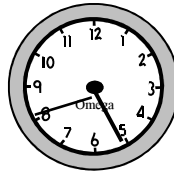


Teach us to Number our Days

Chapter Seventeen



The Fourth Day of the Redemptive Week

Introduction:

The fourth day of the redemptive week begins three thousand years after the fall, with David the King of Israel, who in reign and spirit foreshadows in type the Lord Jesus Christ, and stretches for a thousand years down through history to the First Coming of Jesus, concluding with His crucifixion and burial.

In the week of creation, the Lord in His wisdom waited until the fourth day to reveal the sun, moon and the stars. Three celestial bodies symbolizing the Godhead, the Father, the Son and the Holy Spirit.

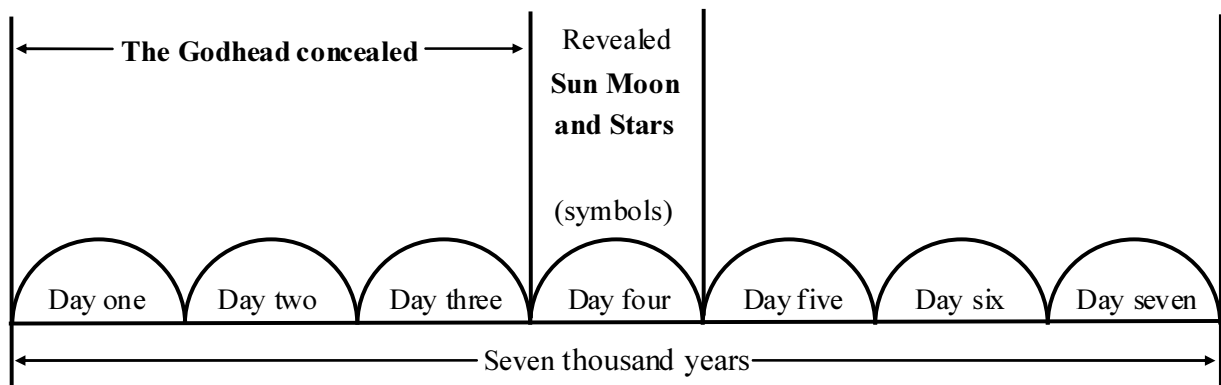
For three one thousand year days of the redemptive week, the mystery of the Godhead had been concealed, though revealed in symbols and types and understood by many by the Holy Spirit's inspiration. Now in the evening of the fourth day, the Gospels reveal and explain the plurality of the Godhead; Father, Son and Holy Spirit in their individuality, yet absolute unity and oneness of being and purpose.

The following diagram contrasts the two weeks and the revealing of the Godhead:

67. **The Godhead Concealed/revealed** (Genesis 1:14-19; John 14 -16):

1. **The Creative Week:**

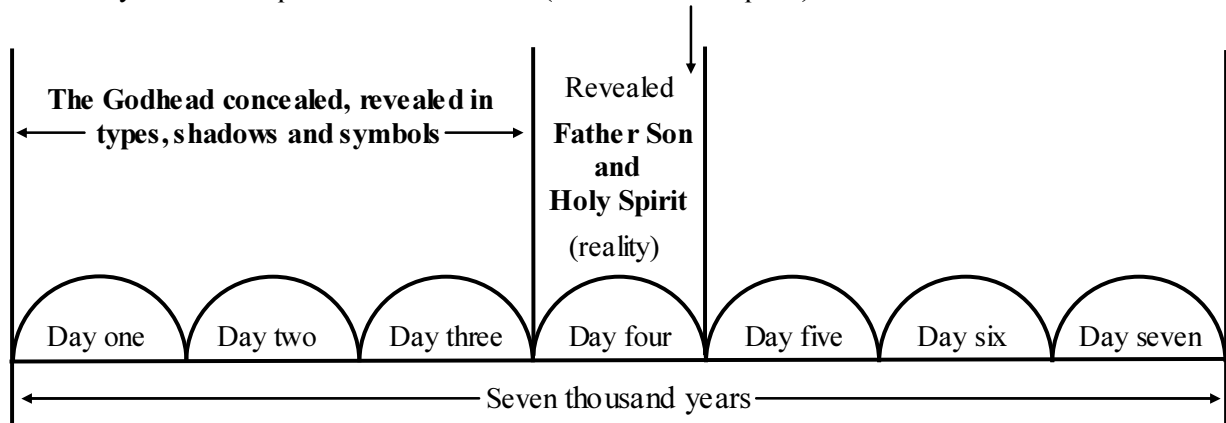
The Godhead is concealed three days, revealed in symbols the fourth day (Genesis 1:1-19)



Teach us to Number our Days

2. The Redemptive Week:

The Godhead concealed three days and revealed by Jesus the evening of the fourth Day.
The symbol is interpreted and understood (John 14 -16 Chapters)



The Use and Interpretation of Symbols in Scripture:

Throughout Scripture God uses the natural things He created as symbols (Rom 1:19-20) in other words, the language of creation becomes the language of the symbol, which in turn becomes the language of redemption.

Kevin J Conner makes the following statement:

Generally speaking the Bible interprets its own symbol. Thus, the interpreter must search through Scriptures for the interpretation of the symbol under consideration.

Kevin J Conner Interpreting the Scriptures Ch 19.
K.J.C. Publications, P.O. Box 300.Vermont, 3133.
Victoria Australia.

The Beginning of the Mystery:

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

That is: God: S.C. 430. (Elohim). The singular God consisting of a plurality of persons is clarified in the Gospels as the Father, the Son and the Holy Spirit. God is the object of our worship, but to worship Him, He first must be identifiable and secondly, He must be known by name.

The Gospels Interpret the Language and Symbols of the Old Testament:

1. The Creation of Man:

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.

The “us” Who created man in their own image, is given three faces in the Gospels and Epistles of the New Testament: The Father; The Son and the Holy Spirit.

2. The Days of Nimrod:

Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

The “us” is the same “us” as in Genesis chapter one and together they are responsible for confounding the people of the earth in the days of Nimrod. Those spoken of as “us” in Genesis identified through the teaching of Jesus and given titles in the Gospels i.e. Father, Son and Holy Spirit (Mat 28:19).

Teach us to Number our Days

3. The Three Men who Visited Abraham:

Gen 18:1 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
:2 And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground.

Three men: Angels/messengers; they are identified in the light of the revelation of the Godhead revealed in the Gospels. They are the Father, the Son (the Word) and the Holy Spirit.

4. Our God is One Lord:

Deu 6:4 Hear, O Israel: The Lord our God *is* one Lord.

One: S.C. 259. "*Echad*", A numeral, from 258. to unify.

The word used here expresses oneness as there is in togetherness, being alike, alone as distinct from anything else in its togetherness. It is oneness as an ordinal (a number which expresses order or succession).

The word "one" (*echad*) in Hebrew expresses plurality as in "one" army, one army consisting of many soldiers and should not be confused with the Hebrew word "*eesh*" expressing "one" as an individual.

In the light of the teaching of Jesus the plural oneness of God is explained and revealed as the Father, the Son and the Holy Spirit. One God, Three persons.

5. Holy, Holy, Holy:

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
:2 Above it stood the seraphims: each one had six wings with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth *is* full of his glory.

What did Isaiah see? Could it be that when Isaiah beheld the throne of God and heard the cry of the Seraphim, Holy, Holy, Holy, the Seraphim was acknowledging the Godhead in their plurality of persons acclaiming the individual holiness of all three? This author believes so.

Fifteen Types or Symbols of the Godhead:

1. The Sun, Moon, and the Stars (Gen 1:14-19; Isa 13:10; 1Cor 15:41).

2. Abraham, Isaac and the unnamed servant sent of Abraham to find a wife for Isaac (Gen 24).

3. Abraham, Isaac and Jacob: (Ex 3:6; Matt 22:32; Acts 7:32; Luke 13:28).

Abraham: Is a type of God the Father.

The Evidence: The principle of fatherhood and headship demonstrated in the nation of Israel began with Abraham. It is a fact that all Jews regard Abraham as their father (John 8:39).

Abraham found the pleasure of God, because, like God he would be a teacher and instructor of his children (Gen 18:19).

The name Abraham means "Father of a multitude" and points to the ultimate family and children of God, to be realized through regeneration and adoption.

Isaac: Is a type of the Lord Jesus Christ, the Son of God:

Teach us to Number our Days

The Evidence: Isaac proceeded from Abraham, as Christ did from His Heavenly Father.

The characteristics of the Son of God in the life of Isaac are numerous, but none is more striking than Isaac's obedience unto his father, even willing to lay down his life as a willing sacrifice (Gen 22 Chapter).

Jacob: Is a type of the Holy Spirit:

The Evidence: Jacob proceeded from Abraham through Isaac as the Holy Spirit proceeded from the Father through Jesus (John 14:26; 15:2; 16:7).

Jacob is the one who pours the oil out upon the rock (Gen 28:8). This is the first use of oil recorded in the Scriptures. Oil in the Scriptures is a symbol of the Holy Spirit. The anointing of the rock by Jacob points to the anointing of Jesus (the Rock) with the Holy Spirit descending upon Him in the form of a dove at His baptism in the River Jordan (Luke 3:21-22).

The God of Abraham became the God of Isaac and finally to complete the type the God of Abraham became the God of Jacob. The God of Abraham; the God of Isaac, the God of Jacob in the following scriptures: Gen 17:7, 24:12, 26:24, 28:13, Exo 3:6).

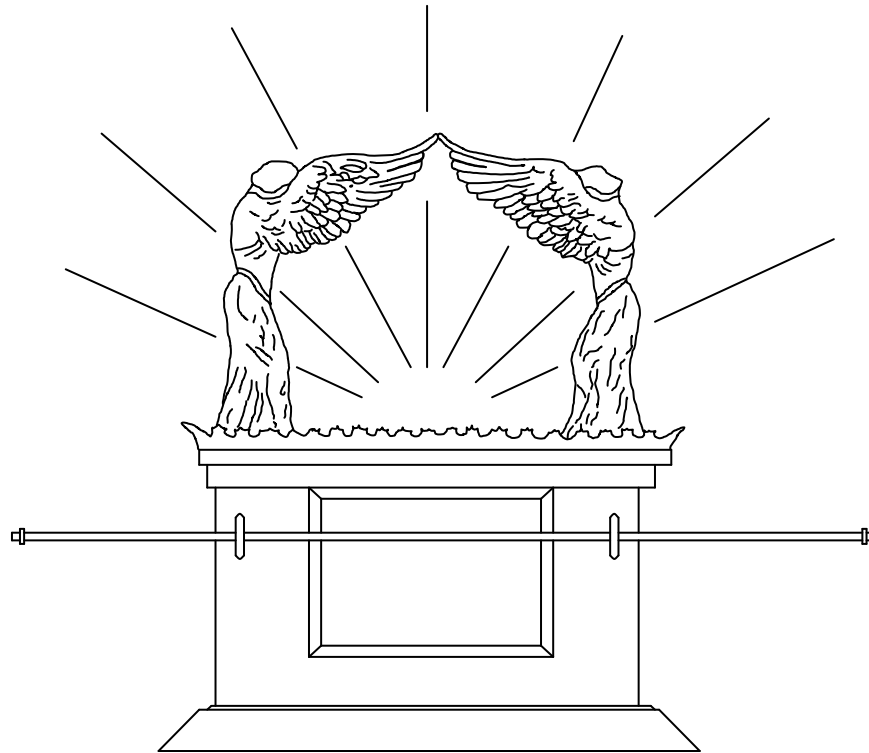
Note: the language is such that it conveys the thought of God being the personal God of Abraham, Isaac and Jacob. It should also be noted the principle of fatherhood and headship, first established in Abraham, was both shared and exercised through the lives of Isaac and Jacob, and the nation of Israel recognized and honoured them as the fathers and patriarchs of Israel.

4. **Saul**, (because of his disobedience is a poor type), **David and Solomon**. Each reigned forty years over the nation of Israel.
5. **Noah's Ark:** 1) **The bottom floor** - Typifies the Father.
2) **The middle floor** - Typifies the Son.
3) **The top floor and window** - Typifies the Holy Spirit.
6. **The Ark of the Covenant** (Exo 25:10-22):
 - 1) **The ark.**
 - Gold on the outside -Typifying the Father.
 - Made of Wood - Typifying the Son.
 - Gold on the inside - Typifying the Holy Spirit.
 - 2) **The Mercy Seat**
 - The first cherub - Typifying the Father.
 - The mercy seat - Typifying the Son.
 - The second cherub - Typifying the Holy Spirit.
 - 3) **The Contents of the Ark** (Heb 9:4):
 - The tables of the covenant - Typifying the Father.
 - The golden pot of manna - Typifying the Son.
 - Aaron's rod that budded - Typifying the Holy Spirit.

The following Diagram of the Ark of the Covenant is worthy of consideration.

Teach us to Number our Days

68. **The Ark of the Covenant :**



7. **The Smiting of the Rock at Kadesh (Num 20:8):**

- The rod - Typifying the Father. Rod signifies authority.
- The rock - Typifying the Lord Jesus. Rock signifies sureness, stability, durability (1Cor 3:11).
- The water- Typifying the Holy Spirit.

8. **The triune baptism of Israel in the Exodus (1Cor 10:1-2):**

- Unto Moses - Typifying the Lord Jesus Christ (Deut 18:15; 18; Acts 3:22-23).
- In the cloud - Points to the Father (Matt 17:5).
- In the sea - Points us to the Holy Spirit (1Cor 12:13).

9. **Moses at the Burning Bush (Exo 3:1-4):**

- The voice - Typifying the Father (Matt 3:17; Matt 17:5).
- The bush - Typifying the Son, The root and branch (Isa 11:1-2).
- The fire - Typifying the Holy Spirit (Matt 3:11; Acts 2:3-4).

10. **The Name Jehovah (Exo 6:3):**

The name Jehovah is given in context with the three earthly witnesses and type of the Godhead, Abraham, Isaac and Jacob. The name Jehovah expresses self-existence and eternity, and is applicable to the Father, the Son and the Holy Spirit.

11. **The Mount of the Lord (Exo 3:12):**

If the traditionally accepted mountain in Sinai, thought to be the mountain mentioned in the Exodus is correct, then that mountain consisting of three peaks portrays the plurality of God in His tripart being.

Mountains - Symbolize the kingdom of God (Dan 2:44-45; Ex 19:3).

Mountains - Also symbolize source of knowledge, Spiritual or Heavenly revelation (Matt 5-7 chapters; Exo 19:3).

Teach us to Number our Days

12. Isaiah Prophecies the Coming of Christ (Isa 42:1):

- Behold my servant - Prophetic of the Son.
- Whom I uphold - Prophetic of the Father.
- I have put my Spirit upon Him - Prophetic of the Holy Spirit (Isa 11:1-2).

13. The High Priest, Urim and the Thummin (Exo 28:30):

Within the breastplate of judgment upon the high priest were the two stones, called the Urim and the Thummin, through which the Lord communicated His will for Israel in matters of judgment.

- The Urim - Typical of the Father.
- The High priest - Typifying the Son.
- The Thummin - Typifying the Holy Spirit.

14. Aaron's Rod that Budded Num 17:

One Rod: { 1) The bud - Typifying the Father.
2) The flower - Typifying the Son.
3) The almond - Typifying the Holy Spirit.

15. The Spirit, the Water, and the Blood (1John 5:8):

- The water - Typifying (in this instance) the Father.
- The blood - Typifying the Son.
- The Spirit - Is the Holy Spirit.

All these instances of the Godhead revealed in types and shadows and the context in which they are presented, point to the New Testament, where, in the light of New Covenant revelation the Old is interpreted.

The Word Godhead:

The word trinity expressing union of three in one, is not a Bible word (though a legitimate word), the word Godhead is, and is used in the New Testament on three occasions. It is only used in the New Testament, and used as a result of the revelation bringing understanding to the apostles of the Godhead, Father, Son and Holy Spirit, taught by Christ as recorded in the Gospels.

In the context of the whole of Scripture, the word "Godhead" cannot be descriptive of any single member without the other two's inclusion. The word Godhead expresses deity, supreme divinity, and as the word Jehovah is applicable to the Father, the Son and the Holy Spirit, so the word Godhead. It takes all three to make the Godhead (Acts 17:29; Rom 1:20; Col 2:9-10 Amp Bible).

Throughout the Old Testament, whenever God revealed Himself, He expressed Himself as the God of Abraham, the God of Isaac, and the God of Jacob. Now! It is God the Father, God the Son and God the Holy Spirit.

The Godhead Revealed in the Gospel of Matthew:

1. Mary, when found with Child:

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

:19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying.

Teach us to Number our Days

- 1) **The Lord:** Referring to the Father (Mat 1:22).
- 2) **Jesus:** It is the Son (Mat 1:21).
- 3) **The Holy Ghost:** (Spirit) (Mat 1:20).

2. The Baptism of Jesus in Jordan:

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

- 1) **A voice from Heaven:** (Mat 3:17. It is the Father's voice).
- 2) **The One being baptized:** (Mat 3:16. It is Jesus, the Son of God).
- 3) **The Holy Spirit descending like a dove:** (Mat 3:16. It is the Spirit of God (The Holy Spirit)).

3. Jesus Appeals to Isaiah:

Mat 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

- 1) **Behold My servant:** "My" Referring to the Father.
- 2) **My servant:** Referring to Jesus, the Son.
- 3) **My Spirit:** Referring to the Holy Spirit Who proceeded from the Father to the Son, at the River Jordan, when Jesus was baptized.

4. Jesus 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?

- 1) **My God:** Referring to the Father.
- 2) **My God:** Referring to the Holy Spirit.
- 3) **Jesus on the Cross:** It is the Son.

5. The Great Commission:

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.

The Disciples of Christ are commissioned of the Lord Jesus to go into all the world and teach all nations baptizing them into the triune name of the Godhead.

- 1) **The name of the Father.**
- 2) **The name of the Son.**
- 3) **The name of the Holy Ghost.**

There are parables throughout the Gospel of Matthew, that when studied reveal truth concerning the Godhead.

The Godhead Revealed in the Gospel of Mark:

1. The Baptism of Jesus in Jordan:

Mark 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Teach us to Number our Days

- 1) **Jesus:** The one being baptized (Mark 1:9).
- 2) **The Holy Spirit:** The dove (Mark 1:10).
- 3) **The Father:** The voice from Heaven (Mark 1:11).

2. Jesus Challenges the Scribes:

Mark 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

:36 For David himself said by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

- 1) **The Lord:** Referring to the Father (:36).
- 2) **My Lord:** Referring to Jesus (:36). The Son.
- 3) **The Holy Ghost:** The Holy Spirit.

3. Jesus on the Cross:

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

- 1) **My God:** Referring to the Father.
- 2) **My God:** Referring to the Holy Spirit.
- 3) **Jesus:** The one crucified. It is the Son.

The Godhead Revealed In the Gospel of Luke:

1. The Ministry of John the Baptist:

Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

:16 And many of the children of Israel shall he turn to the Lord their God.

:17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

- 1) **The Lord:** The Father (:15).
- 2) **To make ready a people prepared for the Lord:** The Son, It is Jesus (:17).
- 3) **The Holy Ghost:** (:15, 17).

2. The Conception of Jesus by Mary:

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

: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:

:33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

- 1) **Thou hast found Favour with God:** Referring to the Father (Luke 1:30).
- 2) **A son, and shalt call His name JESUS:** It is the Son (Luke 1:30. Note. :32, 35).
- 3) **The Holy Ghost shall come upon thee:** (Luke 1:35).

3. The Circumcision of Jesus:

Luke 2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Teach us to Number our Days

- :21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.
- :22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord.

Luke 2:25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

- 1) **Praising God:** Referring to the Father (Luke 2:20).
- 2) **His name was called JESUS:** It is Jesus, the Son (Luke 2:21).
- 3) **The Holy Ghost** (Luke 2:25).

4. Simeon at the Circumcision and Naming of Jesus:

Luke 2:25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

- 1) **The Lord's Christ:** Referring to the Father (Luke 2:26).
- 2) **Christ:** It is Jesus, the Son (Luke 2:26).
- 3) **The Holy Ghost:** (Spirit) (Luke 2:25, 26).

5. The Baptism of Jesus in Jordan (Luke 3:21-22):

- 1) **A voice came from Heaven:** It is the voice of the Father (Luke 2:22).
- 2) **Jesus also being baptized:** It is the Son (Luke:21).
- 3) **The Holy Ghost descended** (Luke:22).

6. The Temptation in the Wilderness:

Luke 4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

:13 And when the devil had ended all the temptation, he departed from him for a season.

:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

- 1) **The Lord thy God:** Referring to the Father (Luke 4:12).
- 2) **Jesus:** The Son (Luke 4:14).
- 3) **Jesus returned in the power of the Spirit:** (Luke 4:14). It is the Holy Spirit.

7. Christ and His Great Commission:

Luke 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

:19 To preach the acceptable year of the Lord.

- 1) **He hath anointed me:** (Luke 4:18) The Father is the anointer.
- 2) **Me:** Referring to the Son (Luke 4:18) Christ, the anointed.
- 3) **The Spirit of the Lord:** (Luke 4:18) the Holy Spirit, the anointing.

8. Jesus Promises the Holy Spirit:

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Teach us to Number our Days

- 1) **Your Heavenly Father** - It is God the Father.
- 2) **It is Jesus speaking** - It is God the Son.
- 3) **Give the Holy Spirit** - It is God the Holy Spirit.

The parables spoken by Jesus in the Gospel of Luke reveal in detail the most about the Godhead.

In context with our present study it is noted once again – Matthews and Luke’s Gospels both commence addressing the genealogy of Jesus after the flesh.

The Godhead Revealed In the Gospel of John:

1. The Introduction to the Gospel:

John commences his Gospel addressing the genealogy of Jesus after His deity, and portrays Jesus throughout his Gospel as being eternal, equal with God, with an emphasize on Him as the “Son of God”, expressing love, light, and Jesus as the way, the truth and the life.

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) In the beginning was the Word (John 1:1):

That is: “In the beginning” of creation, was the Word. This as it was pointed out in the previous chapter, identifies Jesus (the Word) with Genesis 1:1. In the beginning God.

John 1:1 with Genesis 1:1 have their application to eternity past and declare again the plurality of the Godhead.

2) And the Word was with God (John 1:1):

That is: plurality of persons.

3) And the Word was God (John 1:1):

That is: equality of persons.

4) The Same was in the Beginning with God:

That is: plurality of persons, equality of persons in authority, the same in essence, this is how it was, this is how it is, this is how it always has been, this is how it always will be.

John in establishing Christ’s Heavenly origin and divine genealogy goes on to establish Christ’s human side.

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.

On the basis and establishment of the divine origin and nature of the Lord Jesus and His manifestation in the earth as a man in the likeness of sinful men, yet without sin, Jesus reveals throughout the Gospel of John the Godhead, Father, Son and Holy Spirit.

2. The Baptism of Jesus at Jordan:

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

:34 And I saw, and bare record that this is the Son of God.

1) **He that sent me** (John 1:33). This is referring to the Father.

2) **Jesus, whom John the Baptist is testifying of** (John 1:32, 34 this is the Son of God).

3) **The Holy Ghost** (John 1:32, 33).

3. The Believers Being Born Again:

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Teach us to Number our Days

- 1) **The Kingdom of God:** Speaking of the Father.
- 2) **Jesus, the one doing the speaking:** It is the Son.
- 3) **Must be born of the Spirit:** That is the Holy Spirit.

4. The Testimony of John the Baptist:

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

:35 The Father loveth the Son, and hath given all things into his hand.

- 1) **For He whom God:** (John 3:34). This is again referring to the Father.
- 2) **Whom God hath sent:** (John 3:34). Referring to the Son (:35).
- 3) **The Spirit:** (John 3:34). It is the Holy Spirit.

Believing on the Lord Jesus:

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.

Not just believing on Jesus, but believing on Who Jesus is according to the Scriptures is essential to salvation (John 3:36) and is ministered in context with the previous verses establishing Christ's deity and humanity and the Godheads involvement in man's redemption.

5. Jesus Prepares His disciples for His Departure from this World (John 14:12:17):

- 1) **The Father:** (John 14:12, 13, 16).
- 2) **The Son:** It is Jesus, the Son doing the speaking (John 14:24).
- 3) **The Comforter:** Which is the Holy Ghost (John 1:26).

Jesus never at any time speaks of the Holy Spirit as an influence of the Father or of Himself, But always speaks of Him as a distinct personality, equal with the Father and Himself.

6. John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

:25 These things have I spoken unto you, being *yet* present with you.

: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.

- 1) **The Father:** (John 14:24).
- 2) **The Son:** It is Jesus speaking (:24).
- 3) **The Comforter:** The Holy Ghost (:26).

7. John 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

- 1) **The Comforter** - even the Spirit.
- 2) **Whom I will send** - That is Jesus.
- 3) **Which proceedeth from the Father.**

8. Reading: John 16:5-17:

- 1) **The Father** (John 16:5, 10, 15, 16, 17).
- 2) **The Son** (:5-7, 10, 12, 14, 15, 16).
- 3) **The Comforter** (:7) The Spirit of truth (:13) (Heb :14, 15).

Teach us to Number our Days

9. Following the Resurrection of Christ:

John 20:21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

1) **My Father** (John 20:21).

2) **The Son** (It is the Son speaking (:21)).

3) **The Holy Ghost** (:22).

One of the great marvels in the study of the life of Jesus throughout the Gospels is the way Jesus unveils His identity. Jesus at no time ministers an apologetic before His critics, but rather boldly proclaims Who He is, yet in the humblest of fashions, forever drawing the attention of His audiences to what is written that they who have the Word abiding in them, and have an ear to hear may discern Him by the Word and the Spirit. At this His enemies stumbled, for the Word abode not in them (John 5:38).

Jesus said to the Jews:

John 5:39 Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Jesus, “I AM”:

One of the most enlightening truths in Scripture revealing much about Jesus is found throughout the Gospels, and in particular the Gospel of John. The truth of Jesus as the **“I AM”**

Moses at the backside of the desert is confronted with the amazing sight of the burning bush that was not consumed. There the Lord spoke to him out of the bush, commissioning him to go unto Pharaoh and command the release of God’s people, Israel. Moses responds to the call of God expressing concern unto the Lord of his acceptance before the people of Israel and by what name he would have the authority to carry out the Lords commands:

Exo 3:13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

The Lord Responded to the Question of Moses:

Exo 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is* my name forever, and *this is* my memorial unto all generations.

“I AM”, Contains each tense of the verb “to be” and may be translated, I was, I am, I will always continue to be.

“I AM”, Comprehends eternity, omnipresence, omnipotence, and omniscience.

“I AM”, Is the name given to Moses, revealing redemptive powers and authority. The name by which he was to go unto the nation of Israel and introduce himself as their deliverer. **“I AM”**, Is given in the context of the three fathers of Israel, Abraham, Isaac and Jacob and point to the three in Heaven , the Father, the Son and the Holy Spirit (Ex 3:14-6).

“I AM”, Expresses eternity of being of the one bearing the name.

“I AM”, As a name is never uttered again throughout the Old Testament.

G. H. Pember, a prominent Bible expositor and author of the late 19th century, in his book “Earth’s Earliest Ages,” makes the following comment:

Teach us to Number our Days

Now in the Hebrew, not the present, but the future of the verb “to be” is used; and from the future the name Jehovah is derived. But the Hebrew future has a peculiar significance: it is often used to express a permanent state, that which exists and always will exist. Hence the words rendered “**I AM THAT I AM**” might be more intelligently translated “**I EVER SHALL BE THAT WHICH I AM**”. And thus “Jehovah” signifies the immutable God, the same yesterday, today, and forever, Whose purpose no circumstances can affect, Whose promises can in no wise fail (End of quote).

Jesus, the “I AM”:

With the appearance of Jesus as the Messiah, Jesus throughout His ministry revealed Himself as the “**I AM**”. He Who first appeared unto Moses, sending Moses unto the nation in bondage to Egypt to free them and lead them into the promised land, now appears Himself to Israel as their Saviour and deliverer to lead them out of the bondage of sin, and to lead them in the paths of righteousness and ultimately into His Kingdom on earth at His Second Coming.

Jesus the “I AM” Throughout the Gospel of John:

1. The Woman of Samaria:

John 4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

:26 Jesus saith unto her, I that speak unto thee am he.

Nestles. The interlinear – English New Testament.

John 4:26 Says to her – Jesus: **I AM**. The (one) speaking to thee.

2. Jesus, at the Feast of Tabernacles:

At the Feast of Tabernacles, when Jesus came secretly unto the feast, He stood and cried out to the people.

John 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

:29 But I know him: for I am from him, and he hath sent me.

The Jewish Response was to Attempt to Arrest Him:

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

3. Following the Woman Taken in Adultery:

Following the deliverance of the woman taken in adultery out of the hands of her accusers, Jesus enters into a discourse with the Scribes and Pharisees. Jesus commences the discourse by making a statement concerning Himself.

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.

The Scribes and Pharisees Reply:

John 8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Thus the tenor of the discourse was set, Jesus, their Messiah speaking truth, the scribes and Pharisees counteracting with questions and answers of unbelief. Thus we have light and darkness dwelling together, with the darkness unable to comprehend the light.

Through the whole of the discourse, the Jews were aware of Jesus speaking of His relationship with God the Father, He the Son of God, and God His Father. Those among them familiar with the Scriptures were aware of the prophecies concerning the Coming of their Messiah. i.e. Born of a virgin, Emmanuel (“God with us”) (Isa 7:14, 9:6), a prophet like unto Moses (Deu 18:15, 18.), of the house of David (Psalm 132:11) and other Scriptures. They understood intellectually, but now that He was come and stood in their midst, their theology and doctrine not being mixed with faith deceived them, blinded them and instead of receiving the truth they rejected and persecuted it (Him).

Teach us to Number our Days

This author is of the persuasion, that they knew Jesus fitted the description of every prophecy; they just would not, and therefore could not believe in Him. Rather they sought to catch some word out of His mouth to justify their unbelief and condemn Him, in preference to believing in Him, giving Him the honour and worship He deserved. There is a warning to us who live in the days of the approaching Second Coming of Christ, may we have His living Word in us and have a heart of faith towards Him as His Coming draws ever near.

Throughout the discourse, there is an expression used by Jesus on no less than six occasions. Five times, climaxing in a sixth and concluding with the Jews attempting to kill Him. It is the term, **“I AM”**. The following verses are considered.

1. 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.
2. John 8:18 **I am** one that bear witness of myself, and the Father that sent me beareth witness of me.
3. John 8:23 And he said unto them, Ye are from beneath; **I am** from above: ye are of this world; **I am** not of this world.
4. John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am** he, ye shall die in your sins.
5. 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.
6. John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**.

The fourth instance is the key to the six, and the key to understanding Christ's perspective, as well as the perspective of the Scribes and Pharisees and their growing animosity toward Jesus throughout the discourse.

Nestles; the interlinear English New Testament:

John 8:24. I said therefore to you that you will die in the sins of you, for if ye believe not that **I am** ye will die in the sins of you.

Jesus is not referring to **“I AM”**. . . and adding whatever one desires, which is legitimate, and done by Jesus on so many occasions, here, Jesus is revealing Himself as the One Who is the:

“I AM”. It is a **NAME**.

- The unbelieving scribes and Pharisees were dumbfounded by these statements of Christ.
- By natural observation they found it impossible to discern Him.
- In their minds they thought Jesus was saying what He was saying, but in their hearts could not believe it.
- Loathing the thought of acknowledging Him in all that He said, they seek some other explanation to His identity.

The Scribes and Pharisees Reply:

John 8:25 Then said they unto him, Who art thou?

Jesus, Answers the Scribes and the Pharisees

John 8:25 - - - And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

Teach us to Number our Days

We Ask the Questions:

- Is the language used by Jesus co-incidentally like Genesis 1:1 and John 1:1?
- Is Jesus saying more than a surface appraisal reveals?
- Is Jesus actually identifying Himself with the beginning of creation, His eternal existence and personal responsibility for all creation?

This author believes so, and that the approach of Christ to the discourse on the question of His identity, is with these things in mind.

The discourse over the question of Christ's identity continues and concludes over the issue of Abraham's seed, with Jesus proclaiming His eternal identity.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

To the Jewish mind, the scribes and Pharisees now understood clearly and without doubt what Jesus was proclaiming. Jesus was identifying Himself before them as the **"I AM"** of the Exodus, the God of Israel, and the one Who spoke unto Moses out of the burning bush (Exo 3:14).

The evil unbelief of their hearts caused them to interpret the words of Jesus as blasphemy and taking the law into their own hands sought to slay Him:

John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

The penalty for blasphemy of the Name of the Lord under the Law was, for the guilty to be stoned to death. Thus the scribes and Pharisees, in their ignorance of the true identity of Christ attempted to do what the Law demanded:

Lev 24:16 And he that blasphemeth the name of the Lord, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the Lord*, shall be put to death.

John 10:30 I and *my* Father are one.

:31 Then the Jews took up stones again to stone him.

It is to be noted: the sentence carried out upon the guilty was to be all the congregation (Lev 24:16), the scribes and Pharisees made no attempt to involve the congregation, knowing that many of the people believed in Him.

4. The Betrayal of Christ:

The truth of Jesus and the reality of Jesus being identified as the **"I AM"** is no better displayed than in the instant of His betrayal, when Judas Iscariot and the band of men with him, came to Jesus in the garden to arrest Him. The account deserves our consideration:

John 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

:6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

:8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

The "*He*" following the expression **"I AM"**, is in italics, that is, it was not in the original Greek text, and the translators of the King James Version have added it. The response of Judas Iscariot, and the band with him to these words of Jesus reveal the truth of Jesus as the **"I AM"** in the response of His enemies that one who believes must appreciate, in its honour of Jesus the Christ.

We again appeal to **Nestles; the interlinear English New Testament**. For its literal translation of the text:

John 18:6 When therefore He told them: **I AM**, they went away back and fell on the ground.

Teach us to Number our Days

The thought here, is not that they fell backwards flat on their backs, but they fell back as men would before the King in homage to Him, moving back while bending the knee in subjective recognition of Him.

It demonstrates, that though as sinful and wicked men they sought to take Jesus, Jesus was in total control of the proceedings (Matt 26:53-54; John 12:27; John 19:11). When earlier His enemies had attempted stone Him, He being in control of the proceedings simply walked through the midst of them, going about His Father's business. Here, after bowing the knee to Him, He allows them to take Him. The hour had come for Him to be delivered into their hands, and as such, He allowed them to put their evil hands upon Him and arrest Him (John 7:30; 8:20; 12:23,27; 13:1; 16:32; 17:1; Luke 20:19, 22:53).

The bowing of the knee of those who sought to arrest Jesus, gives provocative thought to the words of Paul to the Philippians:

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;

:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Both the converted believer to Christ and unbeliever will bow the knee to the Lordship of Jesus. In this world and the world to come, the believer willingly, sincerely, reverently, and joyfully bows the knee in worship of Jesus. In this world the unbeliever in the blindness of his pride, and arrogance of sin, refuses to bow the knee to the Lordship of Jesus. But! They will. Yes they will, in the resurrection of the unjust, when they appear before the great white throne for judgment, in their ungodly bodies and rewarded according to their ungodly deeds - they will bow the knee:

Rom 14:11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

:12 So then every one of us shall give account of himself to God.

Throughout the Gospel of John and the Book of Revelation, Jesus is revealed in the completeness of all that the name **"I AM"** comprehends. God by the Holy Spirit desires the believer of today to comprehend Jesus as the **"I AM"**. Jesus reveals Himself to us as the **"I AM"**, We respond to Him by declaring: "You are the: **I AM** " and to others: "He is the: **I AM**". The following table places these truths in perspective:

Teach us to Number our Days

38. THE “I AM’S” OF THE LORD JESUS CHRIST		
No	DISCRIPTION	SCRIPTURE
1	THE MESSIAH	JOHN 4:25-26
2	THE BREAD OF LIFE	JOHN 6:35
3	THE LIGHT OF THE WORLD	JOHN 8:12
4	FROM ABOVE , “I AM” NOT OF THIS WORLD	JOHN 8:13
5	THE DOOR OF THE SHEEP	JOHN 10:7
6	THE GOOD SHEPHERD	JOHN 10:11
7	THE SON OF GOD	JOHN 10:36
8	THE RESURRECTION AND THE LIFE	JOHN 11:25
9	YOUR LORD AND MASTER	JOHN 13:13
10	THE WAY, THE TRUTH AND THE LIFE	JOHN 14:6
11	THE TRUE VINE	JOHN 15:1
12	ALPHA AND OMEGA	REV 1:11
13	THE FIRST AND THE LAST	REV 1:17
14	HE THAT LIVETH, AND WAS DEAD	REV 1:18
15	ALIVE FOR EVERMORE	REV 1:18
16	THE BEGINNING AND THE END	REV 22:13
17	THE ROOT AND THE OFF SPRING OF DAVID	REV 22:16
18	THE BRIGHT AND MORNING STAR	REV 22:16

The scriptures, in revealing the truth of the Godhead, Father, Son and Holy Spirit brings further light to our understanding of the name of Lord Jesus Christ. At the risk of being misunderstood by those who misunderstand the truth of the embodiment of the Godhead in Christ, we will address the revelation of the name of the Lord Jesus Christ. Before proceeding let it be clear: Jesus is God, but He is not the Father or the Holy Spirit. The Father is not the Son or the Holy Spirit and the Holy Spirit is not the Father or the Son. They are together the One God.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The full title of Lord Jesus Christ developed over the time Jesus was on earth as recorded in the Gospels and attributed to Him following His Resurrection and ascension to the Father as recorded in the Book of Acts and the Epistles. The development of the full name is in three stages.

1. Jesus.

2. Jesus (the) Christ.

3. Jesus, the Lord Jesus Christ.

1. When Born, they Called Him, “Jesus”:

Jesus, when born was not born with the full name of the Lord Jesus Christ, but simply Jesus. Jesus, when born, was born the Saviour of God’s people, the provision of the Father to mankind. He was born to save man from their sins. Thus He was born “Jesus”.

The name Jesus is His sinless human name and means “Saviour”, in recognition of His ministry.

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matt 1:24; Luke 1:30-31; 2:21; Rom 1:3).

Where reference is made to Jesus as the Christ following His birth, but, prior to His baptism it is in the sense of Him being the Christ designate i.e. Luke 2:26.

Teach us to Number our Days

Being the Christ meant the anointing of the Holy Spirit was upon Him, that He may function in the ministry and office of the Christ. The anointing of Jesus to the office of the Christ did not occur until thirty years after His birth, when in the River Jordan, Jesus being baptized of John, the Holy Spirit came upon Him. From that time Jesus was the Christ, Jesus Christ.

2. Jesus, is Made the Christ:

Though Jesus is Born the Son of God, and proclaimed King of the Jews (Matt 2:2), He waited patiently in almost complete obscurity thirty years, awaiting the time of His anointing (infilling or baptism) of the Holy Spirit to be manifested as the Christ (Hebrew, Messiah).

Points of interest:

1) Jesus is anointed with the Holy Spirit:

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

From this point, Jesus the Son of God and Saviour of the world, and anointed of the Holy Spirit, is manifested as the Christ (Luke 3:21-22).

2) Jesus Christ is now led of the Spirit:

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

Jesus being both full and led of the Holy Spirit is characteristic of the office of the Christ (Matt 4:1).

3) Jesus Declares His commission, the Commission of the Christ, Given Him of the Father:

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

:17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

:19 To preach the acceptable year of the Lord.

:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

:21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

Those who heard Jesus proclaiming the commission knew the application of the Scriptures quoted by Jesus was applicable to the Christ (their Messiah). In their unbelief and rejection of the Word being fulfilled in Christ they seek to kill Him.

Luke 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

4) The Woman of Samaria:

Jesus ministering unto the woman of Samaria, allows her to come to a place where she is ready to receive revelation from above, it is then He says unto her, "I that speak unto thee am *He*."

John 4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

:26 Jesus saith unto her, I that speak unto thee am *he*.

In this exercise, Jesus reveals a valuable principle of teaching on the part of the Lord and that is to allow time and place to the student to come to a place of readiness within themselves to receive the revelation of truth. In this Jesus was patient, while the woman (His student) revealed a desire for truth. The following point confirms truth to be by revelation.

Teach us to Number our Days

5) **It Came to Peter by Revelation that Jesus is the Christ:**

Mat 16:15 He saith unto them, But whom say ye that I am?

:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

:17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

For any man or woman to know Jesus is the Christ, it must come to them from the Father as a revelation of the Spirit. It came not to Peter by the forming of an opinion but by revelation. In this instance Peter demonstrates how essential it is for us to understand the truth of Scripture as it comes to us by revelation (Eph 1:17-19; 1Cor 2:9-12).

3. **Jesus is Made Lord and Christ:**

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Though Jesus is acknowledged as Lord throughout the Gospels, not once in them is the full title of Lord Jesus Christ attributed to Him. The Holy Spirit is deliberate about this.

Points to consider:

1) **In the Gospels, Jesus came in the Fathers name:**

John 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive (Matt 21:9; John 10:25).

2) **Jesus Prayed to the Father That the Father Would Glorify His Name:**

John 12:28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

It is a name glorified by Jesus, not once but continuously throughout His ministry.

3) **Jesus Manifested the Fathers Name:**

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

The revelation of the name of the Father was given unto those the Father had given unto Jesus. Understanding and believing the Father's name is a characteristic of a disciple of Christ.

4) **Jesus Prayed we be Kept in the Fathers Name:**

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

Part of the believer's faith involves confidence in the name of the Father, realizing the power of that name and all the benefits to the believer through faith and use of that name.

5) **Jesus Kept His Disciples in the Fathers Name:**

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

"Kept" has the thought of guarding, watching over, keeping the eye upon and is similar in meaning and application to Genesis 2:15 where Adam is commissioned of the Lord to "keep" which involved keeping the enemy out. Adam failed in his responsibility Jesus will not. This does not relieve us of our responsibility to remain in covenant relationship, but that Jesus is there, near and ready to support, encourage and lead us through the challenges of life including the attacks of the enemy in challenges to our faith (Mat 28:20b; Jude 1:21).

6) **Jesus Declared the Fathers Name:**

John 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Teach us to Number our Days

7) **Jesus Commanded His Disciples to Pray unto the Father, Hallowing His name:**

Mat 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

This brings us to a place where we must ask the question. What is the Father's name? Since the fall there has been the progressive revealing of the name of God that the prophets, kings and priests understood. It is a name by which God would work to redeem His people, a name involving the Godhead. The Father's name, the Son's name and the Holy Spirit's name. A name given in the context of man's redemption, declared, clarified, manifested and believed upon, first throughout the Gospels, then in the Book of Acts and finally throughout the Epistles and the early church.

Throughout the Old Testament God was known as the "Lord". From Adam to Moses the patriarchs of faith knew the name and honoured God as the Lord. When the Lord appeared unto Moses at the burning bush and revealed Himself as the **"I AM"** (Exo 3:8), the Lord did not abolish His name as Lord, but confirmed His name "Lord" to be His name forever, and a memorial for ever:

Exo 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name forever, and this is my memorial unto all generations.*

The High Priests, and Priests: Were chosen to minister in the name of the Lord (1Chro 23:13; Deut 21:5; Isa 61:6).

The Prophets: Came prophesying and preaching their message in the name of the Lord (Deut 18:18-22; 1Ks 22:16; 2Ch 28:9; Jer 15:16).

The Kings: The kings were to rule and reign expressing the rule of God in the name of the Lord (1Sam 17:45; 1Ks 5:5; 8:16, 10:1).

The Lord Jesus: The Lord Jesus our High Priest, Prophet and King came in the name of the Lord, identifying that name with the Father.

Jesus, though recognized and called "Lord" by His disciples, is made Lord in fulfillment of prophecy, following His conquering of death by His own Resurrection and ascension to the Father on the day of His Resurrection, when He appeared before the Father as High Priest and sacrifice for sin.

Following His acceptance of the Father as redeemer of mankind, He appears unto His disciples on numerous occasions, and before His final ascension said unto His disciples.

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

God's name is "Lord" and the name expresses deity, rule and authority, it is the Father's name and we as His redeemed community are to call Him by His name, Lord, in that recognition address Him as "Father" (Matt 6:9). The Father's name is revealed in the Son's name, it is the **Lord** Jesus Christ. The Father has given or placed His name upon the Son, the name upon the Son, like the Father, expresses deity, rule and the authority of the Son. Jesus is Lord, and in His deity and eternity of being is Lord, equal with that of the Lord, the Father.

The Name Jesus:

The name Jesus is His name expressing His humanity, as the Son of man, and Saviour of the world.

The Name Lord:

The name "Lord" is one of His eternal names, which expresses His deity as the Son of God. As the Son of God Jesus is Lord over His redeemed community.

Teach us to Number our Days

When Jesus quoted Psalm 110:1, asking the Jews to explain, their unbelieving hearts and minds refused to allow them to believe, or understand the Lordship of the Father and the Son, knowing to do so did amount to acknowledging the deity of Jesus.

Forty days after the day of His Resurrection, Jesus ascends to the right hand of the Father, fulfilling the prophecy of David.

Psa 110:1 A Psalm of David. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Evening of the Fourth Day of the Redemptive Week:

Jesus came in the Father's name in the evening of the fourth day of redemption (John 5:43) and reveals the plurality of the Godhead, clarifying the issue, symbolized by the creation of the sun, the moon and the stars on the fourth day of creation, and concludes His ministry upon earth commanding His disciples:

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:

Accompanying the revelation of the plurality of the Godhead, there is the revelation of the plural name expressing their unified involvement of the Godhead in man's redemption.

The Name?

The question that arises out of the commandment of Jesus is. What is the name of the Father? What is the name of the Son? And what is the name of the Holy Spirit? For Father, Son, and Holy Spirit are titles; it is what they are, but not Who they are; they are not their names.

In allowing Scripture to interpret Scripture, we come to the answer and conclusion expressed in the following:

1. The Revelation of the Gospels (as we have established).

1) The Name of the Father, is – **Lord**.

2) The Name of the Son, is – **Jesus**.

Jesus became the Christ at His baptism, with the Holy Spirit infilling Him, the name of the Godhead associated with the Holy Spirit is – Christ.

3) The Name of the Holy Spirit, is – **Christ**.

It is the redemptive name involving the Godhead, Father, Son and Holy Spirit in the person and name of the Lord Jesus Christ, the name and only name under Heaven by which man may be saved.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

2. The Revelation of His Name in the Book of Acts:

It is interesting to note the commandment to baptize in the name of the Father, the name of the Son and the name of the Holy Spirit is not used once throughout the Book of Acts. The apostles, by the inspiration of the Holy Spirit interpret the commandment applying the interpretation to the name: the Lord Jesus Christ. The following table list, gives the use of the name of the Lord Jesus Christ in its variations throughout the Book of Acts.

39. THE NAME OF THE LORD JESUS CHRIST AND ITS VARIATIONS

No	DESCRIPTION	SCRPTURE	SEE ALSO
1	IN THE NAME OF JESUS CHRIST	Acts 2:38; 16:18; 4:10	Acts 3:4,16; 4:10; 8:12; Acts 19:17
2	IN THE NAME OF JESUS	Acts 4:18	Acts 5:40; 9:27
3	THE NAME OF THY HOLY CHILD JESUS	Acts 4:30	
4	IN THE NAME OF THE LORD JESUS	Acts 8:16	Acts 9:29; 19:5; 21:13
5	IN THE NAME OF THE LORD	Acts 10:4	Acts 22:16
6	THE NAME OF OUR LORD JESUS CHRIST	Acts 15:26	
7	THE NAME OF JESUS OF NAZARETH	Acts 26:9	

3. The Revelation of His Name in the Epistles:

Though there are many Scriptures that could be appealed to, the following will suffice in establishing the truth.

1) Jesus: He has been highly exalted and given a Name that is above every Name:

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;

:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Note: verse eleven, the full name is expressed: Jesus Christ is Lord. That Jesus Christ is Lord should not be thought to imply Jesus and the Father are one and the same person.

2) Jesus: Has the Preeminence:

Col 1:18 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 preeminence.

:19 For it pleased *the Father* that in him should all fullness dwell.

Though His name is not mentioned, He Who hath been made both Lord and Christ has the preeminence over His church (Col 2:9).

3) Use of His Name in Our Service to God:

Col 3:17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

4) In our Prayer Life we are to Pray in His Name:

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.

40. THE NAME OF THE LORD JESUS CHRIST

Under the Abrahamic Covenant, the Lord appeared unto Moses, to redeem Israel as the God of the triune type of the Godhead, Abraham, Isaac and Jacob. Under the New Covenant, God appeared in the person of the Christ, and redeemed the church in the triune name of the - Lord Jesus Christ.

Teach us to Number our Days

A conclusion:

In the context of man's redemption: The name of the Father is Lord, the name of the Son is Jesus and the name of the Holy Spirit is Christ. Three persons involved in the salvation of mankind, manifested in the triune name of the Lord Jesus Christ.

41. THE PERSON'S OF THE Godhead:

The Father is not the Son or the Holy Spirit, the Son is not the Father or the Holy Spirit, the Holy Spirit is not the Father or the Son. They are three distinct personalities in the one God, manifested by the Son in the person of the Lord Jesus Christ. The popular chorus expresses the believer's love of the Father, the Son and the Holy Spirit:

**We love the Father
We love His only Son
We love the Spirit
We love the three in one
He created us
Redeemed and set us free
Praise Him, Praise Him, Praise Him, Praise Him.**

When we fully comprehend the name of the Lord Jesus Christ, the question of Agur in the Book of Proverbs is answered:

**Pro 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists?
who hath bound the waters in a garment? who hath established all the ends of the earth?
what *is* his name, and what *is* his son's name, if thou canst tell?**

So much could be written on the subject of the name of God in the Lord Jesus Christ. For a fuller understanding of the subject, the student is referred to the book. **The Name of God.** Written by Kevin J Conner.

Peter Speaks symbolically using the Language of Creation and Light:

Peter testifying of the First Coming of Jesus and the revealing of Him in His majesty upon the Mount of Transfiguration (2Pet 1:16-18) and the declaration of the Father "This is my beloved Son, in whom I am well pleased" (Matt 17:5), appeals to the heavenly bodies of created light to convey to us the importance of the coming of the quickened Word to our understanding as light.

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:

Points to consider:

1. The light that shineth in a dark place? (The night):

The type:

- Is the moon (Gen 1:16).
- The Word of life (1John 1:1).
- The Word that was with God (John 1:1-2).
- The sure Word of prophecy (2Pet 1:19).
- The written Word (2Pet 1:20-21).

2. The Day Star:

The type:

- Is the sun Genesis (1:16).
- The greater light (Gen 1:16).
- The day star (2Pet 1:19).
- The light of the moon (Gen 1:16).

Teach us to Number our Days

- The light of the Father reflected upon earth through the Son (John 14:9).
- The light of the Father manifested in the Son (Rev 22:16).

This is to have the Lord Jesus Christ, the living Word and light of the Father in you:

Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

Two Applications of Peter's Words:

1. Personal and Immediate:

This is to have the Lord Jesus Christ, the living Word and light of the Father living in your once darkened heart, experiencing the dawning of truth bursting upon your understanding, bringing the light of the Father and His Word, as the coming of day light. Then repeating the exercise daily (regularly) that you may experience the constant enlightenment of the Word.

2. Personal and Future:

The principle taught by Peter has an ongoing and future application, in that the believer in this darkened world is to know the indwelling light of the Son of God, that whether alive or in Resurrection, he will come to the dawning of the seventh day when the Kingdom will be revealed and established upon earth and the saints will behold the glory of the Father.

The revelation of the Godhead in these verses. (2Pet 1:16-21).

- 1) **The Father** (2Pet 1:17).
- 2) **The Lord Jesus Christ** - the Son (2Pet 1:16).
- 3) **The Holy Spirit** (1Pet 1:21).

The day star is received by promise, and John in the Revelation applies it as the morning star to them in Christ, Who overcame sin and the devil, triumphing in victory over the challengers to their faith.

Rev 2:28 And I will give him the morning star.

We will now compare this truth with the revelation of the glorious bride and wife of Christ in the revelation where she is clothed with the threefold glory of God.

