identify with the Holy Spirit is to walk in the Spirit, be led of the Spirit, yielding the human spirit, will and mind unto the Lordship of the Holy Spirit, whose ministry it is to lead us into all truth.

To do this the believer must be filled with the Holy Spirit that they may discern their own human spirit, the devil, others as to what spirit they are of, and the Holy Spirit Himself that they may wholly be led of Him.

Signs in the Scriptures Fulfilling the Type:

1) **The Birth of Jesus:**

The birth of Jesus was prophesied of Isaiah to be a sign. A sign unto the generation of His birth and to every generation following:

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

2) **The Birth and Body of Jesus:**

The birth and body of Jesus was spoken of as a sign unto the shepherds in the field.

Luke 2:12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

3) **Jesus at His Circumcision is named:**

At the age of eight days, Jesus was brought of His parents to the temple to fulfil the commandment of circumcision and to be named. During the cause of the ceremony Simeon steps forward and prophecies over the child, Jesus that He was for a sign.

Luke 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

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4) **The Wise Men from the East:**

Mat 2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

:10 When they saw the star, they rejoiced with exceeding great joy.

The star served as a sign unto the wise men leading them unto Jesus, when the wise men had found the Lord, the star had served its purpose. The star pointed to Jesus the light of the world. A truth Jesus revealed thirty years later when He was revealed to the world as the Christ (John 1:4-7).

5) **Jesus and Those who believe:**

Both Jesus and they, who would come to believe upon Him, are prophesied of Isaiah to be signs.

Isa 8:18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion (Mark 16:17-20; Heb 2:4).

Every sign involving the Lord Jesus or those that are His disciples relates back to the original promise of signs spoken of in creation and the sun, the moon and the stars.

6) **The Last Days:**

There are to be signs in the last days in the sun, moon and stars.

Joe 2:30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come (Isa 13:10; 24:23; Eze 32:7).

7) **When Signs Appear:**

When signs appear in the sun, the moon and the stars, the sign is first pointing the believer to the Godhead and things (decreed) in Heaven, that the believer may see things from God's perspective. Then to earth and events on the earth, that the believer may behold those events with understanding and wisdom.

8) **The Purpose of Signs:**

- The signs are to believers for believers to see.
- The purpose of such signs is to point the believer to the Scriptures, as indeed the apostles were in the day of Pentecost, and be able to say as they did: "This is that which was spoken by the prophet" (or by Jesus, or the apostles).
Act 2:16 But this is that which was spoken by the prophet Joel.
- To give the believer revelation and insight into the Scriptures (Eph 3:4-9).
- To confirm the sign by the Scriptures (Mark 16:20).
- To give warning and direction unto the watchful (Matt 24:42).

No doubt the New Testament writers, aware of the Old Testament Scriptures, and prophecies involving the sun, the moon and the stars, were enlightened and inspired, in their writing and teaching on last day events.

9) **Jesus Spoke of Signs Involving the Heavenly Bodies:**

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

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:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Points to consider:

1) The Sun Darkened:

The Sun darkened signifies God is no longer looking upon sinful man, His grace is being withheld as a result of His grace and love been rejected (John 3:16).

2) The Moon shall not give her Light:

The light of the glorious Gospel of the Lord Jesus is being withheld. The inhabitants of the earth's minds are blinded by deception, the devil and the rule of Antichrist (2Cor 4:4).

3) The Stars shall Fall:

- This signifies a further fall of angels from Heaven to earth (Rev 12:7-9).
- This also signifies a falling away of believers on earth (2Th 2:3). Considering Revelation chapter one and stars representing men in ministry; "stars falling" is indicative of ministry falling.

4) The Powers of the Heavens shall be Shaken:

This will bring a revelation of God's glory to His church (Hag 2:6; Heb 12:26-27) and a casting out of the dragon (Rev 12:7-9).

5) Then Shall Appear the Sign of the Son of Man in Heaven:

This ushers in the Second Coming of Christ with the sounding of the seventh trumpet (Acts 2:20; Mark 13:26; 1Th 4:16-17).

These signs will be addressed more fully in chapter nineteen.

10) The Heavenly Signs also Point to Events upon Earth:

Luke's account describes these events concluding with the Second Coming of Christ:

Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

:27 And then shall they see the Son of man coming in a cloud with power and great glory.

:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

The failure of the sun, moon and stars to give their light in the last days, is indicative of the earth's rejection of the Godhead and the Everlasting Gospel to be preached in all the earth prior to the tribulation and the Second Coming of Christ (Rev 14:6; Isa 12:4; 66:19).

The Cross and the Darkness over the Earth:

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

The rejection of Christ's suffering of the darkness of the cross, symbolizing the eternal penalty of separation from God through sin, will expose the inhabitants of the earth to the darkness of the days of the tribulation. That darkness is the final sign to an unbelieving, Christ rejecting world, pointing the world to the eternal darkness of hell and the lake of fire as the consequence of their unbelief (Jude 1:13; 2Peter 2:17). These signs also will be addressed more fully in chapter nineteen.

3. Let Them Be for - Seasons (Gen 1:14):

There is no reference to the sun, moon and stars being responsible for seasons as we know them, till after the fall and the flood of Noah's day, particularly of a climatic nature. The seasons that

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now exist are the provision of the Lord for the natural creation following the fall. As such they are rich in symbolic language of spiritual things.

Seasons: S.C.4150. Appointments. i.e. A fixed time or season.

There are four appointed or fixed seasons in one year:

- Spring.
- Summer.
- Autumn.
- Winter.

Seasons: We also recognise:

One:

- Planting or sowing times.
- Growth.
- Maturation.
- Harvest times.

Two:

- Wet and dry seasons.
- Early and latter rains.
- Former and latter rains. Monsoon, Tornado, Hurricane seasons.

Three:

Animals, fish, birds, reptiles and insects “Come into season,” indicating readiness for reproduction of their respective species. There are animals that in season hibernate.

Four:

There being climatic seasons effects mans thinking, with expressions in tune with the seasons.

- Christmas season.
- Holiday Season.
- Tourist season.
- Festive season, etc.

From Adam’s fall through to the days of Noah, and the flood, it appears the earth enjoyed a consistent climate around the globe with limited variation. It did not experience seasons as the earth has since the arrival of the “new world” of Noah’s generation. Following the flood, and Noah’s introduction to the “new world,” the Lord gives promise:

Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

If the seasons as we know them had been in function prior to the flood, the promise of the Lord would not been necessary. Concerning seasons Ecclesiastes expresses the following:

Ecc 3:1 To every *thing* *there is a season*, and *a time* to every purpose under the heaven:

- :2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;
- :3 A time to kill, and a time to heal; a time to break down, and a time to build up;
- :4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;
- :5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
- :6 A time to get, and a time to lose; a time to keep, and a time to cast away;
- :7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;
- :8 A time to love, and a time to hate; a time of war, and a time of peace.

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Natural Seasons Point to the Spiritual:

Throughout the six thousand years of the redemptive week, there have been recognizable seasons, ranging from, times of blessing to times of judgment, wars and peace, rain followed by drought, economic growth and decline. Personalities, nations, kingdoms and empires have risen and declined. The nations of the earth have experienced visitations, revivals, restorations, reformations, apostasies, backslidings, seasons of sowing, watering and harvest.

Since the season of the Reformation, (16th–17th centuries), the church has known further seasons of visitation, dryness, followed by outpourings of the Holy Spirit, bringing refreshing, restoration truth, and is now in the seasons of the end times, leading up to the Day of Atonement and appearing of Christ.

Paul Understood the Principle of Spiritual Seasons:

Paul speaking to the church, in which he addresses end time events and the Second Coming of Christ, more than in any other of his Epistles, has the following encouragement to say to the church at Thessalonica:

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

We will consider 1Thessalonians 5:1, more fully, when considering the fifth day of redemption. (Acts 17:26; Matt 24:3; 21:34). We now consider the fourth purpose in the creation of the sun, moon and stars.

4. Let Them Be For Days and Years (Gen1:14):

Again, there is no Scriptural account of the sun, moon or stars fulfilling their ministry until after the fall, when man, not God, began measuring time and developing calendars. The Lord already had His calendar in operation that is what this whole study is about. Man has a responsibility to harmonize with Gods calendar, but in his fallen state and ignorance of Gods calendar fails to do so. Yet man unavoidably has been influenced by the sun, moon and stars and the week of creation for a basis for measuring time, since time began following the fall, with Hebrew, Judaic influences prevailing to the present day.