- 1) **Clothed with the Sun:** It is symbolic of the Father.
- 2) **The Moon under her feet:** It is symbolic of the son.
- 3) **On her head a crown of twelve stars:** It is symbolic of the Holy Spirit.

Together they are an outward adorning that reflects the indwelling glorious light of the Godhead in the bride. The bride of Christ manifests the light of the Godhead as Jesus did when on earth.

Jesus, now in His ascended place at the Father's right hand is revealed in the Book of Revelation as the "Bright and morning Star"

Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

Gen 1:19 And the evening and the morning were the fourth day.

As there was a conclusion to the events of the fourth day of creation, so also with the fourth day of the redemptive week, it concludes with the manifesting of the Messiah (Christ) Who revealed the plurality of the Godhead, symbolized in creation by the sun, the moon and the stars.

Following Christ's death, Resurrection and ascension He took His place at the right hand of the Father, from where He now exercises His Lordship over His church.

Teach us to Number our Days

The Conclusion to the Fourth Day of Redemption:

As God at the conclusion of His creative work at the close of the fourth day, “and saw that it was good” (Gen 1:18), so with the fourth day of the redemptive week, God expresses similar sentiments towards His Son. Note the following Scripture:

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased (John 8:29; Matt 17:5).

Worship of the Father, Son and Holy Spirit:

As the sons and daughters of God, we are to respect creation and its influence upon us as the provision of God including the celestial bodies of the sun, the moon and the stars respecting their witness of the creator, redeemer and plurality of persons Father, Son and Holy Spirit and their loving involvement in the salvation of mankind. A salvation we receive by faith and respond to by worship of all three. David in Psalm 19 deserves repeating:

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 (Rom 1:20; Acts 14:17; Job 5:10).

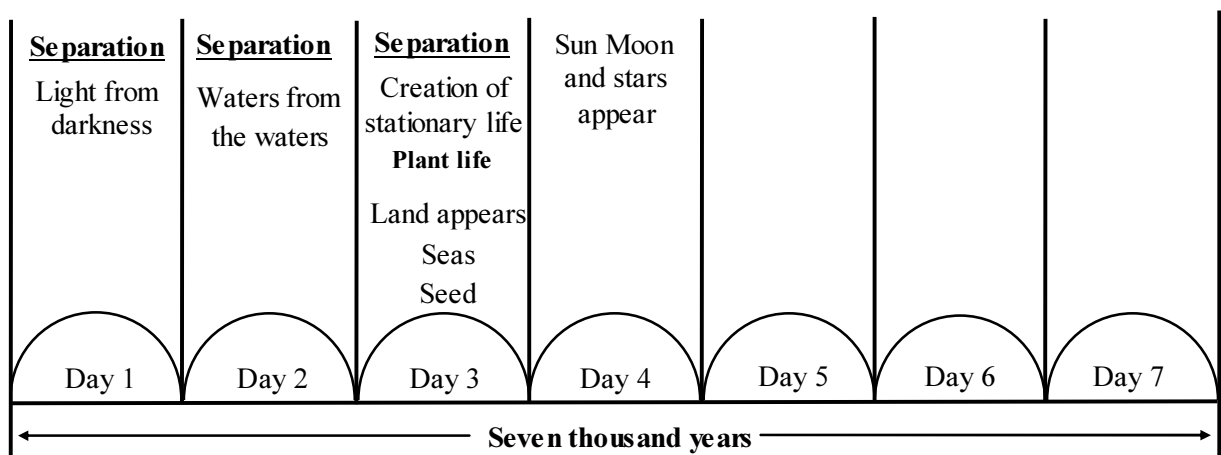
42 The Worship of the Heavenly Bodies:

The sun, moon and stars given according to Genesis 1:14, were created for the purpose stated, and were never intended as objects of worship as depraved and fallen man has done. Such idolatrous worship is condemned in Scripture and is a transgression of the first two commandments of the Law (Exo 20:3-5; Rom 1:25; Jer 8:1-3; Deut 4:19; 17:3; Job 31:26; Jer 10:2, 11).

We turn again and consider the following comparative diagram adding the truths of the fourth day of the redemptive week:

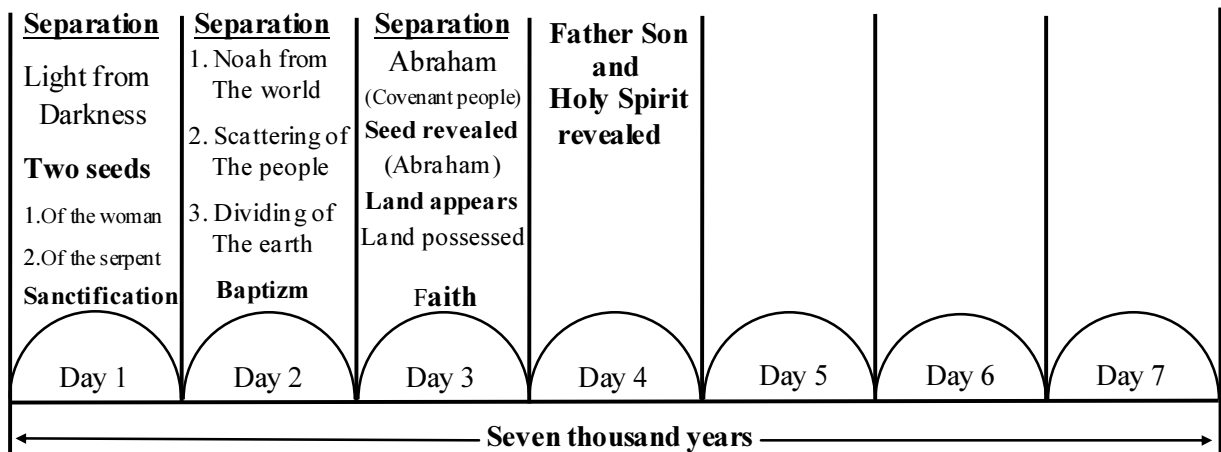
69.

1. The Creative Week:



Teach us to Number our Days

2. The Redemptive Week:



As we found with the first two days, they formed into a prophetic picture, so with the third and fourth days.

1. The Third and Forth Days of the Redemptive Week Characterize the Son:

The third and fourth days characterize the Son and begin with the promised son Isaac, the son of Abraham, whom Abraham, following a three day journey “offers” (as a prophetic type of the Lord Jesus), the son of promise as a burnt offering unto the Lord.

The Lord at the last moment prevents Abraham from actually slaying his only begotten son, and provides a substitution ram, and Isaac is in type resurrected and restored unto Abraham (Gen 22).

The period ends with Jesus, the promised Son of God, Who on Calvary’s cross was offered as the Lamb of God, and sacrificial sacrifice for the sins of mankind, and after three days in the earth is Resurrected, to then ascend unto the Father in Heaven.

There is also David, the son of Jesse, King over Israel, another remarkable type of the Lord Jesus, unto whom the Lord God gave promise, saying, He would raise up one Who would sit upon the throne of David forever, speaking prophetically of Christ (Psalm 89:20-21, 29,36).

As “Father” was the revelation of the first two days, “Son” is the revelation of the third and fourth days, as revealed in the diagram below.

2. The Characterizing of the Sons Name:

Isaac, David and other “sons” living during the period of the third and fourth days pointed prophetically to Christ, the Son of God, Who, when born was called “Jesus.”

Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

: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:

As “Lord” is the revelation of Gods redemptive name during the period of the first two days, the revelation of the third and fourth days is “Jesus” as revealed in the same diagram.

3. The Characterizing of the Blood:

We again consider our Scripture in 1John chapter five:

1Jo 5:7 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.

Teach us to Number our Days

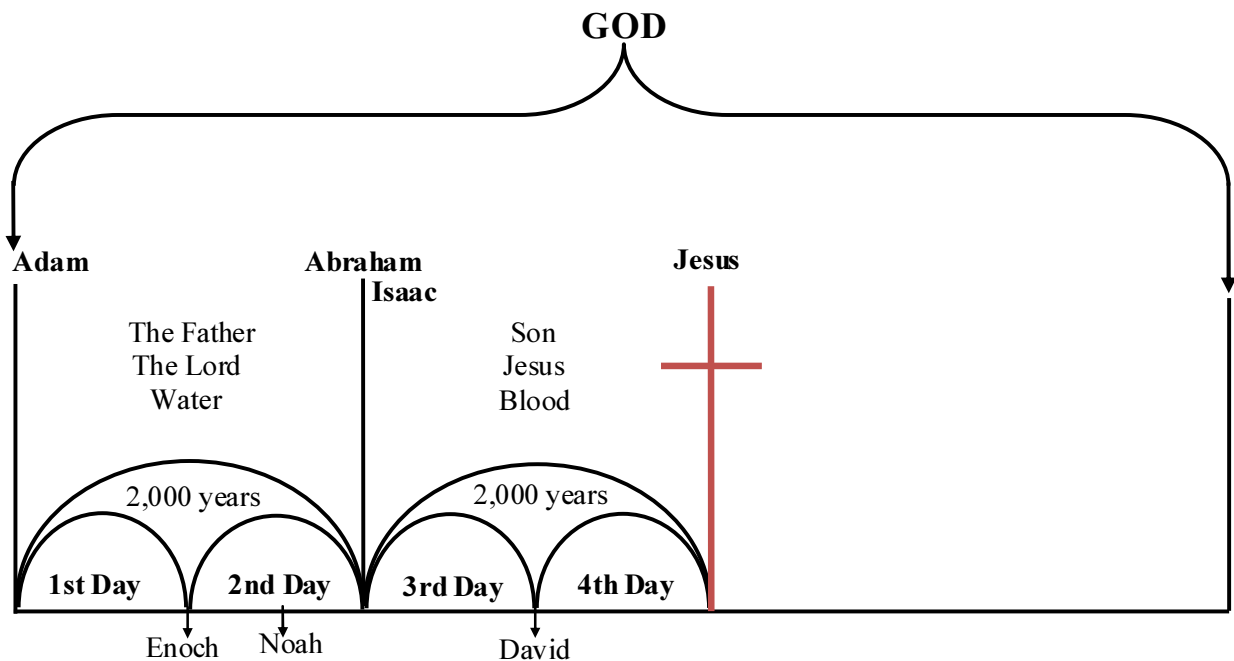
During the third and fourth days of our redemptive week the nation of Israel is born, the Passover Feast with its substitution lamb and shedding of blood is instituted. At Mount Sinai the ceremonial Law was given to Moses and Israel, under which thereafter millions of animals gave their blood in sacrificial offerings, all of which pointed to Christ, Who fulfilled the Law and prophetic types in the shedding of His own blood, as the one and only, final and eternal sacrifice for sin.

David was prevented from building the temple because “he had shed blood abundantly” (1Ch 22:8).

As water was the revelation of the first two days, blood is the revelation of the third and fourth days of the redemptive week, as revealed in our diagram.

We again turn to our second diagram of progression and add in the detail of the period of the third and fourth days:

70. First Four Days of the Redemptive Week:



Events of the Forth Day and Their Prophetic Message:

1. The Prophecy of Hosea:

- Hos 6:1 Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.
- :2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
- :3 Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

Points to consider Hos 6:1:

1) Come, and let return unto the Lord:

It is the call of the prophet to God's people asking them to turn unto the Lord and is interpreted in the light of the cross.

2) For He hath torn:

It is Jesus Who was torn, torn in His sufferings leading up to and on the cross (Isa 53:5).

Teach us to Number our Days

3) **And He will heal us:**

“us” is those within the world that believe (John 3:16). It is healing for the believer as a result of Jesus been torn. It is both physical and spiritual healing (Isa 53:5; 1Pet 2:24).

4) **He hath smitten:**

Again it is Jesus Who was smitten (Isa 53:4; Matt 27:26).

5) **He will bind us up:**

“Us.” Part of the process of our restoration is to know the healing process of the atonement from the injuries and disease brought upon us by sin.

Points to consider Hos 6:2:

1) **After two days**

This is the two thousand years or two days of the church age from the Resurrection of Christ through to His Second Coming. The fifth and sixth days of the redemptive week.

2) **Will He revive us:**

S.C. 2421. To live, make or keep alive, quicken, recover, repair.

This has reference to the born again experience, our regeneration, as well as revival or times of refreshing through visitation and outpourings of the Spirit upon the church (John 3:5; Jam 1:18; Tit 3:5; 1Pet 1:23; Rom 8:11).

3) **In the third day:**

This has reference to the seventh day of the redemptive week, the third day following the first two days of the prophecy.

4) **He will raise us up:**

This implies resurrection, which for those in Christ occurs at the point in time of the return of Jesus. “Us”, it is the resurrection of the just, the body of Christ, the believers (1Thess 4:15-17; 1Cor 6:14; 2Cor 4:14; John 6:39, 40, 44, 54).

5) **And we will live in His sight:**

It is to live in Christ’s Millennial Kingdom of the seventh day, in His sight awaiting the new heavens and earth. Rev 21:1. The new heavens and earth is where we will dwell in His sight for eternity (1Th 5:10; 2Cor 13:4; 1Th 4:17).

Points to consider (Hos 6:3):

1) **And then shall we know, if we carry on to know the Lord:**

It is the promise of God to the believer that follows on “to know the Lord” and involves the dawning of the seventh day that is described as: “His going forth is prepared as the morning” (Hos 6:3).

2) **If we carry on:**

There is a challenge to the believer here. It is for the believer to qualify to be worthy to be accepted of the Lord at His Coming. It is to know the mind and intentions of the Lord, relative to Christ’s return and not take His Coming for granted.

3) **His going forth:**

This refers to Christ’s release in the Heavens, from the right hand of the Father to come the Second Time (Mark 16:19; Heb 10:12-13).

4) **Prepared as the morning:**

The brightness of the morning (rising) sun, symbolic of Christ’s glory manifested at His Coming that will cover the earth at the dawning of the seventh day of the redemptive week. (Matt 24:16; Mark 13:26; Luke 17:24; 21:27).

Teach us to Number our Days

5) **He shall come unto us as the rain, as the latter and former rain unto the earth:**

Rain: It is first rain, and then the nature of the rain that follows.

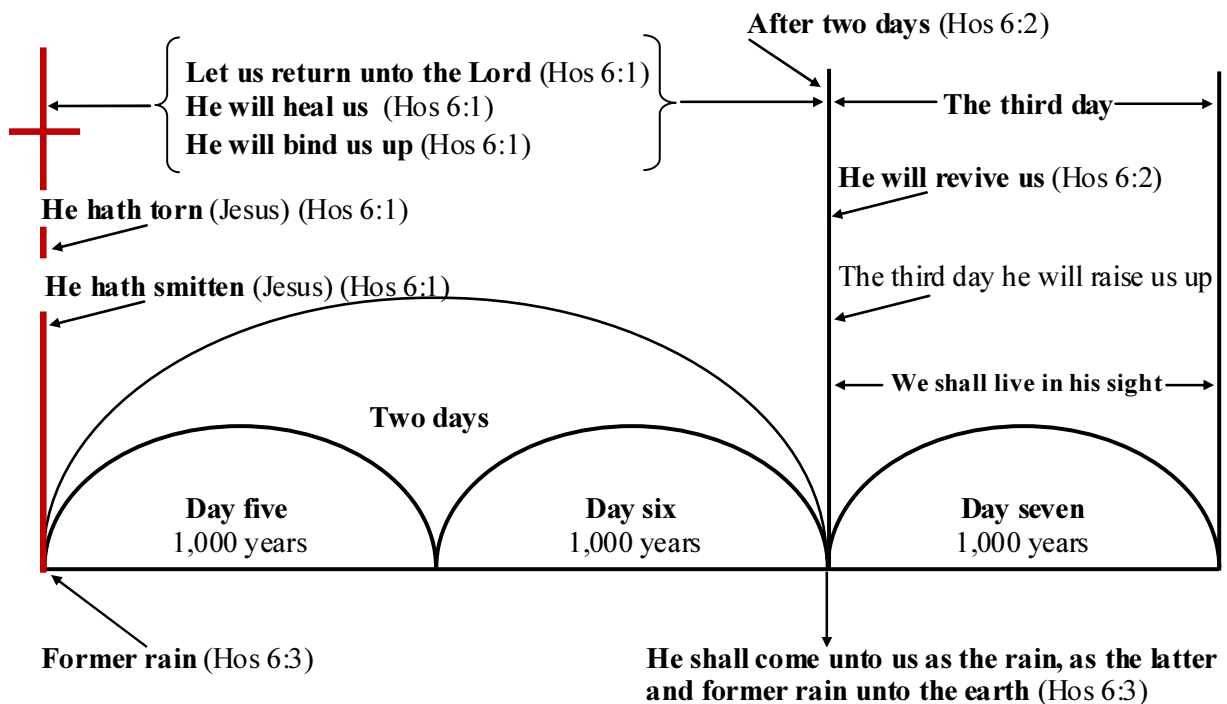
The Former Rain:

- Rain is symbolic of teaching; it is a teaching rain, the Word coming as a rain upon the people.
- The first rain or early rain; the rain of the first century church.
- The truth of the apostles doctrine (Acts 2:42), that was the light of the early church.
- Reformation truth restored to the church in the sixteenth, seventeenth centuries and since has been former rain.

Latter Rain:

- Latter rain, is the latter rain destined of the Lord for the end times. i.e. the last generation, prior to the Second Coming of Christ.
- Former rain truth must be restored to the church for latter rain to follow.
- Latter rain is end time events truth, revelation and teaching of the Word, ministered upon the foundation of the earlier or former rain.
- Latter rain will teach us present day and future truth, preparing the church for the Second Coming of Christ (Joel 2:23; Jam 5:7).
- Latter rain will prepare the bride for her marriage to Christ and the guests that will be in attendance.
- Latter rain will include the preaching of the Everlasting Gospel (Rev 14:6).
- We are now in the season of latter rain.

Consider the following diagram of the prophecy of Hosea:



Teach us to Number our Days

2. The Life and Reign of Joash (2Ch 22 -24):

The life and reign of Joash falls into three natural sections.

- 1) **His Birth Through to His Coronation as King.**
- 2) **The Reformer, Serving God under Jehoiada.**
- 3) **The Apostate King, Following the Death of Jehoiada.**

Because of the first section's relevance to our study we will consider that section alone.

The Life and Reign of Joash:

(2Ch 22:10–12 with 23:1–21.)

Introduction:

Types are not always perfect, but, when one considers the parallels to the redemptive week, and the New Testament in the life story of Joash, one must acknowledge what is revealed is beyond the boundaries of co-instance.

Points to consider:

1) Joash, destined to be King, is Hidden Six Years (2Ch 22:12):

Christ, destined to be King, apart from His brief appearance of thirty three and a half years on earth, is concealed six one thousand year days, from the fall of Adam, through to His Second Coming:

- Four one thousand year days as the Lamb set apart.
- Two one thousand year days at the right hand of the Father, as the Lamb exalted.
- Hidden, awaiting His appearance to the people of the Kingdom.

2) Joash, under the sentence of death:

As a child Joash was under the sentence of death, escaping death by the quick thinking of Jehoshabeath (2Ch 22:11).

Both Moses and Jesus had similar beginnings. Both were born under the threat of death and saved from death by others (Exo 2:2-9; Matt 2:13-18).

3) There is a Father Son Relationship:

Though Jehoiada the high priest is himself a type of Christ by virtue of his office as high priest, he assumes in type the role of God the Father through being Joash's father by adoption (2Ch 24:22). He was Joash's spiritual father in oversight and responsible for training Joash in the six years of his concealment awaiting the day of his revealing and ascension to the throne (2Ch 22:11-12 with 24:2).

The word of the Father unto Jesus, on the day of His ascension to His right hand is comparable and interesting.

Mat 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (Ps 110:1; Acts 2:35; Heb1:13; 10:13).

4) For Six Years Joash Indwells the Temple:

For six years Joash indwells the temple and house of the Lord concealed (2Ch 22:12).

For six one thousand years days of the redemptive week, Jesus indwells the temple of Heaven, concealed from all on earth.

5) In the Seventh Year Joash is revealed:

In the seventh year (beginning) Joash is revealed and ascends the throne to rule the kingdom. 2Ch 23:1-21, 24:1.

Teach us to Number our Days

In the seventh year of the redemptive week, Jesus will be revealed at His Second Coming to establish His Kingdom on earth (Dan 2:44-45; Rev 11:15; Isa 24:23; Dan 7:14).

6) **Joash, Jehoiada and the Five Captains (2Ch 23:1):**

Under the authority of Jehoiada the high priest, five captains are chosen.

As high priest, Jehoiada is himself a type of Christ, this with Joash as king we have the office of high priest and king working in harmony together.

Zech 6:13. Jesus is both King and High Priest (Heb 7:1-3; 8:1).

Five captains: Typify the five ascension gift ministries given of Christ for the perfection of His church (Eph 4:4, 11-13).

7) **A Covenant is made (2Ch 23:1):**

There is a covenant made by the high priest with the captains, to bring the king before the people, with the king to reign after the similitude of David.

David and his reign was the measuring rod by which to measure all following kings. His good reign pointed to Jesus and His reign.

Jesus was born to be King according to the promise of God in the Davidic Covenant (Luke 1:68-73). It is to be remembered, Christ's throne and rule is Heavenly not earthly and when Christ returns He will bring the Kingdom with Him. That which was earthly has served its purpose and will never be reestablished.

The Vision of the Five Ministries:

Every genuine gift ministry characterized by the five ministries of Ephesians 4:11, should have a vision for Christ and His church, and their hearts determined through teaching and preaching the Gospel to bring the people to Christ as a bride prepared for marriage (Eph 4:12-14; 2Cor 11:2; Col :28).

8) **There is a Gathering and assembling (2Ch 23:2-3):**

There is a gathering and assembling of all the priests, the chiefs of the fathers of Israel and the entire congregation.

At the Second Coming of Jesus, there will be the gathering and assembling unto Christ, involving the whole body of Christ, consisting of the priesthood of believers, the fathers of the church, and the whole of the congregation of believers (1Pet 2:9; 1Th 4:17; 1Cor 15:51).

9) **The Whole Nation Gathered (2Ch 23:2):**

There is a gathering out of the whole of Judah and Israel (the whole kingdom) unto Jerusalem.

Note: the similarity to the description given of Jesus and His Second Coming -

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (Mark 13:27; Eph 1:10).

The Second Coming of Christ brings us to the truth and reality of the Heavenly Jerusalem (Heb 12:22).

There is the eternal aspect of the Heavenly Jerusalem, termed the New Jerusalem to realize at the closure of the seventh day and introduction of the new heaven and earth Rev 21:1-2).

10) **The Making of a Second Covenant (2Ch 23:16):**

Another (a second) covenant, a covenant made by the entire congregation with the king in the House of God.

Teach us to Number our Days

The covenant first made with the five captains is now ratified in the wider body of the kingdom (all Judah and Israel involving the twelve tribes) Note: It is ministered by Jehoiada the high priest Old Covenant type foreshadowing the New Covenant High Priest – the Lord Jesus.

The New Covenant:

Jesus also has made a covenant with His church called the New Covenant (Mt 26:26-28). The New Covenant made by Christ with His disciples, in the upper room, prior to His crucifixion, ratified before God in Heaven on the day of Christ's Resurrection and established throughout the Spiritual nation of the church following Christ's reappearances unto His disciples and then the day of Pentecost and the preaching of the Gospel message. Each was an essential aspect of the New Covenant and of the apostles' Gospel message.

The New Covenant is the Abrahamic Covenant in the New Covenant and is ratified in the hearts and lives of the believers by receiving the Word of the Covenant in the heart and mind (Jer 32:33; Heb 8:6110; 10:15-17).

11) A proclamation is made by Jehoiada the high priest:

2Chron 23:3 . . . And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.

In spite of the spirit that prevailed in the days of Joash, Jehoiada, who in more than one way typifies God the Father, makes the proclamation "The king's son shall reign".

Jesus came into His ministry in a day of untowardness, knew rejection, the nation would not have Him reign over them, and eventually crucified Him. Yet, both the prophets and New Testament writers abundantly proclaim the Messiah (Christ), "shall reign" (Psalm 132:11; Isa 9:6-7; Jer 23:5; Luke 1:32-33; Heb 1:8).

12) The Sabbath Day (2Ch 23:4):

There is the seventh year (2Ch 23:1), and there is the Sabbath day 2Ch 23:4. These two times in the history of King Joash, point us to the redemptive week once more and may be applied in the following dimensions.

The seventh year:

The seventh day of the redemptive week of one thousand years duration.

The Sabbath day:

In other places the Sabbath points us to the seventh day of the redemptive week, so also here, but seems to point us to the very beginning, even the first day (24 hour day) of the millennium, coinciding with the return of Christ.

The preparation carried out by Jehoiada for the Sabbath day makes the Sabbath day a judgment day, as we will see.

13) No One was Able to enter the Temple (2Ch 23:6-7):

No one at this point was permitted to enter the temple of the Lord, apart from the priests.

At a time immediately prior to the appearance of Christ in His Second Coming, and in preparation for that event, John in The Revelation has the following to say:

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Though the Feast of Tabernacles is not specifically mentioned, the whole chapter and particularly 2Ch 23:6-7, is in the language of the feast, and in harmony with 1Kings 8:11 and 2 Chronicles 5:14.

Teach us to Number our Days

14) Joash is revealed (2Ch 23:7):

Joash, the king is revealed unto the world by his coming forth of the temple of the Lord, surrounded by an army of priests and every man with his weapon in his hand Note: (:9-11).

This is evidently prophetic of Christ, Who when He comes forth of the Temple of the Most Holy Place of Heaven, will come with His armies to execute judgment upon the ungodly (Compare with Rev 19:11-16).

15) Joash is Revealed with the sound of Trumpets (2Ch 23:13):

Joash is revealed, coming forth of the temple with the sounding of trumpets. (The trumpets announced to the people the coming and appearing of their king.

In the Book of Revelation there are seven trumpets to sound under the seventh seal. The first six bring judgment, while pointing to the seventh, the seventh concludes with the announcement of the Coming of the King - Jesus

With the sounding of the seventh trumpet, Christ is released of the Father and the Most Holy Place of Heaven to be revealed to His church on earth (1Th4:14-16; 1Cor 15:51; Rev 10:7; 11:15, 19:11-15).

16) There is an Order of Assembly (2Ch 23:4-8):

The appearance of Joash occurred with order and assembling of the people within the courts of the house of the Lord.

Three Companies of People:

- 1) A third part (2Ch 23:4 The porters of the doors).
- 2) A third part (2Ch 23:15 Shall be at the kings house).
- 3) A third part (2Ch 23:6 At the gate of the fountain).

Jesus also spoke of Three Companies (Matt 13:1-8):

- 1) Some thirty fold.
- 2) Some sixty fold.
- 3) Some one hundred fold.

There are Three Companies at Christ's Second Coming (1Th 4:14-17):

- 1) Those with Christ at His Coming (1Th 4:14)
- 2) The dead in Christ shall rise first (:16)
- 3) We which are alive and remain (:17)

In relationship to the order of the three companies of people in the day of Joash (2Ch 23:4, 5, and 6), the people are said to be in the court of the house of the Lord.

Paul describes the manner of the body of Christ at Christ's Second Coming:

1Co 15:23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

Hebrews 10:25. The apostolic command to be faithful in assembling has its application here.

17) The Kings Name, Joash (2 Ch 22:11):

Names have meaning and often are prophetic in themselves, as well as the life of the individual being prophetically typical. In Joash's case, his life and ministry is most significant as in deed his name is. This fact adds to the remarkableness of this amazing man, his life story and ascension to the throne.

Joash: S.C. 3101. A form 3068. Jehoash, which interpreted means, Jehovah – fired. Joash: Typifies the Son.

To add to the picture we consider the name of Jehoiada the high priest.

Teach us to Number our Days

Jehoiada: S.C. 3111. A form of 3077. Interpreted means, Jehovah – known. Jehoiada: Typifies the Father.

Jehovah: S.C. 3068. (The) Self – Existent or eternal.

As we have established, the name Jehovah is applicable to the Godhead, Father, Son and Holy Spirit, Who are all self-existent and eternal.

When we consider the meaning of the names of Jehoiada and Joash in the context of the historical facts, their ministry, and position, it is most apparent:

Jehovah – Known: Being the meaning of the name of Jehoiada reflects the future purpose of the First Coming of Jesus. That purpose was: “To make known the Father” (John 1:18; 3:32; 14:9; 14:6). “Making known” the Father Jesus consistently and earnestly endeavored to do throughout His entire ministry.

Jehovah - Fired: The meaning of the name Joash is equally significant. Fire is associated with God, the Godhead and Gods throne and particularly the Holy Spirit.

The Father:

Heb 12:29 For our God *is* a consuming fire (Cited from; Deut 4:24; note Psalm 21:9).

The Son:

Rev 1:14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire.

The Holy Spirit:

Mat 3:1 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Acts 2:1-4).

Fire has a Twofold Application and Purpose:

- Fire typifies cleansing and purifying by the destroying of that which is unclean, marred by sin, and therefore made unacceptable to God, or for acceptance at Christ’s Coming that we be acceptable (Num 31:23; 1Cor 3:13-15).
- Fire also typifies judgment, particularly following the rejection of grace. For Example:
Nadab and Abihu:
The two sons of Aaron: Nadab and Abihu, who offered incense upon “strange fire” before the Lord (Lev 10:1-2).

Judah and Jerusalem:

The fire of judgment came upon the city, temple, land and people in A.D. 70, following the rejection of the forty years of grace in which Jewry rejected the Gospel.

Sodom and Gomorrah:

Sodom and Gomorrah knew the fire of judgment in the days of Abraham and Lot (Luke 17:29). Sodom and Gomorrah point us to the cursed at Christ’s 2nd Coming (Matt 25:41).

18) Joash and the Second Coming of Christ:

There are two aspects of the Second Coming of Christ seen in the appearing of Joash.

1. Joash appeared unto them that were faithful and true and in this we see in type a “Resurrection” of the people and a gathering unto Joash, in the seventh year and Sabbath day of the week.
2. With the appearing of Joash there came judgment upon Athaliah, the self-made, self-appointed Queen, representing ecclesiastical and political Babylon, corresponding with Revelation 17-18 chapters. A woman in Scripture is typical of a church.

Teach us to Number our Days

2Ch 23:12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord:

:13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

:14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.

:15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

Judgment also upon Baal Worship:

2Ch 23:17 Then all the people went to the house of Baal, and broke it down, and broke his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

Baal worship that captivated Israel and Judah in those dark days was representative of the spirit of Antichrist which Athaliah propagated and encouraged in its spread.

Baal worship typifies in nature the spirit of Babylon that in its religious expression was ungodly, worldly, encouraging the pleasures of sin, while Mattan, its high priest typifies Antichrist, the man of sin to be revealed in these last days.

For further insights on the fires of judgment, consider (Psalm 97:1-3; Acts 2:19; 2Th1:7-10; Rev 19:11-12).

19) Joash is made King:

2Ch 23:11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Though Jesus as a result of His Resurrection is already crowned, there is a further crowning of Jesus at His Second Coming, when He will be crowned King of Kings and Lord of Lord's. What a privilege and joy for the saints to witness at that time:

Rev 19:12 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

:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS (Zech 3:5; 6:11-13).

20) The Appearance of Joash was a Noisy Occasion:

With the "coming" of Joash and the gathering of the people unto him, there was noise (great noise) of celebration.

2Ch 23:12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord:

:13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise.

The Second Coming of Jesus will be a Noisy Affair:

1) On Christ's part:

1Th 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.

Teach us to Number our Days

Note: Jesus will come:

- With a shout.
- With the voice of the archangel.
- With the sound of the trumpet.

2) On our part:

There will be Great Noise:

- The graves shall be opened, the dead in Christ will then rise to join those living and together they shall ascend to meet the Lord in the air. This occasion will not be secret or without noise, rather the opposite.
- Being liberated from death and sin, joyful praise and worship will burst forth from our liberated souls towards Christ as we ascend to meet with Christ in the clouds.
- We will meet with the Lord in the air to take our place in Christ's army (1Th 4:4:15-17; Psalm 149:6-9; Mic 5:15; Rev 19:11-15), to then descend upon the ungodly with Christ as the thief in the night.

21) Following the Destruction of Athaliah and Baal Worship:

The captains, nobles, governors and the people brought the king **down** from the house of the Lord, to the house and set the king upon the throne of the kingdom.

2Ch 23:20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

We are being shown a prophetic picture of what is to happen following the churches ascension (rapture), to meet with Christ in the air and the establishing of Christ's Kingdom on earth.

First, having met with the Lord in the air, we witness the executing of judgment upon Antichrist and his kingdom on earth. The earth being cleansed of sin and the ungodly, the body of Christ will have the privilege of accompanying King Jesus **down** to earth. It will be the honour of the redeemed community in the atmosphere of praise and worship to accompany the King down to His millennial house upon earth.

The covenant made 23:1, 3, is now fulfilled in the establishing of Joash as king.

With the establishing of the Kingdom of Christ on earth the New Covenant is fulfilled with all its benefits and promises.

22) There was further rejoicing:

2Ch 23:21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

The liberated souls of the redeemed, now changed and in possession of their glorious bodies rejoice in what will be an eternal rejoicing in appreciation of the accomplishment of God through Christ and Christ Himself in what He accomplished on our behalf.

23) Then it was Quiet (2Ch 23:31):

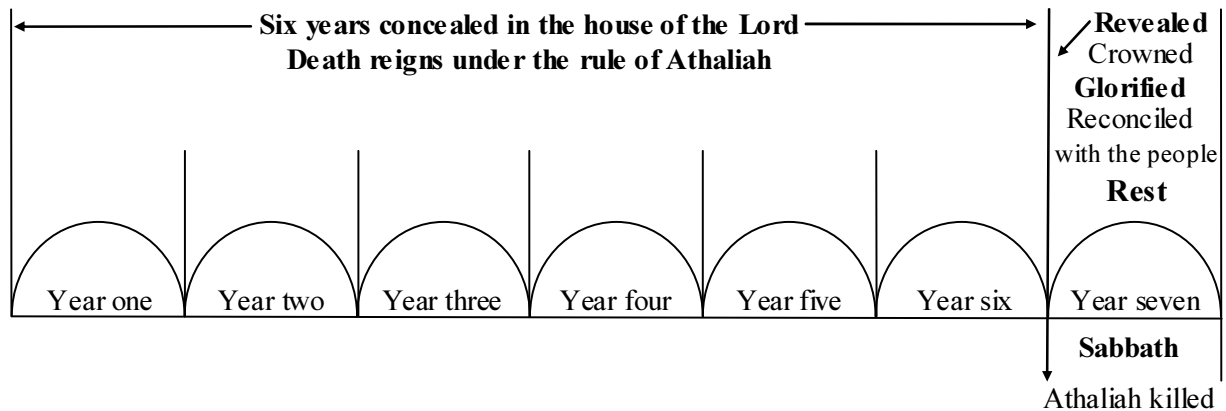
Quiet: S.C.8252. Not quiet in the sense of there being no noise, but quiet in the sense of there being peace, **rest**, quietness after war, and strife following victory.

It is prophetic of the millennium, the seventh day of the redemptive week, when the earth, and the redeemed inhabitants will enjoy a thousand years of rest with Jesus, Who having finished man's redemption will rest with God from His work.

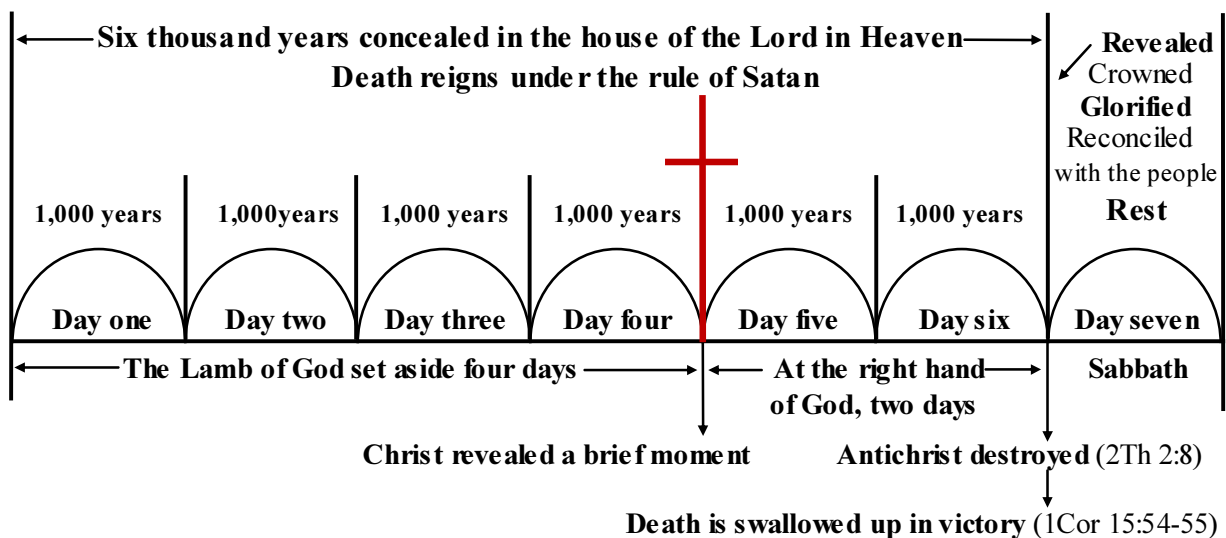
We conclude with the following comparison diagrams:

Teach us to Number our Days

72. Joash, and His First Seven Years:



73. Jesus and the Seven Millenniums:



The Saints have all died In Faith of the Resurrection:

There are a number of Scriptures expressing the faith of believers in the Lord, who, when dying, knew that in death their souls would rest in the Lord, while their bodies lay in the grave foreseeing the day of their resurrection and the Coming of the Lord. David is an example of such faith and expresses his faith in the following Psalms:

Psa 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

:10 For thou wilt not leave my soul in hell (the place of the righteous dead awaiting the First Coming and Resurrection of Jesus); neither wilt thou suffer thine Holy One to see corruption.

:11 Thou wilt show me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures forevermore.

Psa 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Isaiah Prophecies his Own Resurrection with that of the Just:

Isa 26:19 Thy dead *men* shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Teach us to Number our Days

:21 For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Daniel is Comforted in Death and Assured of Resurrection in the End of Days:

Dan 12:13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

The Lord Jesus is the Resurrection and the Life:

John 11:25 Jesus said unto her, I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Jesus Gave Promise to Raise all that are His from the Dead:

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

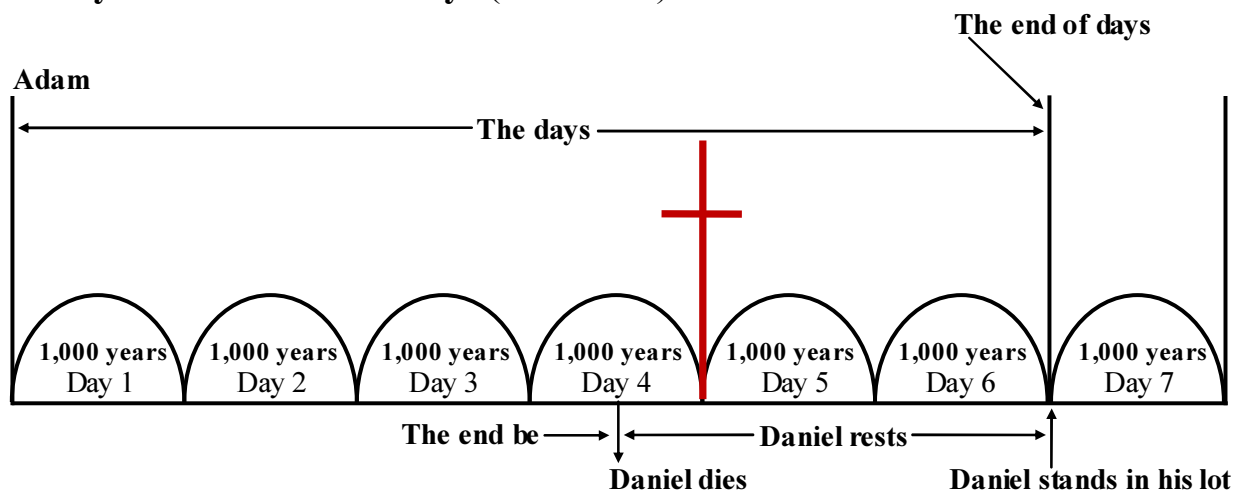
The specific day of the resurrection of the just is “the last day”. The next day is the beginning of the seventh day; the day of one thousand years begins with the resurrection of the just. The rest of the dead, which is the unredeemed, will not rise until the end of the seventh day, when they will rise to stand before the great white throne for judgment (Rev 20:5, 11-15).

The Resurrection of Jesus is the Guarantee of the Resurrection of the Dead:

John 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also (Ps 49:15; 71:29; John 5:25; 6:40; Acts 24:15; 2Cor 4:14; 1Th 4:16; 1Cor 15:22-23).

The following diagram illustrates the promise of resurrection for Daniel. In considering the diagram, it would be practical to place the death of any of the saints you know in the diagram, in their time of death and then see your own life in its time sphere, to then see all coming forth in the resurrection together:

74. But go thou thy Way till the End Be: for thou Shalt Rest, and Stand in thy Lot at the End of Days (Dan 12:13):



Dan 12:13 Amp Bible: But you, (Daniel who was now over ninety years of age), go your way until the end, for you shall rest, and shall stand (fast) in your allotted place at the end of days.

Go your way, live your life to the full, maintain your faith, serve God, love the brethren, rejoice and look forward to your rest.

Lot or allotted place: (Compare with 1Cor 15:23 . . . Every man in his own order).

Teach us to Number our Days

The End of Days:

- Rev 10:6 . . . There should time no longer. The 7Th trumpet sounds, 2Nd Coming of Christ.
- The Resurrection of the just, - It is the last days (John 11:24).
- The end of the sixth day.

Rest: It is to rest in death (be in peace within your soul), to then rise from the dead and stand in resurrection (Psalm 17:15).

Rest: Body is in the grave, soul is in paradise , physically absent from the body, with the soul present with the Lord (Luke 23:43; 2Cor 5:6-9).

An Added Comment:

The verse does not actually promise Daniel, that he will be resurrected from the dead at the end of days, but that he shall stand (fast) in his allotted place (in the body of Christ) at the end. It is more than probable Daniel was resurrected at Christ's Resurrection.

**Mat 27:52 And the graves were opened; and many bodies of the saints which slept arose,
:53 And came out of the graves after his Resurrection, and went into the holy city, and appeared unto many.**

If this conclusion is so, it means Daniel is now in Heaven, with the Lord, in his body, and will be in that company, accompanying Jesus at His return in the air, and standing in his allotted place.

In conclusion to this fourth day of the redemptive week, on the following pages we consider the continuers of seasons or periods within the ages of time we know to be the redemptive week:

Teach us to Number our Days

43. SEASONS OR PERIODS WITHIN THE AGES OF TIME WE KNOW TO BE THE REDEMPTIVE WEEK

THE OLD TESTAMENT ————— THE FOURTH DAY
TWO SEEDS, GENESIS 3:15

THE MYSTERY OF INIQUITY
2 THESSALONIANS 2:7.

THE MYSTERY OF GODLINESS
TIMOTHY 3:16.

<p>3,000 Years</p> <p>House of Saul: Waxes weaker and weaker (2Sam 3:1) Abner: slain (2Sam 3:27). Ish-boetheth: slain (2Sam 4:5) David: Attempts to bring the ark up to Zion, Uzzah dies (2Sam 6:1-9) Michal: Despises David (2Sam 6:20)</p> <p>David: Falls into adultery (2Sam 11) Has Uriah murdered. Takes Bath-sheba to wife. David repents. The child dies. David knows war and not peace.</p> <p>Absalom: Revolts, usurps the throne (2Sam 17, 18) Dies in battle (2Sam 18:14).</p> <p>Shimei: Curses David (2Sam 16:5).</p> <p>David: Moved by Satan orders Joab to number Israel (2Sam 24). David repents (2Sam 24:10). 0,000 die as a consequence (2Sam 24:15)</p> <p>Adonijah: Usurps the throne (1Ks 1:5-9).</p> <p>A triune of evil: 1. Adonijah 2. Abiathar 3. Joab</p> <p>Adonijah: Executed (1Ks 2:24-25). Abi 'athar: Banished (1Ks 2:26-27). Joab: executed (1Ks 2:34). Shimei: Executed Solomon: Backslides. Introduces Israel to foreign gods and worship .</p>	<p>David: Second anointing (2Sam 2:4) King over Judah, seen 7 years (1Ch 29:27) House of David, waxes stronger and stronger (2Sam 3:1).</p> <p>David: The third anointing (2Sam 5:3). Rules over Judah, all Israel forty years. (1Kings 2:11) Brings the ark up to Zion Tabernacle of David established Praise, worship, music established. Desires to build God a house, is commended, but prevented (2 Sam 7).</p> <p>Solomon: is born of Bath-Sheba (2Sam 12:24).</p> <p>David: Restored to Jerusalem and the kingdom (2Sam 19).</p> <p>David: <u>Receives</u> revelation of <u>the place</u> of the temple to be built. By the Spirit draws the plans of the temple Instructs Solomon in the construction, place and furnishings</p> <p>David: Warned by Nathan the prophet and Bath-sheba, places Solomon upon the throne.</p> <p>David: dies, a man after Gods own heart (Acts 13:22).</p> <p>Solomon: Reigns, reigns 40 years (2Ch 9:30) Asks the Lord for wisdom builds the house of the Lord Solomon: Writes many proverbs.</p> <p>Repents? Writes the Book of Ecclesiastes. Dies.</p>
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Teach us to Number our Days

<p>Jeroboam: leads rebellion against Rehoboam Kingdom of Israel divided.</p> <p>Rehoboam: All Israel forsake the law of the Lord (2Ch 12:1). Shishak king of Egypt invades Judah.</p> <p>Jeroboam: Re-establishes calf worship Persecutes the Levitical priesthood High places established.</p> <p>Nineteen Kings of Israel: Though God sent prophets unto them and knew visitation every king died evil with one possible exception.</p> <ol style="list-style-type: none"> 1. Jeroboam 1st - Lord struck him dead. 2. Nadab - Assassinated. 3. Basha - Died 4. Elah - Assassinated. 5. Zimri - Suicided 6. Omri - Died. 7. Ahab - Seduced by lying prophets. Died in battle. 8. Ahaziah - Died, of a fall. 9. Johnoram - Assassinated. 10 Jehu - Died. 11 Jehoahaz - Died in captivity 12 Joash - Righteous? Died in peace. 13 Jeroboam 2nd - Died by the sword. 14 Zechariah - Assassinated. 15 Shallum - Assassinated. 16 Menehem - Died under tribute. 17 Pekahiah - Assassinated. 18 Pekah - Assassinated. 19 Hoshea - Died. <p>Israel, the ten tribe kingdom of the north went into Assyrian captivity. 652 B.C.</p> <p>Nebuchadnezzar – armies of Babylon destroy the Temple, city, land and people. Remnant go into Captivity.</p>	<p>Rehoboam: Reigns (2Ch 10).</p> <p>Nineteen Kings of Judah: A checkered history of Godly and ungodly kings, some accepting visitation others rejecting visitation and reformation.</p> <ol style="list-style-type: none"> 1. Rehoboam - Evil. 2. Abijah - Evil. 3. Asa - Good, then did evil. 4. Je hoshaphat - Righteous. <p>Elijah Prophets</p> <p>Elisha</p> <ol style="list-style-type: none"> 5. Je horam - Evil. 6. Ahaziah - Evil. 7. Joash - Good, then backslid. 8. Amaziah - Evil. 9. Uzziah - Righteous. 10. Jotham - Righteous. 11. Ahaz - Evil. 12. Hezekiah - Righteous. 13. Manasse h - Evil, repents, died righteous. 14. Amon - Evil 15. Josiah - Righteous. 16. Je hoahaz - Evil. 17. Jekoiakim - Evil. 18. Je hoiachin - Evil. 19. Zedekiah - Evil. <p>Judah: Two tribes plus Levi of the south go into Babylonian captivity 70 years, 520B.C.</p> <p>Land: Keeps Sabbath 70 years.</p>
<p>Books. 2Samuel, 1,2Kings, 1,2,Chronacles, Isaiah, Jeremiah, Psalms, Proverbs, Ecclesiastes, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Zechariah.</p>	

Teach us to Number our Days

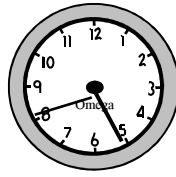
<p>Judah: Languishes in captivity.</p> <p>Medo-Persian Empire rises. The breast, arms of silver (Dan 2:32). The Ram (Dan 8:3, 20).</p> <p>Babylon: Captured by Medes and Persians (Dan 5:30-31).</p> <p>Daniel 70 week prophecy commences: The streets shall be built again, and the wall, Even in troublous times (Dan 9:25). Adversaries resist the restoration. (Ezra 4:1-6, 5:3)</p> <p>A triune of evil: Oppose Nehemiah</p> <ol style="list-style-type: none"> 1. Sanballat 2. Tobiah 3. Geshem (Neh 6:1). <p>Haman: Attempts to destroy all Jews (seed line) Out of the Medo - Persian Empire. Executed upon the gallows he built for Mordecai Esther 5 to 7.</p> <p>Roman calendar appears 450 B.C.</p> <p>Grecian Empire rises 275 B.C. Alexander the Great. The belly and thighs of brass (Dan 2:32). The He goat (Dan 8:6).</p> <p>Medo-Persian empire destroyed: At the death of Alexander, the kingdom divides into four.</p> <p>Antiochus Epiphanies: The illustrious. King of Syria. 175-164 B.C.</p> <p>Julian calendar appears: 46 B.C</p> <p>Herod the Great: 37 B.C. Attempts to assassinate Jesus. Has all the male children two years and under put to death (Matt 2:16-18).</p> <p>Gregorian calendar: commences, though not fully developed till centuries later.</p> <p>Herod dies:</p>	<p>Books: Lamentations, Ezekiel, Daniel.</p> <p>Daniel: Interprets visions, has visitations himself Given the notable 70 week prophecy (Dan 9:24-27).</p> <p>Seventy year captivity – Fulfilled. (Jer 25:9, 11, 12, 29:10; 2Ch 36:21).</p> <p>The 70 Week prophecy is given to Daniel (Dan 9:25-27) .</p> <p>Cyrus: Gives his decree of restoration/temple. (2Ch 36:23; Ezra 1:2-4)</p> <p>Zerubbabel: Leads 1st contingent of refugees back to Judah (Ezra 1:4-11).</p> <p>Ezra: Leads 2nd contingent (Ezra 7-8). People, city, temple, land restored.</p> <p>Nehemiah: Walls and gates restored.</p> <p>Books Ezra, Nehemiah, Haggai, Zechariah</p> <p>Mordecai: Jews know a great deliverance from their enemy, Haman.</p> <p>Books: Esther.</p> <p>Malachi: Prophet</p> <p>Books: Malachi. Final revelation of inspired books of the Old Testament. 400 years of silence.</p> <p>Septuagint Translation of the O.T. 285 B.C.</p> <p>Apocrypha: Fourteen books written following Malachi. Of historical and literary value ONLY. Not to be regarded as inspired, or to have a right- ful place in our Bibles</p> <p>John the Baptist: Is born (Luke 1:5-25, 57-66). Jesus is born: Matt 1:18-25.</p> <p>Jesus: In Egypt (Matt 2:12-13)</p> <p>Jesus: Comes up out of Egypt (Matt 2:19-21). Dwells at Nazareth (Matt 2:22-23).</p>
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Teach us to Number our Days

<p>Satan (devil): attempts to destroy the Christ.</p> <p>John: Imprisoned. Beheaded by Herod (Matt 14:3-12).</p> <p>Christ (Messiah) rejected: Of His own (John 1:14). Of His local Synagogue (Luke 4:28-29). Of the Gergesenes (Matt 8:34). Of the people of Nazareth (Mark 6:1). Of the chief priests and rulers (Mt 26:66). Of the Jewish nation (Luke 23:21).</p> <p>Christ betrayed: (Mt 26:14-16; Mk 14:10; Luke 22:3)</p> <p>Christ taken: Matt 26:50.</p> <p>Christ denied: Matt 26:33-34, 69-75.</p> <p>Christ before five courts: Found not guilty before all, but still condemned and crucified. <ol style="list-style-type: none"> 1. Before the high priest: Matt 26:57-68. 2. Before Pontius Pilate: Matt 27:1-2 3. Before Herod: Luke 23:6-15 4. Before the people: John 19:14-16 (A kangaroo court) 5. Before God: John 20:17, Zech3:1-7, Eph 1:6-7. </p> <p>Christ crucified: Matt 27:34-36; Mark15:25; Luke 23:23-33. The only time in history where God, fallen man, and Satan agreed on anything, it is on crucifying the Christ.</p> <p>1. Jewry: As His presence convicted them of sin Satan inspired them to kill the Christ (Gen 3:15; 1Cor 2:8).</p> <p>2. Satan: Christ was his enemy (Gen 3:15; 1Cor 2:8)</p> <p>3. God: For the sin of the world, that he may raise Christ from the dead, justifying those that believe in Him (Rom 4:2, 5:1; John 3:16; 1John 3:8).</p> <p>4,000 years since the fall and Genesis 3:15.</p>	<p>Jesus: 12 Years of age (Luke 2:42-52).</p> <p>Jesus: Baptized (Luke3:21-22). Led of, Spirit into the wilderness (Luke 4:1). Commences His ministry (Luke 4:14-21). Time fulfilled (Mark 1:15; Dan 9:25).</p> <p>Jesus: Preaches the Kingdom (Matt 4:17). Cleanses the temple, 1st time (John 2:1). Chooses twelve apostles (Matt 10:1-). Chooses the seventy (Luke 10:1). Sermon on the Mount (Matt 5-7). Prepares His disciples for His going (John 7:33; 13:33; 14:39; 16:5; 17:11) Enters Jerusalem Matt 21:1-10). Cleanses the temple 2nd time (Matt 21:12) Prophecies destruction of Jerusalem (Mt 24:2-2) Curses the fig tree (Mark 11:12-14). Last supper (Matt 26:17-30). The Lord's High Priestly prayer (John 17). The Lord's prayer as the Lamb about to be slain</p> <p>Christ crucified: Christ was in control (John 10:18; 19:10-11). It was the time (Matt 26:18). Male factor believes (Luke 23:43). Honors His mother (Mary) (John 19:26). Commends His spirit into the hand of the Father (Luke 23:46).</p> <p>Jesus gives up His spirit (Luke 23:46). Centurion believes (Matt 27:57). Joseph, Nicodemus bury Jesus (Matt 27:57). Tomb is sealed, guarded (Matt 27:62-66). Three days and three nights begin (Matt 16:21; Mark8:31).</p> <p>Christ is in the tomb: three days and three nights</p> <p>Forth day: The forth day of the redemptive week concluded in the evening (6PM) of the third day following the crucifixion of Christ, the Sabbath of the week of the crucifixion and seventh day of the natural week.</p>
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Teach us to Number our Days

Chapter Eighteen



The Gospels, Time and the Redemptive Week

Introduction:

It is necessary before proceeding with our study of the fifth day of the redemptive week to consider the life of the Lord Jesus, particularly the time of three and one half years in which He was manifested as the Christ (Messiah) culminating in His crucifixion, burial, Resurrection and ascension. Those three and one half years are rich in truth relative to our study and therefore potentially enriching of our understanding of time.

Design and the wisdom of God is realized as time and events mingle together with numbers, particularly the number seven which as we will see becomes prominent, and the picture that forms is one that causes the student and lover of God's Word to marvel at the exactness of God, His seeing to detail, the vastness of His wisdom and knowledge, yet the simplicity of things when understood by mere man.

We are ever reminded of our ignorance and need of the Holy Spirit's ministry to lead us into all truth, and humbly subject our hearts and minds to His inspiration, teaching and vision, always realizing, truth is progressive and revealed in its time and season relative to the total revelation of the will of God, and His divine and eternal purpose in Christ and His church.

In this chapter we will consider eleven instances of time mentioned in the Gospels, plus the prophetic prayer of Habakkuk. They are as follows:

- 1. The time is fulfilled.**
- 2. The hour is come.**
- 3. Jesus perfected.**
- 4. The law and the prophets.**
- 5. My hour is not yet come.**
- 6. One of the days of the Son of man.**
- 7. The parable of the Good Samaritan.**
- 8. Jesus Abides with the Samaritans Two Days (John 4:39-40).**
- 9. Lazarus is Dead Four Days.**
- 10. Christ's transfiguration on the Mount.**
- 11. Jesus, the Messiah, crucified in the midst of a week of millenniums.**
- 12. Jesus, cut off in the midst of a week of decades.**
- 13. The prophetic prayer of Habakkuk.**
- 14. The six hours Christ was on the cross.**
- 15. The week of the crucifixion of Christ.**
- 16. Jesus, the Lamb slain the fourteenth day.**
- 17. Three days and three nights, the body of Christ lays in the grave.**

1. The Time is fulfilled:

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

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

Teach us to Number our Days

This author agrees with the weight of opinion and the evidence of Scripture that the time referred to by Jesus, is the time of the appearing of Messiah according to the prophet Daniel, spoken in context with the seventy week prophecy (Note the underlined):

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times

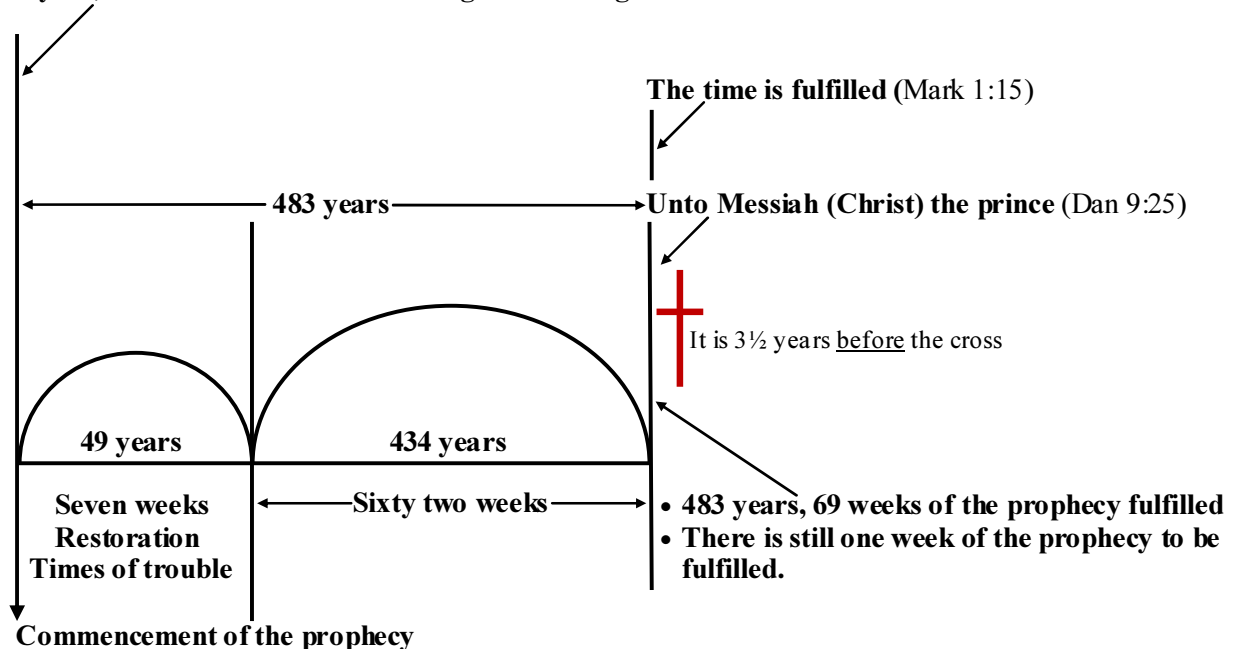
Realizing Daniel is using the language of creation and redemption and the weeks are weeks of years and not weeks of days, we conclude, there is to be seven weeks, or forty nine years, plus sixty two weeks, or four hundred and thirty four years, giving a total of sixty nine weeks, or four hundred and eighty three years from the going forth of the commandment to restore and to build Jerusalem, to the appearance of Messiah (Christ).

This brings us to the appearance of Jesus, as the Christ, and the commencement of His office and ministry, with one week, or seven years of the prophecy to be yet fulfilled. We will consider the final week of the prophecy and its fulfilment as we move through the chapter, for now we will consider the prophecy as it is applicable to the words of Jesus, "The time is fulfilled."

2Ch 36:23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The Lord his God *be* with him, and let him go up.

75. Daniel's Seventy Week Prophecy, from Cyrus unto Messiah the Prince (2Ch 36:23; Dan 9:25):

Cyrus, issues his decree commanding the building of the Lords house 457 B.C.



The Fullness of the Time:

Gal 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

The fullness of the time is in direct reference to Daniel 9:25, and the fullness of the sixty ninth week, Messiah the Prince, was "sent forth"; first of the Father from His Heavenly abode, then at

Teach us to Number our Days

the age of thirty “sent forth” of His abode of seclusion in Nazareth to be baptised of John and appear unto men.

Following Christ’s baptism and announcement of the “time is fulfilled,” He comes into the synagogue at Nazareth and appeals to the prophet Isaiah, quoting the prophets announcement of the Messiah.

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

:17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

:19 To preach the acceptable year of the Lord.

:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

:21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

This announcement of Christ scripturally marks the commencement of His ministry and coincides with Mark 1:15 and Galatians 4:4 (Isa 61:1-2).

2. The Hour is come:

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.

Christ’s Ministry upon Earth:

A careful study of the Gospels, and in particular the Gospel of John considering mentions of the Feast of Passover throughout the Gospel and ministry of Christ, we can with a degree of accuracy ascertain Christ’s ministry on earth was approximately three and one half years, or a half week of years.

We have established, Jesus recognised the commencement of His ministry on earth being His water baptism at Jordan and His proclamation of “the time is fulfilled” (Mark 1:15) is the fulfilment of the first sixty nine weeks of the prophecy (Daniel 9:25).

Jesus thought in relation to time as we know the redemptive week, and prophecy, particularly prophecy He was fulfilling, knowing sixty nine weeks of Daniel’s seventy week prophecy was fulfilled, He also knew that the next phase of the prophecy to be fulfilled was for Himself to be “cut off”.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Jesus died for no other reason than the Father’s will, the Father’s will being for Him to die for the sin of the world. God so loving the world He gave His only Begotten Son (John 3:16).

Jesus would also have been aware of the prophecy of Isaiah, who prophesied of Messiah being “cut off”

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Throughout the Gospels there are numerous Scriptures making reference to time spoken by Jesus, revealing He had both an understanding of time and control of the circumstances until the appointed time for Him to be “cut off”. Till that time arrived, no man could lay hands on Him.

Jesus throughout His ministry spoke of His mission relative to time. The following references reveal just how often time is mentioned, particularly throughout the Gospel of John. Mark marks the time of the commencement of His ministry; John marks time as Jesus progresses through the first half of the seventieth week of Daniel’s prophecy towards Calvary and the time when He would be delivered into the hands of men to be “cut off”:

Teach us to Number our Days

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

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

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.

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.

Luke 9:51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

Mat 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples

John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

:11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

With these thoughts in mind, let us return to Daniel's seventy week prophecy and the actual mention of the seventh week:

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Septuagint Version Reads:

"And one week shall establish the covenant with many, and in the midst of the week my sacrifice and my drink – offering shall be taken away".

Note: How the language of this verse is the language of the writer to the Hebrew Christians.

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.

:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

We Consider the Details of the Seventieth Week:

1) He Shall Confirm the Covenant:

In interpreting the prophecy, it must be remembered, the prophecy concerns Christ, Christ is central to the prophecy. To take the emphasis away from Christ and place it upon someone else not mentioned (i.e. Antichrist), is bad hermeneutics and opens the door to misinterpretation and error.

The prophecy concerns Christ, Christ is the focus and emphasis, and neither should be changed or replaced.

2) Covenant:

The only covenant in Scripture God is interested in to be confirmed, and relevant to our redemption is the Abrahamic Covenant, which Covenant Christ confirms in Himself and the New Covenant. Jesus as the seed promised in the Abrahamic Covenant, confirms the Covenant in His ministry with signs, wonders and miracles, concluding His ministry upon

Teach us to Number our Days

earth instituting the New Covenant and confirming it in the shedding of His own blood (Gal 3:8-17; Gen 12:1-3; Heb 8).

3) **He shall confirm the Covenant with Many:**

The many:

The many are they who believed throughout Christ's ministry upon earth, followed by all (Jews and Gentiles) who hearing the Gospel throughout the church age, believe, and have the covenant confirmed in their hearts (Heb 10:16-17; Rom 8:16; 1Jn 2:3; 3:14).

4) **He shall confirm the Covenant with Many for One Week:**

One week:

The week is divided; the first half of the week consisting of three and one half years covers the ministry of Christ on earth, from His baptism in Jordan to His crucifixion, burial, Resurrection and ascension on the day of His Resurrection.

There is still three and one half years, the last half of the week to be fulfilled. The fulfilment of this second half week will occur just prior to the Second Coming of Christ, coinciding with the tribulation that is to come upon the whole earth and enjoyed by the church in the wilderness (Rev 12:6, 14).

5) **He shall confirm the Covenant with Many for One Week:**

The Midst of the Week:

The week been divided creates a period of time between the two half weeks of approximately two thousand years, the last half week of the prophecy is characterised by the covenant being confirmed with those that are Christ's during the time of the tribulation.

6) **In the Midst of the Week He Shall Cause the Sacrifice and the Oblation to Cease:**

"He", this is Messiah (Christ); shall cause the sacrifice and oblation to cease. This He would do by the sacrifice of Himself and fulfilment in Himself of all that the Old Covenant offerings and oblations typified and pointed to, from Adam to Calvary.

All such offerings have been once and for all fulfilled, and done away with in Christ. The Old Mosaic Covenant, with all its sacrifices and ceremonial ritual has been abolished, done away with in Christ, never to be reinstated (Heb 10:1-3, 12-14).

The Septuagint Version:

--- and in the midst of the week my sacrifice, and my drink -offering shall be taken away.

The words of the Father spoken to Peter, James and John on the Mount of Transfiguration are the heart and message of the New Covenant:

Mat 17:5 --- and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him**

With all these verses in mind, we are in a position to judge what Jesus meant when on the cross, and before yielding His spirit unto the Father, He said-

John 19:30 --- **"it is finished."**

The Word "finished" S.C. 5055. To end i.e. Complete, execute, conclude, and discharge.

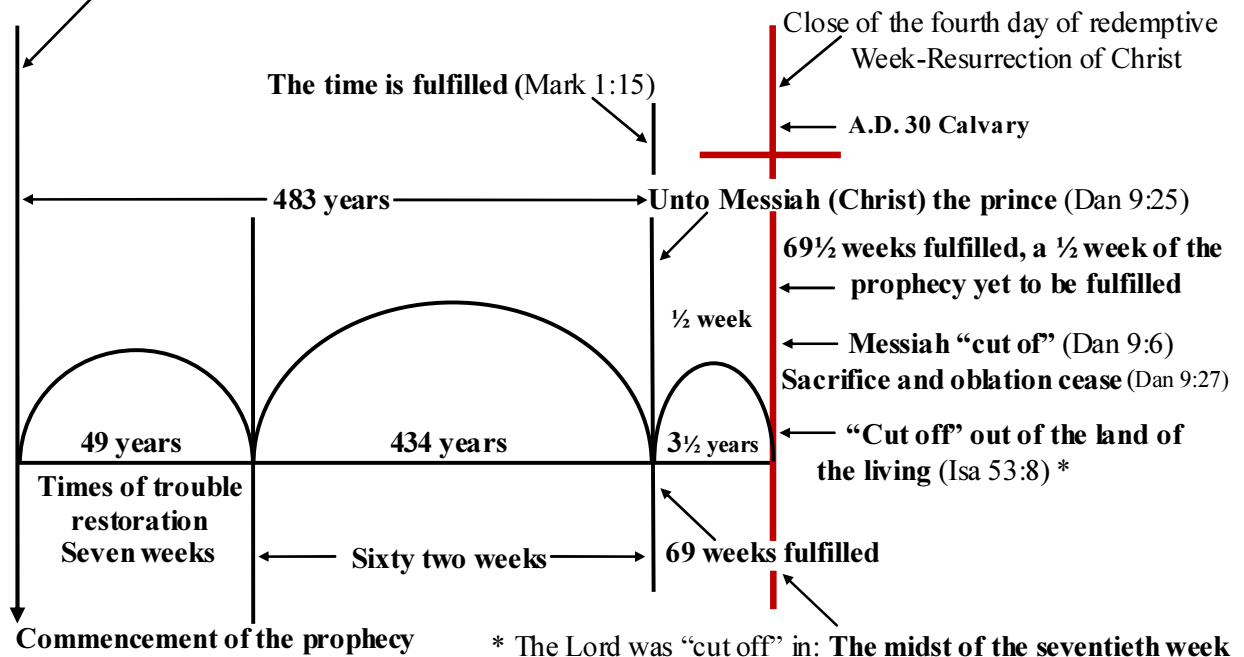
What did Jesus mean, when He spoke these immortal words? This author is of the persuasion Christ's words refer to numerous prophetic Scriptures, but, relative to time, they are specifically related to Daniel's seventy week prophecy.

Sixty nine and one half weeks of Daniel's seventy week prophecy is fulfilled. There is in Scripture and in a future time, the last half week of the prophecy to be fulfilled. Consider the following diagram:

Teach us to Number our Days

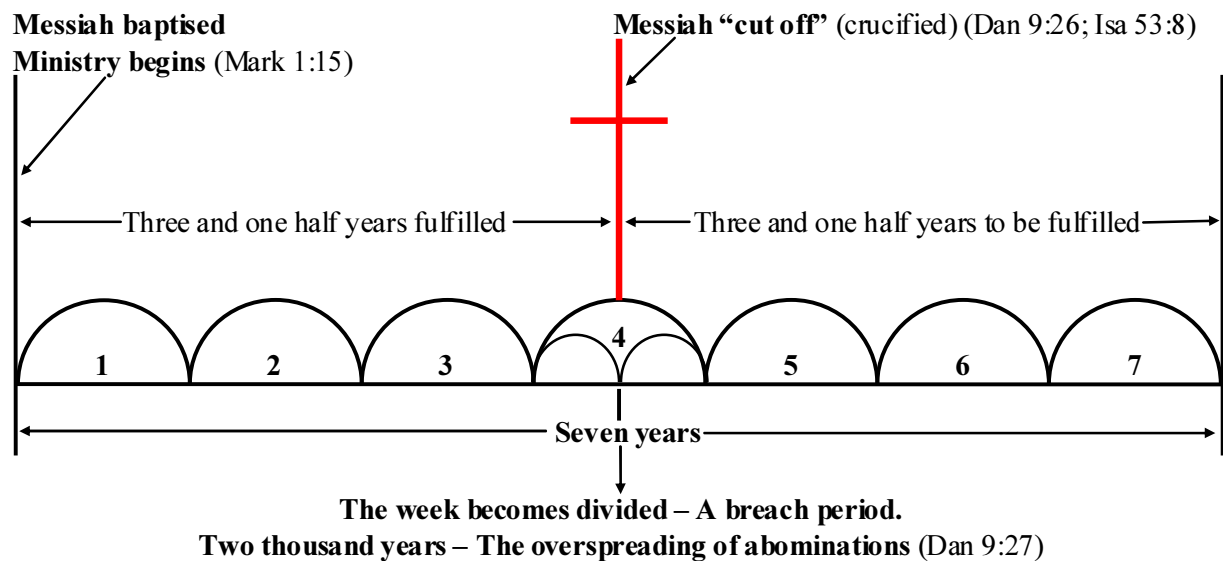
76. Daniel's Seventy Week Prophecy, from Cyrus unto the Cutting Off of Messiah the Prince (2Ch 36:23; Dan 9:25):

Cyrus, issues his decree commanding the building of the Lords house 457 B.C.



Jesus has indeed fulfilled the first half of the seventieth week of the prophecy, the last half of the week, or the last three and one half years are yet to be fulfilled:

77. Messiah "cut off" in the Midst of the Last Week of Daniel's Seventy Week Prophecy (Daniel 9:23-27):



The Last Half of the Seventieth Week:

Following the cutting off of Messiah and the causing of the sacrifice and oblation to cease at Calvary (Dan 9:26-27), there follows a period of time spoken of by Daniel, as the overspreading of abominations (Note the underlined):

Teach us to Number our Days

Dan 9:27 . . . and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Overspreading: S.C. 3671 from 3670; An edge of extremity; specially (of a bird or army) a wing, (of a garment or bed-clothing), a flap, (of the earth) a quarter, (of a building) a pinnacle.

When we apply the meaning of the word “overspreading” in context with the verse and the whole of the prophecy, it applies to the extreme edge, or end of what is abominable to God. This immediately points us to the last generation, and the events of the end times leading up to, and concluding with the Second Coming of Jesus.

1) **The Overspreading of Abominations:**

It is the stretching out of time, as the wing of a bird stretches out from the body of the bird. A time period between the two half weeks consisting of almost two thousand years, in which time, there will be that practiced that is abominable, abominable because, there is a continuing in practice of what Christ has fulfilled and abolished, finished and done away with.

All the works of self-justification and all that is that is evil is an abomination to God. This is true of both Jews and Gentiles, but, the prophecy concerns the Jews. To God, there is nothing more abominable than that of the offering up unto God, of that which has been fulfilled and abolished in Christ. Isaiah's' prophecy is applicable to this period of time:

Isa 1:10 Hear the word of the Lord ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

(Sodom is descriptive of Jerusalem, following Jerusalem's rejection of their Messiah. It is prophetic and reaches its fullest expression as such in the last days Rev 11:8).

Isa 1:11 To what purpose *is* the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isa 66:1 Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

:2 For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

:3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Chapter 66, is especially prophetic of the very last days, with the prophet going on to describe the fate of those living in the last days, who persist in continuing in that which is abominable to God, while simultaneously rejecting the First Coming of the Messiah and the Gospel, Isaiah says all that can be said in his next statement:

Isa 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Teach us to Number our Days

2) **He shall make it Desolate:**

Jesus gives the application and fulfilment of the desolation of “it”, when for the last time, Jesus walked out of the temple in Jerusalem.

Mat 23:38 Behold, your house is left unto you desolate.

Desolate: Dan 9:27. S.C. Heb 8074. To stun (or intrans, grow numb), i.e. devastate or figuratively stupefy.

Though Dan 9:27 speaks prophetically of the city and sanctuary, together with what Jesus said in the context of His mission, we see its reference to the heart and mindset of the people, the nation and Jewry, who in heart were desolate of truth, and the presence of the Lord.

Desolate: Matt 23:38. S.C. Gr. 2048. Lonesome, i.e. wast (5561 being implied)
:- Desert, desolate, solitary, wilderness.

The two references descriptive of the spiritual condition of the nation of Israel in the days of Christ, is glaringly similar in description to the state of the earth recorded in Genesis 1:2. Which as noted previously, reflects (or typifies) the heart condition of the unregenerate.

“Your house”: What has been God’s house, the Father’s House, and the House of the Lord, has become desolate by virtue of Jesus (the presence of God personified) walking out of the temple for the last and final time (Mat 23:38).

Desolate: Is indicative of judgment upon:

- **House:** The temple.
- **City:** Jerusalem.
- **People:** The Jews, natural Israel.
- **Land:** Israel, Judea.

The following verse and the extending of grace unto the Jews by Jesus:

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.

Luke’s Account brings the Element of Time:

Luke 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

Two Dimensions of Fulfillment:

- Individual Jews throughout the church age, who through hearing the Gospel, had their eyes opened to believe. This is evidenced by the number of Jews saved and added to the church throughout the Book of Acts and history. This is not meant to give the impression the author is referring to, condoning or legitimizing the Catholic Churches forced conversion of Jews to their brand of Christianity throughout the centuries, but is in recognition of genuine conversions by grace and the hearing of the Gospel.
- A visitation of God to the nation of Israel in the last days as recorded by Paul:
Rom 11:25 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.
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.

We will consider in some depth the fulfilment of these verses in a latter chapter.

Teach us to Number our Days

The Words of Isaiah are of Significance Here:

Isa 66:1 Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

:2 For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even to him that is poor and of a contrite spirit, and trembleth at my word.*

During this period of time between the two half weeks, there is that which is abominable unto God, and that which is acceptable; the Jews of our present generation believing because they are Jews, they are the blessed people of God has to change. Such a change shall be part of the process of their conversion in the future.

3) Even Unto the Consummation:

Consummation: S.C. 3617. The completion; also the end or finish (The extreme edge of the abomination) of the desolation.

The desolation is more than Jerusalem, its temple, its land, its people. As long as its people are living in rejection of Christ and look unto the Old Covenant and not unto the New or remain indifferent to their spiritual heritage, they are an abomination and desolate within. Rejection of Christ and the Gospel consummates with the judgment and wrath of God upon the ungodly, Jew and Gentile alike. No nation, country, city or people anywhere in the world will be exempt. The only hope of any Jew is that of the hope of Gentiles, both must come to repentance and faith toward God (Heb 6:1).

4) That Determined shall be poured upon the Desolate:

In these last days God promises to pour out His Spirit upon all flesh (Joel 2:23-32). A blessing from Heaven to come upon Jew and Gentile and the existing end time church, bringing Jews and Gentiles to Christ, adding them to Christ's church (Eze 39:29; Pr 1:23; Zech 12:10; Isa 44:3).

Rejection of the outpouring of the Holy Spirit and the Spirit's work through the Gospel exposes unbelieving Jews and Gentiles to that determined to be poured upon the desolate. The last half week of Daniel's seventy week prophecy is the time when that which is determined upon the desolate occurs. That determined to be poured upon the desolate, is the seven last plagues of (Rev 15:1), the seven vials of the wrath of God (Rev 16:1).

The Final Half Week of Three and One Half Years:

Daniel makes reference to this period (tribulation) on three occasions:

1) The Forth Beast Kingdom:

Daniel prophecies of the rise of the beast kingdoms of the world in the earth, with a little horn to rise out of ten horns.

Dan 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

: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:** = One year.
- **Times:** = Two years.
- **Dividing of time:** = One half year.

It is a total of three and one half years. A half a week of years.

2) The Seventy Week Prophecy:

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the

Teach us to Number our Days

end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

:27 And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

The prophecy of Daniel's seventy week prophecy is indeed the key prophecy to all end time prophecy that centres on the Messiah and the events of the last week and its two halves of three and one half years each.

3) **The Discussion between Two Men:**

Daniel over hears the discussion between two men and the answer to a question:

The question:

Dan 12:6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long shall it be to the end of these wonders?

The answer:

Dan 12:7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

Again it is:

- **Time:** = One year.
- **Times:** = Two years.
- **A half:** = Half a year.

Consistent with Daniel 7:25, the total is again three and one half years, half a week of years.

John and the Book of Revelation:

John in the Book of Revelation writes five specific references of the last half week of three and one half years. They are as follows:

1) **The Temple:**

The first is in relation to the church, pictured as the temple of God, during the half week and the worshippers within the temple (in the holy place) being safe. With those of the outer court subjected to the violence of the Gentile (beast kingdom of all unbelievers of all nations).

Rev 11:2 **But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.**

Those in the Temple:

The worshippers within the temple correspond with Revelation 12:6, and the bride of Christ and those in company with her in the wilderness, where they are protected of God forty two months.

Those in the Outer Court:

Those pictured in the outer court correspond with Revelation 12:17, and the remnant of the woman's seed that become exposed to the wrath of the dragon during the forty two months.

Rev 12:17 **And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**

Forty two months = Three and one half years.

2) **The Two Witnesses:**

The second is a continuation of the vision of the temple and involves the two witnesses and their ministry during the same period of time:

Rev 11:3 **And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.**

Teach us to Number our Days

A thousand two hundred and three score days =

- Forty two months.
- Time, times and half a time.
- Three and one half years.

3) The woman flees into the wilderness:

Chapter twelve pictures the church as the bride of Christ and speaks of her place of divine protection in the wilderness from the persecution of the dragon:

Rev 12:6 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.

A thousand two hundred and three score days =

- Forty two months.
- Time, times and half a time.
- Three and one half years.

4) The Woman Nourished in the Wilderness:

The vision of Revelation twelve continues, revealing the church again as the bride of Christ fleeing into the wilderness by means of the wings of an eagle symbolizing the supernatural power of the Holy Spirit empowering the church to flee from the face of the serpent:

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

A Time, Times and Half a Time =

- Forty two months.
- Time, times and half a time.
- A thousand two hundred and three score days.
- Three and one half years.

5) The Beast Kingdom having Seven Heads and Ten Horns:

The vision of Revelation thirteen involves the final worldwide kingdom of the beast to manifest in the very last days, coming into prominence during the tribulation period of three and one half years, concluding with its destruction at the Second Coming of Christ.

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Forty and Two months =

- Forty two months.
- A thousand two hundred and three score days.
- Time, times and half a time.
- Three and one half years.

Our study is primarily concerned with time and the redemptive week (God's calendar). It would be of benefit to address the clauses of Daniel 9:24:

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The Six Clauses of the Prophecy:

1) To Finish transgression:

Transgression. S.C. 6588 from 6586 A revolt (national, moral or religious):

:- Rebellion, sin, transgression, trespass.

Teach us to Number our Days

Though Jesus suffered for mans transgression and rebellion, transgression still abounds.

The Fulfilment:

To finish transgression, occurs at the Second Coming of Christ, when those unrepentant and living in transgression will be destroyed (1John 3:4; Dan 8:23). There is a further final application with the general resurrection of the unrighteous dead when by their judgment transgressions will cease forever.

2) To make an end of sins:

Jesus died for the sin of the world, dying that He may make an end of sin, and the power of sin. Sin yet abounds.

The Fulfilment

To make an end of sins. This also will occur at the Second Coming of Christ (2Th 2:2-8; Rev 19:11-16); with a further application to the judgment of the unrighteous at the close of the millennium.

3) To make reconciliation for iniquity:

Iniquity: S.C. 5771, from 5758 Perversity, i.e. (moral) evil.

This, Jesus accomplished for all mankind at Calvary, which we are recipients of through faith. Yet iniquity still abounds.

The Fulfilment:

In its fullest sense it has its ultimate and eternal fulfilment at the Second Coming of Christ (2Cor 5:18-21; Rom 5:10; 1John 2:2; 4:10).

4) To bring in everlasting righteousness:

Everlasting: Endless, eternal, never ending – righteousness.

Righteousness: S.C. 6664 from 6663, To be right (in a moral forensic sense)
:- Cleansed, clear self, (to be, do) just.

The Fulfilment:

Jesus has certainly brought in everlasting righteousness, yet in this evil world and age, unrighteousness is increasing everywhere. In its fullest sense, everlasting righteousness will be brought in with the Second Coming of Christ and the establishing of His righteous rule and Kingdom on earth (Mal 4:2; Matt 6:33; 1Pet 3:13).

5) To seal up the vision and the prophecy:

All vision and prophecy concerning mans redemption from sin consummates at the Second Coming of Christ. Old and New Testament vision and prophecy will be sealed up in Christ and His church with their fulfilment (Habakkuk 2:1-4; 1Cor 13:9-13; Acts 2:17-21).

6) To Anoint the Most Holy:

This is tabernacle language, pointing us to the Heavenly Most Holy Place, and the future millennium, the seventh day, and day of rest in the redemptive week. It is a day of one thousand years in which that which is in (decreed) Heaven shall be established upon earth.

As Moses anointed the tabernacle in the wilderness with oil, following, the sprinkling of the blood of atonement, the Lord filled the most holy place with the glory of His presence. So at the Second Coming of Christ, the earth will be anointed with the presence of the Holy Spirit upon the completed redemptive work of Calvary and the shed blood of Christ. It is then that the Lord will fill all the earth with the glory of His presence. The most holy place of the

Teach us to Number our Days

tabernacle of Moses measured $10 \times 10 \times 10 = 1,000$ cubical content, typifying the seventh day of one thousand years (Ex 26:15-37; Isa 6:3, 30:26; Num 14:21).

For a much more comprehensive study of the seventy week prophecy, the student would benefit by studying “**The seventy week prophecy**”. An exposition of Daniel 9, by Kevin J Conner. Waverly Book Store. P.O. Box 140, Vermont, Victoria, Australia. 3133.

Until Seventy Times Seven:

A companion Scripture to Daniel’s seventy week prophecy is to be found in the words of Jesus when encouraging Peter in the principles of forgiveness:

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

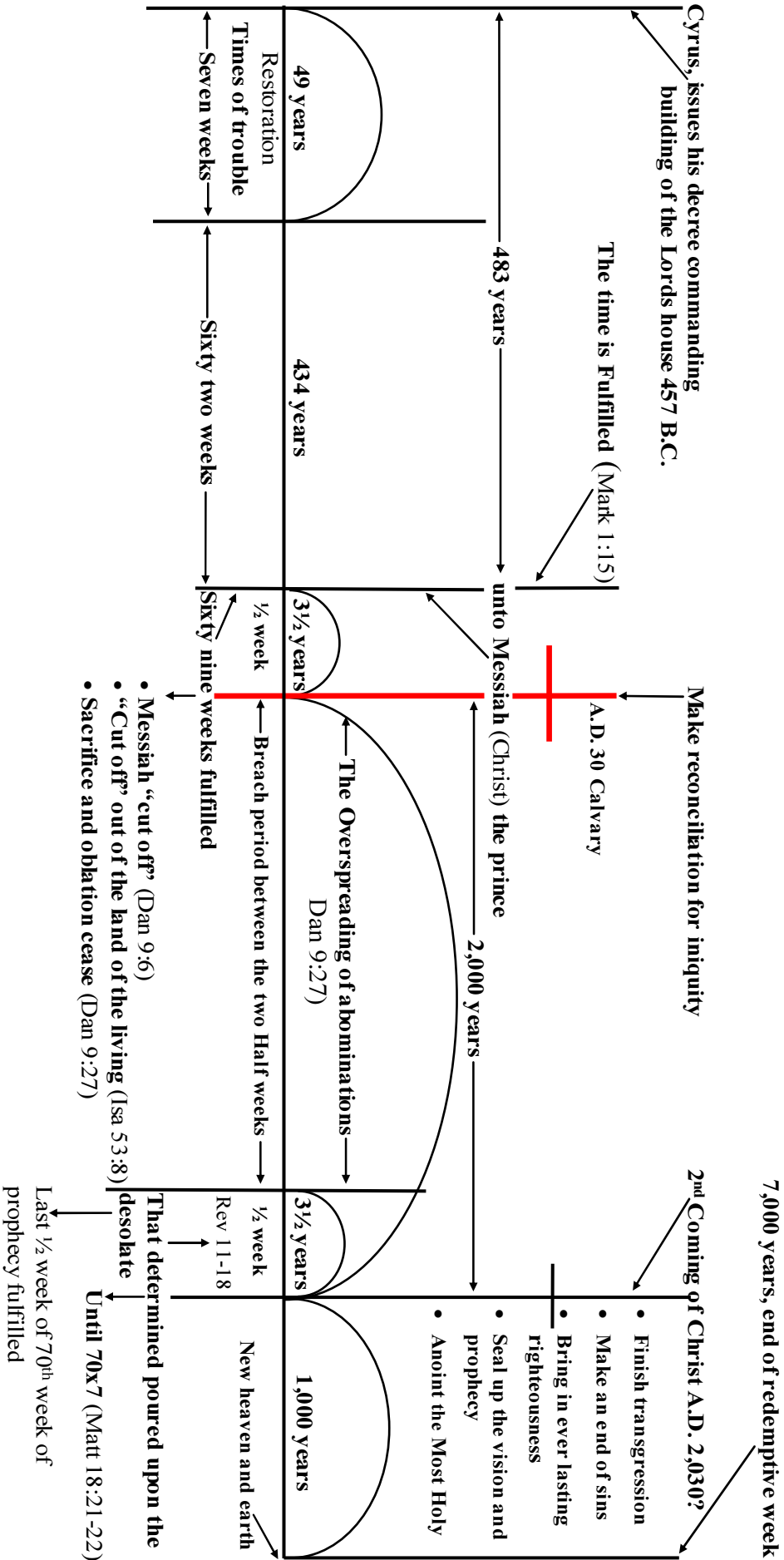
:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Points to consider:

- 1) Jesus is speaking in the language of Daniel’s seventy week prophecy, in the context of the redemptive week.
- 2) Jesus, in answer to Peter’s question, is not speaking in terms of quantity, but in terms of time (time as in the duration of time). It is until seventy times seven. $70 \times 7 = 490$. We are to forgive those who sin against us each time they ask for it or deserve it until the end of Daniel’s seventy week prophecy that co-insides with the Second Coming of Jesus.
- 3) By application of Daniel’s seventy week prophecy to the answer given of Jesus unto Peter, Jesus is confirming the application of Daniel’s seventy week prophecy as taught in this text, particularly its ultimate fulfilment occurring at His Second Coming.
- 4) The heart message of the following parable spoken by Jesus (Matt 18:23-35) demonstrates, if we are unforgiving toward others, particularly those in the body of Christ, then the Father will not extend forgiveness toward us. Note - :35:
Mat 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.
- 5) There is an allusion to the redemptive week. Each of the seven 1,000 year days consists of ten centuries: ten times seven equals seventy times one hundred equals seven thousand. ($10 \times 7 = 70 \times 100 = 7,000$). Jesus establishes the matter in the mouth of two witnesses (Deut 17:6; John 8:17). Jesus applies the principle of forgiving to the whole of the redemptive week from Adam to the close of the millennium. In this we see the principle of forgiveness first exercised by God towards His creation throughout all ages.

Consider the following complete chart of Daniel’s seventy week prophecy:

78. **Daniel's Seventy Week Prophecy, from Cyrus unto Messiah the Prince (2Ch 36:23; Dan 9:25):**



Teach us to Number our Days

3. Jesus Perfected:

Luke 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

:33 Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

When one considers the words of Jesus in the context of the whole of the Gospel of Luke, it is impossible to interpret the words of Jesus to mean the third day to be His crucifixion and His perfecting to be the completion of His ministry on earth. The crucifixion occurred later than three days. The suggested interpretation is as follows:

- 1) **Today:** The fourth day of the redemptive week. When Jesus spoke these words He was in the evening of the fourth day of redemption.
- 2) **Tomorrow:** This refers to the fifth day of the redemptive week, beginning with His Resurrection and ascension into Heaven where He made the atonement.
- 3) **The third day:** This is the sixth day of the redemptive week. There is a perfection of Christ in the evening of the sixth day.

Perfected: S.C. 5048. Greek, Teleoo; To complete, i.e. (literally) accomplish, or (figuratively) consummate (in character). From 5066. Greek, Teleios; complete (in various applications of labour, growth, mental and moral character.

That the Lord Jesus fully accomplished the will of the Father in sending Him to earth, there is absolutely no doubt, that Christ in Himself was, and is, perfect in every meaning and application of the Greek word Teleoo. But, in the context of the New Covenant and the eternal purpose of God from the foundation (casting down) of the world in Christ and His church, the state of being perfected is a condition involving the body of Christ, of which Christ is head. Christ is therefore to be perfected through the perfecting of those saved out of the world, born into His Kingdom and added to His church as members of His body. This truth has its application to every believer, to every generation, to the corporate church and eventually future with the perfecting of the church in the last days and consummating in the marriage of Christ and His church.

On the question of perfection, most Christians look at themselves, and others, and conscious of imperfections conclude, "You will not see it in this life, nor in this world". But the believer is not to believe or conclude the purposes of God by self-examination or judgment of others, but by revelation of the Scriptures and faith in the ability of the Spirit of God in us to do it. Thus his confession is: "God has said it, therefore God will achieve it".

Jesus Commanded Perfection:

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

So as there could be no misunderstanding or doubt as to what Jesus meant, He equates the perfection we are to attain to with that of the Father.

It is the sin of unbelief in us that doubts what Jesus meant and the ability of God to perfect His church. We could ask, "Would Jesus give a commandment impossible for us to attain to?" No! Jesus would not. How then shall He accomplish it?

Jesus Is the Measure of our Perfection:

Luke 6:40 The disciple is not above his master: but every one that is perfect shall be as his master.

The measure of our perfection is the Lord Jesus Christ, and the key to us being changed to become that measure, is us becoming disciples, and He being our master.

Teach us to Number our Days

Peter Said:

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
:16 Because it is written, Be ye holy; for I am holy.

Again, so there can be no misunderstanding or doubt as to what Peter was commanding, Peter qualifies the holy state and its expression in our lives, equating our holiness with the holiness of God (1Thess 4:7).

Jesus is perfected by our Perfection:

That is: As born again believers in Christ, baptized into His body (1Cor 12:12-13), and members of that body we are perfected in Him.

Heb 2:10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Paul Explains the Process:

The Lord Jesus has given the ascension gift ministries of apostles, prophets, pastors, evangelists and teachers for the perfecting of the saints (church).

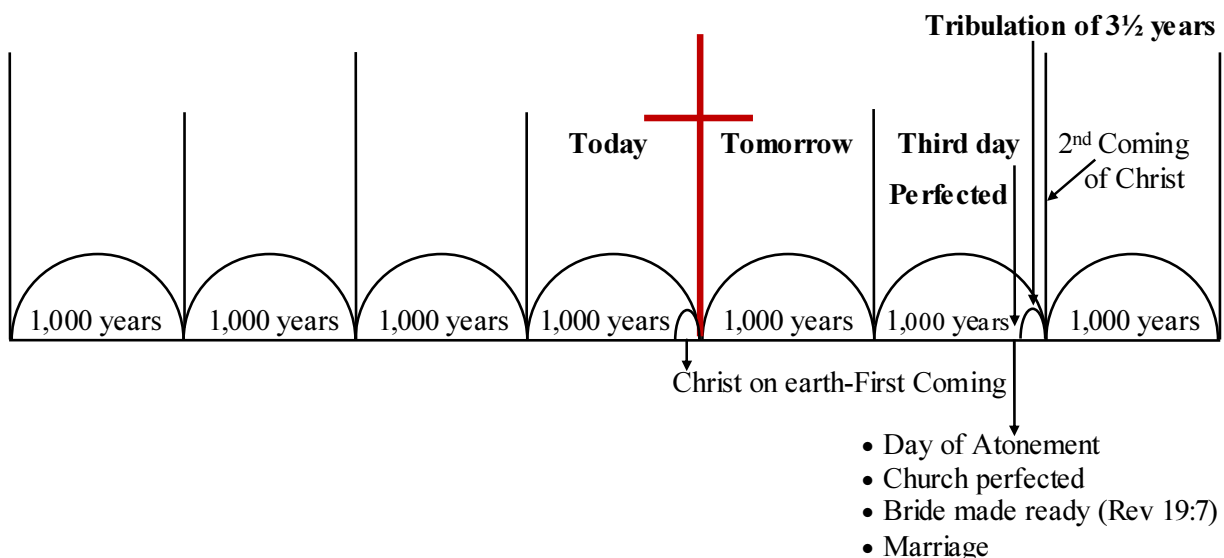
Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (2Cor 3:18; Heb 6:1-2).

The study of the perfecting of the church is a wonderful study in itself, and is not the object of this text. We return to our Scripture under study and the words of Jesus. "I do cures today, and tomorrow, and the third day I shall be perfected." May the following diagram bring understanding, insight and inspiration to your faith:

79. Jesus Perfected (Luke 13:32) and the Redemptive Week:



Though the church following the Second Coming of Christ, with the resurrection of the dead in Christ enters into the seventh and perfect day, and will know the perfect state of sinless perfection, in the last of the last days, leading up to the Second Coming of Christ, there will be those that the Bible refers to as the bride. The bride by the Word and the Spirit will fulfil experientially in the church the Feast Day of Atonement and entering into marriage with Christ bring to birth the man child prophesied in Revelation twelve. Following the birth of the man child, the tribulation occurs that concludes with the Second Coming of Christ.

Teach us to Number our Days

4. The Law and the Prophets:

Reading:

Luke 16:16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

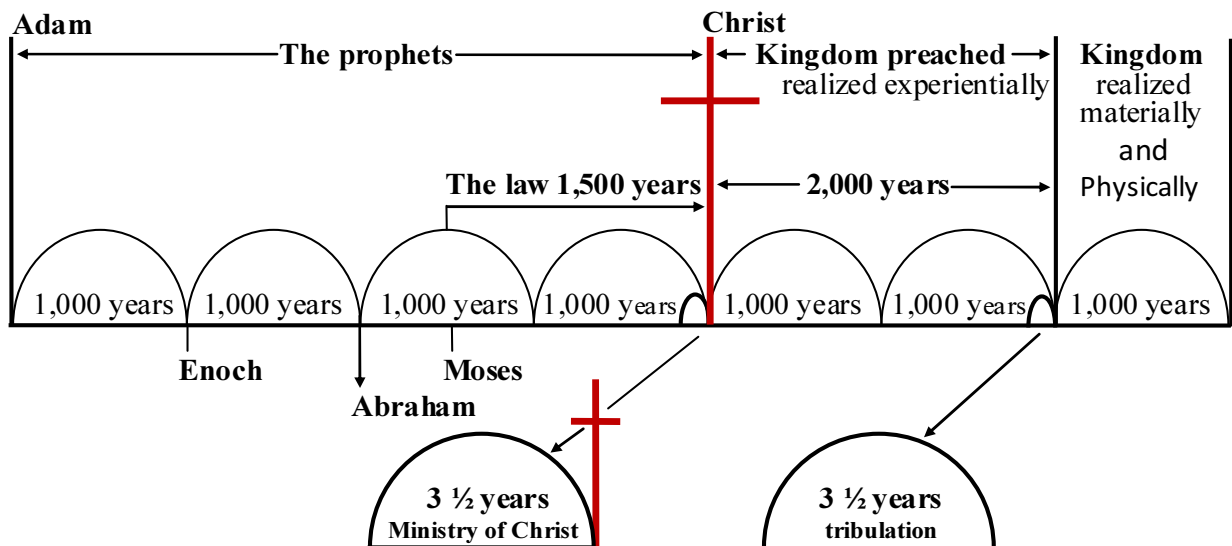
The Law and the Prophets:

The ministry of the prophet emerged with the multiplying of man upon the earth, with the Lord addressing the masses through their ministry. Enoch, Noah, Abraham, Job and Jacob were all prophets of the Lord in their generation.

The ministry of the prophet and their message took on a greater emphasise with the birth and development of the nation of Israel, the introduction of Moses and the giving of the Law and ends with the First Coming of Christ introduced of John at the River Jordan and the institution of the New Covenant. The period known as the “Law and the Prophets” ended with the appearance of Christ revealing Christ as the **Prophet** of all prophets.

Consider the following diagram and explanation following:

80. The Law and the Prophets (Luke 16:16):



Calvary:

With the sacrifice of Christ, all that prophetically foreshadowed our eternal salvation and eternal security in the Law and the Prophets was realized in Christ's atoning blood. With the piecing of the side of Christ by the Roman soldiers spear and the issuing forth of blood and water, the church was born typically, and in fulfilment of the prophetic type seen in the “birth” of Eve out of the side of Adam.

The Kingdom Realized:

By the expression “the kingdom realized,” in the seventh day or millennium (as it has come to be known), the Kingdom is realized materially and physically. It is to be all in Christ from Adam through to the Second Coming of Christ, Jews and Gentiles together in the Kingdom of Heaven on earth.

The Law and the Prophets:

Jesus, with perfect understanding of the purpose of the Law and the prophets is establishing the necessity of the Law and the prophets in their time, as they ministered in anticipation of the First Coming of Christ, preaching of the Kingdom while pointing the people of God in that direction, that they by the Word might prepare themselves for His appearance.

Teach us to Number our Days

Now, with the appearance of Christ, the Kingdom of God is preached, using the Law and the prophets as a witness and testimony to the church that the Kingdom of God may come to the believer experientially (Gal 3:24-25; Matt 5:17-20; John 1:17).

The Kingdom Realized Now:

The believers' through being born again (John 3:5-9), and exercising faith towards God, are translated spiritually out of the kingdom of darkness into the Kingdom of God's dear Son, to be citizens of the Kingdom of Heaven and live by its laws and principles as the sons and daughters of God. Paul speaks of it in the following way (note the underlined):

Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

The Kingdom of God is Within You:

Luke 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

An important key to understanding the administration of the Kingdom now, is in the believer realizing the truth of the Kingdom within the heart and mind, knowing they are the sons and daughters of God and recipients of Gods glory.

The Sermon on the Mount and the Kingdom of God (Matthew 5-7):

The Sermon on the Mount has been described (and rightfully so) as "The manifesto of the Kingdom of Heaven". A manifesto in which Jesus touches every aspect of the human make up, and in principle is His commandments to His church in both individual and corporate function.

The following table illustrates the blessing of citizenship in the Kingdom now:

44. THE KINGDOM OF GOD BRINGS TO THE SONS AND DAUGHTERS OF GOD THE FOLLOWING BLESSINGS, NOW		
No	THE NATURE OF THE BLESSING	References
1	Citizenship	Col 1:13.
2	Laws	Rom 8;1-5
3	Privileges	Matt 7:7
4	Position	1Cor 12:13, 18; Eph 2:6; 2Cor 5:21
5	Authority	Matt 28:18-19
6	Promises	2Pet 1:4; 2Cor 6:18

The Kingdom of God:

The Kingdom of God is the culture of the church, and the believers its citizens. As citizens, we are to live the laws of that culture. As law abiding citizens we are made recipients of its many blessings, while living within the culture of the earthly nation in which we are planted. There will be conflict between the two. As Christian's, those conflicts must be resolved in the wisdom of God, while expressing in manner, conviction and habit the culture of the Kingdom of God without compromise.

When we live Kingdom principles in faith, the prayer of Matthew 6:10 . . . thy Kingdom come, thy will be done in earth, as it is in Heaven, is worked out in the Christian's life bringing testimony of the Kingdom of Heaven to others.

The Kingdom of Heaven reaches its fullest expression on earth in the seventh day of the redemptive week.

Teach us to Number our Days

5. Mine Hour is not yet Come:

Reading:

John 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

:2 And both Jesus was called, and his disciples, to the marriage.

:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

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

The statement made by Jesus “Mine hour is not yet come,” is not said with His crucifixion in mind. Christ’s crucifixion was His hour or time to lay down His life for the sin of the world. Here Jesus is speaking in context of a marriage. Jesus could well have said “The hour of my marriage is not yet come.”

Points to consider:

1) The Context:

The story of Christ’s attendance at the marriage is in the context of the marriage feast, and not the actual marriage, which is past, the couple are married and the guests are in celebration. Jesus and His disciples are invited guests and in that context He is informed of His mother, that for unspecified reasons the wedding had no wine (John 2:3). It seems this information ventured of Mary to Jesus was not a simple exclamation of disappointment or concern, but, rather a challenge, “What are you going to do about it” or “Jesus! Help them.”

Jesus replies. “Mine hour is not yet come” Jesus is declaring or clarifying responsibility, “This is not my marriage, it is not my responsibility to supply the wine”. But then out of compassion, produces the wine, by turning the water into wine.

The whole structure of the passage is designed to draw our attention to Jesus, and the distinct allusion made by Him to His own future marriage.

2) “Mine Hour”:

The words of Jesus “mine hour,” are said relative to the marriage feast, pointing us to the Feasts of Israel, Passover, Pentecost and Tabernacles. Of the three, it is the Feast of Tabernacles that involves a marriage. It is the marriage of Christ and His church (Lev 23:23-43).

As the Feasts of Passover and Pentecost have been fulfilled experientially in the church, so the Feast of Tabernacles is to be (must be) fulfilled in the church. The Feast of Tabernacles has been partially fulfilled in Christ following His Resurrection and ascension to the Father; it has not been fulfilled experientially in the church, but will.

Christ completes the Atonement in His appearance to “them that look for His appearance” (Heb 9:28) and His taking of those that are ready into the Most Holy Place of Heaven where His marriage to the bride takes place.

Three Phases of the Feast:

The Feast of Trumpets:

The feast of trumpets characterizes the sounding of the Word preparedly to the Feast Day of Atonement.

The Day of Atonement:

The Feast Day of Atonement characterizes the reconciling (making one) of the (most) holy place and the tabernacle of the congregation (Lev 16:20).