We now measure millenniums by centuries, centuries by decades, decades by years, years by months, months by days, days by hours, hours by minutes, and minutes by seconds (and in the world of sport seconds by fractions). They all having their beginning in Genesis chapter one.

Day:

- That space of time during which there continues to be light, in contradiction to night.
- The time between the rising and setting of the Sun.
- The period of one revolution of the earth on its axis, or twenty four hours.

New Webster's Dictionary.

Day: Day is therefore applicable to the hours of light and descriptive of that period of twenty four hours consisting of hours of light and hours of darkness.

It is the sun that determines the light of the day, thus we see the sun as far as a day is concerned fulfilling its ministry.

Month:

- The Greek word is Men, a month, moon.
- One of the twelve parts of the calendar year.
- The period between change and change of the moon.

New Webster's Dictionary.

It is the moon that determines our months, thus we see the moon fulfilling its ministry.

We have established the moon to be a sign or type of Christ. It would be appropriate to point out at this point, there is a side to the moon that man on earth has never seen, it has been perpetually hidden from man's gaze.

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Jesus Christ, the Son of God, eternal and equal with God and as God in the flesh, appeared on earth in human form unto both believing and unbelieving man. The account of His ministry, crucifixion, Resurrection and ascension to the Father is believed by them that believe the Gospel. Yet there is another side to Jesus, we as believers are to see, that the world can never see. That is the side to Jesus we are to know by revelation of the Spirit. Consider the following Scriptures:

2Co 5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory (1Cor 2:10-16; Rom 8:1; Eph 3:3).

Year:

- The period of time during which the earth makes one complete revolution in its orbit.
- Comprehending what are called the twelve calendar months, or 365 days from January 1st to December 31st.
- The period of time the sun is on one of the tropics till its return again to it, being 365 days, 5 hours, 48 minutes, 46 seconds.

Week: The space of seven days, from one Sunday to another.

New Webster's Dictionary.

It is evident the creative week of seven one thousand year days is the foundation of the generally accepted week of seven twenty four hour days of our calendar. A point worth repeating from chapter five is appropriate. Our natural week, week after week bears testimony to the fact that God is working to redeem us after the similitude of the creative week by what we know as the redemptive week. Let us again be thoughtful of the words of Elihu unto Job.

Job 32:7 I said, Days should speak, and multitude of years should teach wisdom.

:8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

Israel's History:

There is the spiritual significance of these things seen in Israel's history i.e.-

- The keeping of the Sabbath day, the seventh day (Lev 23:1-3).
- Keeping of the feasts in their months (Lev 23).
- And in their days (Lev 23:5-6, 16, 24, 27, 34).
- The first Passover became the beginning of the Hebrew ceremonial year.
- Israel had two calendar years, the civil and ceremonial.

These days and years point to the church age and their experiential fulfilment in context with the New Covenant and in harmony with the redemptive week.

As far as time and seasons are concerned, man, in his natural environment is ruled by and dependent upon the sun, moon and stars. In the Spiritual sense, the believer is to be ruled by and be dependent upon the Father, the Son, and the Holy Spirit, throughout their life on earth.

5. Let Them Be: to Give Light upon the Earth (Gen1:15):

Much has been said on the subject of the sun, moon and stars and their symbolic language pointing to the Father, and Holy Spirit. What is significant here and deserves our brief attention is the focus of the light. It is upon the earth. In the entire universe, there is no other form of life, apart from that of earth, though having said, it may well be that prior to Lucifer's fall there were habitations throughout the entire universe.

Spiritually: the Father, Son and Holy Spirit as the eternal, Heavenly and glorious light of the Spiritual universe and glory of the Most Holy Place of Heaven, hath shined forth to bring the light of the glorious Gospel to man (Prov 4:18; John 1:4-5; 3:16).

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6. Let Them Be: The Greater Light to Rule the Day (Gen 1:16):

The sun is the greater light and confines itself to the day. It could be said of the sun, "In it there is no darkness at all."

1John 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

The sun in all its brilliancy, strength and power points to the uninhibited, glorious and total brightness of the glory of God the Father, shared with Jesus prior to His incarnation (John 17:1; John 1:4; 1Tim 6:6).