The Old Testament feast type points to the New Testament church and Christ and the churches entrance into the Most Holy Place of Heaven, where the marriage of Christ and His church takes place (Heb10:19-25).

Teach us to Number our Days

Feast of Tabernacles (also Dwelling in Booths):

The Feast of Tabernacles corresponds with:

- The Marriage Feast (supper) following the marriage (Rev 19:9).
- The church in the wilderness (Rev 12:6, 14).
- The tribulation of three and one half years (Matt 24:29).
- The last half of Daniel's seventy week prophecy.
- The Feast of Ingathering.

3) The Six Water Pots:

There are six water pots (John 2:6). These water pots are significant in their typical language and Jesus uses them for this purpose:

Six: Is the number of man (created the sixth day), dead in trespasses and sins, typified by the water within the pots.

Six: Also points to the six days of the redemptive week, and fallen man of all ages, and mans need of redemption.

4) The Water Changed into Wine:

The change of the water into wine typifies, as well as demonstrates the power of Christ to change fallen mans corrupted nature into the nature of Christ, referred to in the Scriptures as our new nature (Eph 4:23-24; 2Cor 5:17).

5) Wine:

The wine the water was turned into typifies:

- The blood of Jesus.
- Redemption
- The joy of salvation.
- The fullness of the indwelling Spirit.

7) The Time of the Marriage:

This is the first of the miracles of Christ and occurs at the beginning of His ministry of three and one half years, the first half of the seventieth week of Daniel's seventy week prophecy.

8) The Day of the Marriage (John 2:1):

It is with reason the account of the marriage at Cana is said to have occurred on the third day. The Holy Spirit is again pointing us to the redemptive week and events of the future after the similitude of the marriage at Cana.

The Third Day:

The first day seems to be that spoken of in John 1:29, 35.

The second day, referred to as the day following (John 1:43).

The third day is our present concern mentioned in John 2:1.

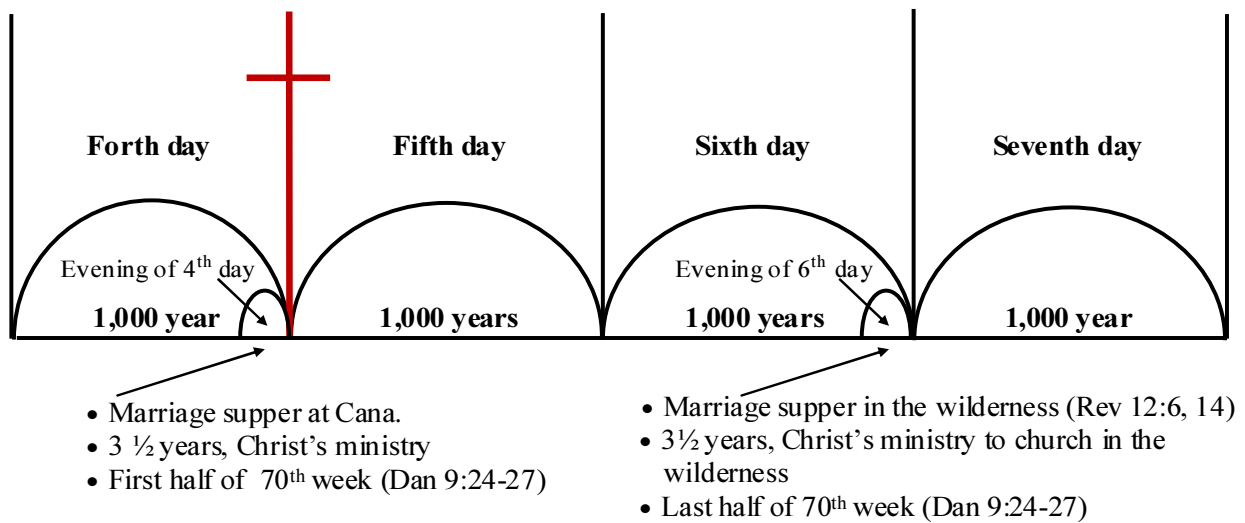
Jesus attends the wedding at Cana in the evening of the fourth day of redemption, yet at the beginning of the first half of the seventieth week of Daniel's seventy week prophecy.

If we count the fourth day of the redemptive week as the first day and add two further days, this would make the third day the evening of the sixth day of the redemptive week. What is also interesting is: it brings us to the beginning of the last half of the seventieth week of Daniel's seventy week prophecy.

The following diagram will help see the marriage at Cana contrasted with the marriage of Christ and His church:

Teach us to Number our Days

81. **The Marriage at Cana, Compared with the Marriage of Christ and His Church:**



Jesus Spoke in Parables Concerning His own Marriage:

There are four parables in the Gospels that speak directly of the marriage of Christ and His church, these are.

1) The Parable of the Kings Son:

Reading: Matthew 22:1-14:

This parable has its application to the whole of the church age, with an emphasis on the last days, and involves the proclamation of the Gospel to all generations with its invitation to the marriage of the Kings Son. The parable culminates with the marriage in the last days.

The parable exhorts the hearer of the parable to have their wedding garment on that testifies of salvation, righteousness and preparedness (Rev 19:7-8).

2) The Parable of the Five Wise and Five Foolish Virgins:

Reading: Matthew 25:1-13:

This parable has its specific application to the end time, particularly the time just prior to the tribulation of three and one half years and coincides with the Feast Day of Atonement fulfilment in the church experientially.

The parable exhorts the hearer of the parable to be constantly full of the Holy Spirit, to have the lamps of their spirit burning with the oil of the anointing of the Holy Spirit, and the Word of God. Looking for, with anticipation the Bridegroom's appearance from Heaven, with an ear to hear and recognise His voice, that when they hear His voice, they may go out into the marriage with Him.

3) The Parable of the Great Supper:

Reading: Luke 14:16-24:

This parable has its specific application to the end times and particularly during the tribulation, coinciding with the Feast of Tabernacles, or Dwelling Booths, as it is also called, which has its fulfilment in the church experientially when the church is in the wilderness concluding with the Second Coming of Christ (Rev 12:6, 14).

Teach us to Number our Days

The parable exhorts us to make being at both the wedding and marriage supper a priority, laying aside all excuses for not being there.

4) **The Parable of the Watchful Servants:**

Reading: Luke 12:35-40:

This parable has its specific application to the end of the tribulation and the Second Coming of Christ.

The parable exhorts the hearer to be in a state of patient waiting and watchfulness, as people with understanding of the times and seasons.

The student of the Word, desirous of understanding end time events, could benefit greatly studying the four Gospels, bearing in mind the above keys to give interpretation and application of the parables.

There is to be the Fulfilment of the Marriage Fact by Christ Jesus:

Gen 2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

:22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

:23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The Key Verse Genesis 2:24:

Points to consider:

1) **Therefore Shall a Man:**

“Therefore shall a man” is in the singular, and though the Lord is establishing the Law of marriage for all people of all generations, the Lord has **one** specific **Man** in mind, and that Man is Christ.

Paul the apostle aware of the prophetic aspects of Genesis 2:42, applies it to Christ and His Church.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

:32 This is a great mystery: but I speak concerning Christ and the church.

2) **The Triune Truth of Marriage:**

The triune truth of marriage revealed in Genesis 2 and Ephesians 5, is to be fulfilled in Christ in His humanity through marriage to His bride and church. With this prophetic truth in mind let us consider the law of marriage.

He Shall Leave His Father and Mother:

Jesus left His mother on the day of His ascension to the Father, and will leave His Father on the Day of Atonement, the day of His marriage, when He shall appear unto His bride to take Her into the Marriage.

Joel 2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

His Chamber: His “chamber” is tabernacle of Moses language; it speaks of the Most Holy Place of Heaven, where Jesus is now at the right hand of the Father (Heb 9:24; Mark 16:19).

Teach us to Number our Days

Her Closet: Her “closet” is again the language of the tabernacle of Moses, pointing to the Holy Place of Christ’s tabernacle church. It is on earth and is spiritual, it is the church in assembly (Heb 9:28) awaiting and looking for the appearance of the bridegroom, Jesus (Heb 9:29; 10:19-25; Matt 25:10).

As in the case of all Biblical weddings, the bride takes the name of the bridegroom.

The Bridegrooms 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.

The redemptive name of God, seen throughout the Old Testament, concealed within types and shadows and revealed in the New Testament as the Lord Jesus Christ. This is the name by which the bride is married and the name she will bear throughout eternity.

And Shall Cleave (be joined) unto His Wife:

When we consider this aspect of the marriage naturally, it is the prime reason for a man and a woman entering into marriage. It is not sexual, but spiritual, intellectual and emotional maturity that in balance produces love.

When we consider the Lord Jesus (the bridegroom) we see maturity and love. When we consider the church (the bride), we see she is in the process of developing maturation and love.

Cleave: S.C. 1692. To impinge, i.e. cling or adhere.

To cleave to, or be joined to, is the total blending together, or joining together of Christ and His bride, in desire, vision, motive and purpose and is what is called compatible.

The bride knowing these things prepares herself, making herself compatible in righteousness.

Rev 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints Eph 4:15; 2Cor 3:18).

Paul Understanding these things had a Vision for the Church:

2Co 11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

: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.*

Paul relates the churches presentation to Christ as a chaste virgin like unto the first virgin bride in the Bible, Eve, whom God created from the body of Adam and presents unto Adam to be his wife (Gen 2:22).

The Church as a Chaste Virgin:

Chaste: S.C. 53. Clean. The same as 40. Sacred (physically pure), morally blameless, or religious, ceremonially consecrated.

Paul has espoused the church. That is, promised the church to Christ, as a father in old times did his daughter to a young man of his choice. Often it was by arrangement or agreement when the woman was but a child, that at the age of maturity she then, should she agree would be given to the man in marriage.

Teach us to Number our Days

Paul no doubt aware of the custom of arranged marriages, and the purpose of God the Father, takes the position of the Father and promises the church to Christ, to know Him as her husband prepared by Paul after the manner of a father preparing his daughter for marriage.

In the vision, actions and authority of Paul we see apostolic maturity and fatherhood. All church leadership realizing the truth of the marriage of Christ and His church should have the same vision as Paul and by the revelation of the Scriptures and the power of the Holy Spirit work to prepare those under their care in the truth of the marriage, the Day of Atonement and events to follow.

3) And they shall be One Flesh:

This in a natural marriage involves the sexual union and relationship that consummates the marriage and completes the bond and confirms the marriage legally.

In the usual healthy marriage a child and then children, the fruit of being one flesh is produced. There are an abundance of Scriptures that speak of Christ and His church in unity, being one, Christ being the head and the church being His body. But Paul is bold and relates the intimacy of marriage to the union of Christ and His church.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

:32 This is a great mystery: but I speak concerning Christ and the church.

With these thoughts in mind, one seeing the truth of the marriage of Christ and His church, should realize with Paul, John and others that following the day of the marriage of Christ and His church there is to be a pregnancy and a man child born. The church as the bride (wife) of Christ and the man child born of her are pictured in the Book of Revelation.

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.

Rev 12:5 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.

There are those who interpret the woman of Revelation twelve to be Mary the mother of Jesus, and the man child to be Jesus, but this is impossible, for John, when receiving the Revelation is given what is to be “here after” (Rev 4:1).

The truth is: Mary and the birth of Christ foreshadow the bride of Christ and the birth of the man child.

The Birth of the Man Child Fulfills Prophecy:

1) The Law of Marriage:

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.

We have considered the law of marriage and concluded: the verse though establishing the law of marriage for all mankind is prophetic and foreshadows the marriage of Christ and His church.

2) The Seed of the Woman:

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 ultimate fulfillment of the prophecy of the promised seed involves the birth of the man child.

Teach us to Number our Days

Three Aspects of the Seed:

- **Jesus 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.

- **The Body of Christ (The church):**

Gal 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

- **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.

Christ and His bride being of the one seed, the offspring of the union produced is likewise the same seed (Paul said. "This is a great mystery" (Eph 5:32). The birth of the man child to the marriage of Christ and His bride is part of that mystery).

3) Jesus, the Everlasting Father:

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

This interesting prophetic verse covers over two thousand years, beginning with the birth of Christ and concludes with the Second Coming of Christ and the introduction of the seventh day of the redemptive week. The following table explains the time of fulfillment of each statement:

45. Isaiah 9:6 AND EIGHT STATEMENTS FULFILLED BY CHRIST			
No	THE STATEMENT	THE FULFILMENT	SCRIPTURE
1	Unto us a child is born	The birth of Jesus	Mat 1:18-23
2	Unto us a son is given	The baptism of Jesus in the River Jordan	Luke 3:21, 4:16-21
3	The government shall be upon his shoulders	Resurrection and ascension of Christ to the Father	Mat 28:18
4	His Name, called wonderful	Church age, 2,000 years	Acts 4:12
5	Counselor	Church age. Through ministry of Holy Spirit	John 14:16-17; John 16:7-15
6	The Mighty God	* His deity, eternity past * In his humanity, present * Church age, eternity future	1Tim 3:16 Heb 1:8-11
7	<u>The everlasting father</u> *	* End of church age * Follows the marriage * The birth of the man child	Rev 12:1-2 with :5
8	The prince of peace **	* Second Coming of Jesus * The millennium. 1,000 years	Mat 10:34

* **The Word "everlasting."** S.C. 5703. A (preemptory) Terminus. i.e. (By imp) Duration in the sense of advanced or perpetually. Different to 5769. which is everlasting past and future.

5703. Means, that from a point in time, Jesus will be (become) an everlasting father thereafter for eternity.

Jesus: is not the everlasting Father of the Godhead, but is to become the everlasting father of the man child, as a result of the conception and birth of the man child.

Teach us to Number our Days

**** Jesus, the Prince of Peace:**

Though Jesus is now Prince of Peace to the believer, His presence brings peace, and He gives peace unto His own, the world that now is, cannot know peace. But, in the seventh day, the day of His one thousand year reign, Christ will reign as Prince of Peace throughout the world and in the new heaven and earth to come, for eternity.

4) Isaiah Prophecies the Birth of the Man Child:

Isa 66:6 A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.

:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

:9 Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut *the womb*? saith thy God.

It is a “man child” – singular (Isa 66:7). It is “children” – plural (Isa 66:8).

The Fulfillment:

In the last days following the Day of Atonement, a birth different to any previous birth, a bringing forth in one day a nation, a nation born – **A man child**.

This author is of the persuasion the man child to be born to Christ and His church is a numerically numbered body consisting of one hundred and forty four thousand.

The Man Child in Heaven:

Immediately following the birth of the man child He is caught (seized up unto God and His throne).

Rev 12:5 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.

The above Scripture positions the man child in Heaven and not on earth. Realizing this is important for it helps us to distinguish between two companies consisting of one hundred and forty four thousand each.

The One Hundred and Forty Four Thousand (Rev 7:4-9):

This company consisting of twelve thousand from each of the tribes of Spiritual Israel is the womb within the bride, who’s ministry it is to produce the man child. This one hundred and forty four thousand will, following the birth of the man child, and as part of the bride and company go out into the wilderness from the face of the serpent (Rev 12:14).

The One Hundred and Forty Four Thousand (Rev 14:1-5):

We consider :1:

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty *and* four thousand, having his Father's name written in their foreheads.

This is not the same one hundred and forty four thousand mentioned in Rev 7:4-9. This company are on Mount Zion in Heaven, in company with the Lamb, the Lord Jesus. They are the man child spoken of in Rev 12:5, and the nation prophesied of Isaiah to be born in one day (Isa 66:6-9).

What is the Man Child?

The man child is simply the offspring of the union of Christ and His church (Bride) born following the marriage. It is with the birth of the man child that Christ becomes “the everlasting father” (Isa 9:6).

Three Man Child’s in Scripture:

- **Moses** (Exodus 2:2):

Teach us to Number our Days

Moses: the deliverer of the nation of Israel out of Egypt.

Pharaoh, the Egyptian king, a type of Satan and Antichrist, gave commandment that every male (man child) of the Hebrews be put to death (Ex 1:16).

- **Jesus (Matt 2:16):**

Jesus: the deliverer of the Spiritual Israel, the church, out of sin and the world.

There was also a king at the time of the birth of Christ, Herod, also a type of Satan and Antichrist, who gave commandment for every child under the age of two, to be put to death in Bethlehem, and the region round about.

- **The Man Child (Rev 12:1-5):**

His birth and entrance into Heaven brings a cleansing (deliverance) of Heaven, with Satan and his angels being cast out into the earth.

Fulfilling the type foreshadowed in the birth of Moses and Jesus, there is to rise a king in the last days motivated by Satan (the spirit already at work in the earth that is murdering the unborn children through abortion). John in the Revelation saw in a vision a reoccurrence of an attempt of Satan to prevent a birth, the birth of the man child.

Rev 12:2 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.

As it was in the days of Moses and Jesus, it appears the man child to be born, will be born in the midst of worldwide murder of children. Now it is abortion (millions every year worldwide), what next? Euthanasia of children?

That there is to be an attack upon the birth of the man child, in an attempt to prevent his birth, or destroy him at birth, there is no doubt. In the cases of Moses and Jesus, the attacks were authorized by legislated authority of evil kings abusing their power of position, and carried out by their government agencies. So today! So tomorrow! So a king will arise in the future to repeat the atrocities of the days of Moses and Jesus.

Like Pharaoh, like Herod, Satan and Antichrist are fools to think they can succeed.

The Ministry of the Man Child:

Rev 12:5 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.

The Rod: The rod is the symbol of rule and authority bringing judgment.

Exo 4:2 And the Lord said unto him, What is that in thine hand? And he said, **A rod.**

The Rod: The rod symbolizes the power of God in the hand of the one who has the rod.

Note: Exo 2-13 chapters.

The Rod: in the hand of Moses brought deliverance to Israel, but judgment to Egypt.

The Rod: is the symbol of God's choosing, position and government (Num 17:1-10).

The Rod: is the symbol of comfort (Psalm 23:4).

The Rod: is the symbol of discipline (Prov 10:13; Heb 12:6).

Iron: Iron is the symbol of judgment without mercy (Psalm 2:9).

Note: There is no iron to be found in the tabernacle of Moses. Iron is for the disobedient, and never used against the righteous.

Teach us to Number our Days

Rod of Iron: The rod of iron is the symbol of the administration of judgment upon the guilty without mercy.

The ruling of the nations with the rod of iron is upon the unbelieving nations upon earth, and its administration is exercised by Christ, His church (His bride) and the man child. It is a family affair.

The Church will Rule the Nations with a Rod of Iron:

Rev 2:26 And he that over cometh, and keepeth my works unto the end, to him will I give power over the nations:

:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

The Man Child will Rule with a Rod of Iron:

Rev 12:5 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.

Christ will Rule with the Rod of Iron:

Rev 19:15 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.

All three have their ultimate fulfillment culminating together with the Second Coming of Christ and the exercising of the wrath of God in judgment upon the ungodly, unrepentant nations of the earth at the closure of the tribulation.

The following table is a summary of the study of the marriage of Christ and His church:

Teach us to Number our Days

46. A SUMMARY OF THE MARRIAGE OF CHRIST AND HIS CHURCH		
No	WHAT THE SCRIPTURES REVEAL	References
1	Christ alludes to His hour of marriage.	John 2:4
2	Christ is the bridegroom the church is the bride.	Joel 2:26 Matt 25:6,13 Rev 22:17
3	There is an actual marriage.	Rev 19:7 Matt 25:10
4	Following the marriage there is the marriage supper.	Rev 19:9
5	The bride makes herself ready.	Rev 19:7
6	The bride will be without spot, wrinkle and blemish.	Eph 5:2
7	The bride is the King's (God the Father) daughter	Psalm 45:13
8	The bride is of His body, of His flesh, of His bones.	Eph 5:30
9	The bride will be accompanied by virgins (bridesmaids)	Psalm 45:14; Mt 25:10
10	There is the friend of the bridegroom.	John 3:29
11	There will be guests at the wedding.	Matt 22:10
12	There is the remnant of her seed. That is, they are of the same seed which is Christ, but not in the bride.	Rev 12:17
13	The five wise virgins will be at the marriage, the five foolish will not.	Matt 25:10-12
14	There is a cry to be heard announcing the coming of the bridegroom in the day of the marriage.	Matt 25:6
15	The five wise virgins are not the bride (virgins typify local churches and their purity and chastity).	Psalm 45:14
16	Christ comes forth of His chamber (Most Holy Place). Leaves His Father (has left His mother).	Joel 2:16 Gen 2:24.
17	The bride leaves her closet (Holy Place).	Joel 2:16
18	The marriage coincides with the Day of Atonement - and is not the Second Coming of Jesus.	Heb 9:28; 10:19-25, 37
19	The wedding guests are to wear wedding garments.	Mat 22:1
20	The wedding is prepared of the Father (King).	Mat 22:2
21	The bride will be prepared and presented to Christ.	Eph 4:12 2 Cor 11:2
22	The bride of Christ becomes the wife of Christ.	Eph 5:30-32 Rev 12:1-2, 19:7
23	The bride takes the name of her husband.	Jer 23:6,16 33:16
24	The marriage produces fruit. The man child.	Rev 12:5. Isa 66:7.
25	Christ, the bride and the man child, will exercise joint rule over the (ungodly) nations of the earth.	Rev 2:27, 12:5 Rev 19:15

6. One of the Days of the Son of Man:

Reading Luke 17:20-37.

Points to consider:

1) **The Days will come (Luke 17:22):**

There is a Twofold Application:

- The present generation of disciples in the days following Christ's ascension. (the age of the early church)

Teach us to Number our Days

It applies to the fifth and sixth days of the redemptive week from Christ's Resurrection to His Second Coming, consisting of two thousand years. Jesus is speaking directly to His disciples and of their generation, who by revelation of the Scriptures knew there was coming a day of the Son of Man.

- The disciples of all following generations throughout the fifth and sixth days of the redemptive week.

2) ... the Son of Man (Luke 17:22):

The Term, the Son of Man: Jesus is the Son of Man as well as the Son of God.

The Son of God: The expression "The Son of God" expresses and identifies us with Christ's deity. His eternity of being in human form. As the Son of God, Jesus is God's representative to, and before man.

The Son of Man: The expression "the Son of Man" expresses and identifies us with Christ's humanity. As the Son of Man, He is man's representative to and before God.

47. Thus, as the Son of God and Son of Man, Jesus is able to mediate between God and man:

1Ti 2:5 for *there is one God, and one mediator between God and men, the man Christ Jesus;*

As mediator between God and man, Jesus fulfills the heart cry of Job and that of those in humanity looking for reconciliation with God:

Job 9:32 For *he is not a man, as I am, that I should answer him, and we should come together in judgment.*

:33 Neither is there any daysman between us, *that might lay his hand upon us both.*

Daysman. S.C. 3198. A prim root; to be right (i.e. correct) recip. To argue; causat, to decide, justify or convict.

Daysman. An umpire or mediator, in the sense of having power to redeem and reconcile.

Job's reasoning: Job was contending, that since God was not a man, but divine and Spirit and Job was but a man and not divine, someone was needed who qualified to represent both God and man. That Man is Jesus.

3) ... When ye shall desire to see one of the days of the son of man (Luke 17:22):

Two Applications:

• **The Return of Christ:**

A twenty four hour day to come in which the saints shall witness the return of Jesus Christ. No doubt every genuine Christian desires the day of the coming and appearance of the Lord.

• **The Seventh Day:**

Jesus is also speaking figuratively of the seventh day of the redemptive week. It is a day consisting of one thousand years and referred to in the Scriptures as the "day of the Lord" and other titles.

Again, every genuine Christian desires the realization of this day, a day of a thousand years duration commencing with the return of Christ.

Teach us to Number our Days

4) . . . And ye shall not see it (Luke 17:22):

That is, in “the days” of your generation “ye shall not see it.” What is to be realized here is the context in which Jesus is speaking these prophetic things. For that which in **their generation** is spoken, but not to be seen in their generation because it was yet for the future, they see by the inspiration of the Holy Spirit as afar off (or for a future generation), they seeing these things and dying in faith, will in the resurrection be blessed by their reality with the generation of their fulfillment.

The Word “desire:” S.C. 1937. To set the heart. i.e. long for.

:- Covet, desire, would fain, lust (after).

Seeing through the Word the promised blessing of God of the seventh day, brought about, and beginning with the day of the Second Coming of Jesus, you desire that day to come with great longing, coveting in the grace of God the promised reward and resting, and dwelling with Christ in the presence of the Father, in the Kingdom of Heaven on earth.

As God throughout the six days of creation did His work of each day, always with the seventh day in mind, when His work was completed, the seventh day became the fullness of times in which God rested enjoying His finished work.

As Israel under the Law were to labour six days of the week, always considering the seventh day ahead, meeting with the Lord in worship and resting in the atmosphere of His presence in togetherness. So the believer in Christ, each generation from Christ’s ascension through to the Second Coming of Christ, we are to labour in our service to God, understanding, and beholding afar off the approaching glory of the seventh day, and its promised rest, longing for its eventuality and appearing of Jesus, while having the rest of the Sabbath in our hearts now.

Solomon’s proverb again has its application:

Pro 4:18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

5) Jesus Positively Identifies the Day He is specifically Speaking of (Luke 17:24):

Luke 17:24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day (Matt 24:27).

The description Jesus gives here of His Second Coming in glorious light, is not just descriptive of Himself, but also descriptive of the glory of the seventh day that He brings with His appearance.

Verse twenty-four is the key verse to understanding the words of Jesus to His disciples. The object of all Jesus shares centers around the truth of the day of His Second Coming (Luke 17:24 and :30), and the day of the son of man (Luke 17:24), that is the day of the glory of His Kingdom.

6) The Generation of His Disciples:

Jesus brings the attention of the disciples (and our attention), to “first things” involving His rejection and crucifixion.

Luke 17:25 But first must he suffer many things, and be rejected of this generation.

7) Two Generations in History:

Jesus brings our attention to two separate and distinct generations and events in the history of the second day of the redemptive week, the conditions of those days and their prophetic likeness to the last days leading up to the return of Christ in the evening of the sixth day.

One: The Days of Noe (Noah):

Luke 17:26 And as it was in the days of Noah, so shall it be also in the days of the Son of man.

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

Teach us to Number our Days

Note how Jesus portrays the days of Noah, using similar terminology to His description of time to come, speaking of both days as of a period, age or season and a particular or single day.

The “days” of Noe: (Noah was six hundred years old when the flood came (Gen 7:6).

The “day” that Noe entered into the ark (A singular day):

It is “days” involving a generation, it ends with a “day,” a twenty four hour day in which Noah and those with him entered into the ark.

The Fulfillment:

Thus today, in our generation, we have the conditions of the “Days” of Noah as they were leading up to Noah’s entrance into the ark prevailing. We also have the “day” of Christ’s Coming, a day, in which the believers will enter into and find rest.

Repeating once more, the six hundred years of Noah’s life prior to the flood, typifies the six one thousand year days of the redemptive week that conclude with the judgment day upon the ungodly at Christ’s return.

Two: The Days of Lot:

Luke 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

- Again we see Jesus speaking to His disciples in the language of Luke 17:26-27.
- There is the “days” of Lot :28, then you have, the same “day” that Lot went out.
- Thus again we have today, in this present generation, the conditions of the “days” of Lot prevailing leading up to the “day” of Christ’s Coming, in which the believer will “go out”.
- Those remaining will know the rain and fire of brimstone.
- Again it is “days” involving a generation, a period, age or season and it ends with a “day”, a twenty four hour day in which Lot and those with him went out from Sodom.
Luke 17:30 Even thus shall it be in the day when the Son of man is revealed.
- Thus Jesus confirms His Word to His disciples, and indeed to us concerning one of the days of the son of man.

8) The Second Coming of Christ:

Jesus moves on in His discourse with His disciples to speak of His Second Coming as “in that day”, then of His same coming as “in that night”.

Luke 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

:32 Remember Lot's wife.

:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

:34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

It is one and the same Coming of Jesus, but, the language is descriptive of His Coming and appearance to two different types of people, those of the day and those of the night.

The Second Coming of Jesus will be to both light and darkness abiding upon earth. One will be the believer and disciple of Christ, the other, an unbeliever in disobedience. It will be (and is now) one dwelling in the light, the other dwelling in darkness.

Teach us to Number our Days

“In that day” and “in that night” characterizes the two dimensions of the one Second Coming of Christ. It is His Coming to those of the day and His coming to those in the night.

Four Contrasts between the Two:

- One enters in, the other is destroyed (Luke 17:27) i.e. Noah entered into the ark.
- One will go out, the other is destroyed (Luke 17:29) i.e. Lot went out.
- One shall preserve his life, the other shall lose his life (Luke:33)
- One shall be taken, the other shall be left (Luke 17:34).

A Question Often Asked:

At the Second Coming of Christ, is the believer the one taken, or the one left?

The confusion: is in not realizing both answers are right, and why. The answer is in realizing Matthews account addresses the issue from the opposite perspective to that of Luke.

Matthew's Account:

Mat 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

: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.

:40 Then shall two be in the field; the one shall be taken, and the other left.

:41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

:42 Watch therefore: for ye know not what hour your Lord doth come.

Matthew 24:40 must be seen in context with verse thirty-nine, and “Knew not until the flood came and took them all away: so shall also the coming of the son of man be.”

Clarification:

- In Verse forty and forty-one, the one “taken” is the ungodly, taken (away) in the flood of judgment, wrath and destruction.
- The one “left” is the believer in Christ. As in the days of Noah. The ungodly were destroyed but Noah and his family was “left”. Left alive, in the ark and preserved to live in the world to come. In the day of Christ’s appearance there will be those “left”, left alive following the destruction of the ungodly; left alive in Christ’s church the provided ark of God, preserved to inherit the Kingdom and the new heavens and earth to come.

Luke's Account:

Luke 17:26 And as it was in the days of Noah, so shall it be also in the days of the Son of man.

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

:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

:30 Even thus shall it be in the day when the Son of man is revealed.

:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

:32 Remember Lot's wife.

:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

:34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

:35 Two *women* shall be grinding together; the one shall be taken, and the other left.

:36 Two *men* shall be in the field; the one shall be taken, and the other left.

Teach us to Number our Days

Luke 17:34-36, must be seen in context with :29. But the same day that Lot “went out” of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Clarification:

- In verses thirty-four and thirty-five, and verse thirty-six, the one “taken” is the believer in Christ. The believer is taken out similarly to Lot being taken out by the two angels. Taken out, or up in their ascension to Christ (1Th 4:17). They are taken out that they may be preserved from wrath.
- While those “left”, will be left and exposed to the fire and brimstone of judgment that is determined upon the ungodly and disobedient. Left to die in their sin exposed to the wrath of God’s judgment.

The believer studying Matthew’s account of these last days and realizing the similitude and nature of today’s sin to the days of Noah, should in their walk of faith, desire to be in that company “left”, left to be gathered to Jesus in the air.

Studying Luke’s account of these last days and the similitude of sin as in the days of both Noah and Lot, the believer, should in their walk of faith desire to be in that company “taken”, taken in the ascension power of the Holy Spirit to meet with Jesus in the air.

9) Where Lord?

The Lord’s answer produces a further question of the disciples that Jesus answers. We now consider the question:

Luke 17:37 And they answered and said unto him, Where, Lord? And he said unto them, Where so ever the body is, thither will the eagles be gathered together.

The question is concerning those that will be “taken” :35 and 36. Taken to where? The student is again reminded that the whole of the discourse centers on the day of the Coming of the Lord and events of that generation.

Christ’s Answer:

Christ’s answer is descriptive of His Second Coming and the gathering of the resurrected dead in Christ and with those alive and remaining gathered unto Christ in the air (1Thess 4:15-17).

In Christ’s answer, He introduces the concept of the gathering of those in the ascension at His Coming, in the truth and form of a body. In the Epistles the expression of the body is descriptive of the church in redemptive relationship with Christ, Who is the head of the body. (Eph 3:3-6, 4:15-16, Col 1:18).

The description Jesus gives to His disciples of His Second Coming and their gathering to Him as (or in) a body is in harmony with Paul’s description of the Coming of Christ and the resurrection of the dead shared with the Corinthians.

1Co 15:42 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.

1Co 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

Understanding all these important aspects of Christ’s discourse prepares us to come to a conclusion as to Christ’s Second Coming “in that day” (Luke 17:31). While coming to another in that “night”. As mentioned earlier, it is one and the same Coming of Jesus. It is two aspects of the one coming (Luke 17:34).

Teach us to Number our Days

10) **The Eagles:**

Luke 17:37 Where so ever the body *is*, thither will the eagles be gathered together.

48. The Eagles:

The use of the term “eagles” in this manner symbolizes the power of the Holy Spirit to first take the church out and into the wilderness and then at the end, resurrect the dead in Christ and enable them with those living and remaining to ascend together in transportation to meet with Christ in the air.

Israel’s Deliverance out of Egypt:

Exo 19:4 Ye have seen what I did unto the Egyptians, and *how* I bore you on eagles' wings, and brought you unto myself.

The language is prophetic, pointing us to the Second Coming of Jesus and the deliverance of the church out of the world, when the worlds “Pharaoh”, Antichrist and his armies will be destroyed, but the people of God brought unto Christ in the air.

The Churches’ Deliverance out of the World into the Wilderness to Await the Coming of Jesus:

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

There is a Time Difference between Rev 12:14 and Luke 17:37:

Revelation 12:14:

Here, Jesus promises the churches deliverance from the face of the Serpent by being taken out “into” the wilderness. This event occurs immediately prior to the commencement of the tribulation of 3½ years.

Luke 17:37:

Here, Jesus is speaking of His Second Coming at the conclusion of the tribulation of 3½ years and the churches deliverance out of the world of the ungodly that is about to be destroyed, after the similitude of the destruction of the days of Noah, Lot’s day and also as in the day the Egyptians and Moses.

In His Day (Luke 17:24:

This points to Christ’s Second Coming and appearance in His glory, with great light, with the angels of Heaven and the saints now in Heaven, the resurrected dead and those alive and remaining then are caught up unto the Lord and those that come with Him in the air. This is Christ’s Coming in “His day”, the commencement of His Millennial Kingdom and seventh day.

Paul Describes the Second Coming of Christ to them that are of the Light:

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.

Teach us to Number our Days

In That Night:

In Christ's discourse with His disciples, He alludes to His Coming in the night (Luke 17:34). This is the one and the same Coming of Jesus, but "in that night" is descriptive of His Coming (Luke 17:30) as a thief in the night, and characterizes His appearance in judgment to administer the wrath of God upon those of the night.

Paul Describes the Second Coming of Christ to them that are of the Night:

Paul goes on to warn the church, lest that day should come upon them as a thief in the night.

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Paul is speaking in harmony with Jesus and addressing the one Coming of Jesus, but its two aspects. Paul speaks of the Coming of Jesus to one being in light, and in the day while warning of the same Coming in the night to others. Note the following:

- 1Th 5:2 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.**
 - :5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.**
 - :6 Therefore let us not sleep, as *do* others; but let us watch and be sober.**
 - :7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.**
 - :8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.**
 - :9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,**
 - :10 Who died for us, that, whether we wake or sleep, we should live together with him.**

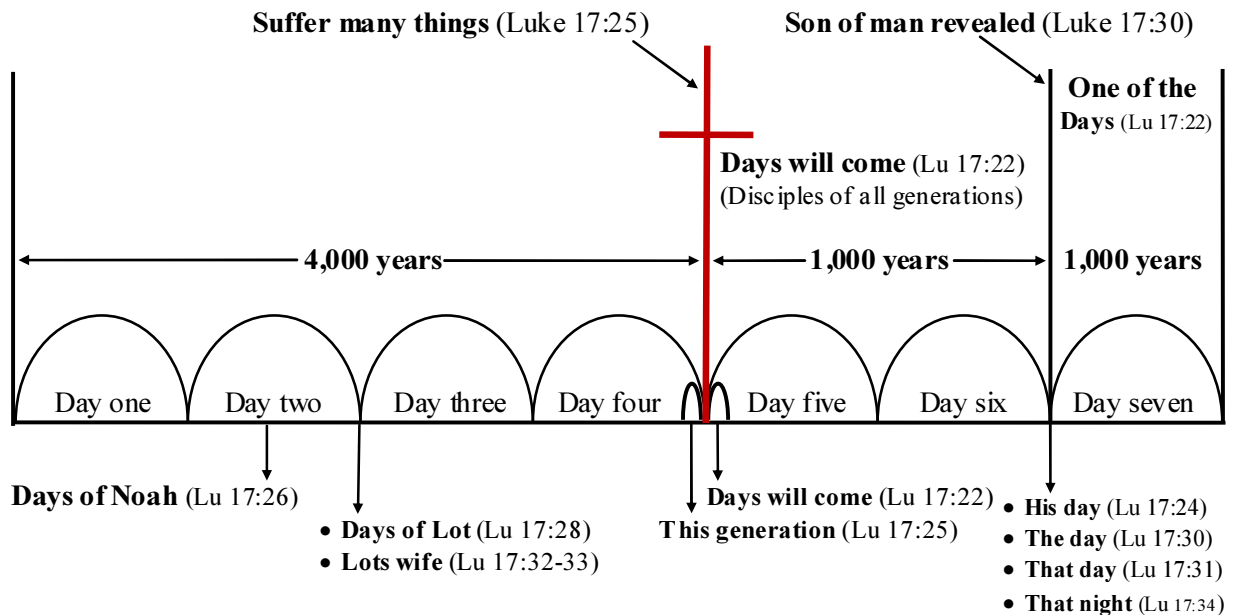
The following table contrasts the characteristics of those of the day and those of the night:

49. THE CHARACTERISTICS OF THOSE OF "THAT DAY" AND OF "THAT NIGHT" 1THESS 5:1-10		
No	CHILDREN - OF THE DAY	CHILDREN - OF THE NIGHT
I	Understanding of times/seasons :1	Ignorant. (Implied) :2
2	Know perfectly (perfect doctrine) :2	Sudden destruction to come upon them. as travail :3
3	Not in darkness :4	In darkness :4
4	Children of light :5	Shall not escape :3
5	Children of the day :5 (Luke17:31)	Of the night :5 (Luke 17:23)
6	Do not sleep (as in ignorance) :6	Of the darkness :5. Ignorant
7	Watchful and sober :6	Sleep :7 Awake, but spiritually asleep.
8	Of the day :8 <ul style="list-style-type: none"> • They are sober. • Have on the breast plate of faith/love • Have the hope of salvation. 	Drunken in the night :7
9	Appointed to obtain salvation :9	Appointed to wrath :9
10	Live together with Him :10	Overtaken :4
1Th 4:18. WHEREFORE COMFORT YOURSELVES TOGETHER, AND EDIFY ONE ANOTHER, EVEN AS ALSO YOU DO		

Teach us to Number our Days

Consider the following diagram noting the various times Jesus refers to time and its relevance to the redemptive week in His discourse with His disciples:

82. **One of the Days of the Son of Man (Luke 17:20-21) Seen in the Context of the Redemptive Week:**



In Christ's dialogue with His disciples, He twice speaks a warning to them of dangers, He desires His disciples to be aware of. He therefore wishes us, of the generation of the fulfillment of these things to also be warned.

The First Warning:

Luke 17:23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*

The warning appears to be spoken to His disciples relative to the Pharisees questioning of Jesus as to when the Kingdom of God should appear (Luke 17:20-21). The Jews who sought for signs that they might believe, were blinded to the truth and reality or substance of the signs offered, particularly in Christ Himself.

Observance of external signs and prophecies fulfilled, while neglecting the spiritual truth and internal significance with the accompanying human action requiring faith on man's part by God, was the common sin of the Jews in the day of Christ on earth .i.e. Jesus draws attention to the Kingdom of God, warning of the danger of looking externally for its appearance, while in ignorance and neglect of observing the Kingdom within one's own heart and mind in Kingdom living.

Also when you consider Luke 17 with Matthew 24, Jesus is addressing the issue of the location of His return and the rise of men in these days proclaiming the return of the Lord to be seen here or seen there (The most popular to be Jerusalem).

Our Location in the Day of Christ's Return:

Our location at the time of Christ's return is to be in His church, the church then is to be gathered to meet with Christ in the air. Then, following the total renewal of the face of the earth, return to earth. The church then returns with Christ to live on earth with Christ in His one thousand year Millennial Kingdom.

Teach us to Number our Days

As believers, we are to see the church universally and locally. At Christ's Second Coming, every local church of the universal church will be gathered unto Him in the air to then as the Heavenly Jerusalem come back to a restored earth.

The Second Warning:

Luke 17 :32 Remember Lot's wife.

:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

In the same day Lot and his daughters were delivered out of (ascension in type) Sodom, Lot's wife died. One died the other/s lived and it was in the same day. Lot's wife's mistake was, she looked back (Gen 19:26) in disobedience to the commandment of the Lord not to do so (Gen 19:17).

Jesus reveals the heart of Lot's wife that allowed her to take the commandment of the Lord lightly. Loving this world (Sodom) she sought to save her life, this revealed unbelief and distrust in the Lord to save her. The disciple of Jesus is to have absolute faith and unmovable trust in the spoken Word and promise of the Lord to save him/her.

This author appreciates the teaching that attributes the passage under study to have its application to the tribulation, and the church (those of the day) entering into the wilderness (Rev 12:14), while the world (those of the night) in spiritual darkness are exposed to the seven vials of the wrath of God, poured out during the tribulation concluding with the Second Coming of Christ.

It is accepted there could well be such an application as a progression of truth, consummating with Christ's Second Coming. The fact still remains the key thought in the words of Jesus "His day" (Luke 17:24), "the day" (:30), "that day" (:31) and "that night" (:34), refer to the actual twenty four hour day of Christ's appearance, and "one of his days" (:22). The last, (:22) speaking of the seventh day of the redemptive week and day of His glory and rest.

There is no greater day for the believer to desire than the seventh day, which begins with the day (a 24 hour day) of the appearance of Jesus.

7. Parable of the Good Samaritan:

Reading:

Luke 10:30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

:32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

:34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

:35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

:36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

Key verse:

Luke 10: 34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

:35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Points of interest:

1) **The Certain (Good) Samaritan** (Luke 10:33):

Teach us to Number our Days

The Good Samaritan is the Lord Jesus, Who so loves those who come to Him, He provides for them in His absence.

2) **The Certain Man** (Luke 10:30):

Jesus does not explain, but, in the context of the parable it depicts the sinner, Jew or Gentile (The man appears to be a Jew) that is in a journey away from God (depicted in the truth of Jerusalem, the city of peace), who is attacked by thieves, robbed and left for dead (typifying the consequences and terrible cost of sin to the human soul) (John 10:10).

3) **The Inn** (Luke 10:34):

The inn is a picture of the church, the provision of Christ during His absence from earth.

4) **The Oil and the Wine:**

The two cardinal provisions of the Lord to His church and for all that come to Him in His absence:

The Wine: Wine typifies the blood of Jesus, the price paid for the redemption of the sinner (the certain man). Wine also speaks of the joy of salvation that follows conversion.

The Oil: Oil typifies the Holy Spirit and His work with Jesus (the Word) and the blood. The Holy Spirit in His ministry brings us to Christ to experience salvation (being born again of water and the Spirit John 3:5-9), followed by anointing the saved for service through the baptism of the Holy Spirit (Acts 2:1-4).

5) **Two Pence:**

Two pence represented two days wages (Matt 20:2) and prophetically points us to the redemptive week and the church age of two thousand years. Jesus our Good Samaritan has made provision throughout the fifth and sixth days of the redemptive week through His church for the wounded (the sinner) that they may know healing and restoration (salvation, the wine) and the baptism of the Holy Spirit, the oil).

8. Jesus Abides with the Samaritans Two Days (John 4:39-40):

The two days Jesus abode with the Samaritans in its typical message is in harmony with the parable of the Good Samaritan and the two pence. The two days represent the two days of the church age of the redemptive week and the story a picture of the Gospel going outside of Jewry to reach the Gentiles of the whole earth throughout the church age.

The following Scriptures speaking of abiding: (Luke 19:5; 24:29; John 15:4-7, 10; Acts 27:31; 1Cor 7:20, 24; 1John 2:24; 27-28).

9. Lazarus, Dead Four Days:

John 11:1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

John 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

:12 Then said his disciples, Lord, if he sleep, he shall do well.

:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

:14 Then said Jesus unto them plainly, Lazarus is dead.

John 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Teach us to Number our Days

Point of interest:

The four days Lazarus was dead, again point us to the redemptive week and typically speaks of the first four days of the redemptive week. Four thousand years from Adam to the First Coming of Christ when mankind, dead in trespasses and sins was without a Saviour, and they of faith died in hope of Him, Who according to the Scriptures would come to redeem their souls from sin and raise them from the dead.

Key Verses in the Story:

John 11:25 Jesus said unto her, **I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

:26 And whosoever liveth and believeth in me shall never die. **Believest thou this?**

Jesus is not speaking in terms of authority and ability alone, but that resurrection and life are an intricate and inseparable part of His being and personality. The interpretation of the raising of Lazarus from the dead after four days is confirmed in the raising of the dead saints with Christ, at Christ's Resurrection (Matt 27:52).

Two Statements:

1) I am the Resurrection:

- I am the sole and omnipotent source of Resurrection
- I am the sole agent by whom Resurrection is accomplished.
- I am by my own Resurrection the first fruits and conformation of all following Resurrections

2) I am the Life:

- I am He Who is the sole source and energy of all life.
- I am the fountain of Spiritual life that animates the Spiritual body of My church.
- I am the author of all life.
- I am the sustainer of all life in my body, the church.

When we realize Jesus is the Resurrection and the life, we personally take courage, hope and assurance for our eternal future. His presence in our lives is the witness of life and His Resurrection His guarantee of our Resurrection (John 14:19; Rom 8:16; 1Jn 3:21).

10. Christ's Transfiguration on the Mount:

Mat 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

:3 And, behold, there appeared unto them Moses and Elijah talking with him.

:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

:6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

:7 And Jesus came and touched them, and said, Arise, and be not afraid.

:8 And when they had lifted up their eyes, they saw no man, save Jesus only.

Points to consider:

1) The Appearance of Jesus Occurred after Six Days (Mat 17:1):

After six days brings us to the seventh day (The account appears to take place first thing in the morning i.e. The event coincides with the morning of a new day.

2) What is About to Happen, Happened upon a High Mountain Top (Mat 17:1):

A Mountain: The symbol of:

- A Kingdom. Dan 2:44.
- Of Heaven. (the source of revelation) (Matt 16:17).

Teach us to Number our Days

- Revelation (Matt 5-7 chapters). The Sermon on the Mount.

3) **Jesus Appears in His Glory** (Mat 17:2):

4) **Appears in a Cloud** (Mat 17:2):

5) **Appears with Moses and Elijah** (Mat 17:3):

- The two witnesses. Rev 11.
- Moses represents the law. Elijah represents the prophets.

Moses - Has the testimony of Resurrection (Deut 34:7; Jude 1:9).

Elijah - Has the testimony of an endless life (2 Kings 2:11).

6) **There is the Voice from Heaven of the Father** (Mat 17:5):

Three Heavenly witnesses:

The Father	}	Three witnesses representing the living in Heaven.
Moses		
Elijah		

Moses brought the witness of the Law, Elijah brought the witness of the prophets, but God now says “This is my beloved Son, in whom I am well pleased; hear ye Him”. Jesus has come to fulfill the law and the prophets (Matt 5:17).

7) **Peter, James and John are there** (Mat 17:1):

Three witnesses on earth:

- Representing the living upon earth.
- Representing faith, hope and charity.
- Witnessing of Christ to the world.

Compare the Transfiguration with the Second Coming of Christ:

- 1) **The Second Coming of Jesus will be after six days of redemption** (1Th 4:15-18)
After six days brings us to the seventh day, the morning of the Second Coming of Christ.
- 2) **The Coming of Jesus will be in the clouds of heaven** (Matt 24:30).
- 3) **When He comes, He will appear in His glory** (Col 3:4).
- 4) **Jesus will come in a cloud** (Luke 21:27; Acts 1:9-11).
- 5) **Jesus will come with those that are in Heaven** (1Th 4:14; Heb 12:1).
- 6) **Jesus will come with a shout of the archangel.** (A voice from Heaven) (1Th 4:16).
- 7) **Jesus when He comes will come for the living.**

(Those living in faith, hope and charity) (1Cor 13:13; Rom 5:1-5; 1Th 5:8).

The transfiguration of Christ on the mount is foreshadowed in Exodus 24 and Moses on Mount Sinai with both foreshadowing the Second Coming of Jesus. The following diagram gives the comparisons between the transfiguration of Christ on the mount and Christ's Second Coming:

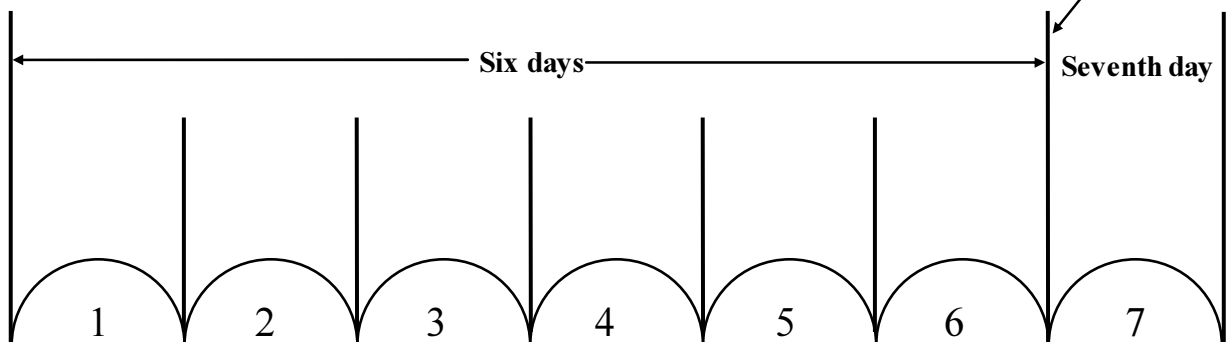
Teach us to Number our Days

83. **The Transfiguration Compared with the Second Coming of Christ (Matt 17:1-9):**

1. The Transfiguration of Christ upon the Mount (Matthew 17:1-9):

Jesus appears on the Mount:

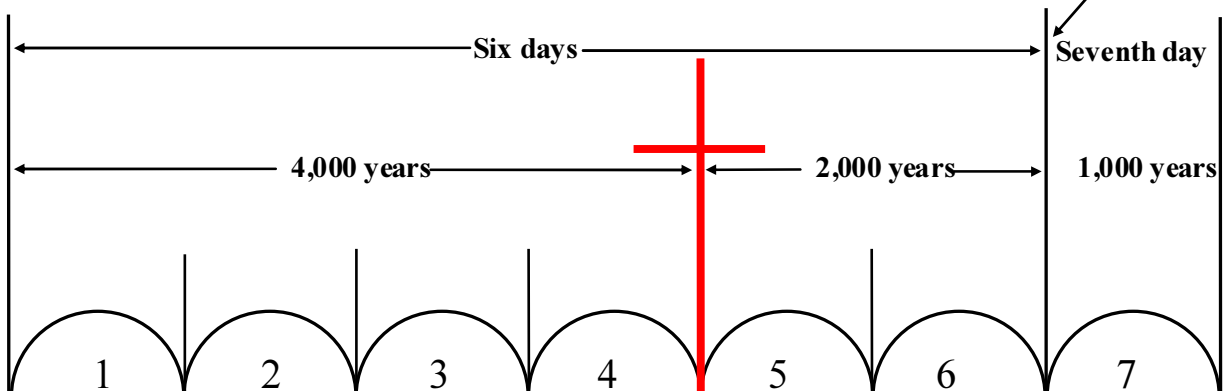
1. After six days.
2. On the top of the mount.
3. In His glory.
4. In a cloud.
5. With Moses and Elijah.
6. There is the voice of the Father.
7. Peter, James and John are there.



2. The Second Coming of Christ and the Redemptive Week:

The Second Coming of Christ (Matthew 17:1-9)

1. Jesus comes after six days.
2. Jesus will come in the clouds of Heaven
3. Jesus will come in His glory.
4. Jesus will come in a cloud.
5. Jesus will come with those in Heaven.
6. There will be the voice of the Archangel
7. Jesus will come for the living on earth.



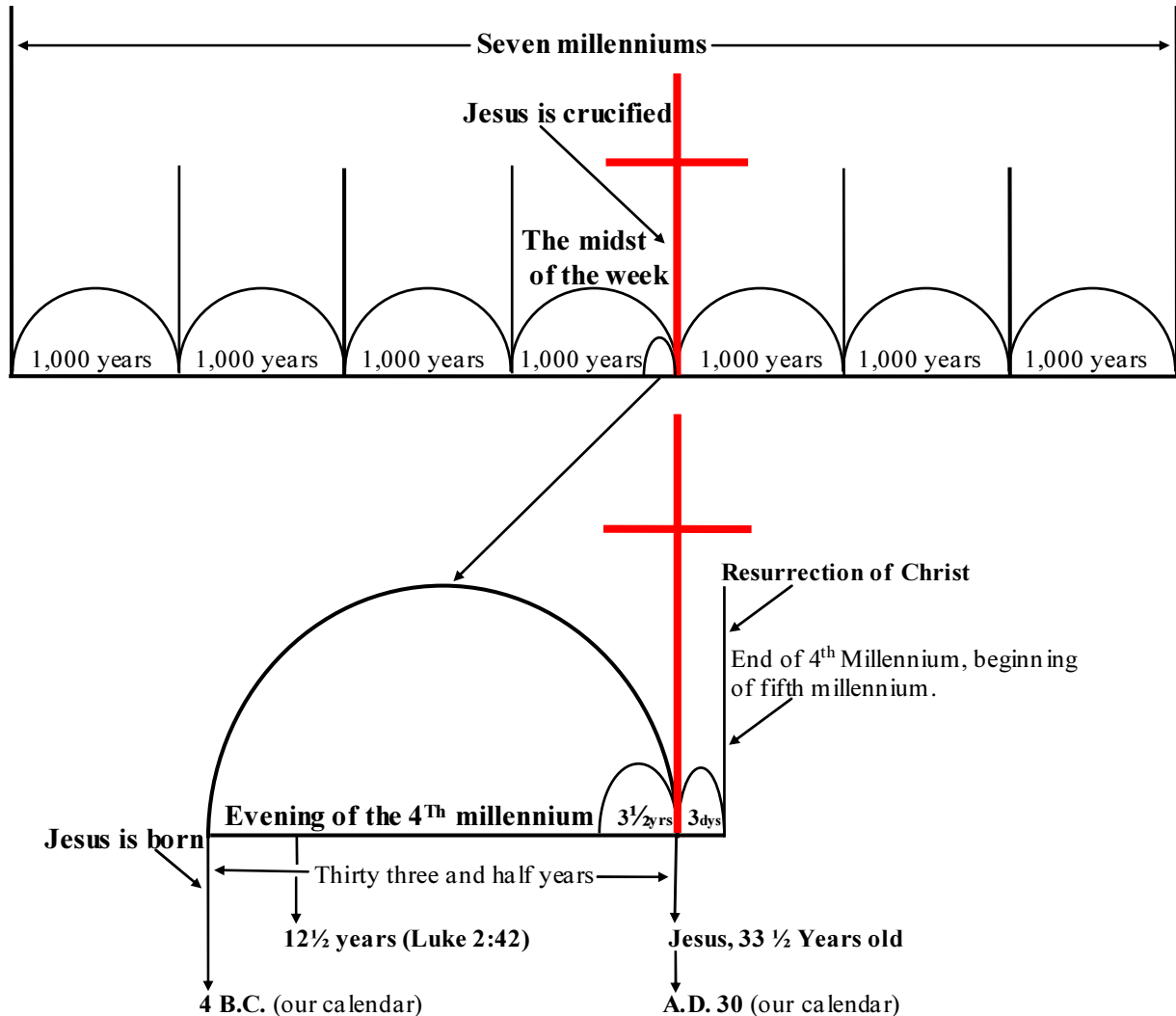
12. Jesus, the Messiah, Crucified in the Midst of a Week of Millenniums:

The fourth day of redemption consisting of one thousand years is the middle millennium of the week of seven. Jesus was born, manifested and ministered in His office as the Christ in the evening of the fourth day, concluding the day with His crucifixion, death and burial, His body lying in the grave three days and three nights awaiting the dawning of another day:

Teach us to Number our Days

The following diagram illustrates this truth:

84. Jesus, The Messiah Crucified in the Midst of a Week of Millenniums:



11. Jesus, Cut off in the Midst of a Week of Decades:

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

The Age of Jesus:

Jesus was thirty three and a half years old when He went to the cross, when according to the prophecy of Isaiah "He was cut off out of the land of the living". God has ordained that the average life span for man to be three score and ten years (70 years or seven decades).

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.

Jesus at His baptism

We are able to positively identify the age of Jesus by Luke's account of the baptism of Jesus.

Luke 3:23 And Jesus himself began to be about thirty years of age being (as was supposed) the son of Joseph, which was *the son* of Heli,

Teach us to Number our Days

As already established earlier in this text, the ministry of Christ on earth covered three and one half years, concluding with the abrupt cutting off of His life by the crucifixion. Jesus was “cut off out of the land”, that is crucified and slain in the midst of a week of decades.

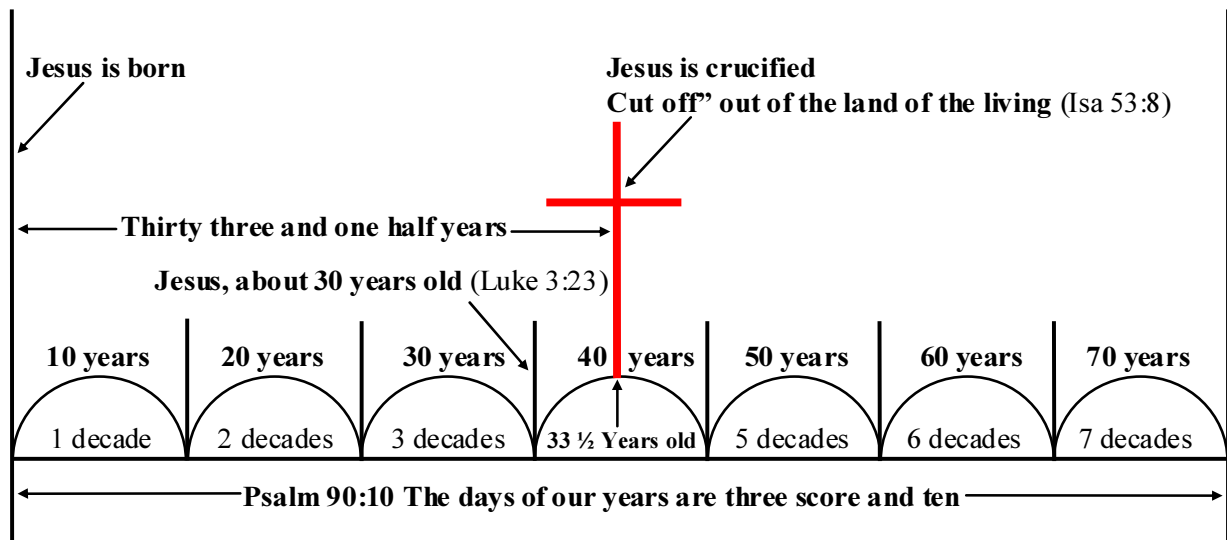
The truth established here appeals to Isaiah 53:8 and Psalm 90:10 and is in harmony with Daniels seventy week prophecy considered earlier in this chapter. For the sake of clarity note again Daniel nine and the following expression (note the underlined).

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

The following diagram illustrates the thirty three and one half years of the life of Christ on earth in context of a week of decades:

85. Jesus Cut off in the Midst of a week of Decades (Isaiah 53:8; Psalm 90:10):



13. The Prophetic Prayer of Habakkuk:

Realization of Christ's sufferings and crucifixion according to prophecy makes the prayer of Habakkuk, both prophetic and appropriate:

Hab 3:1 A prayer of Habakkuk the prophet upon Shigionoth.

:2 O Lord, I have heard thy speech, *and* was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

The allusion to Christ, the cross and His sufferings is apparent; we consider the following table comparing the prayer of Habakkuk with the prayers of Christ:

Teach us to Number our Days

50. THE PRAYER OF HABAKKUK. Habakkuk 3:1-2 COMPARED WITH THE PRAYERS OF CHRIST Matthew 26 John 17		
No	THE PRAYER OF HABAKKUK	THE PRAYERS OF JESUS
1	O Lord	John 17:1. Father the hour is come
2	I have heard thy speech	Mat 26:39. Not as I will, but as thou wilt.
3	I was afraid.	The Aguish of Christ in the Garden Matt 26:38 My soul is exceeding sorrowful. :39 O my Father, if it be possible, let this cup pass from me.
4	O Lord, revive (preserve alive) thy work in the midst of the years. (There is the strong suggestion the prophet is requesting the Resurrection of the dead.)	John 17:11. Holy Father, keep (preserve) through thine own Name those whom thou hast given me. Note: :17-20. (The prayer of Jesus is answered by His own Resurrection and commission of His disciples)
5	In the midst of years. (said twice) Habakkuk lived during the fourth (middle) day of the redemptive week.	Jesus was crucified- In the evening of the fourth day of the redemptive week. Christ was also thirty three and one half years old; He was in the midst of (His) years Psalm 90:10.
6	Make known.	The accomplishments of the cross. The Gospel was preached. John 17:18 As thou hast sent me into the world, even so have I also sent them.
7	In wrath remember mercy.	John 17:15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Note: Luke 23:46.
8	In wrath.	Christ in the garden, then on the cross: took the wrath of God upon our sin, upon Himself. Through the Resurrection of Christ and acceptance of His offering for our sin, the Father demonstrates His mercy in Christ toward us Heb 2:4; Heb 4:16, thus delivering us from the wrath to come (John 3:36).

14. The Six Hours Christ was on the Cross:

Three specific times of significance are mentioned in the Gospel account of the crucifixion of Christ. They are as follows:

1) The Third Hour:

Mark 15:25 And it was the third hour, and they crucified him.

The Third Hour:

John 11:9 . . . are there not twelve hours in a day. The Hebrew day based upon creation and the first day (Gen 1:3-5) was divided into two equal halves. The first twelve hours representing night and the second twelve hours represent day.

- It is the third hour of the day i.e. light. This equates with the English hour of 9 am.
- The hour of the morning sacrifice. The nailing of Jesus to the cross coincided with the slaying and offering of the morning sacrifice for sin.
- The third hour is the hour approximately three hours after sunrise.

Teach us to Number our Days

2) **The Sixth Hour:**

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

The Sixth Hour:

- It is the sixth hour of the day, equal to the English hour of noon.
- The sixth hour following the rising of the Sun.
- Six is the number of man and sin.

Jesus, the Son of Man (man's representative), and the Son of God (God's representative), hung on the cross for six hours identifying with mans sin, dying for man sin, that man through faith in Him might live before God.

Six hours: Six hours consists of 360 minutes, the number of days in a Hebrew year, and divides into 3 x 120, the number representing the end of all flesh (Gen 6:3; Acts 1:15).

The Darkness: The darkness of three hours was of a supernatural nature, and not a natural phenomenon or eclipse of the Sun.

The Jewish months are determined by the Moon. They are Lunar months. It has been divinely determined Passover was in the middle of the month when the moon is full; therefore impossible for the obscuration to be an eclipse.

The Darkness:

The darkness of the cross was prophesied by David in Psalm 22, the psalm of the cross.

Psa 22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

I Cry in the Day Time:

- That is Jesus on the cross, from the third hour till the sixth hour.
- From our 9am to 12 noon (Mark 15:25).

In the Night Season:

- That is Jesus on the cross, from the sixth hour till the ninth hour.
- From our 12 noon through to 3pm.
- Three hours of darkness over the whole earth (Mark 15:33).
- The psalmist saw this darkness as a season (a time).

The Prophet Amos:

The prophet Amos, in the Spirit foresaw the darkness of Calvary.

Amo 8:9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

The darkness over the face of the earth at the time Jesus hung on the cross was symbolic and points us to the Father in Heaven, Who in that point of time turned His face from His Son, Jesus, Who simultaneously was made sin for the world.

The Cry of the Son unto the Father:

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Teach us to Number our Days

3) The Ninth Hour:

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

The Ninth Hour:

- It is the ninth hour after sunrise.
- Midafternoon.
- 3pm (Our time).
- The hour of the offering of the evening sacrifice.

The Number Nine:

The number nine is the number signifying completeness or fullness. On the cross at the ninth hour, with Christ dying, He had fully completed the will of the Father upon the cross. Jesus knowing this spoke the following significant words:

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Number Three:

Three is the number representing the Godhead, and perfect witness. In those three hours of darkness, Christ endured God's judgment and wrath against sin.

It was during this period of time, and at its end, that Jesus, bearing the sin of the world cried unto the Father, revealing the anguish of spirit at His moment of separation from the Father.

Jesus in a moment of three hours suffered the agony of eternal separation that is the eternal destiny of fallen unregenerate man that unregenerate man through hearing the Gospel may look upon Jesus and be eternally saved from such separation.

The significance of the three hours of darkness:

When Adam fell through sin, the penalty of that sin was death. Death is in two dimensions.

1) Spiritual death (Genesis 2:17):

Spiritual death meant separation of Adam's soul and spirit from God. The consequences of Adam's sin meant there was no spirit to Spirit fellowship as there had been. This resulted in separation from God permanently and eternally, unless God intervened.

2) Physical death (Genesis 5:5):

Physical death is the death of the body, when the spirit and the soul have departed. Adam lived nine hundred and thirty years after experiencing spiritual death.

As all born of Adam are born in sin, all are born in spiritual separation from God and physically die later, still in the state of spiritual death, unless God intervenes.

Jesus Christ, in coming to earth has effectually intervened in the process of spiritual and physical death, to take the penalty of sin, which was both spiritual and physical death for Him.

The Lord Jesus Effectively Suffered a Triple Death:

To accomplish man's redemption, Jesus literally suffered death in three dimensions, with each necessary to accomplish His mission:

1) Death to Self:

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Jesus effectively "crucified" His own will that the Father's will for Him to die may be carried out. Christ fulfilled in Himself the principle experienced and taught by Paul (Gal 2:20).

Teach us to Number our Days

2) **Jesus Died Spiritually:**

As expressed in our previous page, spiritual death is separation of the soul and spirit from God, no spirit to Spirit fellowship. Jesus experienced spiritual separation on the cross, signified by the three hours of darkness over the whole land and the simultaneous prayer of Jesus.

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

We consider again the words of David in his Psalm of the cross.

Psa 22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou hearest not. This aspect of the prophecy relates to the Mark 15:34, and the cry of Jesus, “My God, my God, why hast thou forsaken me”?

3) **Jesus Died Physically:**

Physical death came to Jesus through the willing laying down of His life to be crucified and was made effective, when on the cross, He in the power of His will yielded up His spirit unto God to then be pronounced dead by the Roman authorities (Mark 15:37; Luke 23:46).

The Principle of Death to Self and the Believer:

As Jesus in the garden died to self, that He may live to do the Father’s will, so the Christian, he or she must see that in Christ Jesus they have been crucified with Him, that they may live to do Christ’s will.

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 (Rom 6:6; Eph 4:22; Heb 7:6; Rom 8:1; 12:1).

In Christ Jesus:

The believer, who dies to self, dies to the flesh, and the realm of the Law of sin and death (Rom 8:2) and lives by the Law of the Spirit (Rom 8:2). Living in the realm of the Law of the Spirit allows him/her to live beyond the realm of the power of the Law of sin and death (2Cor 5:17; 1Cor 6:11).

Jesus on the Cross:

The six hours Jesus was on the cross was one hour for each of the six one thousand year days of the redemptive week, from Adam to the Second Coming of Christ.

The study of Jesus on the cross is further understood and appreciated, when considered in the light of Isaiah’s great prophecy of the cross:

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

:6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Teach us to Number our Days

As Jesus hung on the cross, He personally experienced and endured six conditions in His identifying with our sin. Each of these six conditions begins with the prefix “He was”. The following table lists the six conditions that are important to our faith.

51. “HE WAS” SAID SIX TIMES		
1	He was despised	:3
2	He was wounded	:5
3	He was bruised	:5
4	He was oppressed	:7
5	He was afflicted	:7
6	He was cut off	:8

There is no doubt of Christ’s sufferings for us. This author takes the liberty to apply one of the above to each of the six hours Jesus was on the cross.

A Clarification:

There are two other instances in Isaiah 53:8 where the expression “He was” is used, but both have their application to Jesus before He is nailed to the cross:

- 1) **For the transgression of my people was He stricken.** (Note: It is in the reverse order):

Stricken: S.C.5061. A blow; figurative of affliction; implies a spot; a leprous person.

Each of the meanings of the word stricken has their application to the Lord Jesus, but the last is of the greatest interest; for leprosy is in Scripture symbolic of sin. From the moment Jesus confessed to the Father “the hour is come” (John 17:1) and afterwards, delivered into the hands of sinful men, from that moment Jesus took upon Himself the sin of man as it was imparted to Him by their sinful abuse of Him as the disease of leprosy is passed on from others to the victim.

52. There are no less than thirty nine characteristics of sin manifested of man in their affliction of the Christ culminating with Him being made sin on the cross.

Jesus came to the cross symbolically leprous with all mans sin and on the cross was despised, wounded, bruised, oppressed, afflicted and cut off.

Being stricken in a leprous manner implies all mans sin was laid upon Jesus and on the cross He bore it all before God and man, that all men might through hearing the Gospel look upon Him and be saved and cleansed (John 3:14-15; 1 Pet 2:24).

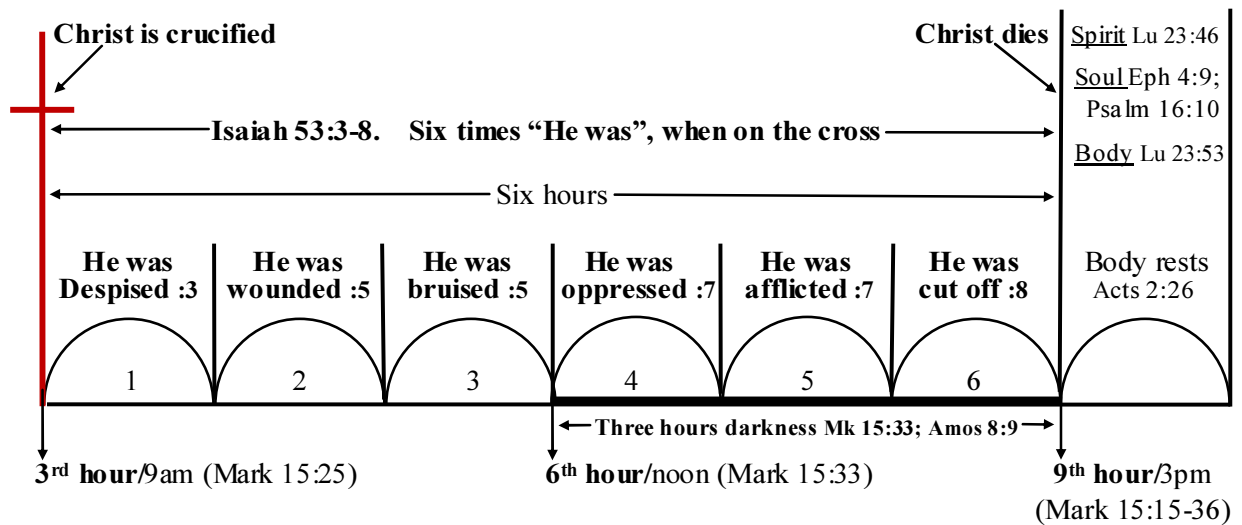
- 2) **Isa 53:8 He was taken from prison . . . :**

As mentioned, this occurred before the crucifixion. Jesus, our sin now upon Him is taken from prison to be led out through the gates of Jerusalem to Calvary to be crucified.

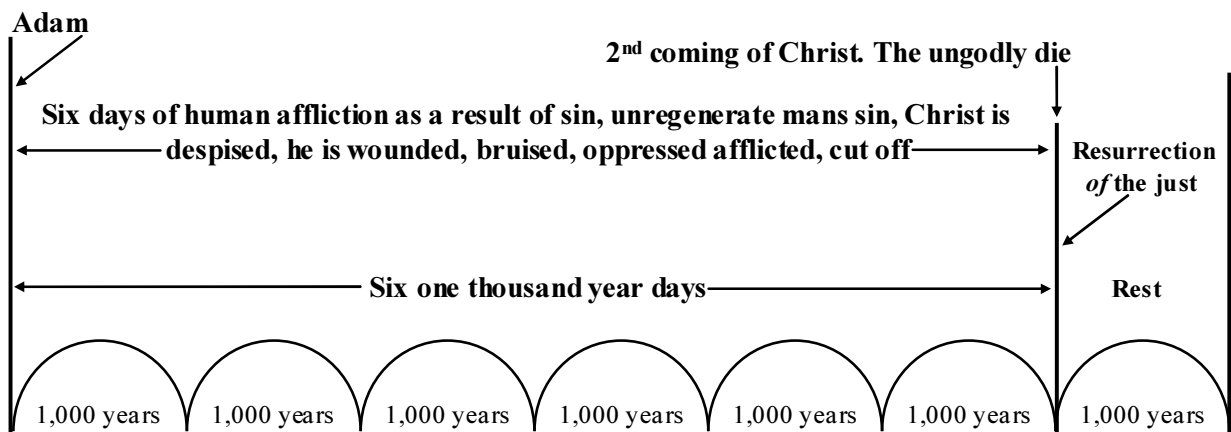
Consider the following diagram and the six hours in perspective with the redemptive week:

Teach us to Number our Days

86. The Six Hours of Christ on the Cross Mark 15:25, 33-36):



87. The Six Hours, Fallen Mans Sorrow and the Redemptive Week (Isaiah 53:1-8):



- Each hour Jesus was on the cross is symbolic of the first six days of the redemptive week; Jesus bore the sufferings of mankind on the cross and died, died for every generation of every day. When Jesus died, the power of sin died with Him and because of the Resurrection of Christ all that believe live.
- Those of all six days in the resurrection and those alive at the end of the sixth day of redemption will live because of the sufferings of Christ on the cross in each of those six hours that culminated in His death.
- Following the 9th hour and the 12th hour (our 6pm) the end of the Jewish day, Jesus was taken down from the cross and laid to rest in the tomb. The tomb was then sealed.

Jesus, Rests in Hope:

When Jesus commended His spirit unto the Father and gave up His spirit (Luke 23:46), He did so in the knowledge that His body would rest in anticipation of His own Resurrection after three days, thus fulfilling the prophetic psalm of David and the prophecy of Isaiah:

Psa 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption
Acts 2:25-27.

Isa 53:10 . . . he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Teach us to Number our Days

14. The Week of the Crucifixion of Jesus:

There are no differing opinions over the actual day of Christ's Resurrection. All agree Jesus rose from the dead on the first day of the week (our Sunday). Some time following the end of the Sabbath day (6pm. our Saturday), which in the Biblical and Jewish calendar ended at the twelfth hour of the day (6pm. our time).

The Scriptures define the Resurrection of Christ to be the first day of the week.

Mark 16:9 Now when *Jesus* was risen early the first day of the week, he appeared first to Mary Magdalene,

John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.

The controversy is over the actual day of Christ's crucifixion, with tradition teaching Friday as the day Christ died. Some do suggest Thursday as the day, but are a minority. This author is of the conviction, as in deed other expositors of the Scriptures that the crucifixion occurred on the Wednesday.

The controversy is over the terminology of the Scriptures i.e.

Scriptures to consider (Note the underlined):

Mark 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

This verse clearly states Christ is to rise again after three days. Consider now the following two references

Mark 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Considering these verses the confusion of time surrounding the days Christ was in the grave seems justified, for there seems to be a contradiction between (Mark 8:31) and the other two references. Should we consider the Greek literal translation (The Interlinear Greek-English New Testament. Bagster), we must conclude there is a translation error in the King James of the verses of Mark 9:31 and 10:34

Mark 9:3 and 10:34 should read, "And after three days" in harmony with Mark 8:3. As in deed the R.S.V; Amp Bible; N.B.E And N.I.V, translate the passages.

Traditionalists believe the three days began with Christ's betrayal into the hands of man the night before His crucifixion, rising on the third day from that point, thus establishing the traditional crucifixion and "Good Friday" keeping.

Apart from Jesus prophesying His own Resurrection to be after three days from the point of time of His death, He gave two signs that confirm His three days and three nights in the grave.

1) The Sign Involving His Body

John 2:18 Then answered the Jews and said unto him, What sign showest 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.

2) The Sign of Jonah

Mat 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Teach us to Number our Days

- :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 Jonah:
:40 For as Jonah 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.

Considering the Biblical day commenced at 6pm (our time), Jesus rose from the dead sometime after 6pm the night before His appearance early in the morning of the first day of the week (Sunday). When we work back from 6pm Saturday, three days and three nights we come to 6pm. Wednesday.

The Death of Jesus:

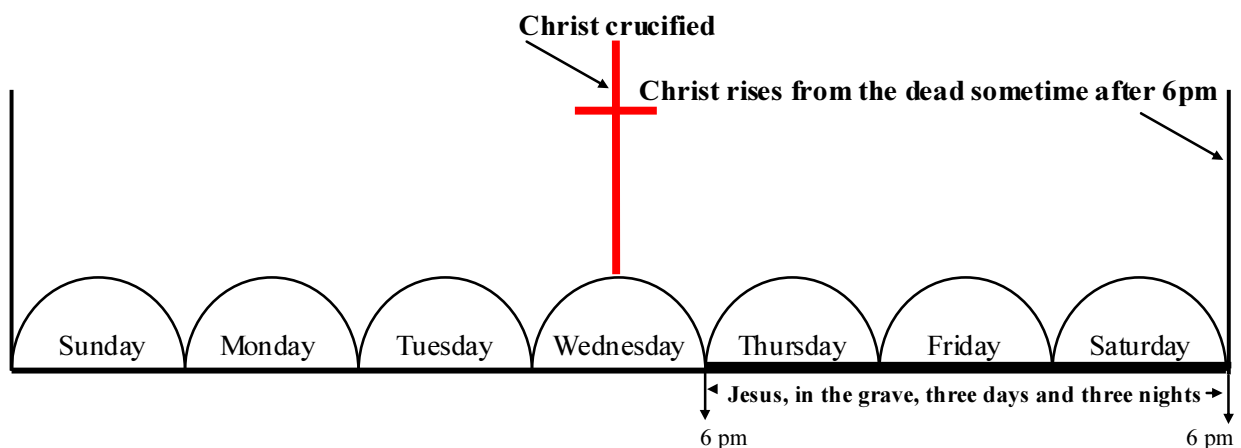
- Jesus died 3pm. or soon after, on the Wednesday.
- Was placed in the tomb between 3 and 6pm.
- The body of Jesus was in the tomb our Wednesday, Thursday and Friday nights, remaining there until at least 6pm Saturday.

The Crucifixion of Jesus

Jesus was crucified, cut off (Dan 9:26), cut off out of the land of the living (Isa 53:9) on Wednesday in the midst of a natural week of seven days to be placed in the tomb in time for the commencement of the Thursday that commenced at 6 P.M.

The following Diagram illustrates:

88. The Week of the Crucifixion of Jesus:



16. Jesus, the Lamb Slain, the Fourteenth Day:

Reconsider the diagram of, "Jesus, the Lamb slain, the fourteenth day" in chapter nine. Jesus the Lamb of God slain from the foundation (casting down) of the world, on the tenth day (millennium), at the fall of Adam, was taken of the Father and set aside until the fourteenth day, (millennium), that in the evening of the fourteenth day (millennium), He might be slain for the sins of the people.

Jesus fulfills the above literally in the context of millennia, also literally in fulfillment of that portrayed prophetically in the Feast of Passover. When Jesus entered Jerusalem four days before Passover, the Father was taking Him as the Lamb to be slain, to be kept until the fourteenth day.

It was the Father as head of the family, taking the Lamb, His Son for His household. **The church is that household.** The Father did this on the 10th and 14th day of millennia and of the 10th and 14th days of the Passover month of Abib (Exo 13:4).

The following diagram on the Passover week is added for your appraisal:

Teach us to Number our Days

53. THE PASSOVER WEEK			
DAY	DATE	CHARACTERISTICS OF THE DAY	ACTIONS /JESUS
SATURDAY	10th	Lamb is taken and set aside.	Jesus, enters Jerusalem John 12:12
SUNDAY	11th		
MONDAY	12th		
TUESDAY	13th		
WEDNESDAY	14th	Passover, crucifixion day Luke 23:54; Mark 15:42; John 19:42.	Jesus is crucified. Day of preparation John 19:31.
THURSDAY	15th	Feast of unleavened bread Luke 23:54 Sabbath or high day Matt 27:62; John 19:31; Matt 27:62; John 19:31.	↑
FRIDAY	16th	Secular day, spices prepared by the women Luke 23:55-56.	Three days, three nights. In the grave Matt 12:40.
SATURDAY	17th	Weekly Sabbath. Rested according to the fourth commandment. Luke 23:56; Matthew 28:1; Exodus 20:8-11.	↓
SUNDAY	18th	The "morrow after the Sabbath" or the first day of the week. The day of Resurrection. The day of sheaf of first fruits waving Matt 28:1; Mark 16:1-6; John 20:1; Luke 24:1.	Jesus Resurrected. Appears to Mary. John 20:11-18

Jesus was Crucified:

- In the midst of the 70th week of Daniel's seventy week prophecy.
- In the midst of seven millenniums.
- In the midst of seven decades.
- In the midst of a week of days.

17. Three Days and Three Nights, the Body of Christ Lies in the Grave:

There is some degree of mystery surrounding the whereabouts of Jesus during the three days and nights His body lay in the grave. As this mystery involves time and that is the subject of this study we will consider such a mystery now.

Jesus Speaks of Two Consecutive Times:

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.

John 16:17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

:18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

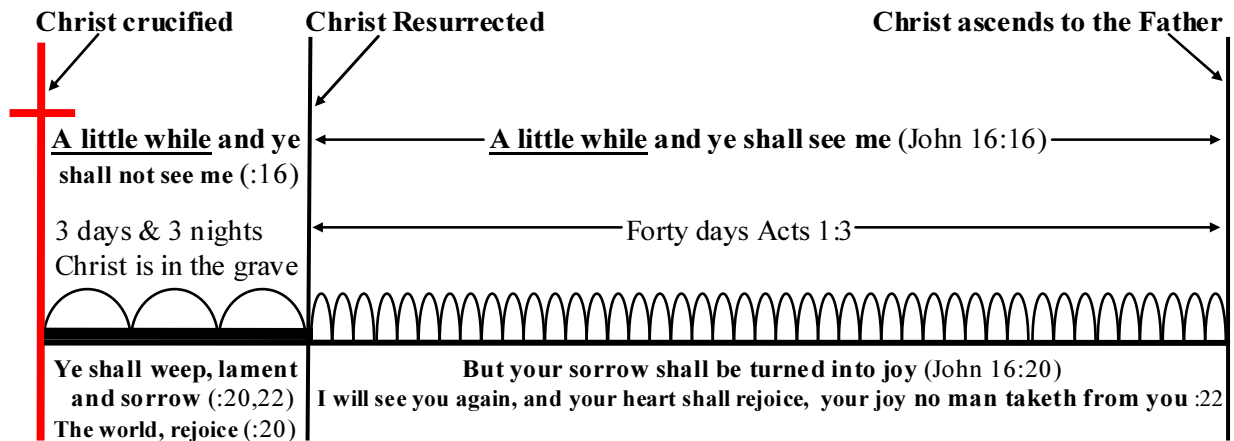
Teach us to Number our Days

:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Two Periods of Time 1) A little while, and ye shall not see me.
2) A little while, and ye shall see me.

These two consecutive periods of time may be viewed in the following diagram

89. **Two Consecutive Periods of Time (John 16:16-22):**



In our chapter addressing the fifth day of the redemptive week we will readdress the subject of the forty day period and the events of that time.

The Prophet Jonah:

Based upon Jonah the prophet's experience of three days and three nights in the belly of whale (or great fish), Jesus prophesies His own death, and after the similitude of Jonah's "death" experience, spent three days and three nights in the belly of the earth. We compare the two accounts.

Jon 1:17 Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jon 2:1 Then Jonah prayed unto the Lord his God out of the fish's belly,
:2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.
:3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.
:4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
:5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.
:6 I went down to the bottoms of the mountains; the earth with her bars *was* about me forever: yet hast thou brought up my life from corruption, O Lord my God.
:7 When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.
:8 They that observe lying vanities forsake their own mercy.
:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the Lord.
:10 And the Lord spoke unto the fish, and it vomited out Jonah upon the dry *land*.

Compare with Christ's Account:

Mat 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

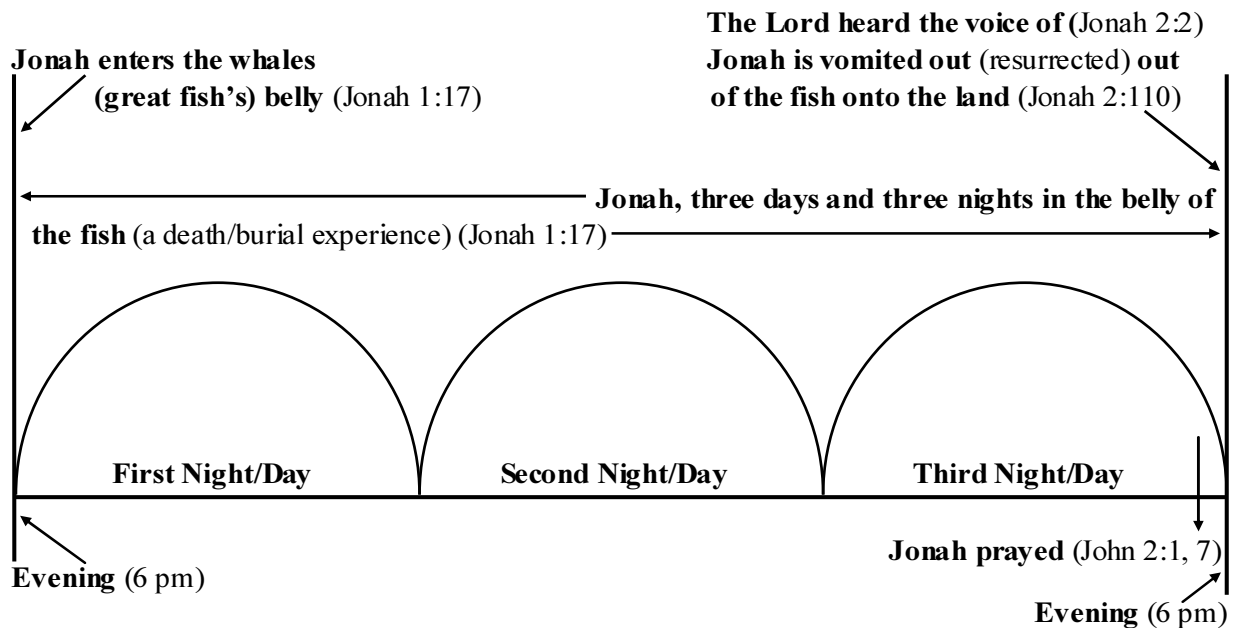
:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

Teach us to Number our Days

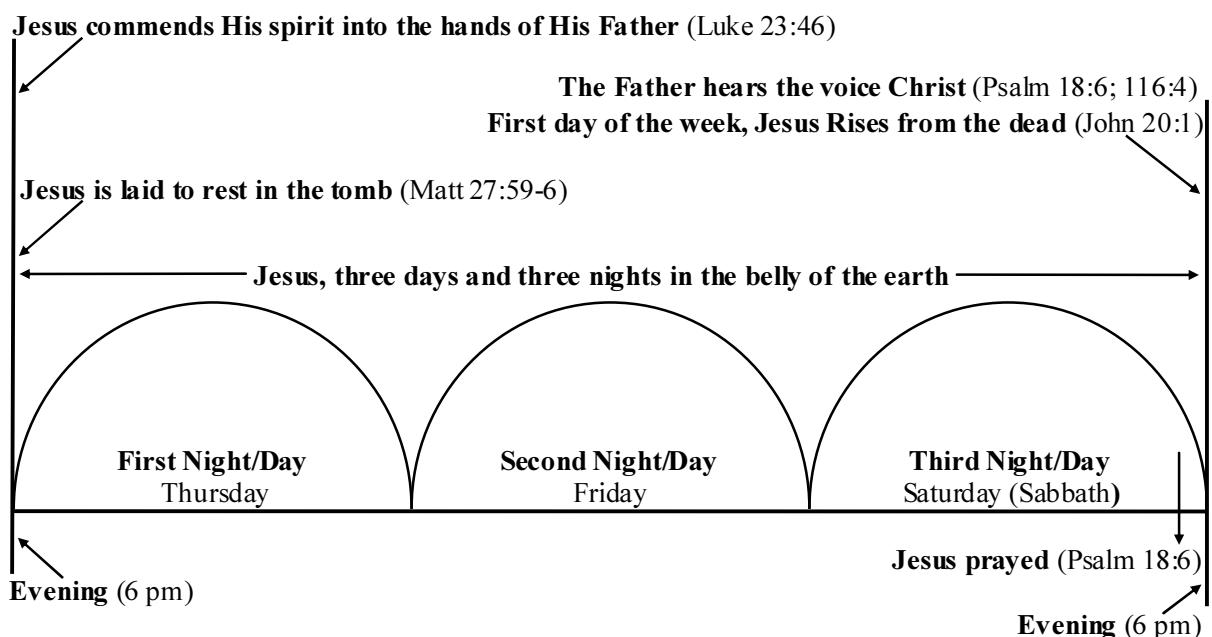
:40 For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The Gospels, as we established, give us the time of Christ's crucifixion and death. With this information we are able to conclude Christ's body was placed in the tomb shortly before the twelfth hour (evening, our 6pm), and close of the day (Wednesday). By the fact that Jesus recognized and appealed unto Jonah as a legitimate type, the time of Jonah's entrance into the belly of the whale may be considered by this to be approximately the same time of the day and may be viewed as illustrated in the following diagrams:

90. Jonah's Three Days and Three nights in the belly of the earth (Jonah 1:17):



91. Jesus, Three Days and Three nights in the belly of the earth (Matthew 12:38-40 1:17):



Teach us to Number our Days

Where, and what was Jesus Doing during those Three nights?

What happened to Jesus during those three days and three nights while His body lay in the grave?

There is a sequence of events, beginning with the death of Christ and ending gloriously in life, with Christ rising from the dead in Resurrection.

Before moving ahead in study of this period of time it would be helpful to bear in mind the plural being of Jesus. God is a Spirit (John 4:24) and God is invisible to us, not because He is a Spirit, but because of our sin. God is a Spirit, but as a Spirit He has a soul and form. Each member of the Godhead: the Father, the Son and the Holy Spirit is tripart in being and is reflected in the creation of man in the beginning, when God made man in His own tripart image:

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.

:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Christ, born into the human race is the ‘Lord from Heaven’ (1Cor 15:47) in the fashion (external mode or figure) of Man to identify with the fallen Adamic race and save them that believe. Paul explains:

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:

:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

The word “form” suggests the arrangement of parts, to have shape and form. As such, Christ in His pre-human existence was spirit and soul possessing form, the same as God and with God, being God Himself (John 1:1-2). As such Christ was (is) omnipotent, omnipresent and omniscient. Paul writing to Timothy speaks of the incarnation as a mystery, a mystery we are to understand:

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 we (the human race) is tripart in being, body soul and spirit, so also the Lord Jesus. To become a Man, being in the form of God with a personal spirit and soul, He, in that form took upon Himself the (characteristics) of a servant, to then leave Heaven to be born a Man and in doing so manifested as a tripart Man consisting of body soul and spirit, but without sin.

54. Jesus, is God and manifested in the flesh in the form of a servant, made in the likeness of men and as such was always the “Lord from Heaven” (1Cor 15:47). Outwardly He appeared a Man and was a Man while inwardly of the nature of God reaching out through His human faculties to humanity (Heb 2:16; 2Pet 1:4;).

The Revelation of Christ – God in (inhabiting) human form consisting of: 1) Spirit
2) Soul
3) Body

We will consider the sequence of events, beginning with Jesus on the cross at the closing moment of His crucifixion.

1. Jesus Commends His Spirit into the Hands of His Father:

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost (spirit).

This action on the part of Jesus is an act of faith in fulfillment of the words of David in anticipation of the (his) Resurrection of the dead (Matt 27:50; Ps 31:5; 1Pet 2:23; Acts 7:59).

The spirit of Jesus is entrusted into the care of the Father in anticipation of Resurrection following three days and three nights in which the body of Jesus lay in the grave.

Teach us to Number our Days

2. Three Dimensions to the Death of Christ:

Solomon explains the state of the dead following death alluding to the soul going to its “long home” (Ecc 12:5):

Ecc 12:7 Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

1) The Body: Goes to the Grave (to become dust):

Ecc 12:7 Then shall the dust return to the earth as it was.

“Dust”: This is how it is unless God intervenes to raise the dead before decay sets in. By faith the disciple of Jesus knows that though he die and his/her body becomes dust, God will in the appointed day raise him/her from the dead.

In the case of Christ’s death, it was ordained His body be preserved from the processes of corruption that eventually brings the body to a state of “dust”. Of necessity we again consider David’s prophetic Psalm:

Psa 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption

2) The Spirit: Returns unto God:

Ecc 12:7 . . . and the spirit shall return unto God who gave it.

When a man or woman dies, their spirit created of God in their conception returns to God from where it came. With Jesus, His spirit being eternal simply returned to God to await His Resurrection.

Ecclesiastes explains the first two dimensions fulfilled in the death of Christ.

3) The Soul: Of Jesus Went into the Heart of the Earth:

Mat 12:40 For as Jonah 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.

“The heart of the earth” refers to that place prior to the Resurrection of Christ, that Ecclesiastes speaks of as the “long home” (Ecc 12:5), where the dead went following their death, to await their resurrection, whether unto life eternal or damnation. This place was divided into two sections with a gulf between.

3. Christ in the Heart of the Earth:

Paul in his understanding of these events speaks of Christ’s three days and three nights in the heart of the earth as being the lower parts of the earth. As such Paul gives witness to the Gospel account. (Note the underlined)

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things).

Note: The words, it is “lower parts”. It is plural, i.e. lower parts or divisions of the inner earth, heart, or belly of the earth.

Throughout the Old Testament period, from the fall through to the Resurrection of Christ, all departed dead went into the lower parts, belly or heart of the earth. The wicked dead in their place to await their resurrection, the just dead in their place to await the Resurrection of Christ, that they then may enter into the presence of the Father to then await the resurrection in body at the Second Coming of Christ. The lower parts of the earth are also referred to as “Hell” in the Scriptures.

Hell: S.C. 86 i.e. unseen, “Hades” or the place (state) of departed souls:- Grave, hell.

This refers to the heart or lower part of the earth.

Teach us to Number our Days

Thus we have:

- The heart of the earth.
- The belly of the earth.
- The lower parts of the earth.
- Hell “Hades”, place of the departed dead (Rom 10:7 The deep).

} All one and the same place

4. Two Divisions of the Heart of the Earth:

We will consider the true story and example of the rich man and Lazarus for insights.

Luke 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

- :20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
- :21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- :22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- :23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- :24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- :25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- :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.

1) The Place of those Dead in Trespasses and Sins:

The rich man:

- His place is described as “hell” S.C 86: “Hades” the place of departed souls.
- He is awake, conscience, aware of his surroundings.
- His five natural senses are all functioning.
- He is able to reason.
- He is in torments.
- He feels pain.
- It is distinctly different place to where Lazarus is.

2) The Place of the Righteous Dead:

Lazarus:

- This place is described as “Abraham’s bosom”.
- In comparison to that part of hell where the rich man is, it is “afar off”.
- Lazarus is there, but it is Abraham who dialogues with the rich man.
- Abraham is awake, conscious and aware of his surroundings.
- His five senses are all functioning.
- He reasons with the rich man.
- Abraham is in bliss.
- There is a “great gulf fixed” between the two locations.
- The place of the righteous dead is distinctly a different place to that of the rich man.
- The two are eternally separate.

Teach us to Number our Days

Peter on the Day of Pentecost:

Peter, on the day of Pentecost appeals to the promise of God unto David, to not leave his soul in hell, applying the promise unto Christ and Christ's Resurrection (Note the underlined).

- Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- :26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
- :27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
- :28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
- :29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.
- :30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- :31 He seeing this before spake of the Resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- :32 This Jesus hath God raised up, whereof we all are witnesses.

Points to consider:

Peter distinguishes between the place of Christ's soul and His body during the three days and three nights, with two parts to the promise of God.

1) **His Soul was not to be Left in Hell:**

That is: The belly, the lower place, the heart of the earth.

2) **Neither was His Flesh to see Corruption:**

That is: The flesh, the human body of Jesus did not corrupt, did not suffer decay.

5. The Malefactor/Thief Enters into Paradise with Christ:

Luke 23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

- :40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
- :41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
- :42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
- :43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Paradise:

S.C. 3857. A park, an Eden, (a place of future happiness).

- 1) The Garden of Eden. Paradise lost.
- 2) The place in which the departed righteous were until the Resurrection of Christ.
- 3) The third Heaven and place of God's abode, where the departed righteous are now awaiting the resurrection of the dead at Christ's Second Coming.

Paradise and the bosom of Abraham are one and the same place. With the Resurrection of Christ Paradise and the bosom of Abraham was transported to Heaven, with all the saints that were in it ascending with it. The New Testament revelation of the position of the righteous dead is "absent from the body present with the Lord".

2Co 5:8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

6. Christ Preaches unto the Dead:

This appears to have Two Applications:

- 1) To the (ungodly) spirits:

Teach us to Number our Days

- 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.

2) To the Dead in Christ:

1Pe 4:6 For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

This author sees no reason why this could not be simultaneous, Christ preaching the Gospel to the righteous in the hearing of the ungodly, similar to Abraham speaking/preaching to the rich man in hell. Though Lazarus is not mentioned to be in the hearing of Abraham, it is reasonable to believe he and all in Abraham's bosom heard.

What rejoicing there must have been with the entrance and appearance of Jesus, by those who in the heart of the earth lived in anticipation of Christ's appearance and leading of them to the presence of the Lord. Paul describes this phenomenon in his Epistle to the Ephesians.

Eph 4:8 Wherefore he saith, **When he ascended up on high, he led captivity captive, and gave gifts unto men.**

7. Christ in Hell prays unto His Father:

This is realized, first through the prophetic type of Jonah, who in the belly of the great fish cries out unto the Lord, Who delivered him out of the belly of the fish (Jonah 3:1,7).

The prayer of Jesus out of hell is realized through the prophetic prayer of David.

Psa 18:4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

:5 The sorrows of hell compassed me about: the snares of death prevented me.

:6 In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

:7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth (Ps 116:4; Matt 28:2).

8. The Resurrection of Christ:

Jesus at some time following the evening (our 6pm) of the third day (the Sabbath) re-enters His body and is Resurrected. Note: the following important points.

- 1) **The fourth day of the redemptive week is ended.**
- 2) **The first day of the fifth day of the redemptive week has dawned.**
- 3) **It is the first day of the natural week.**
- 4) **It is the first day of the church age, or age of the Spirit of two thousand years.**

This first day signifies fulfillment of what has been before, is indicative of new beginning and is designed to point us to God's calendar that we may understand the times.

Of necessity there is an overlapping of the fourth and fifth days of the redemptive week being considered, that we may see the events of the three days and three nights, from the cross to the Resurrection of Christ in context with Christ's Resurrection and then His ascension to the Father. In a later chapter we will consider the events of the fifth day of redemption, the day that begins with the Resurrection of Christ.

The Resurrection of Christ:

The Resurrection of Christ is the guarantee of every soul's resurrection, whether just, or unjust and the process of His coming together for Resurrection is the process for all others and is as follows:

- 1) **The spirit:** returns from God to re-enter the body.
- 2) **The soul:** (the real you, inseparable from the person), Jesus himself re-enters the body.
- 3) **The body:** Christ lives and is Resurrected.

Teach us to Number our Days

9. Christ appears unto Mary:

John 20:1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.

John 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

:18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

The key verse is verse seventeen. As mentioned earlier, Mary could not touch Jesus at that point for her sin and the sin of the whole of humanity was still upon Him. Jesus as our sin bearer first had to ascend unto God (His Father), where He as the Lamb slain, but risen from the dead was accepted and the burden of our sin removed from off Him.

10. A Necessary Footnote:

There are two opposing considerations concerning Christ's three days and three nights in hell.

- 1) Christ suffered the hell fire of eternal judgment in the midst of the ungodly that were in hell and, still are.
- 2) The other persuasion is that Jesus in hell, entered into the place we know as the Paradise of God, where the Godly dead were under the Old Testament awaiting the appearance of Christ, Who when He comes would deliver them from hell surrounding their Paradise taking them and Paradise to Heaven via His Resurrection.

Considerations:

1) Jonah:

When we consider Jonah, whom Jesus appealed to as a type of His sufferings, Jonah gives the impression that being inside the belly of the fish was anything but a paradise, but more descriptive of hell as a place terrible to be in (Jonah 2:2-7).

2) David:

David in his prophetic psalm describes hell as a place in which Christ suffered distress (Psalm 18:6; 116: 3; associates Christ's time in hell with pain (2Sam 22:4-20).

3) Zechariah:

Zechariah speaks a prophetic vision of the court proceedings of Heaven, following the Resurrection, ascension and entrance of Christ into the Most Holy Place of Heaven, where He presented His Blood unto the Father, made the atonement and received our redemption. (Zech 3:1-7). The picture we have of Christ through the type in Joshua the high priest, is described for us in Zec 3:2b as "a brand plucked out of the fire".

4) David:

Psa 86:12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore.

:13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.

It seems likely this Psalm of David was written by him as a result of his deliverance out of the hand of Absalom following the restoration of the kingdom to him. The psalm points us to Jesus and the fulfillment in Him, by His Father's deliverance of Him out of the hand of Satan and His subsequent ascension to Heaven and His enthronement.

Teach us to Number our Days

We will consider the prophetic picture of Joshua in the following section (11) in this chapter.

11. Christ Presents Himself unto the Father:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

John Brown. D.D., LL. D., explains it in the following comment (format mine).

55. Christ standing before the Father:

That is: Through the eternal Spirit He was raised from the dead, (1Pt 3:18) and so “offered” offered in His body “without spot” before His Father.

John Brown. Self Interpreting Bible.

Christ’s entrance and standing before the Father is in the language of and the fulfillment of the prophetic vision of Zechariah involving Joshua the High priest and is as follows:

Zec 3:1 And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.
:2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?
:3 Now Joshua was clothed with filthy garments, and stood before the angel.
:4 And he answered and spoke unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.
:5 And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by.
:6 And the angel of the Lord protested unto Joshua, saying,
:7 Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.
:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

The vision of the branch is a further revelation to that concerning Joshua and is actually a vision within the vision with Christ revealed as “**the branch**” in Resurrection co-incidental to Christ’s appearances unto His disciples.

Points to consider:

1) Joshua:

- Joshua is a type of the Lord Jesus.
- Joshua is high priest after the Levitical order which has its fulfillment in Christ and the Melchisedec priesthood (Heb 7:1-).
- Joshua is the Hebrew equivalent of the Greek Name, Jesus with the common meaning of Saviour.
- Judah is in restoration following their deliverance out of Babylon.
- The temple is being built.
- Worship after the order of the Tabernacle of David is in function (Ezra 2:41; 65; 3:10).

2) A Principle of Interpretation:

The principle of first the natural (natural events, circumstances involving personalities and real life situations, that are types, allegories, prophetic pictures pointing to something else), then the spiritual (the type fulfilled demonstrating spiritual principles, doctrinal truths and revelation of hidden treasures of truth and the purposes of God).