7. Let Them Be: The Lesser Light to Rule the Night (Gen 1:16):

The moon has no light of itself; its ministry is to reflect the light of the sun upon the earth. It is agreed the moon is most efficient, consistent and regular in its divinely ordained purpose.

In its reflecting shine of the sun, its light in the darkness of the night, bears witness to the light of the day.

Jesus Christ, the Lord of Glory, being equal with the Father, has left the light of His glory shared with the Father to become of no reputation (Phil 2:7), and in His incarnation reflects the light of the Father to earthly man, as the God Man, and mediator between God and man. It typifies the constant darkness of fallen man's heart and soul. It is Christ the light of the world (John 9:5) and Christ alone Who by His light reveals the way to the Father.

Jesus is Mediator between God and Man:

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus (Gal 3:19-20; Heb 8:6, 9:15, 12:24).

There is no Approach Possible to the Sun:

It is a scientific fact that no man physically or in any kind of space craft or otherwise can approach the sun and live. The radiation and intense heat of the sun is such that he and his space craft would dissolve and vaporise and burn to ash, long before he got anywhere near.

The Word Declares of the Father:

1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.

9. And God saw that it was good (Gen 1:18):

The sun, moon and stars, when created, in place, in function, and fulfilling their ministry and purpose of God, then God saw that "it was good". It all was how God wanted it, nothing less, and nothing more.

God saw: That is, God considered it all in detail.

It was good: That is, what God saw brought pleasure to His heart.

10. And the Evening and the Morning Were the Fourth Day (Gen1:19):

Another "evening and morning" is declared, this time it is spoken in conclusion of the fourth day. A day without hindrance or prevention of the day running its time of a thousand years.

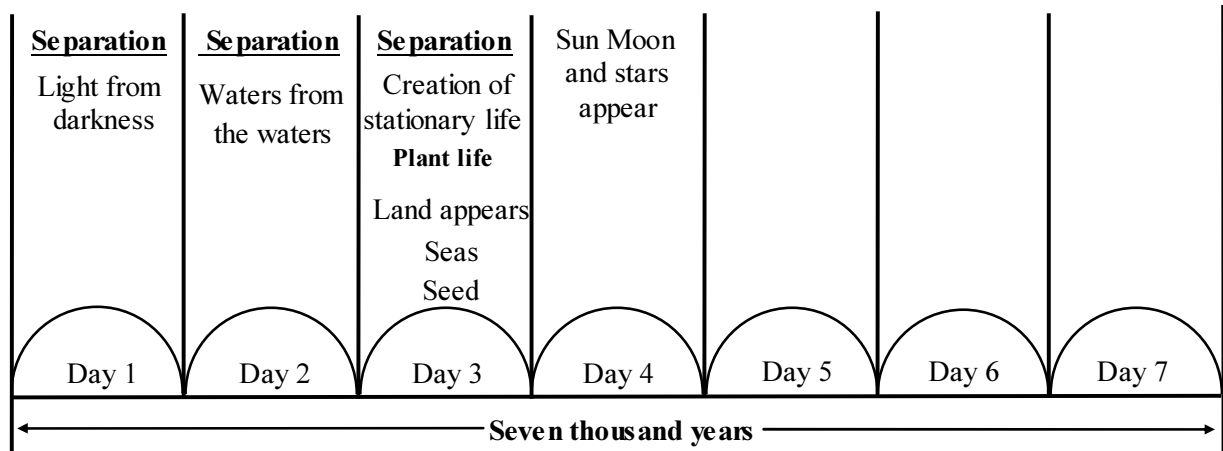
Everything was unique, different, perfect in its time, and complete. Yet this wonder of the creation of such heavenly bodies of light was not the whole, but a part of the whole. The fourth day of the creative achievements of God were but a part of the jigsaw of the whole of creation and in place. There are two more days of creative work to be done to complete the jigsaw and picture. Two more days, then God will rest.