Teach us to Number our Days

3) **First the Natural** (Joshua, our Example):

- God wants a cleansed high priest who was representative of the whole nation.
Psa 24:3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
- The scene is Heavenly not earthly, Joshua is in the Most Holy Place of Heaven and the scene is in the language of the Feast Day of Atonement.
- His garments are defiled, filthy, typifying defilement by sin. Not just his own sin, but the sin of the nation he represents.
- Satan is there to resist him (accuse Joshua using the filthiness of his garments to do so: margin says – to be his adversary).
- The Lord said unto Satan, the Lord rebuke you (to put it bluntly: “Shut up”).
- Joshua is described of the Lord as one who is a “brand plucked out of the fire”. Fire: Same word as in Isa 66:24 describing the suffering of the transgressors in hell.
- New garments are placed upon him (Psalm 45:3).
- A fair miter is placed on his head (Psalm 21:5).
- A commission and promise is given unto him concerning his office (Zec 3:7). If thou wilt:
 - **Walk in my ways.**
 - **Keep my charge.**
 - **Judge my house.**
 - **Keep my courts.**
- Those of reputation, who stand with Joshua in leadership, are to be considered and honoured as men wondered at.

4) **The Angel of the Lord** (Zec 3:1):

The angel of the Lord is none other than, the Lord Jesus Christ, Who watching on was in His appointed time to fulfill the type (Amp Bible, footnote a)).

5) **Then the Spiritual:**

The Lord Jesus Christ fulfills every point in the type as High Priest of God sent of the Father to redeem mankind.

Points to Consider:

- Christ, following His Resurrection, ascended into the Most Holy Place of Heaven.
With Christ's entrance into the Most Holy Place, He fulfills experientially the Feast Day of Atonement in Himself. An experience the church is yet to fulfill, but will.
- In entering the Most Holy Place He stands before God (His Father)
- Satan, His adversary is there to resist Him.
- The Lord rebukes Satan.
- Christ is the one plucked out of the fire, the fires of hell, the place of the departed dead. S.C.5337. Snatched away. Or as in the case of Jesus, snatched out of hell, raised from the dead and brought into Heaven by the power of the Holy Spirit.
- His filthy garments. Garments filthy with the sin of man, our sin (Not Christ's sin for He is without sin). At this point, Jesus is still bearing our sin, He stands as mans sin bearer before the Father. This coincides with the presentation of His sinless blood shed at Calvary and now offered for the cleansing and forgiveness of mans sin.
- Christ receives a change of raiment, the filthy rags of our sin are taken from Him and the garments of His Priesthood and Kingship representing the glory He enjoyed with the Father before His incarnation (John 17:1, 5), are placed upon Him.
- A fair miter is placed upon His head.
Fair: S.C. 2889. Pure in moral cleanness.

Teach us to Number our Days

Mitre: S.C. 6797. A headdress, as a turban or diadem.

Different to that of the high priest mitre, this suggests kingliness, that which is fit to be worn by a king.

Jesus went into the Holy of Holies as our High Priest and came out to appear as our Priest King. (Matt 28:18.)

- While this is happening in the Heavens, Satan was watching on, resisting as the adversary of Christ. It is suggested that while Jesus was in the filthy cloths of our sin, Satan believed he had claim on Jesus to accuse Him (Rev 12:10)). How wrong, eternally wrong he was.

The Lord rebukes him and he flees. That authority is now in the believer through the power of the Holy Spirit, who desires every believer in Christ to bring the rebuke of the Lord to every adversary (Num 22:22-23; 1Ch 21:1; Job1:6; Rev 12:10).

- The Lord Jesus as King Priest is commissioned of the Father, fulfilling the type seen in Joshua (Zec 3:7). A commission fulfilled in Christ and the church doing the work of the ministry.
 - **If thou wilt walk in my ways.**
 - **Keep my charge.**
 - **Judge my house.**
 - **Keep my courts.**
- Jesus, following His acceptance of the Father, and having completed the purchase of our redemption, leaves the Most Holy Place of Heaven to appear unto His disciples, commissioning them to take the Gospel into all the earth. Those of reputation, who stand with Joshua in leadership, are to be considered and honoured as men wondered at (Jos 3:8).

Wondered: Margin: men of wonder or sign (Isa 8:18; Eze 12:11).

It points to, the twelve apostles and fathers of the church, followed by the church of believers, and those to be honoured so throughout the church age.

The manner of the coming forth of Jesus from the Most Holy Place of Heaven to reveal Himself unto His disciples is presented by Paul:

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

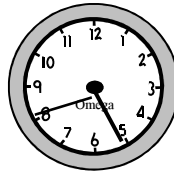
:8 Wherein he hath abounded toward us in all wisdom and prudence.

- **Jesus is Made Both Lord and Christ:**

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Teach us to Number our Days

Chapter Nineteen



Matthew Chapter Twenty Four, Two Generations

Introduction:

Matthew chapter twenty-four is a major chapter in the Gospels throwing light upon the church age of two thousand years, from the Resurrection of Christ through to His Second Coming. The chapter commences with details of events of the first generation, and then stretches down through the centuries to the last days and the final generation, preceding the Second Coming of Jesus, including descriptive details of the actual Second Coming.

There are at least thirty six mentions of time, or allusions to time within the chapter. When studied and placed chronologically in order, within the framework of the redemptive week and its first and last generation of the church age, these increase the chapter's expanse of information available to us. The chapter reveals a wealth of prophetic detail, pinpoints the time of events of generational importance, while sharpening the focus of light on the Second Coming of Christ. The chapter appeals to the prophetic books of the Old Testament, particularly Ezekiel, Daniel, Joel and Zechariah, while shedding light upon New Testament prophecy, particularly the Book of Revelation, First and Second Thessalonians, the Books of Acts and Hebrews. The chapter is truly a key chapter to unlocking prophecy.

Reading: Matthew Ch 24.

The Discourse:

The discourse between Jesus and His disciples begins with His disciples drawing the attention of Jesus to the temple buildings. Magnificent buildings in their day, buildings that had been added surrounding the temple, built through the extravagant, popularity winning building programs of Herod the Great. Jesus responded to this, prophesying the destruction of the temple and surrounding buildings, which came to pass in the year A.D. 70.

Matt 24:1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

: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.

Note: Matt 24:2. In response to the words of Jesus, the disciples ask three questions. They are:

Matt 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

- 1. When shall these things be?**
- 2. What shall be the sign of thy coming?**
- 3. And of the end of the world.**

In this chapter we will address each of these three questions, attempting to throw light upon each and make some conclusions hopefully enlightening the understanding and encouraging faith. As the questions asked are still being answered in Matthew chapter 25, we will study chapter 25 in the following chapter (Chapter 20 of this text).

Teach us to Number our Days

When Shall These Things Be?

The question is in direct answer to the prophecy of Jesus and the destruction of the “buildings of the temple” (Matt 24:1). The question is likely asked with the further questions in mind: “**Why** will such destruction take place and by **what** means will it come to pass?”

Points to consider:

1. Why Will such Destruction Take Place?

There are two principle considerations that give an answer to the question asked, with the answer applicable to both the generation following the ascension of Jesus and the generation living immediately prior to the Second Coming of Jesus, with both generations experiencing destruction as a result of judgment and wrath outpoured upon each:

1) Failure to Receive the Christ:

John 1:11 He came unto his own, and his own received him not.

Jesus, the promised Messiah of the Jews, came unto His own nation and people of the flesh and was rejected of them. This rejection of their Messiah set the tone for the whole of His ministry and culminated in Christ’s final visit to Jerusalem, the principle city and capitol of the nation that was bound in the sin of unbelief.

Jesus knowing these things and the consequences of their unbelief, beholding the city, wept:

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

This failure to receive the Christ brings us to the second reason as to “why”.

2) They knew not the day of their visitation:

Luke 19:44 . . . because thou knewest not the time of thy visitation.

Jerusalem and indeed all Israel, in the days of Christ, through rejecting Him failed to realize their time of visitation. The consequence of their actions blinded them, and denied them the blessing acceptance of Christ brings.

Blessing:

Luke 19:42 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.

Our Present Generation:

In our present generation much emphasis is placed upon modern architecture, buildings of immense size, beauty, height and splendour, expressing prosperity, technological engineering, advanced architectural, construction and engineering competence and methods of achievement of a measure not seen heretofore. Yet after the similitude of Jerusalem, its buildings and their fame, shall all in a moment of time come to destruction.

The Twin Towers took four and one half years to build; they were beautiful, a land mark and tourist attraction giving hope to the nations of the world of future peace and unity. When they fell following their infamous terrorist attack, it took just seven and one half seconds for their collapse, killing over two thousand people, bringing their architect to tears and almost the world to economic collapse.

This event as tragic as it was, has a message to the whole of humanity, warning of the judgment to come, the fragility of life, peace, buildings, economies and the things of this world that we insistently place our security in (Col 3:1-3).

2. By What Means?

Jesus and the Scriptures declare Jerusalem’s destruction was to be by invasion and war, by an enemy deliberately and systematically dislodging and throwing down every stone.

Luke 19:43 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.

Teach us to Number our Days

In Matthew's account (Matt 24:2); Jesus declares "There shall not be left here one stone upon another". In its literal and historical fulfilment, and in particular its application to the temple, every stone, from the headstone to every foundation stone, all were dislodged and cast down the slopes to the valley below.

We should realize the significance of the words of Jesus. The temple structure was to be so completely dismantled that nothing was to remain giving evidence of its actual location. It should be remembered today, when considering modern Jerusalem, the "original site" of the temple, the "Wailing Wall", and the Dome of the Rock, regardless of modern opinion, the original site of the temple is still unknown; it is a mystery, and with good reason. Today's accepted site of the temple is because of convenience rather than an accepted fact based on evidence.

The Temple in Jerusalem:

The temple in Jerusalem has fulfilled its purpose of God as under the Old Covenant, and has been done away with in Christ, making way for the Spiritual temple, the body of Christ. It might be that man will build another temple in Jerusalem, this is most doubtful, but should it be built, it will be man building it and not the Lord.

3. When will it be?

To fully appreciate when the destruction of the temple buildings will be, we need again to turn to Daniel and the seventy week prophecy.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Points to consider:

- 1) **Messiah is cut off:** This refers to Christ when on Calvary He was cut off out of the land of the living. (Compare with Isa 53:8.)
- 2) **The people of the prince:** The people? It is the Roman armies A.D. 63 - 70
- 3) **The prince:** Is Titus, the Roman general and son of the emperor Vespasian. Vespasian, when hearing the news of the death of Caesar Vitellius, returned to Rome to be made Caesar himself, leaving his son, Prince Titus to march his armies on Jerusalem besieging the city.
- 4) **He shall destroy the city:** That is the city of Jerusalem.
- 5) **And the sanctuary:** That is the temple.
- 6) **The end thereof shall be with a flood:** The Roman armies poured into the city through the breached walls.
- 7) **And unto the end of the war desolations are determined:**
That is: As a result of Jerusalem rejecting its day of visitation, and the cutting off of Messiah by crucifixion, the Lord God has determined desolations. It is plural, it is desolation upon desolation.

Desolation: S.C. 8074. To stun (or intrans, grow numb) i.e. devastate.

The physical condition during Jerusalem's siege reflected the spiritual desolation of the unbelieving Jewish heart. Their hearts were numb to the approaches of the Holy Spirit and the Gospel. As they were in heart and mind spiritually, so were they as city and sanctuary.

At some time following the cutting off of Messiah and as a direct result of His rejection and crucifixion, Jerusalem, the sanctuary, and people would be destroyed.

The Siege of Jerusalem:

The siege of Jerusalem commenced in approximately A.D 67. following thirty seven years of grace, Thirty seven years the Gospel was preached to the Jews, first in Jerusalem then throughout

Teach us to Number our Days

the Roman empire wherever there were Jew's. The hand of God extending grace through the Gospel to the Jew's continued through to the final years. The Jewish believers, seeing these things and remembering the words of Jesus (Matt 24:16) fled to the mountains and safety.

Unbelieving Jewry experienced terrible destruction as a result of their unbelief. Approximately three and one half years of war, waged first by Vespasian, then by Titus, were followed by a final siege of five months.

A greater understanding of Christ's answer to His disciples is understood through a study of the parables concerning the fig tree. There are three parables in the Gospels involving the fig tree that together give a fuller picture of the welfare of the Jews in the day of Christ and since.

The Three Parables are:

- 1) **The parable of the barren fig tree** (Luke 13:1-9).
- 2) **The parable of the cursing of the fig tree and removal of the mountain** (Mark 11:23).
- 3) **The parable of the fig tree leafing** (Matt 24:32-35).

Much misinterpretation of Scripture has occurred, resulting in wrong exegesis involving these three parables and in particular the last, the fig tree leafing.

The Parable of the Barren Fig Tree:

- Luke 13:1** There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
- :2** And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?
- :3** I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- :4** Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
- :5** I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- :6** He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
- :7** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why encumbereth it the ground?
- :8** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:
- : 9** And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

The parable spoken by Jesus in Luke 13:6-9, is based upon what Jesus said in the previous verses, with a particular emphasises on personal sin, personal accountability and repentance.

Many throughout Israel in the days of Christ believed for the appearance of Messiah. This belief was based upon prophecy, for the Scriptures foretold of His appearance with relevant signs. Their looking for Messiah was based on hope, for the Jews had languished in subjection to foreign powers for over five hundred years. At that time under the yoke of Rome, they hoped that with the appearance of Messiah, He would break the yoke from off them through military superiority and establish His Kingdom and lead them in universal conquest.

The prophets did prophecy Messiah's appearance, but also Messiah's rejection, suffering, crucifixion, death, Jewish unbelief, spiritual desolation, judgment and destruction. Jewry in the Day of Christ was considering all the positives while ignoring the negatives, believing for the promises while ignoring the warnings. They had desire for the blessing of His appearing while neglecting their own responsibility of personal and national sin.

They were seeing, hearing and believing what they wanted with closed hearts to the message of Messiah when He did appear.

The background to the parable reveals the Jews believed that the Galileans slain by Pilate (Luke 13:1-2), and the eighteen who died in Saloam, only suffered as they did because they were wicked. They

Teach us to Number our Days

judged those who had died while remaining in total blindness to their personal and corporate wickedness.

Throughout the Gospels, it is recorded that Jesus travelled the whole length of the land showing longsuffering, patience and compassion, while consistently warning Jewry of the impending consequence of their unbelief. Jesus is not disputing the wickedness of those who died, but is drawing Jewry's attention to the fact, that if those who died were wicked, they were no better, and unless they repented, they likewise would perish (Note again Luke 13 :3-4).

The warning is twofold in its application and brings with it the strongest warning to us of this present generation, should we be equally guilty of wickedness:

1. Physical Death:

Jesus is warning the Jews of physical death, after the similitude of the two illustrations (Luke 13:1-4) by bloodshed and destruction.

This came to pass in the fourth decade following the Resurrection of Christ, climaxing in the year A.D. 70. During the fourth decade Jews throughout the land were slaughtered in their thousands and this continued till eventually Jerusalem and the temple were destroyed.

Josephus estimates throughout the seven-year war 1,337,490 people died.

2. Eternal Death:

Physical calamity and death by judgment, such as occurred in A.D. 70, typifies eternal death in Hell, and the Lake of Fire of Rev 20:14.

Such judgments as that which came upon Jerusalem and others in history, testify of eternal death, pointing to the final calamity and judgment destined to come upon the unbelieving and ungodly at Christ's Second Coming. The recorded accounts in Scripture and history of such catastrophes are warnings to the wicked of this generation, that they may realize the consequences of their sin and rejection of Christ and the Gospel.

Interpreting the Parable:

Points to consider:

- 1. Certain Man** (Luke 13:6): Compare with Matt 21:33-40. The certain man is God the Father.
- 2. The Fig Tree** (Luke 13:6): The fig tree is symbolic of natural Israel, Jewry, the sand seed, and Abraham's seed according to the flesh.

The First Mention of the Fig Tree:

Gen 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

Adam and Eve's aprons of fig leaves symbolised self-righteousness and justification by works. Jewry symbolised by the fig tree, was guilty of the same. They justified themselves by the works of the Law, and the keeping of ritualism, ceremonialism, legalism and their racial pride. It bred hypocrisy, self-righteousness, spiritual blindness, rejection of the truth, of Christ their Messiah, and ended in a spirit of murder and their crucifying of the one they in doctrine looked for.

3. The Fig Tree was Planted in the Vineyard (Luke 13:6):

The vineyard and its vine symbolises the Spiritual Israel, the star seed of Abraham, they who are born of water and Spirit, Abraham's children after the Spirit. The vineyard symbolises the way of God, redemptive truth, and points us to Israel's Messiah and His Kingdom.

At the time of Christ, the fig tree was to be seen planted within the vineyard not the other way round as was the case beforehand, thus we see natural Israel (the fig tree) within the Spiritual Israel (the vineyard) and the two are soon to eternally separate. Jewry within the vineyard of God, had become so removed from the Lord, they had become something else symbolised by the fig tree.

Teach us to Number our Days

The fig tree is not the vine, nor is it the vineyard, a vineyard is for grapes, the fig tree is portrayed as a pest, out of place, in the vineyard therefore a part of the vineyard but not of the vineyard, but by its contrary nature and unfruitfulness was becoming unwanted and so, was being threatened with removal. In the parable, Jesus is warning unbelieving Jewry typified by the Fig tree of the consequences of their wickedness (sin) should they not repent and change.

56. Christ and His Church are never symbolised in Scripture by the fig tree

Symbols of Christ and His Church:

1) The Vine and its Branches (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.

: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.

In the parable of the barren fig tree, Jesus is speaking directly to unbelieving Jewry, natural Israel. In the parable of the vine and its branches, Jesus is speaking directly to His disciples, the Spiritual Israel.

- It is One Vine: Symbolising Christ.
- It is Branches (plural): Symbolising Christ's disciples consisting now of Jews and Gentiles.
- The Vine and the Branches: It is Christ and His church, the believers in Christ, the Spiritual and eternal Israel of God.

When Did Christ Become the Vine?

Christ must be seen as the vine that God brought out of Egypt concealed, brought through the wilderness and planted in the land of Canaan. He now is the vine revealed (Note Matt 2:15).

Jesus has come into the world born of Mary, crucified, and risen again, to be in the midst of His church, leading His church out of its Egypt (the world) through the wilderness (the church age) that at His Second Coming, He may plant them in His Kingdom on earth.

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.

Jesus is warning unbelieving Jewry that if they would not repent, they, as the fig tree, would be cut down.

2) The Olive Tree:

Rom 11:24 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?

The natural branches represent natural Israel (Israelites). Natural Israelites being cut out of the olive tree through unbelief may through faith be grafted in again. To be grafted in again would be to be grafted into the same olive tree. The olive tree the Gentiles have been grafted into. It is one olive tree, the Spiritual Israel of God, Christ and His church, Jews and Gentiles together (Gal 3:28).

It was natural Israel's unbelief in Jesus their Messiah that caused their cutting out, it will be their belief in Jesus their Messiah, that will cause their grafting in again.

Teach us to Number our Days

Two Kinds of Fruit:

The Fruit of the Vine:

The fruit of the vine is the grape from which wine is produced. The wine or blood of the grape symbolises the blood of Christ, salvation and redemption. They, who have it, experience a sense of justification with the joy of the Lord. This in the believer's life is the fruit of repentance and the fulfilment of the Feast of Passover experientially (Deut 32:14; Gen 49:11; Psalm 104:15; Isa 65:8; Zech 10:7).

The Fruit of the Olive Tree:

The fruit of the olive tree is the olive berry, from which olive oil is extracted, which symbolises the presence, regeneration, anointing and infilling of the Holy Spirit. Those who have the oil of the Holy Spirit in their lives have experienced the personal gift of the baptism of the Holy Spirit accompanied with speaking in tongues (Acts 2:1-4), the gifts of the Holy Spirit (1Cor 12:1-10), and producing the fruit of the Spirit (Gal 5:22-23).

To be baptised in the Holy Spirit, speaking in tongues, operating in the gifts of the Holy Spirit and to produce the fruit of the Spirit is to fulfil the Feast of Pentecost experientially.

4. (And the certain man) . . . came and sought fruit thereon and found none (Luke 13:6):

The Certain Man:

- The certain man as we established refers to God the Father.
- The tree is unbelieving Jewry.
- The fruit He was looking for was what follows genuine repentance from dead works and faith toward God (Heb 6:1-3 with 11:1, 6).
- The certain man in coming to the fig tree found no fruit, likewise Jesus their Messiah came to Jewry and found no fruit. As the fig tree was unable to produce fruit, so natural Israel, because of the disease of unbelief were unable to believe.

Repentance: Repentance is comprehended to be the doing away with dead works and exercising faith toward God (Heb 6:1). The fruit must be comprehended to be the result of works wrought in faith acceptable to God.

Righteousness: Righteousness is comprehended as being of God, through faith in Christ and not of ourselves. The fruit of righteousness is comprehended by that which is produced through relationship, described as being in Christ, and Christ in you.

The sad truth of Jewry was (and still is), that though they were the offspring of Abraham, and had been given the oracles of God and the covenants and promises of God, they were blind, barren and fruitless.

5. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why encumbereth it the ground? (Luke 13:7) (Why should it continue to use up ground?)

The Dresser: Evidence suggests the dresser of the vineyard is God the Son. As the certain man and the dresser work together, so the Father and the Son work together that the Son may accomplish the Father's will (John 5:17).

Note: It is the unfruitful fig tree that is the concern, not the vineyard or the vine. The fig tree within the vineyard was having a detrimental effect upon the vineyard. By the time their Messiah appeared, the fig tree had become dominant, influential, binding the vineyard, preventing the vine from producing the desired fruit.

The fig tree was taking up ground, land and earth that are symbolic of inheritance. To Abraham and his seed was the land promised. Here unbelieving Jewry are under the threat of death and removal out of the vineyard and expulsion from off the land.

Teach us to Number our Days

6. The Dresser Answers the Certain Man:

Luke 13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

The dresser of the vineyard (Jesus) makes an agreement with the certain man (the Father) to leave it alone for just one more year. Of natural Israel, Jesus is saying to the Father, leave the tree alone just one more year.

7. Sentence is pronounced upon the Fig Tree:

Luke 13:9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

The seriousness of the language should have spoken to the Jews producing change of attitude and heart on their part, but alas, but for a remnant the Jews remained in unbelief.

8. . . . let it alone this year also, till I shall dig about it, and dung it (Luke 13:8):

The digging and the dunging was by Jesus, continuing in His ministry as the Messiah throughout the nation from Galilee to Judah preaching (digging) and teaching (dunging). Consider the following examples found in the parables alone.

Parables Speaking Warning to the Jews:

- The parable of the vineyard let out to the husbandmen (Matt 21:33-46).
- The parable of the Pharisee and the Publican (Luke 18:9-14).
- Strive to enter in at the strait gate (Luke 13:24).
- The first and second parables of the lost sheep (Matt 18:12; Luke 15:3).
- The taking of the chief seat at the wedding (Luke 14:7).
- The parable of the great supper (Luke 14:16).
- The two sons (Matt 21:28).
- The king's marriage feast for His Son (Matt 22:1-14).

These parables were all ministered following the revelation of the parable of the barren fig tree. This with other warnings spoken by Jesus brought exposure of the wickedness of the Jews and the certainty of their eventual doom should they not repent.

9. The Three Years (Luke 13:7) Plus one year (Luke 13:8):

The ministry of John the Baptist was of approximately six months duration. John's ministry preceded and was preparatory to the ministry of Christ. John with discernment and Spiritual insight foresaw the imminent destruction of the Jewish nation and warned both leadership and people of its approach. John prophesied using parallel language to that of Jesus.

Luke 3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10. The Difference between the Words of John and those of Jesus:

The difference between what John says, and what Jesus says is, John challenges the individual Jew—i.e. “every tree” (every singular tree) (Luke 3:9). Jesus is challenging the corporate - i.e. the whole nation symbolised by the fig tree.

John spoke his parable likely towards the close of his ministry; Jesus spoke His parable three years later, approximately one year before the cursing of the fig tree, and immediately prior to His crucifixion.

Teach us to Number our Days

Through his parable, John reveals two kinds of trees within the one nation, one is fruitful, the other is barren, in these two trees we see again the two Israel's, one is the natural Israel, the unfruitful; the other the Spiritual Israel, the fruitful.

11. The Discernment of John:

Taking the time here to consider the insights and discernment of John in dealing with his own countrymen (which on the surface may seem harsh and without compassion to the unwitting), may help us in realizing the harsh realities of sin in our own generation.

John addresses the multitude: It included Jewish leadership (Luke 3:7).

He addresses them: "O generation of vipers" (Luke 3:7).

12. The Jews as Vipers?

There are three instances in which Jews are addressed by John or Jesus as vipers.

1) **By John** (Matt 3:7; Luke 3:7). John warns of the wrath to come, which was fulfilled in A.D. 70 He challenges their relationship to Abraham (Matt 3:8).

2) **By Jesus** (Matt 12:31-34).

- Jesus warns the Jews of the consequences of blasphemy of the Holy Spirit (Matt:31-32).
- Jesus calls them to be one tree or the other i.e. A good or corrupt tree (Matt 12:35).
- Jesus calls them a generation of vipers, challenging their ability to speak well (holy, righteous or in faith) things.

3) **By Jesus** (Matt 23:33). Jesus adds the figurative of "serpents" to them being a generation of "vipers." And in so doing Jesus warns them of eternal judgment and damnation in hell that was surely to come upon them shall they not repent.

John: declares their miserable physical death (Luke 3:7).

Jesus: declares their spiritual and eternal death (Matt 23:33).

Vipers: S.C. 2191. An adder or other poisonous snake.

Serpent: S.C. 3789. A snake.

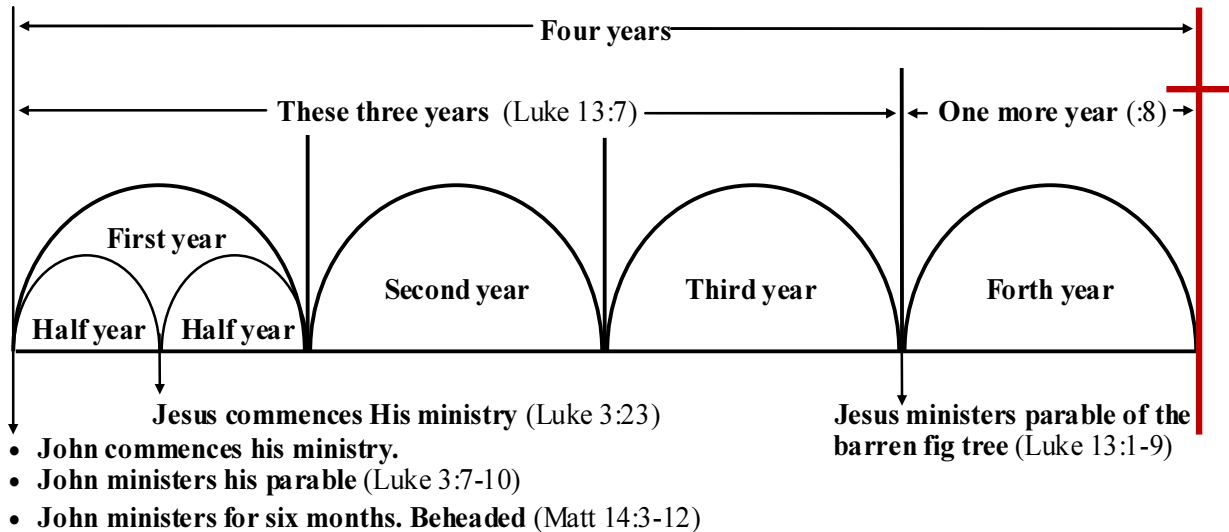
The use of the term: viper and serpent identifies those addressed with the serpent in the garden, who instigated the fall and deceived the woman (Gen 3:1).

Jesus knowing the inner thoughts and heart of unbelieving Jewry declares them to be the children of the devil (Matt 8:44). Whether vipers, serpents or children of the devil; all three expressions equate unregenerate Israelites with unregenerate Gentiles.

Whether Jew or Gentile, neither can be the children of God by natural regeneration (John 1:13). Both must be born again (John 3:5). It is spiritual regeneration for both, without spiritual regeneration both Jews and Gentiles are the children of the devil, and serpent like in nature (Eph 2:2) and cursed.

Teach us to Number our Days

92. The Parable of the of the Barren Fig Tree (Luke 13:1-9):



The Parable of the Cursing of the Fig Tree and Removal of the Mountain: Read Mark 11:11-23.

Jesus has come to Jerusalem for the last time. The cross is, but a few days ahead. It is four years since John the Baptist pronounced his prophecy (Luke 3:7-9), and one year since Christ spoke His parable of the barren fig tree (Luke 13:6-9). The year of grace is at an end, Jesus as the dresser of the vineyard has dug around the tree (preaching), and has dunged it (teaching). The contract the certain man (the owner of the vineyard) made with the dresser of the vineyard was one year's grace, then, at the conclusion of the year, there should still be no fruit on the tree, then the sentence was to be carried out: "Let the fig tree be cut down".

The Background to the Cursing of the Fig Tree:

Jesus, from an advantage point, views the city of Jerusalem and speaks the first of two lamentations.

The First Lamentation:

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.

Jesus Enters the City:

Jesus then enters the city on the first of three occasions prior to His betrayal.

Mark 11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

The day is Sunday, the first day of the week, four days before the crucifixion. Jesus is in the Temple, He looks about and upon all things, Jerusalem, and its temple, the capitol and religious centre of the nation. The activities of the city and temple reflect the state of the nation.

The year of grace for the fig tree to fruit is fulfilled, at the end of the year "If it bear fruit well" (Luke 13:9). It was not well, Jerusalem is sick, "an untoward generation" (Acts 2:49). They remained a generation of vipers and serpents. The digging (preaching) and the dunging (teaching) has been rejected of the tree. We consider the testimony of words and deeds of Jewry throughout the three and one half years of Christ's ministry:

Teach us to Number our Days

- 1. Luke 4:28** And all they in the synagogue, when they heard these things, were filled with wrath,
:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

The attempt of the Jews to kill Jesus from the outset of His ministry set the tone and pattern throughout the nation everywhere the Lord went over the following 3½ years.

- 2.** There are at least four references to the Jews seeking to “accuse Him” (Matt 12:10; Mark 3:2; Luke 11:54; John 8:6).
- 3.** They attempted to “Take hold of His words” (Luke 20:20, 26).
- 4.** They “found fault” (Mark 7:2).
- 5.** They sought to “destroy Him” (Matt 12:14; Mark 3:6; 11:18).
- 6.** They sought to “catch Him at His words” (Mark 12:15; Luke 11:54).
- 7.** They sought to “kill Him” (John 5:18; 7:1).
- 8.** They sought to “lay hands on Him.”
- 9.** They sought to “lay hold on Him.”
- 12.** They came either, “tempting” or “to tempt Him” (Matt 16:1; 19:3; 22:18,35; Mark 8:11; 10:2; 12:15; Luke 10:25; 11:16; 20:23; John 8:6).
- 13.** They sought how they might take Him by craft, and put Him to death (Mark 14:1).
- 14.** They sought “how they might entangle Him in His words” (Matt 22:15).

Then there were their words and deeds, following the cursing of the fig tree that culminated in their crucifying of their Messiah. Truly their deeds and actions over the four years from John to the crucifixion justified the words of John: “O generation of vipers”.

At the Close of the Four Years Jesus had the Following to Say:

Matt 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Did Jesus find the fruit expected of the digging and the dunging? Thankfully a few, but sadly of the many, He did not. By the Jews own words and deeds they brought upon themselves first the curse, then the axe.

In leaving the city that evening, Jesus goes down unto Bethany, where He spends the night. The Scriptures indicate Jesus stayed in the home of Mary, Martha, and their brother Lazarus, whom Jesus had raised from the dead, returning each night until His keeping of the Passover the night of His betrayal.

The Next Day (Monday):

Jesus, with His disciples leaves Bethany to come again unto Jerusalem. It is at this point in time He curses the fig tree:

Mark 11:12 And on the morrow, when they were come from Bethany, he was hungry:

: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.

This brings us to Christ’s second entrance into Jerusalem and the temple, where for the second time He cleanses the temple. The first cleansing being at the commencement of His ministry.

Mark 11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

:16 And would not suffer that any man should carry *any* vessel through the temple.

:17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

Teach us to Number our Days

This visitation of Jesus to the temple is the final opportunity for Jewry to bring forth the fruit God is asking for. Christ's actions in cleansing the temple demanded repentance on the part of the Jews and the exercising of faith towards God in recognition of their Messiah and the visitation He brought. Their response was in harmony with their words and deeds of the previous four years.

The Jews Response Says it All:

Mark 11:18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Rejection of the cleansing of the temple and words of Jesus by the Jews brought the principle into effect that Paul speaks of to the Corinthians concerning the defiling of the temple of God.

1Cor 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple ye are*.

Jesus Again Leaves Jerusalem and the Temple:

Mark 11:19 And when even was come, he went out of the city.

That night in Bethany, Jesus in the house of Simon is anointed "for burial."

Reading Matt 26:6-13:

The Next Morning (Tuesday):

The cursing of the fig tree has taken effect from **the root** upward, with the foliage withered away.

Mark 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

The Root:

The "root" is a term expressing lineage, heritage, ancestry, beginning, source, birth; i.e. the family tree.

Up until the First Coming of Christ, Jews were particular about the keeping of family records of their ancestry, records of their tribal, house and family identity as the seed of Abraham. In the cursing of the fig tree, Jesus simply and effectively withdrew the life from the tree, and it withered. The withering of the fig tree paradoxically coincides with Matt 23:38 and the pronouncing of the temple being desolate.

From the Lord's perspective this was essential until the birth and appearance of Messiah, Who when He came, came:

1. According to His tribe (Gen 49: 8-12).
2. According to His house (Matt 1:1).
3. Of the seed of Abraham (Matt 1:1-16).
4. Note: of the "root" of David (Rev 5:5; 22:16; Luke 1:32).

Since Messiah's birth and crucifixion such records have been lost. The result is no Jew anywhere in the world knows with any certainty his tribe, house or family, nor for that matter that he is actually Jewish.

That the ancestral identity of the Jewish people has been lost is simply further evidence that Messiah has come. Jesus is the Messiah and there can be no other, nor doubt.

The Position of the Fig Tree:

When Mark and Matthew's accounts are considered together they indicate the position of the fig tree to be on the verge of the city boundary, with the city clearly in view.

Jerusalem is situated upon a mountainous ridge, 2550 feet above sea level. Understanding the position of the fig tree in relation to the city brings importance to what Jesus says next.

Teach us to Number our Days

The Removal of the Mountain:

Mark 11:22 And Jesus answering saith unto them, Have faith in God.

:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

The suggestion of the removal of “this mountain” is said in conjunction with the withering of the fig tree. Interpreting the language of the type brings insight. Note also:

Jer 26:18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest (Hos 10:13-15; Mic 3:12).

There are historical accounts of the ploughing of Jerusalem according to prophecy following the destruction of Jerusalem in A.D. 70.

The Fig Tree: (We repeat) the fig tree is symbolic of the nation of Israel, the sand seed of Abraham, Abraham’s children of the flesh.

“This Mountain:” The expression “This Mountain” is indicative of the nation and in particular in reference to Jerusalem and it being the centre of the civil, political and religious governing of the nation.

Jewry: Jewry (referring to all twelve tribes) symbolised by the fig tree was to die. The axe (held aloft over the four previous years) was being laid to the root of the tree, severing the tree from the root. Spiritually Israel of the flesh was dead, dead in trespasses and sins; physically the sentence of death was upon them.

Jewry: Symbolized by the mountain, was to be destroyed, removed and its inhabitants (those surviving the holocaust) dispersed (cast into the sea, the sea of humanity).

Jesus Comes to Jerusalem and to the Temple for the Last Time (still Tuesday):

Jesus in the temple for the last time before His betrayal and arrest is confronted by the chief priests, scribes and elders, who challenge Him as to His authority for doing the things He did.

Mark 11:27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

:28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

In the context of this final discussion with the Jewish leaders, Jesus ministers the parable of the vineyard, which is in content a history of Israel as a kingdom and nation symbolised by the vineyard. It is to be noted: The parable is about the “vineyard not the fig tree”.

The Parable of the Vineyard

Mark 12:1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine vat, and built a tower, and let it out to husbandmen, and went into a far country.

:2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

:3 And they caught *him*, and beat him, and sent *him* away empty.

:4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

:6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Teach us to Number our Days

- :8 And they took him, and killed *him*, and cast *him* out of the vineyard.
:9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
:10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:
:11 This was the Lord's doing, and it is marvelous in our eyes?
:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Points to consider:

1. **A certain man:** The Father (Compare with Luke 13:6).
2. **The vineyard:** Represents the Kingdom of God within the nation of Israel (Isa 5:1-7; 27:1-7; Ps 80:16; Gen 49:11; S/s 8:11; John 15:1-6).
3. **Hedge about it:** Divine protection about the vineyard, walls of salvation.
4. **Place for the vine fat:** The place where grapes were processed into wine. It points to the house, temple of God, synagogue (local church). Teaching and preaching producing the fruits of redemption: joy.
5. **Build a tower:** Speaks of watchmen, pastors, ministries, and shepherds of the sheep, watching for the approach of enemies or dangers, and seeing to the general care of the vineyard (the people).
6. **The husbandmen:** The vine dressers, leadership, kings, priests, Levites, elders and the rulers (points us to church leadership and structure).
7. **A far country:** Heaven, God's abode.
8. **Along time:** (Luke's account Luke 20:9) from the time of Joshua through to Messiah and the speak-ing of the parable.
9. **And at the season:** Each generation from Joshua, through to Messiah and the ministering of the parable. Seasons, visitations of God, harvest times, what should have developed and been evident in each generation. It is the age of the prophets.
10. **Servants:**
 - A servant (Mark 12:2)
 - Another servant (Mark 12:4).
 - Many other (servants) (Mark 12:5).

They are the prophets of the Lord, sent unto Israel in their season, and generation. Israel caught them, beat them, some they sent away empty, others they murdered (Matt 23:37).
Note: Heb 1:1 God who at sundry times and in divers manners spake in time past unto the fathers by the prophets.
11. **Fruit of the vine:** Israel knew seasons of harvest, associated with its Feasts of Passover, Pentecost and Tabernacles. The parable targets the harvest of Tabernacles, the fruit harvest and greatest feast day in the Hebrew calendar year, the Day of Atonement.
12. **One Son:** (The last to be sent) The Messiah, Jesus the Son of God. The prophet Moses said would come (Deut 18:15, 19; Acts 3:22-23).
13. **The desire of God: They will reverence my Son:**

Reverence: S.C. 1788. Respect Him. Jesus is addressing the religious, Messiah rejecting Jews, who failed to reverence, respect or honour Him in any way, at any time. The

Teach us to Number our Days

generation of the Messiah's appearance was no different to many a generation before it.

It must always be remembered, The Lord always in every generation, had what is known as a remnant. So in the days of Christ, there was a remnant that revered and gave respect unto Him becoming His disciples. In this we again see the truth of the Spiritual Israel of God within natural Israel.

14. An amazing verse:

Mark 12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

The message of this verse more than suggests Jewry knew Jesus was their Messiah, but still determined to destroy Him, believing in destroying Him they would gain everything. The madness of their philosophy is in harmony with the madness of Satan, who also believed in destroying (crucifying) the Christ would, further his evil cause (1Cor 2:8).

15. The Son is slain (Mark 12:8):

Unbelieving Israel: Killed their Messiah. (Mark 12:8). Crucified their Messiah (Acts 2:23).

Unbelieving Israel: Cast their Messiah out of the vineyard (Mark 12:8; Heb 13:13).

16. The destruction of the husbandmen (Mark 12:9):

If there is a point in history when natural Israel died spiritually with the Kingdom taken from them, it would have to be at the cross. In slaying their Messiah they died themselves to the promises of God. Physical death came upon them after a period of grace lasting forty years, ending with their own destruction in A.D. 70.

17. The vineyard is given to others (Mark 12:9):

Compare with Matthew 21:43, given to a nation:

Others? The Gentiles? Yes, but it is not Gentiles alone, it is not a Gentile kingdom or vineyard. But it is a nation, a Spiritual nation, a Spiritual Israel. A Spiritual Israel consisting of Jews and Gentiles commonly called Christians, sons and daughters of God, the children of Abraham.

There were Jews who never died as did the fig tree, nor had the Kingdom taken from them, but by faith passed from the natural into the Spiritual, from the natural Israel into the Spiritual Israel as they passed from the Old Covenant into the New Covenant in belief, conversion and acceptance of their Messiah.

57. The Death of the Fig tree:

As the fig tree, the nation of Israel have died, as the vineyard they have had the Kingdom taken off them, with it given to another nation i.e. the church.

18. The stone rejected becomes the head of the corner (Mark 12:10-11):

The stone: The "one son" of the Father (Mark 12:6).

Rejected by those symbolised by the barren fig tree.

The head (stone): Jesus, rejected of the Jews, becomes the "Head" (stone) of His church (Matt 21:42; Acts 4:11; Eph 4:15; Col 1:18).

The corner stone: The "corner stone" also points to the Lord Jesus, the chief measuring stone by which all other stones added to the church are measured, squared and plumed as they are built into Christ's church (1Pet 2:6-7; Eph 2:20-22; 1Cor 12:27-28).

Teach us to Number our Days

58. The Truth of Christ and His Church:

Jesus is again sowing the thought of “Christ and His church” realized under the New Covenant, the Spiritual Israel and temple of God. The rejected, crucified Son, as the Resurrected, exalted Son, seen as the Headstone of the corner of His church.

It is to be “marvellous in our sight”; it is, to them to whom the vineyard has been given.

Phi 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name (1Pet 2:4, 5, 6, 7,8, Acts 4:11; Eph 2:20).

19. The Response of the Generation of Evil and Disobedient Husbandmen:

Mark 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

The Final Lamentation of Jesus over Jerusalem:

Matt 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

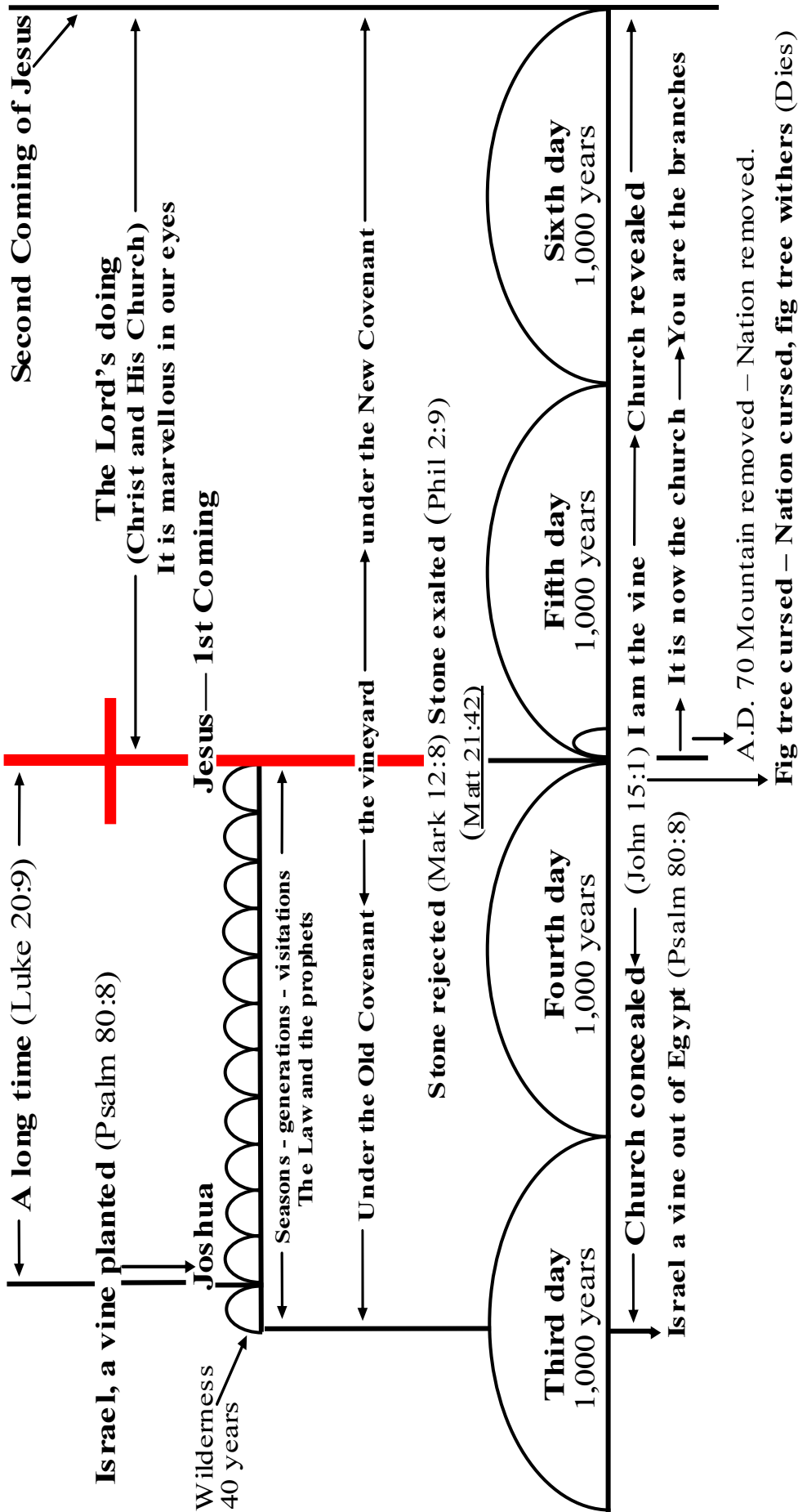
:38 Behold, your house is left unto you desolate.

The words of Jesus in Matthew 23:38 are the first step in the fulfillment of the prophecy of Jeremiah, concerning Jerusalem’s backsliding, that reached its ultimate climax with the destruction of Jerusalem:

Jer 22:5 But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.

The following diagram places the cursing of the fig tree, the removal of the mountain and the parable of the vineyard in perspective:

93. **The Cursing of the Fig Tree, Removal of the Mountain**
(Mark 11:12-13). The Parable of the Vineyard (Mark 12:1-11):

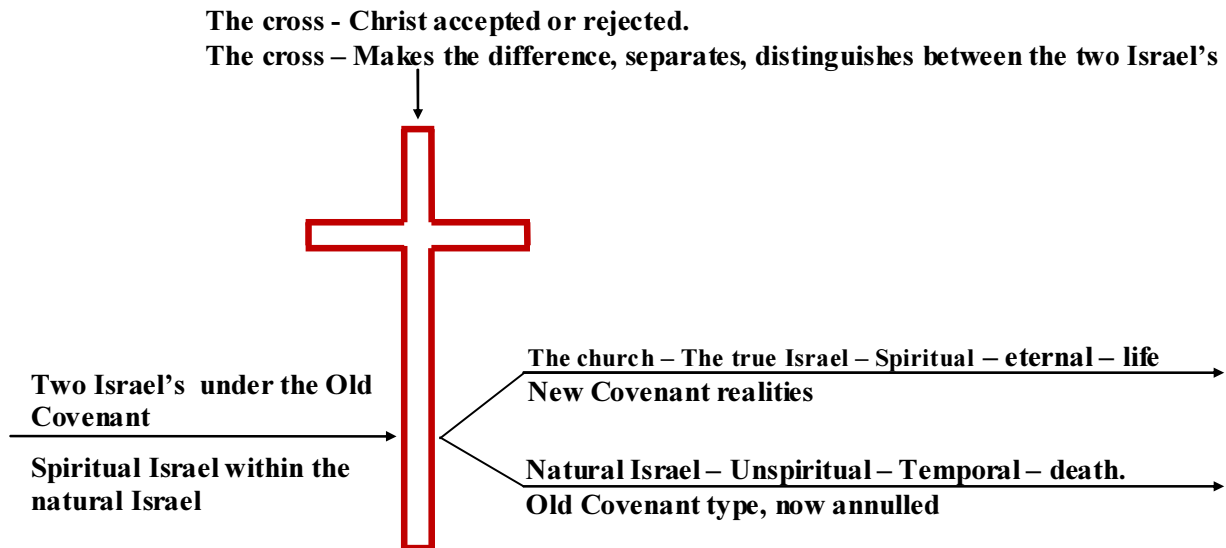


Teach us to Number our Days

The Cross and the Two Israel's:

To help understand the subject of the two Israel's, and the salvation of the Jews in the early days of the first generation church, the following Diagram is included, distinguishing between the two:

94. The Cross and the Two Israel's:



Points to consider:

1. The Jewish believers of natural Israel, born again by spiritual regeneration, are Spiritual Israel, and are referred to in John 1:12 -13 (as them who "received Him").
John 1:12 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.
2. The Jewish unbelievers of natural Israel, who knew only natural regeneration, were blinded to the truth of Christ, the New Covenant and spiritual regeneration. These are alluded to in John 1:13, as being "born of blood", the "will of man" (natural regeneration) and "not of the will of God".
3. In these two verses, the two Israel's are once more comprehended.

Natural Israel, the Gentiles and the Church:

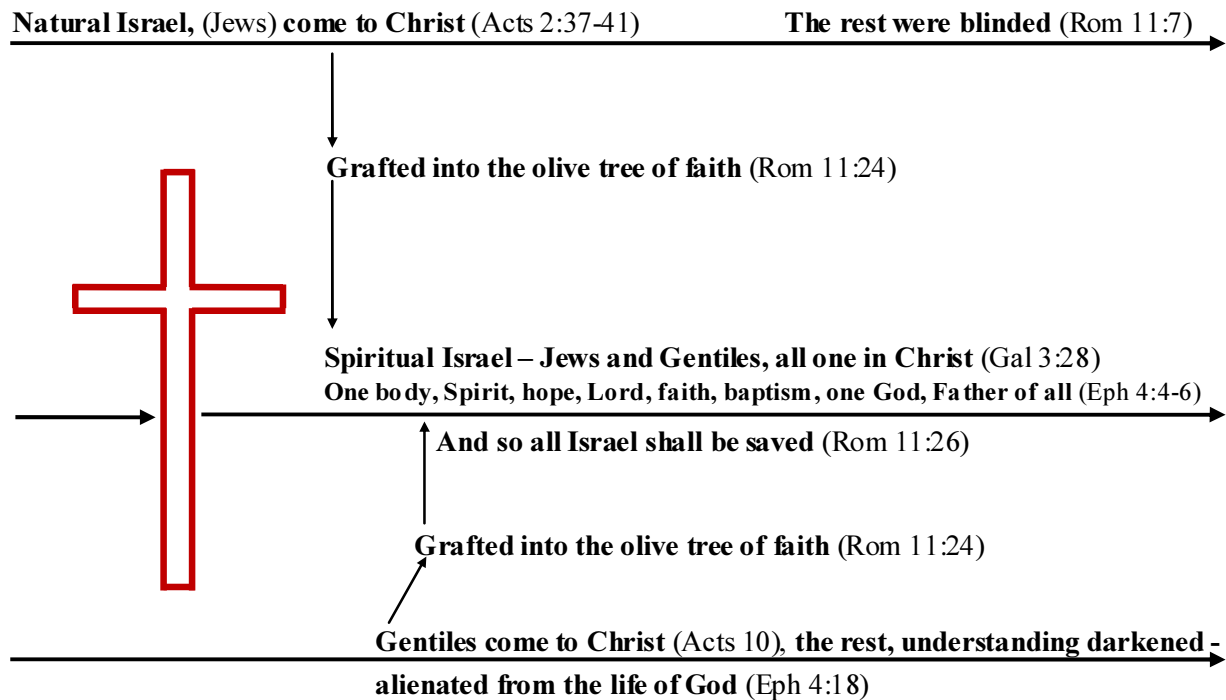
Following the Resurrection of Christ and the outpouring of the Holy Spirit upon the Jewish believers (Acts 2), the Gospel was first preached in Jerusalem, then in Judea, then in Samaria, with many thousands coming to Christ. Then after seven years, the door of salvation opened to the Gentiles (Acts 10). From that point on, the one Gospel was preached to all the (then known) world (Acts 1:8; Mat 24:14), with further Jews, and thousands of Gentiles coming to Christ.

From Acts two through to Acts ten, a period of seven years, it was only Jews being saved. They were Israel; they were the church, the Spiritual Israel. When the Gentiles, hearing the Gospel came in, they came into Israel, Spiritual Israel, as they were added to the church. Together the two became known as Christians. That is how it was, that is how it is, and nothing has changed.

The following diagram explains:

Teach us to Number our Days

95. Natural Israel, the Gentiles and the Church:



Points to consider:

1. The Bible recognises three ethnic groups:

1Co 10:32 Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God:

- 1) **The Jews:** i.e. All Israel, natural Israel, the unregenerate seed of Abraham, children of the flesh.
- 2) **The Gentiles:** i.e. All nations of the earth apart from the Jews. Unregenerate Gentiles.
- 3) **The church:** i.e. The New Covenant Israel of God. Regenerate, Jews and Gentiles in Christ (John 3:5; Tit 3:5; Jam 1:18; 1Pet 1:23).

2. It should be realized in these days in which we live, that there are many Jewish believers in Christ, living within Jewish society, within Jewish families. Sometimes living within the same home; one believing, the other unbelieving; believers as living examples of a Spiritual Israelite with many living within the nation of natural Israel with natural Israelites in unbelief.

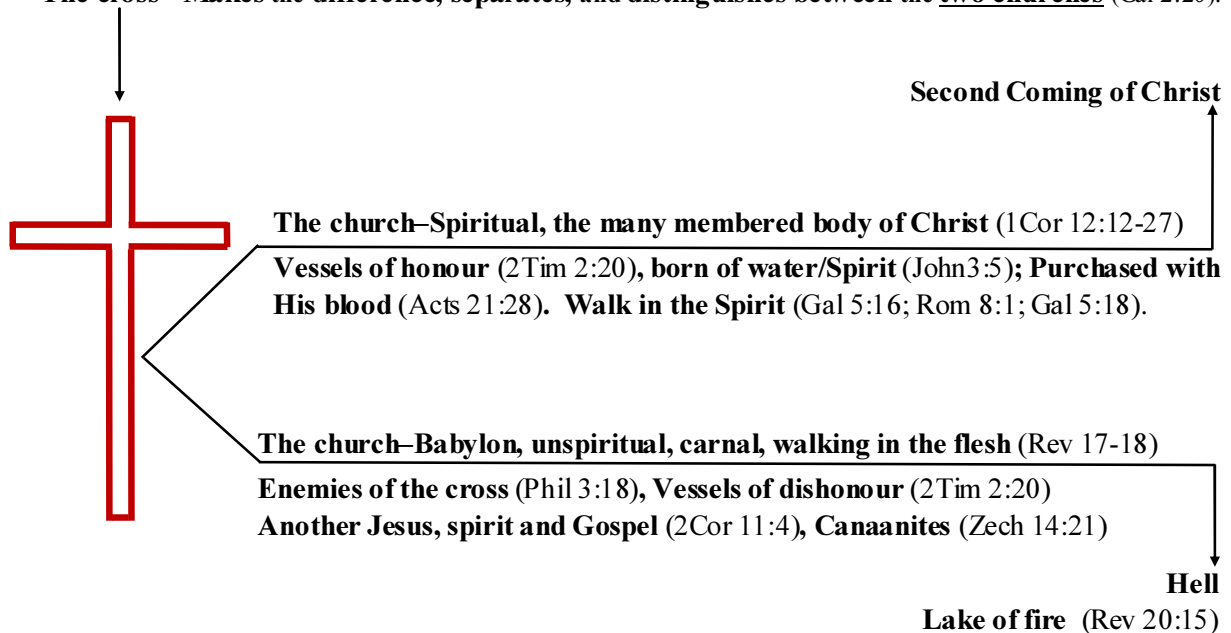
The Natural and Spiritual Church:

As there was under the Old Covenant, a Spiritual Israel within the natural Israel, so with the church, there is within the church (the Spiritual Israel), they who are not Spiritual Israelites. Religious people professing Christ, while their hearts are far from Him. They are a people blind to many Spiritual realities. An unregenerate people, having a form of godliness, that denies the power thereof (2Tim 3:5). Preachers, preaching another Jesus that will give the hearer another spirit (an unbelieving unregenerate or compromising spirit), proclaiming another Gospel (2Cor 11:4); lying prophets, preachers tickling ears, hypocrites, whose reward will be that of the unbelievers (Luke 12:46; Matt 24:51; 1Tim 4:2). This unfortunate, but actual problem is illustrated in the following diagram:

Teach us to Number our Days

96. The Natural and Spiritual Church:

- **The cross - Christ accepted or rejected.** (The Lordship of Jesus has particular emphasis here).
- **The cross - Makes the difference, separates, and distinguishes between the two churches** (Gal 2:20).



Scriptures of Consideration:

2Tim 2:19b . . . the Lord knoweth them that are His (Nahum 1:7; John 10:14, 27; Rom 8:29).

Galatians 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 (Rom 8:13-14).

Though the vineyard has been taken from natural Israel and given unto a nation bringing forth the fruits thereof (Matt 21:43), individual Jews down through history have known visitations of God, with Jews being saved and added to the church. Nevertheless, there is to be a final visitation to the Jews as a nation in the land of modern Israel, similar to the original visitation and outpouring of the Spirit of God, as recorded in Acts chapter two. In that day, many will turn to Christ their Messiah, believe the Gospel and be saved.

We return to Matthew twenty-four and consider the message of the chapter.

Introduction:

It would be true to say many scholars, attempting to interpret the chapter in context with the three questions asked of the disciples (Matt 24:3), have had difficulty with Christ's answers and distinguishing what is applicable to which question. A key to interpreting the chapter is in realizing the chapter naturally divides into two sections:

The First Section (Matt 24:4-26).

The Destruction of Jerusalem:

This section answers the question concerning the destruction of Jerusalem and the temple buildings. It is applied to the first generation of the church age, covering a period of forty years, beginning in A.D. 30 (our calendar time) with the Resurrection of Christ and ending in A.D.70 with the prophesied destruction coming to pass.

A period of 40 years, in which the Jews everywhere and particularly Judea and Jerusalem, under the grace of God, had the Gospel preached to them, with every opportunity to believe Christ, repent and be saved, thus experiencing the mercy and salvation of the Lord.

Another key to interpreting the chapter is in realizing that every condition of every verse, from verse four through to verse twenty-six, has its application to and fulfilment in the **first generation** of the

Teach us to Number our Days

church age, but points prophetically to the last generation. At that time (the last generation), history will repeat itself, with each condition of the first generation repeating itself in ultimate fulfilment.

The Second Section (Matt 24:27-51).

The Destruction of the World:

From Matt 24:27 through to Matt 24:51, Jesus answers the last two questions together; answered together, because they have their fulfilment together, in the last and final generation. The key to unlocking the truth of the second section is in realizing that the condition of every verse has its application to the **last generation**. These conditions are not applicable to the first generation. Nevertheless, as Jesus speaks prophetically, He teaches practical principles and advice invaluable and applicable to both generations, particularly through the lesson of the three parables in the second division of the chapter.

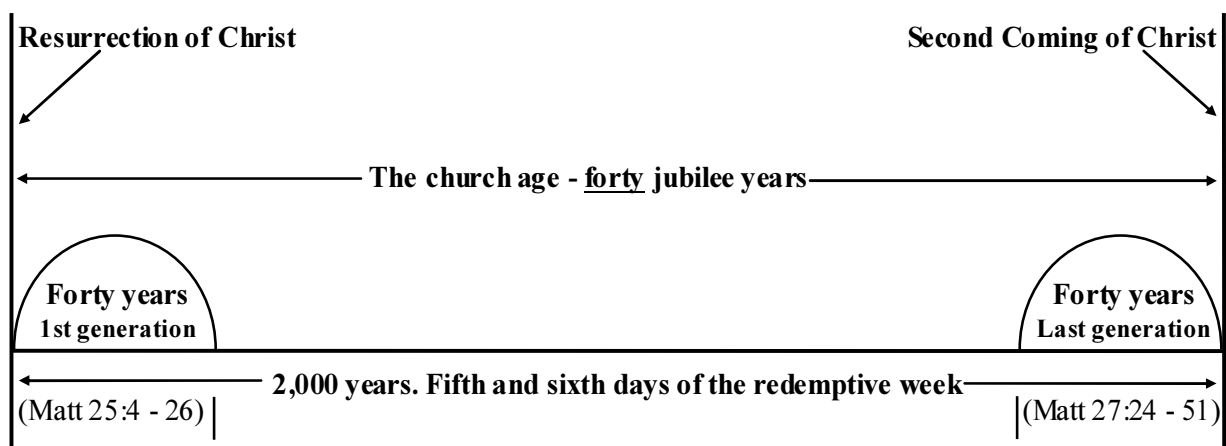
The student of the Word is encouraged to see the chapter in consideration of three periods of time, each consisting of forty years. Those three periods of time are as follows:

- 1. The first generation:** Forty years from the Resurrection of Christ in A.D. 30 through to the destruction of Judea and Jerusalem in A.D. 70. The chapter addresses the first generation that would witness the destruction of Judea and Jerusalem, and the signs accompanying the event.
- 2. The church age:** The church age from the Resurrection of Christ, through to the Second Coming of Jesus consisting of forty jubilee years. A jubilee year, the 50th year. ($40 \times 50 = 2,000$).
- 3. The last generation:** Forty years. Working back from the day of the Second Coming of Christ to a point of beginning, unknown to us, but known of the Lord. The chapter addresses this last generation revealing the signs that consummate with the Second Coming of Jesus and the destruction of the world.

The second period, consisting of forty jubilee years (the church age), is a time of grace, in which the world has opportunity to hear the Gospel, believe and be saved. It concludes simultaneously with the last generation and a worldwide siege. This takes the form of the tribulation and the ultimate destruction of the world in judgement without mercy, after the similitude of the destruction of Jerusalem in A.D. 70.

The following diagram that illustrates the three periods of forty years should be considered before continuing with the study:

97. The Church Age, Three periods of Forty Years:



At the conclusion of this chapter we will consider a further diagram with fuller information.

Teach us to Number our Days

Our Consideration of Matthew 24:

We will consider each verse and apply it to its time and fulfilment. Bearing in mind the chapter addresses the first and last generation of the church age with a point of division between.

It would be appropriate to mention that the question concerning the “end of the world,” has a twofold answer to it and is as follows:

1. There is that which is applicable to the Second Coming of Jesus and the destruction of all ungodly flesh in judgment.
2. There is that which is applicable to the end of the seventh day of the redemptive week, when the world as we know it, will become the lake of fire (Rev 20:14) and pass away with the new heavens and earth appearing (Rev 21:1).

The world: S.C. 165. Gr Aion. From the same as 104. It speaks of ages, in the sense of durations of time. Considering the question from the perspective of the disciples, and the answers Jesus gives, it is directed towards Christ’s Second Coming and the destruction of the ungodly, and the events of the last generation, rather than the closure of the millennium.

The Seven Seals:

Another key to understanding the chapter is in realizing the seven seals mentioned in the Book of Revelation chapters six to eight, are also to be found in Matthew twenty-four. Following the ascension of Jesus to the right hand of the Father, the book with seven seals was given unto Him (Rev 5:1-8), with the authority of the Father for Him to open each seal.

A consideration of the seals as they are in Matthew and Revelation reveals a threefold application of the seals.

1. The First Generation:

The seven seals have their application to the first generation of forty years, from the Resurrection of Christ, through to the destruction of Jerusalem, with an obvious application of the condition of each of the seals affecting the Jews throughout the Roman Empire, Judah and Jerusalem.

59. No doubt the laws of nature within creation are inseparably linked to spiritual things: This is why, in these last days the Scriptures promise the increase of natural phenomena as the world declines spiritually, nature reacts to men’s ungodliness, sometimes violently. As the Jews of Judea and Jerusalem declined spiritually, nature reacted accordingly with each of the seals being fulfilled in that generation.

2. The Church Age:

There is the application of the seven seals to the whole of the world and the church age, for we see all the conditions revealed in the seals occurring throughout the church age, as witnessed by history.

3. The Last Generation:

The final application of the seals is to the last generation of forty years, with the evidence suggesting we are in the time of the last generation now.

The Book of Revelation’s account applies the opening of the seals to the last generation, while Matthew’s account applies it to the first generation, while at the same time, in harmony with the Revelation pointing us to the last generation, where, as explained earlier, the conditions will repeat themselves.

The Seven Seals:

We will consider a brief comparison of the seals, Matthew with Revelation, then return to consider each verse of chapter 24:

Teach us to Number our Days

1. The first seal (Matt 24:14): The Gospel preached (Matt 28:20; Mark 16:15; Luke 24:46-48; Acts 1:8).

This compares with: (Rev 6:2) the first seal, the white horse and his rider.

2. The second seal (Matt 24:6-7): War, internal war, strife and bloodshed.

This compares with: (Rev 6:3-4 the second seal, the red horse and his rider)

3. The third seal (Matt 24:7): Famine

This compares with: (Rev 6: 5-6 the third seal, the black horse and his rider).

4. The forth seal (Matt 24:7): Pestilence. S.C. 3061. Plague, disease.

This compares with: Rev 6:7-8 the forth seal, the pale horse and his rider.

5. The fifth seal (Matt 24:9): Martyrdom.

This compares with: Rev 6:9-11 the fifth seal. The Gospel rejected opposition persecution of believers, martyrdom.

6. The sixth sea (Matt 24:7): Earthquakes.

This compares with: Rev 6:12-17 A great earthquake, signs in the heavens, signs in the earth.

7. The seventh seal (Matt 24:14): “And then shall the end come.” The destruction of Judea, temple Jerusalem, and the people.

This compares with: Rev 8:1- The seventh seal in the last generation reveals the seven trumpets, with the “end coming” with the sound of the seventh (Matt 24:31; Rev 10:7; 1Cor 15:51; 1Th 4:16).

The student is encouraged to realize the existence and function of each of the seals, appreciating, that everything happening within the nations of the earth is relative, in some way to the seals. Realization of this principle opens the mind and spirit to great understanding and discernment of world events, of every generation of the church age, and importantly our present generation, giving also a platform of truth from where one may view the future in the light of Biblical prophecy. We return to our study of Matthew 24.

Interpreting Matthew chapter 24.

1. Jesus Brings a Warning:

Matt 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.

Jesus commences His answer to His disciple’s three questions, by bringing the first of three warnings to them. He warns of five forms of deception that would challenge their (and our) faith, sense of discernment, love of the truth, personal value of their salvation and relationship. Christ commences with a warning that is deliberate and is that we might be made aware of the dangers of our generation and be discerning while establishing their comprehension of last day events.

60. Jesus is introducing His disciples to spiritual warfare!

The First Two Forms of Deception.

1) Jesus Warns of Men:

It is a generalization of conditions to come, but is indicative of a particular man or person to watch for and discern.

All men are born into sin, and though they that come to you may profess religiously and traditionally faith in Christ, we must ask the question “Are they born of the Spirit?” (John 3:5-9).

Are they filled with the Spirit? (Acts 2:1-4, 6:3-5). Have they been sent of the Lord? (1Cor 10:15) and are they rightly dividing the Word of truth (2Tim 2:15).

Teach us to Number our Days

We not only have all authority of the Lord to enquirer of their genuineness of spirit and faith, but Jesus expects it of us, and commends us for it when we do (Rev 2:2).

2) **They will come in His Name:**

We quote once more verse five.

Matt 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Generally, it is accepted that Jesus means that there shall be the appearing on the scene of men proclaiming themselves to be Christ and deceiving many. No doubt, as in the first generation, so in following generations, and in our generation, such men have “appeared” and “disappeared”.

This author is of the belief this second warning is spoken of a deception much more subtle and deceptive, with Jesus meaning “there shall come many in my Name, agreeing and proclaiming “I” (Jesus), to be the Christ, and shall deceive many”. They shall deceive by their persuasive preaching and manner that subtly deceives and causes people to believe a lie.

In the last generation such “believers”, but in reality liars and deceivers, will appear and deceive many.

2. Signs within the Nations:

Matt 24:6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Note: See that ye be not troubled: for all these things must come to pass, but the end is not yet.

The words of Jesus have their application to two generations, the first and the last. The thought is, - whether in the first generation or the last - seeing these upheavals within the nations, don't allow your attention to be diverted away from hearing (or remembering) the words of Jesus to His church.

The greatest enemy to Israel's faith, when in the wilderness in the days of Moses, was the distraction caused by the dangers of their surroundings and the heathen nations that troubled their souls, then, when faced with the challenge of entering Canaan and overcoming the land's inhabitants, their troubled souls doubted the Word of God and His good intentions toward them.

3. Sorrows:

Matt 24:8 All these *are* the beginning of sorrows.

In the days of the first generation, “the end was not yet” until the Lord had fulfilled His Word and promise to His church.

That is the churches deliverance out of Jerusalem and Judea.

Matt 24:16 Then let them which be in Judea flee into the mountains.

The Last Generation:

The conditions and events of the first generation point to the last generation, where once again, “the end is not yet” is applied until the Lord has fulfilled His Word and promise to His church. That is their deliverance out of this world (in the sense of a spiritual separation), to be taken into the wilderness (Rev 12:6, 14).

4. Persecution of the Church:

Matt 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

:10 And then shall many be offended, and shall betray one another, and shall hate one another.

Teach us to Number our Days

Compare with Mark 13:11:

The Jews in unbelief throughout the Roman empire and in particular Judea and Jerusalem, hated, rejected and persecuted the Christian church, delivering many up to affliction (Acts 9:1-2). The pressure of the persecution divided homes and families, with many of “the faith” becoming offended. In such circumstances, many denied the faith they had once embraced and betrayed their brethren. The parable of the sower has its application here.

Matt 13:5 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.

The Interpretation:

Matt 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.

The Last Generation

The sad conditions of affliction and persecution, brought on by the unsaved, religious unbelievers and the “backslidden”, offended “believers” against the true and faithful believers, has repeated itself throughout history and will repeat itself in the last generation. This will be with an intensity that involves all nations where believers in Christ are to be found.

Jesus knowing these things encourages His church:

Matt 10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

This condition in both generations creates the perfect environment for what Jesus warns of next.

5. Jesus again brings a Warning:

Matt 24:11 And many false prophets shall rise, and shall deceive many.

This is the second instance where Jesus gives warning, and it is involving deception of a similar yet different character to that of verses four to five.

Here Jesus is speaking specifically of prophetic ministries, who come with prophetic utterances and teaching, that is out of their own human, carnal and defiled spirit, and not by the Spirit of God. They speak the Word contrary to the Word.

Paul was faced with Judaist teachings that sought to bring the saints of God under the Mosaic Covenant, circumcision (Acts 14-15), the keeping of days etc (Col 2:16-19) and the keeping of the Law (Gal 3:1-2).

Considering the context of the discourse Jesus is having with His disciples, it seems Jesus is warning of “prophetic ministries,” who, when they come, would come prophesying peace, where there would not be peace, and prophecy promises of the provision of the Lord in contradiction of the promised destruction to come, spoken by Jesus.

It is recorded in history that during the time of the Jew’s war with Rome, commencing in A.D. 63, “prophets” prophesied the salvation and provision of deliverance by the Lord for Judea, Jerusalem and the Jewish nation by divine intervention. Such prophecies proved to be lies. The word of Jesus (Matt 24:2) and the prophetic Scriptures could not be changed, they could only be fulfilled.

So in the Christian community, and in the Jewish church in Judea and Jerusalem, Jesus is warning of prophetic ministries, preachers and teachers, prophesying “the Word of the Lord” contrary to the Scriptures, the words of Jesus and true prophecy. They were, either in ignorance or deliberately attempting to distract the attention of the believers away from the promise of Scripture, to that of promises that tickled the ears generating false hope (2Tim 4:3-4).

Teach us to Number our Days

The Last Generation:

So in the last generation, leading up to the Second Coming of Christ, false prophets, apostles, ministries, preachers and teachers will come (2Cor 11:13-15), teaching and preaching false hopes of deliverance contrary to the words of Jesus and genuine prophecy of the Scriptures.

Much erroneous end time preaching and teaching today centring around the Second Coming of Jesus and a “rapture” of the saints to Heaven before the “great” tribulation (or in the midst) abounds with many casualties. Paul knowing these things prophecies of the last days (the last generation):

2Th 2:9 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

:10 *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

:11 *And for this cause God shall send them strong delusion, that they should believe a lie:*

6. The First Generation had its Casualties (Matt 24:12):

Matt 24:12 *And because iniquity shall abound, the love of many shall wax cold.*

Iniquity: S.C. 458. Illegality; i.e. A violation of law.

Or to put it in a way applicable to the first generation and those who held the truth in unrighteousness (Rom 1:18). Lawless, doing that which is right in one’s own sight, self-justifying, and rebellious, allowing, and involving themselves in that which is the flesh and contrary to sound doctrine (2Tim 4:3; 1Tim 1:10).

In context with the previous verse, it suggests that the lying prophets helped create this problem within the Judean church.

The Last Generation:

The condition is repeating itself in this, the last generation, with the preaching of a social Gospel presenting a form of godliness (“Christianity”) suited to meet the demands of the people (2Tim 3:5) or the maintenance of numbers, and a Jesus that fits the concepts of the carnal mind (2Cor 11:4). The Word of God is interpreted to condone and encourage such expressions of “Christianity”, producing contempt and opposition for the truth.

On the other hand, much preaching heard today is sound preaching; the problem in many places is not what is being preached, but what isn’t.

7. The Love of Many Shall Wax Cold (Matt 24:12):

The first love for Christ is sacrificed for that which is of the flesh and the world. This was then the sin of the first generation Jewish church. Later it was necessary for Christ to bring rebuke to the church at Ephesus who also had forsaken their first love and were called on to repent (Rev 2:1-7).

To Wax Cold: The Greek suggests a slowness of breath, a reduction in temperature by evaporation to chill.

Iniquity corrupts love like leprosy or cancer does the flesh of the body. Iniquity gradually overcomes love, replacing it with the carnal selfish love of that which satisfies the flesh. Like the serpent’s bite, the poison enters the blood stream of the believer’s redemptive life in Christ, slowly, reducing his/her temperature by evaporation, until his/her love for Christ has gone. (Excessive sweating is a condition accompanying snake bite causing dehydration). With his/her love gone, his/her faith dies, leaving him/her believing a lie and in danger of once more being dead in trespasses and sins.

Compromise is the equivalent of having snake poison in the system with its effect in remission, but if the problem (attitude) is not corrected a relapse will eventually occur.

Teach us to Number our Days

The Last Generation:

Again the condition of the first generation points to conditions of the last generation. The Scriptures prophecy such conditions: See: 1Tim 3:1-7; 2Thess 2:3. Nevertheless the Lord knows them that are His, and Jesus exhorts His faithful church, who holds Him as their first love in the next verse:

Matt 24:13 But he that shall endure unto the end, the same shall be saved.

There will be those in both generations, who will endure the lovelessness of the unfaithful and the conditions of Matt 24:10 unto the end.

8. The Gospel of the Kingdom will be preached:

Matt 24:14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Gospel of the Kingdom was preached throughout the Roman world (Empire) during the period of grace, with many Jews and Gentiles coming to Christ. The then known world was reached through the Gospel causing great concern to unbelieving Jewry, who testified:

Acts 17:6 - - - These that have turned the world upside down are come hither also.

In the then known world of the Roman Empire, and neighbouring nations, the commandment of Christ to go “ye into all world and preach the Gospel” was fulfilled (Mark 16:15; Matt 28:19; Luke 24:27; Acts 1:8).

The Last Generation:

The preaching of the Kingdom in all the (then known) world has been the message of the church throughout every generation, but always pointing us to the last generation and the preaching of the Everlasting Gospel to them that dwell on the earth.

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 (Isa 12:4, 66:19; Matt 28:19; Mark 13:10; Luke 24:47; Acts 1:8).

To the first generation there were aspects of the message of the Gospel of the Kingdom peculiar to that generation i.e. Mat 24:15-16 as indeed there are aspects of the message of the Everlasting Gospel peculiar to that of the last generation. The message of the Gospel of the Kingdom is true to every generation while the message of the Everlasting Gospel is the same, but brings the added insights to the last generation essential to the believer's faith and preparation for the Second Coming of Jesus.

9. And Then Shall the End Come (Matt 24:14):

“And then shall the end come” is written concerning the first generation of disciples, the period of grace between the Resurrection of Christ and the destruction of Jerusalem was at an end. The Gospel of the Kingdom had reached out to the then known world and in context with the prophecy of Matthew 24, the Jews throughout the world had been reached and grace extended to them with many being saved and many rejecting it.

When the preaching of the Gospel had been accomplished throughout the world, then “the end” did come. The judgment decreed came to pass, hundreds of thousands of Jews lost their lives, and others were enslaved to die miserably, their towns and cities destroyed with the survivors rushing into Jerusalem only to be destroyed there.

The end had come, the curse proclaimed upon them through the symbol of the fig tree (Mark 11:14) had come to pass. The axe was laid to the root (Luke 13:9). The end had come signifying finish, permanence. It was eternal death demonstrated upon a physical people, temple and city and country.

The Last Generation:

“Then shall the end come” points to the last generation where, following the preaching of the Everlasting Gospel to them that dwell on the earth, there will be harvest. Many shall hear and be saved, but the rest, as a result of their rejection of the Gospel, shall know “the hour of God's judgment (Rev 14:6). Now let us read verse seven:

Teach us to Number our Days

Rev 14:7 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.

“The hour”: Refers to the closure of the tribulation of three and one half years, in which the world of unbelief is exposed to the wrath of God, similarly to that of the Jews of the first generation who knew three and one half years of tribulation concluding when “then shall the end come”. The final generations tribulation is demonstrated in the three “wows” and particularly the last under which the seven vials are poured out, consummating with the appearance of Jesus and the administering of the final act of judgment upon the ungodly (Rev 15 and 16).

10. Jesus Gives Two Signs:

The first sign:

Matt 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand).

Jesus quotes the prophet Daniel applying the prophecy to the first generation church, a clear sign that believers in that generation were to behold, understanding its significance relative to judgment and the destruction of Jerusalem.

The second sign:

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

:21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

:22 For these be the days of vengeance, that all things which are written may be fulfilled.

In these two signs there is an important lesson to be learnt that may help equip our gift of discernment and that is in the realizing the existence of two enemies faced by Israel in A.D. 63-70.

1) Matthew 24:15, clearly refers to an enemy within.

2) Luke 21:20, clearly refers to an enemy without.

The second is not difficult to recognise and refers to the Roman armies first under Gallus, then under Titus compassing the city of Jerusalem.

These two signs spoken by Jesus are an application of all Daniel wrote on the issue and is applied within the time frame of A.D. 30–70.

Dan 12:11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. **Margin:** To set up the abomination.

:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The interpretation and application:

It is two events with an “and” in between indicative of a period of time in between i.e. approximately 36½ years.

1) The daily sacrifice taken away:

“The daily sacrifice taken away” refers to Calvary, where Christ, by the sacrifice of Himself, took away the daily sacrifice for sin under the Old Covenant (Heb 10:9).

2) The abomination that maketh desolate set up:

Following Calvary and the taking away of the daily animal sacrifices, there was the setting up within the temple of “that which makes desolate”. Christ said that it would be “in the holy place” (that is the most holy place, symbolising the presence of God under the Old Covenant).

It was the unbelief of the Jews that caused Jesus to leave the temple proclaiming its desolation (its emptiness of the presence of God). The abomination can only be what unbelieving Jewry, under the leadership of the high priest, “set up,” that was abominable to God. Daniel indicates it was more than just a continuation of the offerings of the outer court and the ritual of the

Teach us to Number our Days

temple administration. Was it an image? Was it a man? Was it both? Was it the high priest, or someone else standing and ruling from the temple over unbelieving Israel, with an image of himself?

This author is of the persuasion that the continuation of the offerings of the outer court and the ritual of the temple administration were an abomination, but eventually it was someone, with the use of an image, stood, presenting himself as a saviour (possibly as the Messiah), to whom the people gave their elegance in hope of salvation from the enemy without. This insight is supported in Biblical history, for in the days of Manasseh, the most evil king of Judah, who as a type of Antichrist, and prefiguring the events under consideration; among his abominations, he set up a carved image, the idol which he had made, in the house of God, through such abominations, Manasseh made Judah and the inhabitants of Jerusalem to err (2Chron 33:7, 9).

This may be excused as mere speculation, but the fact remains that some lying, influential something, and/or someone, **stood**, within the holy place. This was an abomination to God, and it totally deceived the people who were in unbelief of their true Messiah. Those who believed, who recognised and discerned the man and the image, remembered what Jesus had taught, studied the prophecy of Daniel, and found the man and the image abominable to themselves and contrary to their faith. They looked to the Lord, and the Holy Spirit led them out into the mountains away from the judgement and wrath of God poured out upon the desolate. The principle spoken by Paul prophetically to the Thessalonians concerning the last generation and of being void of the love of the truth applies:

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

When the events of the closing period of the first generation appeared according to the Scriptures, the church in Jerusalem and Judea would have considered the evidence, and declared after the similitude of those in the upper room on the day of Pentecost (Acts 2:16) “This is that spoken by Jesus, the prophets and the apostles, we must prepare and be ready to leave”.

No doubt lying prophets at the time spoke in support of the image, causing many to worship before it.

In the prophecy of Daniel, Daniel speaks of two periods of time that have their fulfilment simultaneously. These periods of time occurred in the closing years of the forty years of grace extended to the Jews and approximately 36½ years after the “taking away of the daily sacrifice”.

The two periods of time are addressed as follows:

1) One Thousand Two Hundred and Ninety Days: 3½ years and 30 days

Again Jesus is bringing our attention to a time and an event. 1,290 days is just over three and one half years and is applied to the time immediately prior to A.D. 70. The war waged by Vespasian and his son Titus upon Judah culminating in the destruction of Jewry had begun. It is the period of time Jesus prophesied of as the “great tribulation” (Matt 24:21). 1,290 days that is characteristically and in nature a curse. It appears, the Jews faced with imminent defeat and destruction and desperate for supernatural help turned to an image of their own making for divine help. 1,290 days after setting up the image Jerusalem is destroyed.

2) One thousand three hundred and thirty five days:

As the first is in nature judgment and therefore a curse, the second is in nature deliverance and blessing. 1,335 days equates with 3½ years plus 2½ months and working back from A.D. 70 brings us back to the time when Caius Cestius the Roman General had the city at his mercy, and could have captured it and ended the war but unexpectedly he withdrew his army for no known reason.

The withdrawal of the Roman armies was for Christians observing the time and the season, the sign given of Jesus and according to His instructions “fled into the mountains” (Matt 24:16). There is evidence suggesting with the cessation of the war, Christians who had fled to the

Teach us to Number our Days

mountains returned to their land and homes to continue their lives and faith. This event will be addressed under the heading: 12. The Christians flee Jerusalem.

The Last Generation:

Though the circumstances and length of time involved is different; it is also true, the lie and deception of the first generation points to the lie and deception of the last generation. The abomination of the first generation is prophetic of the abomination of the last generation and points us to the son of perdition (Antichrist), the man of sin. The man of sin, who, according to the Scriptures, will stand in the temple (the church), to then be exposed and “taken out of the way” (Christ and His church); to then come into world prominence and aided by a lying prophet be responsible for erecting an image as an object of worship, by which he will deceive the world. Jesus instructed John to write:

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev 13:14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Concerning the final generation, it will conclude with “that day” of the revealing of Jesus Christ. Paul the apostle writes to the Thessalonians, prophesying the last generation fulfilment of that prophetically foreshadowed in Daniel 11, and Matthew 24.

2Th 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

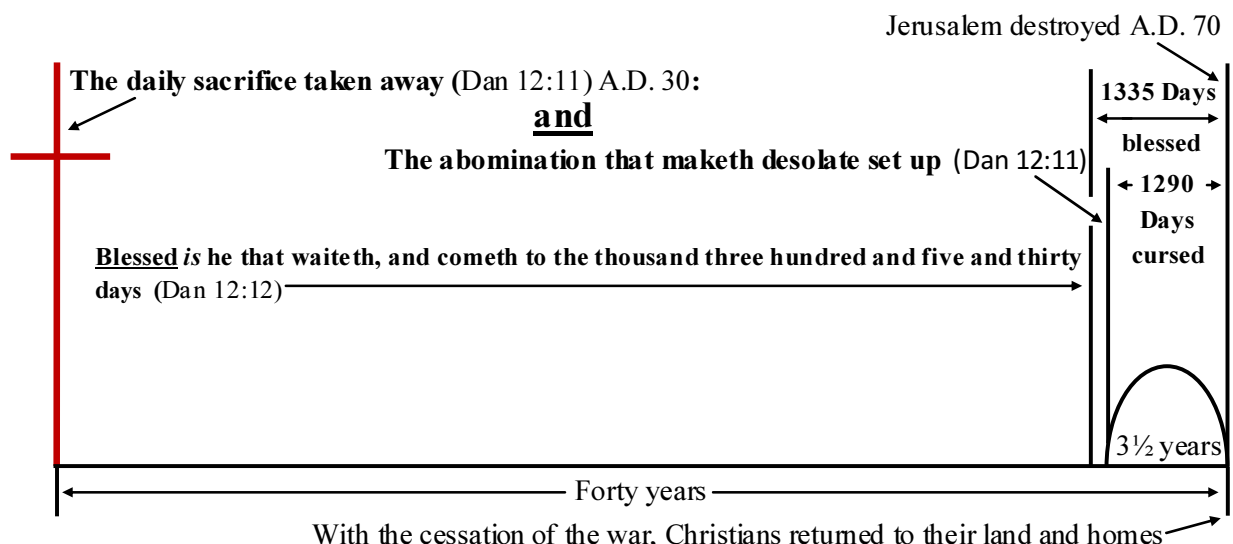
:4 Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.

:5 Remember ye not, that, when I was yet with you, I told you these things?

:6 And now ye know what withholdeth that he might be revealed in his time.

The following diagram explains the events of both the first and end time generations of the church age at a glance:

98. **The 1,290 Days and 1,335 Days (Dan 12:11-12):**

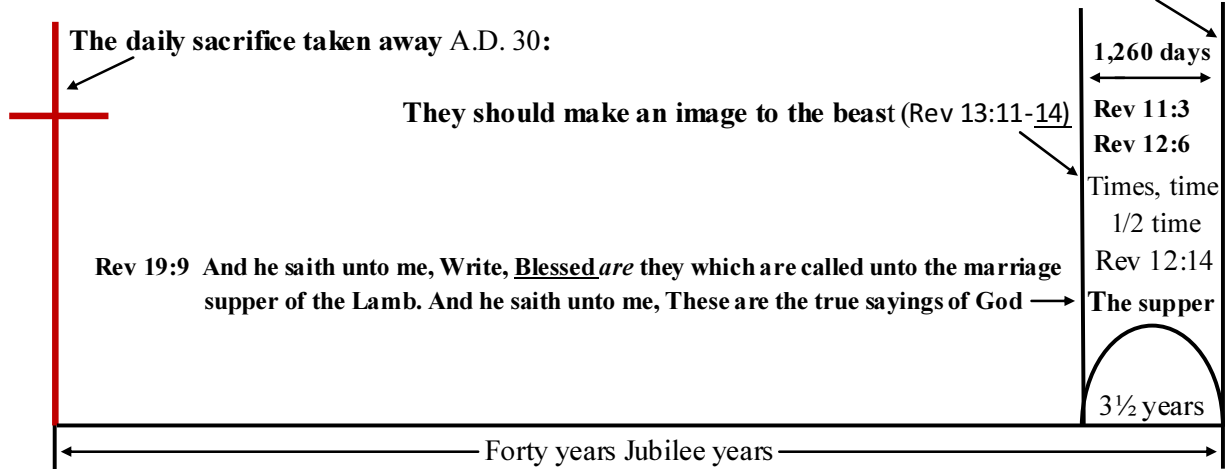


The 1,290 and 1,335 days point us to the last of the last days where a parallel period of blessing upon the righteous and cursing upon the unrighteous occurs and this parallel is realised in the careful study of the following diagram:

Teach us to Number our Days

99. The 1,290 and 1,335 Days Point us to the Last of the Last Days:

- 2nd Coming of Christ
- Ungodly destroyed Rev 19:11-15



The Man of Sin Revealed. It is Antichrist:

He will be revealed to the world as a saviour from the trauma and hardships of the hour. However, the discerning, watching, Spirit-led, Word-hearing believers, remembering the Word of Jesus, the prophets, apostles and their instructors in the faith whom God has placed over them, will discern him and in the power of the Holy Spirit, flee into the wilderness to await the Second Coming of Jesus (Rev 12:6, 14).

He will sit in the Temple of God:

It is not the physical temple in Jerusalem believed by many to be rebuilt at some future time. It is the church of Christ, where someone abominable to Christ and His church, who counterfeits Christ and makes himself out to be God, will sit (that is take his seat of authority and rule of influence). His manifestation in the midst of the church will occur prior to his elevation into world. Some believe it will be a pope, in the late 1930-40s it was believed Mussolini and then Hitler, later Henry Kissinger was given a mention. This author believes such conclusions before the time are dangerous speculation. Paul suggests he won't be revealed (identified) until after he is taken out of the way (2Th 2:7-8).

The Church, the Temple of God:

(1Cor 3:16, 6:19; 2Cor 6:16; Eph 2:20-22; Heb 3:6; 1Pet 2:5)

It is not just wrong hermeneutics to attribute 2Thessalonians 2:4, to mean a rebuilt temple in Jerusalem, but downright dangerous hermeneutics. It leads to the believing of a lie, in place of the truth, positioning Christians who believe the lie to resist, reject, and in some instances persecute, other believers embracing the truth and also not recognize Antichrist when he is revealed because of preconceived fixations of opinion.

Let it be sufficient to say: Whatever it was in the temple in the first generation, opposing the truth and deceiving the Jews into believing the lie that all would be well, so in the last generation, the world will put its faith in Antichrist. It will worship him and the image (Rev 13:14-15), that will lead the world to destruction.

11. (Whoso Readeth, let him Understand) (Matt 24:15):

The concluding statement of this verse should be taken and used in prayer to the Lord, for Jesus pronounces the blessing of understanding upon the reading of the prophecy in context with Daniel 12:11; Rev 1:3.)

Teach us to Number our Days

12. The Christians flee Jerusalem:

Matt 24:16 Then let them which be in Judea flee into the mountains.

Jesus is addressing His disciples and speaks prophetically what came to pass in their generation forty years later, when according to His Word the Roman armies came. It was the Jewish church and community of believers, living then and remembering the words of Jesus, and recognizing the events of their generation that fled from Judea and Jerusalem to the mountains.

The Time of the Christians Fleeing Jerusalem:

There is a specific time in history when the believing Jews fled into the mountains. Caius Cestius Gallus led his twelfth legion to Jerusalem. His army was reinforced with units of *iiii Scythica* and *vi Ferrata*, plus auxiliaries and allies. It liberated the pro-Roman capitol of Galilee, Sepphoris, and continued to Jerusalem where it laid siege to the city.

This was the first of two sieges that took place in the seven-year war of the Romans against the Jews. When, in the autumn of A.D. 66, Cestius, as pointed out earlier: had the city at his mercy, and could have captured it, didn't. Instead he unexpectedly withdrew his army for no known reason.

This first siege was the fulfilment of the prophecy of Jesus, as one of the signs given by Jesus, that when seen demanded an action on the part of the believing Jews. The sign demanded they flee before the Romans returned and destroyed the cities of Judea, which they did, killing each cities inhabitants to finally laying siege to Jerusalem and destroy it five months later in A.D. 70:

Luke 21:18 But there shall not a hair of your head perish.

:19 In your patience possess ye your souls.

It should be remembered, Christ's church consists of both Jews and Gentiles. It is probable the church in both Judea and Jerusalem had Gentiles in it though predominantly Jewish.

13. It was an Exodus in Assembly:

It would be wrong to believe the fleeing of the Jewish Christians was an exodus in disarray, without direction, leadership and a common objective (destination). Jesus is teaching His apostles in the presence of disciples, the future leadership of the local churches established after His ascension to the right hand of the Father (Mark 16:19). These then taught the believers with diligence and urgency between the ascension of Christ and the fleeing of the Christians to the mountains. This was done, so that when the time came the believers could be prepared and organized, ready to go after the similitude of the Exodus under Moses and Aaron.

Simultaneously the believers of Gentile origin, aware of events in Judea and Jerusalem, were prepared, should it be needed, to support and provide the necessities to sustain the life of the vast number of immigrants being received, settled and assimilated into the wider body of Christ.

14. Flee into the Mountains:

The mountains were simply the assembly points of the immigrants. Mountains in Scripture symbolize the source of revelation, divine guidance and direction. They (the local churches in assembly) fled to the mountains, assembling together for divine guidance as to where to go.

The Last Generation:

The fleeing of the first generation into the mountains, bringing deliverance to the believers from the impending wrath of God upon Judea and Jerusalem, prophetically typifies and points to the last generation church. It likewise, will recognise the events of its generation, the voice of Scripture, prophecy and in the principle of assembly under leadership be" led (flee) out into the wilderness".

Rev 12:6 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.

Teach us to Number our Days

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Though fleeing into the wilderness will be a phenomena involving both Jews and Gentiles within the nations of the world, Zechariah prophecies of such an event for the Jewish believers of the Land of Israel following their looking upon Jesus and being saved:

Zec 14:3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

:4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee.

Other Exodus Examples.

1) The Exodus out of Egypt:

The exodus out of Egypt under the leadership of Moses was orderly (everyone in rank) under leadership. They knew why they were going and where they were going.

2) The Exodus out of Babylon:

The Exodus out of Babylon under the leadership of Zerubbabal was orderly and under leadership with all in possession of the knowledge of where they were going and why.

3) The Second Exodus out of Babylon:

The second exodus out of Babylon. under the leadership of Ezra, was also orderly, under leader-ship, and all knew where they was going and why.

4) Israel Following its Future Visitation:

Israel following its future visitation and turning of hearts to the Lord Jesus will experience an exodus just prior to the tribulation (Zech 14:5). This exodus occurs simultaneously and is part (locally) of the going out of the church into the wilderness (Rev 12:6, 14).

15. Their Exodus was an Exercise of Faith:

Matt 24:17 Let him which is on the housetop not come down to take any thing out of his house:

:18 Neither let him which is in the field return back to take his clothes.

The departure of the Christians out of Judea was to be with hast. They were not to be concerned with their possessions (House contents or clothes). This is indicative of Christ saying “Trust me, I will provide”. There is a strong suggestion in Paul’s Epistle to the church in Thessalonica, that following the destruction of Judea and Jerusalem and dispersion of survivors, the Lord allowed the return of the Christians to the land of Judea, with the repossession of their property and church identity. Paul speaks of the “wrath is come upon them (unbelieving Jewry) to the utmost”, as though it had happened”:

1Thess 2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

Just two verses back, Paul speaks of “the churches of God which in Judea are in Christ Jesus”: and their suffering of their countrymen (unbelieving Jews) as a thing of the past:

1Thess 2:14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews.

This application is rejected of commentators on the basis of their belief that the Epistle was written shortly before the destruction of Judea and Jerusalem and not after. The fact of the matter is: no one can accurately determine when Paul wrote the Epistle and therefore what Paul has written should be accepted as a genuine possibility if not a probability.

Teach us to Number our Days

The last Generation:

Again we are made aware of the similarities of the two generations. The verses under consideration are so much in harmony with the promises of Christ to the last generation and Rev 12:6 and 14, where Christ promises to feed His church :6, and to nourish her (:14) following their exodus out to the wilderness.

16. The Calamity of the Jews:

Matt 24:19 And woe unto them that are with child, and to them that give suck in those days!

Jesus does not say, “Woe unto you” as unto His disciples, but, “unto them”, being them who are left in Judea and Jerusalem after the fleeing of the Christians to the mountains. The words of Jesus to His disciples correspond with His words to the women, who bewailed Him as He walked in procession to Calvary.

Luke 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

:29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us (Cited from Hosea 10:8).

How interesting it is, that the believers flee to the mountains, while the unbelievers left behind and exposed to the terror of the siege, because of their suffering and pain inflicted upon them in Judgment, cry out for the mountains to fall on them. Is this not an aspect and fulfillment of the promise of Jesus to the believers and unbelievers? Note the following promise of Jesus, taking particular note of verse forty-four:

Matt 21:42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

: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.

:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

The Last Generation:

In the very last days of the last generation, it is revealed unto John in the Revelation that the ungodly, in their unbelief and as a result of the rejection of the Gospel, will cry out in grief and pain after the similitude of the prophecy of Hosea 10:8, and the inhabitants of Jerusalem in A.D. 70:

Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

:17 For the great day of his wrath is come; and who shall be able to stand?

It is to be noted: Jesus uses the phrase: “woe unto them”; this points us to the last generation and the three last woes’ (Rev 15-16 chs) to come upon all the earth with the suggestion that the allusion that the practice of child abortion will be worse than it is now, with their death being more crude and ghastly than ever, with the mother’s life endangered also..

As a result of wrong interpretation of Matt 24:19, and an awareness by Christians of the frightful conditions coming upon the ungodly (not the believers) and the ignorance as to the provision of the Lord for the faithful, believers have feared having children, with women afraid to become pregnant. It is hoped that what is written here will comfort believers, and allow the fulfilling of their ministry in parenting.

Teach us to Number our Days

17. The Flight of the Believers in the winter or on the Sabbath:

Matt 24:20 But pray ye that your flight be not in the winter, neither on the Sabbath day.

Jesus speaks this to His apostles and others that they may teach others as the day approaches and pray to the Lord with understanding: “Lord, don’t let my flight be in the winter nor let it be on the Sabbath day”.

Winter:

Winter follows the summer and autumn seasons of growth and maturity of crops and the bringing in of the harvest. In context with the first section of the chapter and the first generation of the church, it applies to the forty years from the Resurrection of Christ through to the siege of Jerusalem and the harvest of believing Jews into the garner of the mountains. It is first summer time, then autumn time; it is the time of grace, for when winter comes it is too late, the exposed is destroyed.

When the believing church in Judea fled to the mountains, harvest time was ended, winter was to follow. Jesus is saying, should any believer, for any reason, fail to flee at the right time, then winter would come upon them. They would be caught in the siege of Judah and Jerusalem and their flight would be more difficult if not impossible.

There is an application of the lamentation of the Lord over disobedient Judah in the days of Jeremiah that had a further fulfilment in the first generation of the church age pointing us once again to the last generation:

Jer 8:20 The harvest is past, the summer is ended, and we are not saved.

The Sabbath Day:

The Lord required that a man work six days and then on the Sabbath (the seventh) day, he rest. For the forty years of grace between the Resurrection of Christ and the siege of Jerusalem, the church laboured in preaching the Gospel to save the Jews that would hear. But with the church fleeing into the mountains the time of labouring was over. The believers entered into a rest in the mountains from their labour and from the toil, grief, and persecution they suffered at the hands of unbelieving Jews; while the unbelieving Jews entered into the darkness of the great tribulation of the siege with exposure to the wrath, vengeance and the judgment of God, to the righteous it was a day of rest.

The last Generation.

Winter:

There is again a corresponding truth in verse twenty, to be fulfilled in the last generation that is to experience the return of Christ. For the church in the last generation, there is the responsibility of labouring with the Gospel within the dispensation of grace. This particularly involves preaching the Everlasting Gospel (Rev 14:6) in the time of summer and autumn, when there will be harvest and ingathering. Then the season will close with the church taken out into the wilderness (Rev 12:6, 14), leaving those behind who will be caught in the winter of the tribulation (Mat 24:29).

Jesus warns the first generation Christians against missing the exodus of believers fleeing to the mountains that will be their physical salvation and will separate them from God’s wrath upon the ungodly and disobedient. There is also the warning to Christian’s of the last generation and the encouragement to be watchful, lest they be found wanting and left behind, when the church is led out into the wilderness.

That Christians will be left behind, when the church goes out into the wilderness, and will suffer the afflictions of the ungodly, with many dying the martyr’s death, is evident by the prophetic word given to John in The Revelation:

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. Compare with Dan 7:21-22.

Teach us to Number our Days

The Last Generation:

The Sabbath Day:

The truth of the Sabbath day here in the warning of Jesus to His disciples is focused on the “believers” who live in disobedience. If they will not repent of their mediocrity, hypocrisy or lethargy, they will suffer the consequences of their sin and die the death of the sinner. The Sabbath day refers to the seventh day of the redemptive week that commences with the Second Coming of Jesus and judgement on the ungodly and hypocrites.

The Dawning of that Day:

Jesus Coming the Second Time in His glory will slay the ungodly and disobedient “believers” alike. The parable of the good and the evil servants in Matthew 24 has its application here (Matt 24:43-51). The parable is to be considered towards the end of this chapter (Tit 1:16; Rom 1:18; 1Th 5:4).

Considering the Words of Jesus:

The warning spoken by Jesus should be taken seriously. The suggestion is that, in the days of the terrible wars of the Jews and then the siege of Jerusalem in A.D. 70, there were, for whatever reason, believers trapped, with no way out. They suffered and died in faith, while the disobedient “believers” died the death of the ungodly.

The Last Generation:

The warning of Jesus to the first generation has its application to the last generation as conditions repeat themselves. The Scriptures indicate that, in the end of the world, three categories of believers will emerge. They are as follows:

1) Those in the Wilderness:

A body of people perfected in God’s sight, immune to the onslaught and wrath of the dragon. They are in the wilderness (Rev 12:6, 14). This body of people consists of the bride (wife) of Christ, the wise virgins (Matt 25:1-13), and the invited guests at the marriage supper, including those who responded to the preaching of the Everlasting Gospel (Rev 14:6). They fulfil the Feast of Dwelling in Booths (Lev 23:42-43; Neh 8:1-3) awaiting the Second Coming of Jesus.

2) Those in the Tribulation:

Though carnal and immature in their faith, they have faith, are loved of the Lord, have eternal life, but will die for their faith, being exposed to the wrath of the dragon. They rise in the Resurrection of the just at the Second Coming of Jesus. These are the saints spoken of by Daniel the prophet (Dan 7:21), and the remnant of the woman’s seed spoken of by John (Rev 12:17), and the saints of Rev 13:7.

The object of exposing the believers to the testing of persecution and trial is to purify them, that their lives may be a praise, honour and glory at the appearing of Jesus (1Pet 1:7). It may well be in that time, that there will be those, who through suffering are perfected and still living at the return of Christ.

3) The Disobedient:

The disobedient and hypocrites are “believers” who hold the truth in unrighteousness. They will die in the tribulation or at the Second Coming of Christ, not for their faith, but for their disobedience. They will die to be resurrected in the resurrection of the ungodly.

18. Great Tribulation (Matt 24:21):

Matt 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

A clarification:

Before continuing it needs to be established the “great tribulation” of Matthew 24:21 is not the tribulation of the last generation. Nor is it the “great tribulation” Revelation 7:13. The great tribulation of Matthew twenty four involves the Jews in unbelief of the first generation. The great tribulation of Revelation seven involves the church, with the church experiencing great tribulation

Teach us to Number our Days

surrounding the marriage of Christ and His church (bride) and then the birth of the man child (Rev 12:5). This great tribulation is followed with the world experiencing the tribulation of three and one half years that concludes with the Second Coming of Jesus. The great tribulation of Revelation chapter seven and the tribulation that follows will be addressed in a later chapter.

The “great tribulation” follows the flight of the believers into the mountains (Matt 24:16). The wars of the Jews against the Romans intensified, with the siege of Jerusalem occurring according to the Word of the Lord. The Roman armies were without, and the enemies of sectarianism, dissension, class distinction, hate, suspicion and distrust were within. The rejection of the love of Christ, the unity of the Spirit and the saving power of the Gospel of grace was having its toll.

Internal war, murder and starvation were decimating the populace. It was “great tribulation”, because, in all the four thousand years of human history preceding it, there had not been anything to equal the savage brutality of the tribulation of those days that climaxed with the entrance into the city of the Roman armies and the destruction of the living.

Tribulation: S.C. 2347. Pressure, (Literally or figuratively):- Afflicted (ion), trouble.

Josephus: Flavius Josephus, in his *Wars of the Jews* (Pg 565), describes the Jew’s tribulation and barbarism in harmony with the words of Jesus, as follows: . . . **neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.**

Josephus again writes: (Page 588):

Accordingly, the multitude of those that therein perished exceeded all the destruction that either men or God ever brought upon the world.