We conclude our study of the fourth day of creation, adding the following information to our diagram of comparisons:

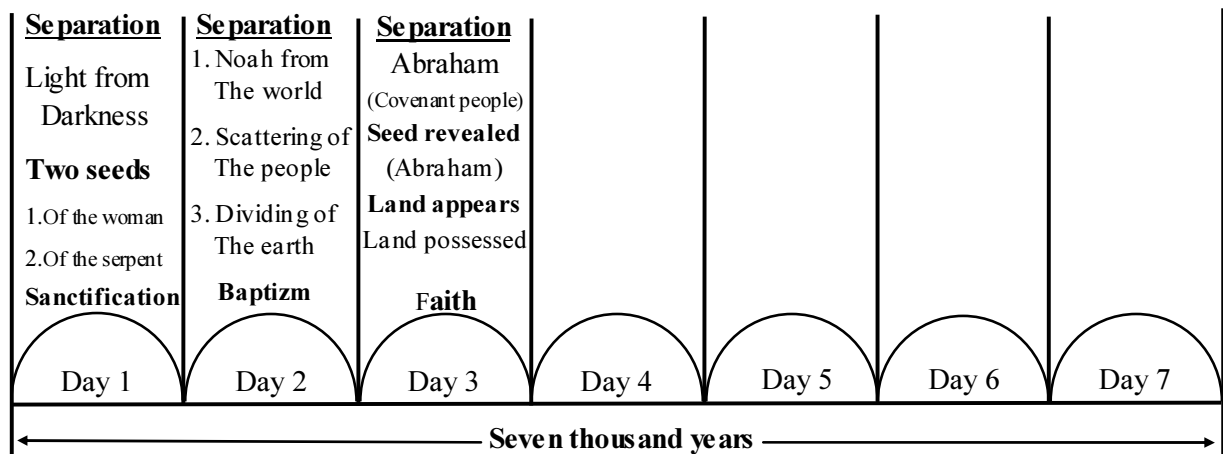
Teach us to Number our Days

66.

1. The Creative Week:



2. The Redemptive Week:



Twelve Appearances of Christ:

Acts 1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

There are twelve recorded appearances of Christ unto them that were His own recorded in the Scriptures. The first was to Mary Magdalene immediately following His Resurrection, but, prior to His ascension to the Father where He made the Atonement, the following eleven occurring throughout the forty days that concluded with His final ascension to the Father (Mark 16:19; Luke 24:50-51; Acts 1:9).

The following table of the twelve appearances of Christ is presented in their order of appearance, with the place and reference (1Cor 15:1-7):

Teach us to Number our Days

37. TWELVE APPEARANCES OF CHRIST UNTO HIS DISCIPLES		
No	Each Appearances, to Whom and Where	Reference
1	Mary Magdalene. Outside the tomb, before His ascension to the Father. When yet dark.	John 20:16-17
2	Mary Magdalene and Mary the mother of James and Salome. In the garden, as it was dawning.	Matt 28:1-8
3	The two as they walked in the country. Somewhere outside and of some distance away from Jerusalem	Mark 16:12-13
4	Peter. Time and place not known, evidence suggests in the garden	1Cor 15:5; Luke 24:33-34
5	The two as they walked on the road to Emmaus. Approximately fifteen km from Jerusalem.	Luke 24:13-33
6	To the ten (Plus Matthias). Still the first day of the week, in the upper room, Thomas is missing	John 20:19-25 Note: :24-25
7	To the eleven (Paul numbers twelve, he includes Matthias 1Cor 15:5). Includes Thomas, in the upper room, after eight days	John 20:26-29 Note: :26-29
8	To seven disciples. Beside the sea of Tiberius, Peter, Thomas, Nathaniel, sons of Zebedee (James and John) and two others.	John 21:1-14
9	Christ appears to the eleven (plus Matthias) In a mountain in Galilee	Matt 28:16-20
10	To above five hundred. Likely in Galilee. This was not Christ's final appearance,	1Cor 15:6
11	To James. The Lord's step brother, in Galilee.	1Cor 15:7 Matt 28:7
12	To all the apostles. This number includes Matthias, chosen in replacement of Judas Iscariot. Christ's final ascension to the right hand of the Father from the Mount of Olives outside Jerusalem	1Cor 15:1-8 Mark 16:19-20 Acts 1:9-10

For a comprehensive study of the twelve appearances of Jesus and His post ascension appearances to Stephen, Paul and John, reading the book "He is Risen" by the same author is recommended.