From the outset of their ministry the apostles warned of the judgement to come. Their cry to the nation and city on the Day of Pentecost had natural as well as spiritual applications, as indeed the call of God to the nations of the earth has today.

Acts 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation (Deut 32:5; Phil 2:15-16).

The Last Generation:

The great tribulation of those years and days leading up to the final destruction of Jerusalem, points to the tribulation at the end of the fortieth jubilee and church age of two thousand years and is the same tribulation spoken of further in the chapter Matthew twenty four:

Matt 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.

We will consider the verse more fully at the appropriate time in this chapter. Let it be sufficient to say that the “great tribulation” of verse twenty-one, is not the same tribulation mentioned in verse twenty-nine. They, as events are almost two thousand years apart. The signs accompanying the tribulation of verse twenty-nine did not accompany the tribulation of verse twenty-one, but the signs are in harmony with prophecy elsewhere. The second tribulation coincides with the last half of Daniel’s seventy-week prophecy, considered in chapter eighteen.

Jesus speaks of the great tribulation of A.D. 70 as worse than has been, nor ever will be. What then of the end of the world and the tribulation of that time? This author is of the persuasion, what Jesus said of A.D. 70 was relative to a city, locality and country, whereas the tribulation of the last generation will affect every city, country, community, man, woman and child, the world over.

19. The Elect:

Matt 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

The first generation:

The shortening of the days of the first generation for the elect’s sake is the deliverance of the elect, the faithful believers, out of Jerusalem before the fullness of the time and Jerusalem’s destruction

Teach us to Number our Days

began. The days are shortened for the sake of the elect in Judah and Jerusalem, and not for the sake of the ungodly destined to destruction. There was no shortening of time, no relief, no rest, just terror upon terror upon terror.

The Last Generation:

The experience of the first generation again points to the last generation and the experience of the elect in the time of the tribulation. Three and one half years before the Second Coming of Jesus, the elect of the last generation will be delivered from the judgement of God to come upon the nations during the world's tribulation. The saved in both generations from destruction are the elect. The elect of the first generation fled into the mountains, the elect of the last generation flee out into the wilderness. Again the days are shortened for the elect's sake, and not for the sake of the ungodly Mark 13:27; Col 3:12. At the Second Coming of Christ, all that are ungodly shall be destroyed, with no ungodly flesh being saved.

20. Jesus Brings His Third Warning:

Matt 24:23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

In the days leading up to the judgement upon Jerusalem and the Jews as a nation, there were those who directed unbelieving Jewry towards people or places in which they were persuaded they would find the Messiah (Christ), and salvation from the Romans. This was part of the deception of that generation, and though multitudes of unbelieving Jews were deceived, the disciples (the elect) were not to be deceived. No doubt the greatest concern in those days was those within the church, whom Paul referred to as: "dogs"; "evil workers" and "the concision" (Phil 3:2-3).

The Last Generation:

The conditions of the first generation again repeat themselves in the last generation, with many going here and there seeking Christ, not necessarily the person of Christ, but His presence in some form of visitation, with a touch here and a touch somewhere else.

This is not said with any suggestion that there are not genuine instances of blessing for believers apart from their church of assembly. There are differences for the believer to discern and be aware of. The norm for a believer is to know the indwelling power of Christ within which is continual; that Christ promises to never leave us; the blessing of speaking and praying in the Spirit should be exercised unto edification; knowing the quickening Word; having a spirit of wisdom and revelation while serving the Lord with patience. Anything outside of this should be supplementary, confirming and the added blessing of the Lord one already has in the Lord.

Biblically and generally the believer need not go anywhere to find Christ, for He dwells within the believer by faith, adding to their faith continually as they serve Christ in faithfulness in the corporate assembly of their local church and community (John 14:23, 15:1-7, 26, 16:7-15; 1John 4:4, 5:9).

21. False Christ's and False Prophets:

Matt 24:24 For there shall arise false Christ's, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

Jesus continues His third word of warning, bringing further insights and dimensions of deceit. First it was "**Men**" who would come. Then it was "**Men**" again, agreeing and proclaiming Jesus to be the Christ and deceiving many (Matt 24:4-5). Then it was "**false prophets**" deceiving many (Matt 24:11). Now it is **false Christ's and false prophets together** (Matt 24:24).

False Prophets:

False prophets proclaiming prophecy and bringing prophetic teaching and words of "wisdom" or direction that come out of their own spirit and not by the Holy Spirit.

History records that right up until the day of Jerusalem's destruction prophets prophesied the Lord's deliverance of the city and people. There were those who listened and believed for the fulfilment of Zechariah 14:2-4, prophecy that was not for their generation.

Teach us to Number our Days

False Christ's:

False Christ's proclaiming themselves to be Christ in person. Others, proclaiming to be Christ by transformation and others proclaiming to be anointed (Christed) and sent in Christ's stead.

False prophets and false Christ's doing their thing in the first generation of the unbelieving Jewish community is one thing; in the church it is something else. Jesus is warning His disciples of false prophets and false Christ's in the church, who must be discerned and stopped. Remember, Antichrist is to be discerned by believers in the church and further discerned when exposed to ascend into global prominence.

False Prophets and Christ's:

- False prophets and false Christ's working together to deceive.
- False prophets giving witness to false Christ's
- The false prophet giving witness unto the false Christ (Antichrist) (Rev 13:11-13, 16:13).
- They are the counterfeit of Luke 10:1; Acts 3: 8, 14, 13:2; 15:40; Rev 11:3.

22. Jesus Continues:

Matt 24:25 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.*

Christ refers His disciples back to the previous two occasions (Matt 24:4-5, 11), in which He has brought warning of deception, thus emphasizing the importance of watchfulness (Acts 20:31) discerning of spirits (1Cor 12:10), and trying of spirits (1John 4:1).

In conclusion to these verses on deception by false prophets and Christ's, it should be noted Jesus commences verse four by commanding His disciples "take heed that no man deceive you". In verse twenty-three He commences His third and last warning by saying if "any man".

The Christian today must be aware of men (and women) who are not themselves false prophets, but in their immaturity and ignorance pass on the message false prophets bring. In this way they become a carrier of lies and deceit like others who are carriers of disease (1John 4:1; 1Th 5:21; 2Th 2:15).

The Last Generation:

It should be realized that the term "prophet" used by Jesus is in harmony with the perception of the prophet under the Old Covenant. Following Christ's Resurrection and ascension to the Father, under the New Covenant, the Prophet ministry of Christ is divided into the five ministries of, apostle, prophet, evangelist, pastor and the teacher (Eph 4:8,11).

When considering the words of Jesus from the perspective of the New Covenant, we must conclude that the disciple of Christ should be prepared to prove all five ministries, discerning the good from the evil. At the same time, he should give honour and support to the good, and obedience to those whom the Lord has placed over him.

The deception by false ministries reaches its climax of evil in the last generation, with the appearance of the beast (Rev 13:1), the man of sin making himself out to be God (2Th 2:3-4), and the appearance of the second beast (Rev 13:11), the false prophet. In conclusion we place these "ministries" together and consider them in the context of the last generation.

- 1) **Men:** Men, but not men of God, born of God or sent of God. They are unsound in faith and doctrine (Acts 15:1).
- 2) **Men:** Men coming in the name of Jesus, confessing Jesus to be the Christ and deceiving many.
 - Teaching error
 - Corrupt in spirit and in life.
 - Possessing self-ambition rather than a calling and mandate of God to preach.
 - Deceiving themselves (Matt 24:4-5).
 - Deceiving others.

Teach us to Number our Days

- 3) **False prophets:** Lying prophets proclaiming prophetic insights and prophetic teachings contrary to sound doctrine (Matt 24:11; Matt 7:15).
- 4) **False Christ's:**
 - Declaring themselves to be the actual Christ.
 - Declaring an anointing of special significance and office by which they claim authority and influence over the people (Matt 24:23-24).
- 5) **False Christ's and prophets:** That is the two working together, supporting one another, giving witness of one another to deceive the unwary, undiscerning and unwatchful (Matt 24:24).

Luke's Account Gives Further Advice:

Luke 17:23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

As pointed out earlier, such deception reaches its climax in the last generation under the reign of Antichrist and the false prophet (Rev 13). This issue, addressed by the Lord before His disciples, is a vast subject in itself and the disciples of this last generation are encouraged to search it out. We conclude with the following Scriptures and comments:

1. Prove the Spoken Word:

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

: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 (Psalm 119:11; Prov 30:6; Deut 4:2; Rev 22:19; Matt 22:29; 1Th 5:21).

2. Prove or Try the Ministries:

Jesus commends the church at Ephesus for trying the (the spirits) of those who say they are apostles, and are not.

Rev 2:2 I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars (Matt 5:19, 15:9; 1Tim 1:7, 4:1-2, 6:3; 2Tim 4:3; Tit 1:11; 2Pet 2:1).

3. Try Their Spirit whether they are of God:

1John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

The response of the spirit of false ministries, when questioned or challenged in a Christian manner, can be surprising. Sound, Godly, Christ-like ministries are not threatened when questioned, but are transparent about their lives. They are cheerful about the questioning of their faith and doctrine, able to give account of themselves, substantiate the facts, prove their vision, actions and revelation and in doing so glorify Christ (2Cor 10:12,18, 11:13-15; Jer 6:2; Eph 5:10; 1Th 5:21).

A Final Exhortation:

We must never allow that which is false to deter us from accepting ministries that are proven and sound, that are true shepherds of God's sheep, and have been raised up and placed over us, or sent to minister by the Lord.

This concludes the answers of Christ concerning the first question "When shall these things be" (Matt 24:3). Before moving on it needs repeating: Each verse between verse four and verse twenty-six has application to the first generation of the church age and not our age. Each point of each verse foreshadows and points prophetically to the events of the last generation. It could be said, the events of the first generation mirror the events of the last generation. It is wrong to apply any point of any of these verses directly to the last generation. We conclude this section of the chapter with the following diagram:

Teach us to Number our Days

The Man with the Legion of Devils and the Two Thousand Swine.

Reading: Mark 5:1-18:

This author has considered the miracle of the man with the legion of devils and the two thousand swine in his book "The Miracles of Christ". It is sufficient for now, to address the death of the swine, which occurred in witness to the spiritually adulterous state of the nation, typified in the cursing of the fig tree and removal of the mountain.

Mark 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

:14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

Points to consider:

1. The Jews Failed to Discern Jesus:

- Failed to discern the spiritual language of the miracle and in their ignorance rejected their Messiah the One Who had come to save them from eternal destruction symbolized in the death of the swine.
- In their rejection of Christ they sealed their own doom.

2. The Spiritual State of the Jews:

The Jews had become a people possessed with madness against Christ and later against His church (symbolized in the demoniac), not being satisfied with crucifying the Christ they:

- Raged like heathen and imagined a vain thing (Acts 4:25).
- Gnashed upon Stephen with their teeth (Act 7:54).
- Relentlessly persecuted the church wherever they could (Acts 9:1-2).
- Moved against Paul as they did against Christ, seeking to kill him, bringing him before their court, using false witnesses against him (Acts 21:27).
- Cast off their clothes and threw dust in the air (Acts 22:23) and other acts of behavior demonstrating their spiritual state.

These actions and others were the signs of demon activity seen within Jewry that came to a full measure in the siege of Jerusalem and their ungodly antics and behavior, culminating in their destruction and death.

3. The Destruction of Jerusalem:

The Jews are the nation typified in the swine, a nation running headlong down the hill of unbelief to their own destruction.

4. The Swine Plunged into the Sea:

The Jews were destroyed of the allied nations under the banner of Rome, typified by the sea and what Jews survived the disaster were dispersed among the nations, also typified by the sea, where many descendants are to this day.

5. Two Thousand Swine:

Applying the principle of Gen 41:26, where each kine (heifer) and each ear of corn represented a year, the two thousand swine represent two thousand years. Through blindness the Jews, continuing in their rejection of Christ and His church are to this day still running down the hill of unbelief towards further destruction that they that live might turn to Him whom they have rejected.

Though many may continue in their unbelief into the sea of eternal destruction (the lake of fire Rev 20:15), many will in these last days know a visitation of the Lord and be saved. The Jews then will be added to the Kingdom that has been taken from them as a nation (Matt 21:43), to be citizens of the Kingdom (Col 1:13) made up of redeemed Jews and Gentiles (Gal 3:26-29). The event will be the reconciliation of Christ with His brethren (Mic 5:3).

Teach us to Number our Days

The Last Generation:

The events of the first generation of the church point to the last generation of the entire earth that culminates in the world siege of the tribulation, and ending with the Second Coming of the Lord in judgment. The events of the first generation will repeat themselves in the last generation (as history often will repeat itself), with Israel and Jerusalem knowing siege, war and destruction. However many will find God's grace, by hearing the Gospel and turning to Christ.

We now approach the final two questions asked of Jesus by His disciples:

1. What shall be the sign of thy coming?

2. And of the end of the world.

These two questions are more readily understood when answered together, for the Coming of Jesus and the end of the world, (this present age) as we know it, in its social, political, economic, moral and religious sense, occur simultaneously.

The answers to the two questions are in verse twenty-seven through to verse fifty-one. Though each verse in this section of the chapter applies to these two questions, there are practical principles that are applicable to both generations. Also, Jesus gives three parables in this section of the discourse that though given in the context of our present generation (the final generation) in their lesson are applicable to both.

1. The Second Coming of Jesus:

Matt 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Jesus commences His answer of the second question "What shall be the sign of thy coming," by giving a description of the actual event.

The light of that day will be supernatural, not natural. The language is tabernacle of Moses language, and in particular the most holy place. This reflects the truth of Heaven, the dwelling place of God, and of Christ at the Father's right hand until His release and appearance to those on earth.

The tabernacle of Moses, when erected, faced towards the east. It faced toward the rising sun and dawning of the day. Every day that the sun rose displaying its rays of light upon the tabernacle, it gave witness to, and pointed to the Second Coming of Christ, the Son of man in His glory. His coming from the east which points us to Heaven and the Most Holy Place of the Ark of the Covenant in Heaven, the throne of God, and the *shekinah* glory radiating from the presence of God, while revealing the glorious light of the seventh day.

In considering this verse the two dimensions of the Coming of Jesus in the one day should be remembered.

1) Coming of Christ as a Thief in the Night: (1Th 5:2; 2 Pet 3:10; Rev 3:3; 16:15 19:11-15).

This is Christ's coming in judgment to those in spiritual darkness, who are dead in trespasses and sin, unregenerate and without light. Jesus will come from Heaven, with His armies to execute the wrath of God upon the nations of the earth, typified (foreshadowed) in the prophetic picture of the Roman armies' execution of the wrath of God upon the disobedient in A.D. 70. What happened in A.D. 70. is a warning, and call to the world to repent and have faith toward the Lord or suffer similar circumstances.

2) His Coming for His Saints:

It is for them who are the children of light and the children of the day.

- **As the children of light:** We are the sons and daughters of God.
- **As the children of the day:** We are the children of God, destined to realize the glory and light of the seventh day, to dwell in the light of Him Who is the light of the world.

Teach us to Number our Days

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.

Jesus and Paul Say the same Thing:

Paul also taught these two dimensions of the one coming, spoken of by Christ in Matthew 24.

1) Coming of Christ as a Thief in the Night:

Matt 24:30 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.

In this dimension of the Coming of Jesus, the tribes (races or clans) of the earth mourn.

Mourn: S.C. 2875. To beat the breast in grief:- Cut down, lament, (be) wail.

This description of the ungodly in the siege of the tribulation, suffering lamentable grief and pain as the dwellers of darkness and inhabitants of the night, reaches its climax with the Second Coming of Jesus. As Paul says, in the following verse:

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

2) Coming of Christ for His Saints:

Matt 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Five Considerations:

There are five considerations relative to the Second Coming of Jesus in our verse under consideration:

1) And He Shall Send His Angels:

There is the suggestion of two aspects of the ministry of angels in the day of Christ's return, one to the ungodly and the other to the godly.

The Ministry of Angels to the Ungodly:

Matt 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

The Ministry of Angels to the Godly:

As we have read in our verse under consideration, there is a ministering of angels in gathering the Godly unto Christ in the air.

It may be that each believer will have an angel or two to escort him or her to Jesus in the air. It has happened in Scripture, with Lot being escorted out of Sodom by two angels (Gen 19:16). Peter and John were escorted out of prison by angels (Acts 5:19). Peter experienced similar phenomena a second time (Acts 12:7). This author is looking forward to the event.

2) A Great Sound of a Trumpet:

The trumpet sounding is the seventh trumpet, and it sounds in conjunction with the shout of the archangel, which raises the dead in Christ to stand with those in Christ living in that day (1Th 4:16; 1Cor 15:51-52; Rev 10:7, 11:15).

3) His Elect:

That is all that are in Christ. The born again (John 3:5), who are the sons and daughters of God, the dead in Christ and those alive at the return of Christ (Luke 18:7; Rom 8:33; 2Tim 2:10; 1Pet 1:2).

Teach us to Number our Days

4) **The Four Winds:**

That is the four directions, north, south, east and west. It encompasses the whole earth and all nations. All in Christ no matter where buried or living will be in the ascension.

5) **From One End of Heaven to Another:**

That is, as there is the gathering from the four corners of the earth, so in Heaven there is the gathering of those saints already in Heaven with the redeemed on earth and the resurrected dead, to then come together as one great body and army behind Christ as the instrument of God's wrath upon the ungodly on earth.

2. The Eagles Gathered Together:

Matt 24:28 For wheresoever the carcass is, there will the eagles be gathered together.

In chapter 18 of this text we considered Luke 17:37, where we saw the saints as eagles at Christ's Second Coming being gathered to Christ, in the air, as a body of believers. To help our understanding of our present consideration we again quote from Luke's Gospel:

Luke 17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

The Body in Luke's Account:

The word "body" in Luke's account is the same Greek word as in Hebrews 10, where the writer, addressing the Hebrew Christians, speaks of the "body" of Jesus. It is a body prepared for Him (within Mary Heb 10:5); a body which He offered in sacrifice, to take away the Old Covenant offerings for sin (Heb 10:6-7). By His offering and doing away with the old, He established the second (Heb 10:9). The body now established is the body of Christ. As a result of His Resurrection, it is now inclusive of all who believe and have been baptised into Him (1Cor 12:12-13).

It is for this reason that the writer immediately brings into the picture the believers (the members of the body of Christ) (Heb 10:10). This body is now a many membered body, a living body, a body with resurrection life consisting of all in Christ, who have been saved, and have Christ as their head.

This body is alluded to by Isaiah:

Isa 40:31 But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Thinking of Christ's church as a living, many membered body is essential when attempting to interpret verse twenty-eight (Matt 24:28). Christ and His church are a living body, and are never referred to as a carcass that has been slain.

The Body in Matthews Account:

Matthew 24:28 is descriptive of Christ's church at the appearance of Jesus as Coming as a thief in the night in judgment upon the ungodly, and a further dimension of Christ's Coming described for us in Matthew.

Matt 24:30 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 Matt 24:28:

- 1) **The Carcass.** S.C. 4430. A ruin, i.e. A lifeless body. (corpse or carrion)
- A dead body, carcass or corpse.

This is totally different to and the opposite to Luke 17:37, which is descriptive of Christ and His church, the bride of Christ. Here it is descriptive of the beast of Revelation 13:1. This is a beast kingdom embracing the nations of the earth in a world body. A world body with the character and nature of a cruel untameable wild animal. In the prophecy, the body is dead, destroyed and ruined. A carcass that has been destroyed by Christ and His church at Christ's Second Coming as a thief in the night, and as eagles making the kill.

Teach us to Number our Days

There is also the spiritual dimension, in that, though it be a beast, a kingdom of millions of people, it is a body, that before it is slain is dead in trespasses and sins (Eph 2:1) and therefore a carcass or corps though living.

2) **Wheresoever the Carcass is:**

It is worldwide (Rev 13:1-3), inclusive of all nations. Wherever there are people in trespasses and sins. In that day there will be no escape, no place to hide from the wrath of the Lamb and the eagles in company with Him.

3) **There Will the Eagles be:**

Eagles: Out of necessity we repeat our clarification of eagles from chapter eighteen. It is:

62. The Eagles:

The use of the term “eagles” in this manner symbolizes the Resurrection power of the Holy Spirit enabling the resurrected dead and those alive and remaining to ascend together in transportation to meet with Christ in the air.

We Add now the Above Statement:

The eagles assemble in the air as the body of Christ, with Christ at their head. They then proceed to come upon the ungodly, destroying them with the brightness of His (their) coming.

In the Book of Revelation we have the picture of the Coming of Christ upon the ungodly as a thief in the night and as the army of the Lord. Here in Matthew 24:28, the picture is that of eagles descending out of the clouds of the air upon the beast below in judgment upon it. The words of Jesus and the thoughts of above are in harmony with the words of the Lord to Job, when the Lord reasoned with him.

Job 39:27 Doth the eagle mount up at thy command, and make her nest on high?

:28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

:29 From thence she seeketh the prey, *and* her eyes behold afar off.

:30 Her young ones also suck up blood: and where the slain *are*, there *is* she.

The Word of the Lord to Job has a prophetic application to it, with the mother eagle symbolic of the Holy Spirit. Seeing this symbolic and prophetic picture of the Holy Spirit brings help in understanding and appreciating the words of Jesus. In considering the subject of the eagles and the Second Coming of Jesus the following dimensions of their ministry at Christ's Coming are presented:

Teach us to Number our Days

63. NINE CHARACTERISTICS OF THE EAGLE/S (JOB 39:27-30)		
No	Their Corresponding Characteristics with the (eagle) Saints at Christ's Second Coming	Verse
1	Mounts up at the command of the Lord: <u>THE SAINTS</u> – Their Resurrection and ascension at the Second Coming of Christ	:27
2	Makes her nest on high: <u>THE SAINTS</u> – Meeting with Christ in the air/clouds	:27
3	She dwells and abides on the rock: <u>THE SAINTS</u> – The rock is symbolic of Christ, saints in covenant relationship in Christ	:28
4	The crag of the rock: <u>THE SAINTS</u> – The advantage point, a look out, battlements (indented parapets used for firing through). Earth observed below	:28
5	The strong place: <u>THE SAINTS</u> – Stronghold, Zion, impenetrable, yet able to reach out to inflict the enemy	:29
6	From thence she seeks the prey: <u>THE SAINTS</u> – The whole earth is exposed to the eyes of the corporate eagle body of Christ. The Coming of Christ as a thief in the night upon the ungodly	:29
7	Her eyes behold a far off: <u>THE SAINTS</u> - Clear vision, no place for the ungodly to hide, no escape	:30
8	Her young ones also suck up blood: <u>THE SAINTS</u> - The offspring of God; Ungodly destroyed. Note Rev 14:20. This may well allude to the man child born of marriage (Rev 12:5)	:30
9	Where the slain are, there is she: <u>THE SAINTS</u> – Victory over the beast, earth to be cleansed, Kingdom of Christ established on earth, Christ rules a thousand years.	:30

As we have established, there is the application of the symbol of the eagle to the Holy Spirit's power in Gods people, bringing deliverance (Exo 19:4; Isa 40:31; Rev 12:14). There are also Scriptures depicting judgment through the use of the symbol of the eagle. To develop a fuller picture we will consider the following references:

1) Moses Prophecies:

- Deu 28:47** Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;
- :48** Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.
- :49** The Lord shall bring a nation against thee from far, from the end of the earth, *as swift as the eagle* flieth; a nation whose tongue thou shalt not understand;
- :50** A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young:

The judgment spoken against Israel to come upon them, should they fall into sin (unbelief), and the eagle pictured, point to the Second Coming of Jesus, and the ultimate effects of the curse upon the unregenerate Jews and the consequent judgment to be unleashed upon all the ungodly of the last generation.

Teach us to Number our Days

2) Habakkuk's Prophecy:

The prophet Habakkuk prophesies the defeat of the nations, by the spread of the Medo-Persian empire, likening their advance to horses of strength, speed and fierceness, but then, speaks of them in the final kill as like unto eagles in the same descriptive manner as Jesus:

Hab 1:8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

Remembering again the words of Deuteronomy 28:49 and the promise of the Lord, to bring a nation, swift as an eagle flieth, in judgment upon the disobedient. The following is of interest:

Rome: The Roman Empire which adopted the eagle as its ensign, was used of the Lord to “fly” upon the Jews, bringing the judgment, wrath and vengeance of God upon Judea and Jerusalem in A.D. 70

Iraq: Modern Assyria is destined in Scripture to head up an alliance of nations in war against the land of Israel and Jerusalem as an eagle (Mic 5:5). When this happens it will be an aspect of fulfilment of the promise of Deu 28:47-50, with its final application involving the Second Coming of Jesus.

The Battle of Armageddon:

The carcass, or dead body of the beast kingdom upon which the eagles will fly, is the aftermath of the battle of Armageddon (Rev 16:16; 17:12-14; 19:11-18).

3. The Tribulation:

Matt 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.

Points to consider:

1) The Tribulation of those Days:

The tribulation spoken of here is not the great tribulation of verse twenty-one, where it, in context with the first section of the chapter refers to the first generation of the church age. Here, verse twenty-nine refers to the last generation and the last half of the last week of Daniel's seventy week prophecy (Dan 9:24-27).

2) Those Days:

In context with the second section of chapter twenty four “those days” refer to the last generation.

3) Immediately after the Tribulation of those Days:

- At the conclusion of the tribulation of three and one half years.
- Immediately before the Second Coming of the Lord Jesus.
- The evening of the sixth day of redemption.

4) The Sun Darkened, the Moon shall not Give Her Light, and the Stars Shall Fall from Heaven:

The prophecy has its literal application, a natural phenomena in the realm of outer space pointing us to the spiritual realm.

Three Signs:

Three signs that no doubt will bring increased terror to the unregenerate. Three signs to the Christian, the regenerate, who in the wilderness at that time, beholding these things, will interpret the language of the symbol and rejoice in the approach of the Lord Jesus.

Teach us to Number our Days

Three Sources of Light:

- **The sun:** Symbolic of the Father.
- **The moon:** Symbolic of the Son.
- **The stars:** Symbolic of the Holy Spirit. With its application to the Spirit filled believers, who are the light of the world. (Gen 1:16; 1Cor 15:40; Matt 28:19; John 8:12; Matt 5:14).

Two Applications of the Signs:

The Spiritual Significance:

These signs are first to be interpreted in their Spiritual application. Together they demonstrate the gross darkness of man's unregenerate heart following the rejection of the preaching of the Everlasting Gospel throughout the earth prior to the commencement of the tribulation of three and one half years.

The darkening of the three sources of heavenly light is indicative of absolute spiritual darkness over the earth as a result of the God head, Father, Son and Holy Spirit, withdrawing grace and their presence from those on earth in sin.

As the Father forsook the Son, when the Son was made sin on the cross in place of those in sin throughout the world (Matt 27:45), now the Godhead turn from the earth to leave man upon earth without remedy and beyond redemption.

The Natural Significance:

It will be a natural phenomenon, brought about by the will of God plunging the whole earth into total darkness. It will be a blackness after the similitude of that experienced by the Egyptians under the tenth sign, prior to Israel's exodus out of Egypt (Exo 10:21-23). Yet, although, there was total darkness throughout Egypt, Israel had light in all their dwellings, as in deed the church in the wilderness in the time of the darkening of the heavenly lights shall have light.

5) The Powers of the Heavens Shall be Shaken:

Powers: S.C. Dunamis, Miraculous power.

The natural laws of the universe, by which the sun, moon and stars are held in place, shall be relaxed creating in the natural heavens a frightful response of celestial activity. Such activity in the natural heavens, consistent with other signs point to the spirituals, indicating: the end has come. Hallelujah!

4. And Then Shall the End Come:

Matt 24:30 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.

We considered this verse and verse thirty-one in context with verse twenty-seven and the two dimensions of Christ's Second Coming. We now consider the same verses in the context of the chapter and consider the points of information they offer. In doing so, it will be necessary to repeat some points:

Points of interest:

1) And then shall Appear the Sign of the Son of Man in Heaven:

The sign: This is in direct response to the second question asked of Jesus by His disciples.

Note: It is sign, singular. Though there will be many signs throughout the last generation attesting to the Coming of Jesus, there is to be one sign that is the final sign that consummates with His Second Coming.

In heaven? The Bible reveals three dimensions of heaven. They are as follows.

- The immediate atmospheric heaven surrounding earth, containing the clouds lightning, thunder, storms, hurricanes cyclones and smoke.

Teach us to Number our Days

- The heaven beyond earth's atmospheric heaven containing the heavenly bodies of the sun, moon and stars, known as outer space.
- The invisible Heaven of the Lord's abode, from which Christ will come.

The Question?

So in what heaven is the sign of the Son of man to appear? This is answered for us in verse twenty-seven. It is the first heaven and accompanies the sign of lightning coming out of the east and shining unto the west. It also involves the clouds (Matt 24:30; Mark 13:26) and a cloud (singular) Luke 21:27.)

As there is glory in the natural realm at the appearance of Christ, so there is in the spiritual realm, the invisible becoming visible to reveal the Coming Christ in Heavenly (Most Holy Place) glory.

When we consider verse twenty-seven and Christ's Coming, with the evidence of lightning and Luke 21:27 a cloud (singular), this could well be referring to the third heaven and abode of the Lord, in which is the cloud of His presence (Rev 14:14) and lightning (Rev 4:5; Exo 16:10, 24:15-16, 40:34-35; Lev 16:2).

This author believes this consideration to be true, and therefore all three heavens will be involved in the spectacle and majesty of Christ's return, with Christ Himself being the essence, substance and the sign to behold.

In Earth: Matt 24:30 Then shall all the tribes of the earth mourn, and they shall see the Son of man coming . . .

Mourn: S.C. 2875. To "chop" specially to beat the breast in grief.

The citizens of Jerusalem, in the siege of five months prior to their destruction in A.D. 70 mourned terribly as a result of their sin. Josephus, following his disclosure of the influence of false prophets, speaks of the blindness of the people to the signs pointing to their hour of calamity and judgement. (Caption added)

64. Jerusalem and the siege of five months:

Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit, to the signs that were so evident, and did so plainly foretell their future desolation; but, men infatuated, without either eyes to see or minds to consider, did not regard the denunciation, that God made to them.

Josephus. Wars of the Jews Book vi. Page 532

Jesus is speaking similarly of the nations of the earth in the last generation mourning, sorrowing and in pain, all of which signifies an end. This is an end that unbelieving man are blind to, but which the regenerate believer will recognise and conclude **"This is that spoken by Jesus, His Coming is at hand"**.

2) The Son of Man:

This expression of Jesus points to His humanity. He was the Son of Man, born of Mary in a body of flesh and blood, identifying with man in the likeness of sin, yet without sin, and without sin able to represent man before God.

The expression "the Son of Man" must be applied in context with the verse it is in, which addresses the Second Coming of Christ to the ungodly. Jesus will come to them as the Son of Man exalted of the Father while rejected of mankind as their representative Man before God.

Teach us to Number our Days

The Son of Man will therefore come upon them as a thief in the night, coming in wrath and judgment (Rev 6:16).

3) **In Power:**

Power: S.C.1411, Dunamis. From 1410, force (Lit or fig) especially miraculous power.

Jesus, when He comes, will come, in a demonstration of miraculous power in judgment upon the ungodly, while simultaneously coming to the righteous demonstrating miraculous power in deliverance out of the world, as demonstrated in verse thirty-one. This double aspect of Christ's return is foreshadowed in history, when Israel passed through the Red Sea to safety, in doing so witnessed the destruction of the Egyptians, who in the same day, attempting to pursue the Israelites, perished in their sin.

4) **Great Glory:**

Glory: S.C. 1391. Doxa (as very apparent). It is translated, dignity, Glory (ious), honour, praise, worship.

Christ in His First Coming came as the servant Son of God, laying down His life for the sin of the world. Christ in His Second Coming will come in His ascension glory with dignity, supreme in honour and majesty. The ungodly will bend the knee (Phil 2:10) in submission, hiding themselves in the dens and in the rocks of the mountains, crying out, asking the mountains and rocks to fall on them. Thus, they will attempt to hide themselves from the face of Him that sits upon the throne and from the wrath of the Lamb (Rev 6:15-16).

5. The Actual Second Coming of Christ”:

Matt 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We have adequately covered the details of verse thirty-one, when considering verse twenty-seven. It is sufficient to repeat the verse, which describes in general terms the Second Coming of Jesus to the righteous.

We conclude answering the question, “What shall be the sign of thy coming and the end of the world?” The sign it appears is multiple. (The disciples ask for the singular sign, Jesus answers with a sign that is multiple, as the following table illustrates:

65. WHAT SHALL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD (Matt 24)		
No	THE SIGN	Reference:
1	LIGHTNING. (If there were any one sign to emphasise, it would be this sign)	Matt 24:27
2	THE TRIBES OF THE EARTH MOURN.	Matt 24:30
3	CHRIST'S ACTUAL COMING AND <u>APPEARANCE IN THE CLOUDS OF HEAVEN.</u>	Matt 24:30
4	A GREAT SOUND OF A TRUMPET. (The seventh trumpet)	Matt 24:31
5	COMING IN A CLOUD (Singular).	Luke 21:27
See also: Luke 21:25-27. Note: 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.		

Concerning further signs involving the sun, the moon and the stars these will be addressed a later chapter.

Teach us to Number our Days

6. The Parable of the Fig Tree Leafing:

Matt 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

The parable of the fig tree leafing is the first of three parables, spoken by Jesus in the chapter.

The parable of the fig tree leafing is, no doubt, one of the most misunderstood and wrongly interpreted verses and parables in the Bible, with interpreters failing to realize the finality of the words of Jesus when cursing the fig tree. Note again the words of Jesus.

Mark 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever, and his disciples heard *it*.

The fig tree symbolizing the Jews as natural Israel, Judah, Jerusalem and the old economy (Covenant), through Calvary is dead. It is cursed. The axe has been laid to the root. Jesus has pronounced “No man eat fruit of thee hereafter forever”.

The Interpretation of the Parable.

1) The Time Element:

It is evident that Jesus speaks the parable in the context of the three questions asked by His disciples. Jesus’ answer to the three questions involves two generations. The first generation following the Resurrection and ascent of Christ, and the last generation that is to witness the descent of Christ and the resurrection of the just.

As part of the introduction to this chapter it was pointed out that Jesus not only prophesied of future events involving both generations, but also gave practical advice and commandment. The parable has its interpretation and application to both generations and in character is practical and advisory, **not prophetic**.

2) The Practical Lesson:

Jesus is not prophesying an event (i.e. the restoration of the Jews to the land of Israel), but, in the context of prophetic teaching, is teaching a principle through the practical illustration of a fig tree and its seasons. Jesus is illustrating, through the picture of the fig tree parable, that as you understand the language of horticulture, the seasons, and in particular the time and season for the fig tree to come into leafing, it is indicative of the approach of summer and harvest time. So recognise what I am saying unto you prophetically concerning the end time events of this first generation and the end time events of the last generation. That is: Understand each season, as you understand the season of the fig tree leafing.

The First Generation:

The responsibility of the Christians of the first generation was to recognise the signs to their generation, particularly the signs of verse four to verse twenty-six, and be ready to flee into the mountains at the appropriate time (Matt 24:16).

The Last Generation:

The responsibility of the last generation Christians is to recognise the prophetic signs of the first generation, with the realisation that they point to the last generation where many repeat themselves though in character with the last days. There is also an added responsibility of recognising the signs peculiar to the last generation, particularly verse twenty-seven through to verse thirty one, and of being ready to lift up heads, knowing that redemption is near (Luke 21:28).

66. We must not make the parable something Jesus did not intend. Jesus gives no application of the parable to the restoration of the Jews to Palestine in the last days. We must not either.

Teach us to Number our Days

7. Seeing Through the Eyes of Prophecy:

Matt 24:33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

Points to consider:

- 1) Jesus is addressing His disciples, note the word: “ye”, it is said twice. In this we again see the application of the words of Christ to the first and last generations.

But, it is first “When ye shall see these things” in your generation. Looking, seeing, and recognising, comprehending the prophetic signs and the evidence of their fulfilment, acting accordingly is the responsibility of each generation.

- 2) **Know that it is near:**

Know what is near as applicable to each generation, and particularly the generation you live in.

The First generation:

It concerns the destruction of Judea, Jerusalem, the temple and the people. Make no bones about it, when you see the signs foretold, being fulfilled then, know the end (the destruction foretold) is near, very near.

The Second Generation:

It is the destruction of the world, the unregenerate at the Second Coming of Jesus. Apart from the areas of human responsibility mentioned with the previous point, there is the suggestion of:

- **Watchfulness** (Matt 24:42).
- **Preparedness** (Matt 24:43; Ex 12:11).
- **Readiness** (to leave) (Matt 24:44).

- 3) **Even At the Doors** (Matt 24:33):

Doors: 2374. A portal or entrance: - door, gate.

The First Generation:

The words of Jesus are much in harmony with His description of the Roman army’s siege of the city, by the Roman General Cestius in A.D. 63:

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

We have the prophetic account spoken by Jesus and the prophets of the destruction of Jerusalem, followed by the fulfilment of the prophecies in history.

The Last Generation:

Concerning the fulfilment of prophecy involving the last generation, we who live in the last generation, must be prepared to search the Scriptures concerning the fulfilment and be part of history. That is: fulfilling prophecy, realizing as we do so that, even now **“the end is near, even at the doors”**.

8. Verily I say unto you:

Matt 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

The First Generation:

“Truthfully I say unto you”. It is to the disciples of Jesus. These words were not for the unregenerate to hear, but the regenerate, and particularly the disciples of Christ.

Jesus is speaking a solemn promise to His disciples, in answer to the first question and the destruction of Jerusalem. Their generation will not pass away without seeing all He has spoken coming to pass.

The Last Generation:

It is likewise a solemn promise to the last generation, but to the believers, upon the basis of them recognising the signs to the church coming to pass in their generation. Then, like the first

Teach us to Number our Days

generation, beholding these things, they will be able to say, “This generation shall not pass away, till all these things are fulfilled”. In the face of the evidence, only an ignoramus would deny the nearness of those things spoken of by Jesus. It is near, even at the doors.

9. The Eternal Word of Christ:

Matt 24:35 Heaven and earth shall pass away, but my words shall not pass away.

This statement of Christ is indeed a principle that is true to every generation, but in context with the chapter is specifically applied to the first and last generation together.

The First Generation:

Jesus is giving the guarantee of His spoken and written Word. “My Word is true, steadfast and reliable, what I have spoken unto you concerning your generation will come to pass”.

The Last Generation:

Likewise Jesus is giving the guarantee that His Word spoken in answer to the second and third questions, “Is true, steadfast and reliable, it cannot fail, every sign shall be fulfilled, and My Coming for the just will happen just like I have said”.

History bears out the fulfilment of the words of Jesus to the first generation, which should encourage our faith, to watch for the fulfilment of His words to the last generation.

For the Unredeemed it shall be:

Luke 21:25 . . . 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.

For the Redeemed it shall be:

Luke 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

10. Knowing the Day and Hour of the Appearance of Jesus:

Matt 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

This verse does not mean that Jesus, now in glory, does not know the day of both generations in which the end shall come, nor does it imply that we, of this generation, cannot know what is in the Father's heart. We are to know everything that the Father wants us to know in its time, therefore ask the Father. It is the time of the end now! It is a good time to develop the habit of asking the Father.

It is part of the exercise of faith in prayer. It is asking in the hour of the signs as they come to pass in their season and as “the day” approaches. The words of Amos are applicable:

Amo 3:7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

11. Further Signs are given:

Matt 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,

Three Generations of Witness:

We have established, in His discourse with His disciples, Jesus speaks concerning two generations bordering the church age of two thousand years. The first generation gives witness to the last generation of God's wrath and judgment upon sin and disobedience, while providing deliverance to the righteous.

Jesus appeals to two other past generations in history as examples and witnesses to the first and then the last generation of the unleashing of His wrath upon the disobedient and His deliverance of

Teach us to Number our Days

the just. One in Luke's Gospel and the other in Matthew (The verse we are considering). The three past generations and our own makes four. The following table places the four generations in their order of time and fulfilment:

67. Four Generations, Three giving Witness to the Forth		
No	The Generation	Reference:
1	The days of Noah.	Matt 24:37-39
2	The days of Lot.	Luke 17:28-29
3	The first generation of the church age. From the Resurrection of Christ through to the year A.D. 70 (forty years).	Matt 24:27-51
4	The last generation of the church age, ending with the Second Coming of the Lord Jesus.	Matt 24:27-51

The Days of Noah:

Jesus again addresses the second and third questions, giving specific information and signs concerning the last generation, after the example of the generation living in Noah's day. A generation as Scripture bears out, came to an abrupt and sudden end, with the unwary and ignorant been taken away in the flood.

Points to consider:

- 1) Jesus speaks of the days (plural) of Noah. It refers to the conditions prevailing throughout the whole generation that ended with the flood of Judgment. Genesis chapter six, informs of four conditions that prevailed in society in the days of Noah. They are as follows:

The Moral and spiritual Condition:

- **Evil imaginations:** (Gen 6:5)
- **Corruption:** (Gen 6:11) Moral decay, ruin (Social and moral). A corruption of thought, convictions and conscience.
- **Violence:** (Gen 6:12)
- **Corruption:** (Gen 6:12) Spiritual or religious corruption. A corruption of the Lord's way. The way of truth, salvation and redemption corrupted. A corruption of practice, deed, behaviour, law and justice.

Jesus draws attention to the outward normality of society in the days of Noah, as a warning to us living in this last generation. In the midst of an evil, imaginative, corrupt and violent society, that experiences prosperity, feels secure and without conviction of sin or need of a Saviour. Jesus is warning us to guard ourselves against being deceived by the prosperity around us.

- 2) The conditions in the days of Noah prevailed until the day (singular) that Noah entered into the ark. In the very same day that Noah and his family entered the ark, the rain of God's judgment came upon the earth (Gen 7:13).

The Days of Lot:

Luke 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

The Moral and spiritual Condition:

The society of Sodom and Gomorrah had fallen into total sexual perversion, corruption and promiscuity. Beyond change or remedy they became exposed to the wrath of the Lord's judgment.

Teach us to Number our Days

The manner of their approach unto the house of Lot and his visitors suggests the element of violence was always near.

Jesus likens the condition of the last generation to that of the days (plural) of Lot and Sodom. Ezekiel exposes the social conditions of the generation of Sodom.

Eze 16:49 Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

Note: the four conditions and their similarity to the conditions of our modern world.

- Pride.
- Fullness of bread.
- Abundance of idleness.
- Uncaring towards others and their needs (selfish).

After the fashion of the days of Noah, the conditions prevailed in the days of Lot until the day (singular) that Lot went out. In the same day Lot went out of Sodom it rained fire and brimstone from heaven, destroying the ungodly.

The Days of the First Generation of the Church Age and the Jews:

1Th 2:14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

Six Sins of the Jews:

- 1) **Killed the Lord Jesus** (1Th 2:15).
- 2) **And their own prophets.**
- 3) **Persecuted us** (Paul and company). It was the policy of Jewish leadership throughout the Roman Empire; to persecute anyone of “the way” (Acts 9:2; 22:4).
- 4) **They pleased not God** (Amp Bible, Make themselves hateful and offensive to God).
- 5) **And are contrary to all men.** There is the suggestion of a rising animosity of Gentile sentiment against the Jews of their own making.
- 6) **Forbidding us to speak to the Gentiles that they might be saved** (1Th 2:16).

The Moral and spiritual Condition:

The condition of unbelieving Jewry constituted a falling away from the way of the Lord that resulted in them being cut out of the Olive tree of faith (Rom 11:17-25). Paul makes mention of their fall in his address of their unbelief:

Rom 11:11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

:12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

This falling away of natural Israel from the way of the Lord prophetically foreshadows the falling away to occur in the church in the end times:

2Th 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition.

The term “the fall” or “a falling away” is characteristic of the original fall of Lucifer and then of Adam indicative of demonic influence and inspiration.

Teach us to Number our Days

12. The world is in Spiritual Ignorance:

Matt 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Points to consider:

1) **And (they) knew not:**

Those in unbelief, ignorant in understanding of the Scriptures, indulging in a life style of self-centeredness, and the pleasures of sin, were exposed to the suddenness and severity of the day of judgment in their generation. In this, Jesus is warning His disciples and ourselves, of the conditions of this last generation and not to take our salvation for granted, nor neglect so great a salvation (Heb 2:3), nor be ignorant of the truth. Or to put it in another way: "Know what's going on".

2) **Took them all away:**

That is: Those who "knew not".

It is those unregenerate and without Christ who were taken away in the flood, as in deed it will be in the last generation, at the appearing of Christ. To the unregenerate Jesus will come as a thief in the night, to take them all "away" in the judgment of that day and hour.

3) **So also the Coming of the Son of Man be:**

This statement should be considered in view of the two aspects of the Second Coming of Christ.

- For the believer.
- To the unbeliever, and the conclusion arrived at, that it relates to Christ's Coming as a thief in the night.

In conclusion to this verse let it be established: Matthew chapter twenty-four draws our attention to the reality of present (day) truth (2Pet 2:12) and the end time events of four generations.

4) **End time events of four generations:**

- The end time events of Noah's generation (Matt 24:38-39):
- The end time events of Lot's generation (Sodom and Gomorrah) (Luke 17:28).
- The end time events of the first generation of the church age (Matt 24:4-26).
- The end time events of the last generation of the church age (Matt 24:27-51).

13. There will be Separation at the Return of Christ:

Matt 24:40 Then shall two be in the field; the one shall be taken, and the other left.

:41 Two *women shall be grinding at the mill; the one shall be taken, and the other left.*

Jesus gives two illustrations of practical life situations, demonstrating the suddenness of His appearance unto both believer and unbeliever. Some interpret these verses applying their fulfillment to the churches exodus into the wilderness (Rev 12:6, 14). Others apply it to the "rapture" believed to occur prior to the "great" tribulation.

Interpreting the symbol.

1) **Two Be in the Field** (Matt 24:40):

The field: The field represents the world, the nations and people. There are two aspects of fulfillment and are as follows:

The natural:

There will be two working in the field (place of employment) one is taken the other is left.

The spiritual:

Two will be in the world preaching (labouring in) the Gospel. One is taken the other is left. This application is not necessarily popular, but in the context of the whole of the chapter it is exactly what Jesus is warning of (Matt 7:22).

Teach us to Number our Days

2) **Two Women Grinding at the Mill** (Matt 24:41):

Two women: Women in the Bible are symbolic of churches. Thus there is the thought of two churches; the one shall be taken the other left.

It is also correct to take the women to be literal and to apply the symbol to them in their calling and ministry in Christ searching out the Word and ministering it to others.

Grinding: The picture we have is of women grinding the grain for the making of bread. The receiving of truth is by revelation and the inspiration of the Holy Spirit, but does not necessarily come easy – truth received is the reward of those who “grind”.

Grain: Grain symbolizes the Word of God in seed form (Matt 13:1-9; 18-23).

The bread: Bread symbolizes the Word of God in the form of doctrine (Matt 4:4).

The mill: The mill typifies the church, particularly the local church, where those responsible for searching out the word, do so as typified in the action of grinding.

Two Applications of Taken and Left:

One is taken:

(Exposed to the darkness and suffering of the great tribulation of the first generation and tribulation of the last generation).

The other is left, (to go out into the wilderness of Rev 12:12, 14).

Then at the Second Coming of Christ, **one is taken**, (taken in the judgment and destruction of the ungodly), **the other is left**, (left to ascend with the righteous to Jesus in the air).

This author is comfortable with the application of the above. What must not be overlooked is that Jesus speaks what He does as a warning. May our hearts, minds and actions be acceptable unto the Lord at all times, so as in the day of His appearing we may be found worthy to escape the wrath of God upon the disobedient, the hypocrites and the unregenerate.

14. We are to be Watchful:

Matt 24:42 Watch therefore: for ye know not what hour your Lord doth come.

Note again :31: **That day:** - A twenty- four hour day.

That hour: - A literal hour down to the very last minute.

The thought is for us to be watchful unto our faith, walk in obedience to Christ and His Word up to the very second of the Lord's appearing, while shunning the influences of the world and the flesh and those of the same.

Jesus concludes with the second and third parables of the chapter, in which He challenges His servants as to their responsibilities, with application to both the first and last generations. For in both generations there is the breaking up of the house.

15. The Second Parable: The goodman of the house:

Matt 24:43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Know This:

Jesus commences the parable with the exhortation “know this.” That is, get with it, get understanding, and be knowledgeable. Jesus ends His teaching on the parable exhorting us to be ready (Matt 24:44).

Teach us to Number our Days

Interpreting the Parable:

1) The House:

The house is the house of God. The church, the local church and assembly of the saints of God.

2) The Goodman:

(It is singular) The Goodman of the house refers to the oversight of the house. The shepherd of the sheep. The angel of each church (Rev 1:16, 20). Commonly referred to as the “minister”

There is the application of the term “Goodman” to Christ as head over His Church, with this in mind the Goodman being addressed is (or should be) an under shepherd to Christ (1Pet 5:1-4).

3) In What Watch:

The day and hour of Matt 24:36 and 42. The sounding of the time, i.e. the cock crow, the trumpet sound.

4) The Thief Would Come:

It is an allusion to the Coming of Jesus as a thief in the night. (Reference to Jesus Coming as a thief is always spoken with warning and particularly indicative of His Second Coming, don't let your life be such that Jesus, when He comes, comes unto you as a thief in the night.

5) He Would Have Watched:

Knowledge of the events of the last days and the return of Christ encourages faith, watchfulness, and the necessity of action that is needed of every minister, that prevents the church under their care from being broken up at Christ's return.

Note the Warning:

Matt 24:44 . . . for in such an hour as ye think not the Son of man cometh.

Though you may know all the events, and recognize the signs of the days leading up to the day of the Lord's appearing and the actual day, you don't know the hour. Again Jesus is calling us to alertness, watchfulness, having our focus on Christ and our ear tuned to hear the trumpet sound (Jude 1:20-21), so that we will know in that moment.

The Second Coming of Jesus:

The Coming of Jesus as a thief in the night, is not a silent, or a secret coming, in which Jesus steals out what (those) He wants, while leaving the house intact (with others asleep and oblivious to what has happened).

The Coming of Christ as a thief in the night is as an army, coming making great noise, the blast of the trumpet, the shout of the archangel, roaring down on their horses, upon the sleeping unsuspecting populace below. They with Christ at the head will destroy everything in their way “breaking up” whatever has not been built of the Lord. The brightness of their appearing will destroy and kill everything before them, while those that are Christ's are caught up to meet with Christ in the air. We appeal to the three previous generations and their prophetic similarities to that of the last generation.

1) In the Days of Noah:

In the same day Noah entered into the ark the fountains of the deep were broken up (Gen 7:11).

2) In the Day of Lot:

The same day Lot went out of Sodom it rained fire and brimstone from heaven (with Sodom being destroyed, “broken up” (Luke 17:29).

3) The Day of the Jews, A.D. 70.:

One stone was not left upon another. Every stone of the temple, down to the deepest foundation stone was dislodged from its place. The building was totally “broken up” (Matt 24: 2).

Teach us to Number our Days

When the Roman armies entered Jerusalem, they entered as “thieves,” breaking up the city and temple, stone by stone, plundering both gold and valuables.

All three past days of “breaking up” point to the last generation and the Coming of Jesus as the thief in the night, “breaking up” everything that stands, built of fallen unregenerate man, while gathering out of the earth those of “value”.

16. The Third Parable: The Faithful and Wise Servant Ruler:

Matt 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

:46 Blessed is that servant, whom his lord when he cometh shall find so doing.

:47 Verily I say unto you, That he shall make him ruler over all his goods.

The parable falls into two natural halves. The first half is concerned with the faithful and wise servant, the second half is concerned with the evil servant. We will consider the faithful then the evil.

Again, Jesus is addressing His disciples with a parable that is first applicable to Himself as the “Goodman” over the house (of God). Jesus, Who watches, teaches and gives meat in due season. Jesus, Who is blessed of the Lord, following His ascension to the right hand of the Father, has been made Ruler (head) over all the Father’s goods (the church and all that is in it). As such, Jesus is the example ruler to all following servant rulers.

We now interpret the parable and its application to the church:

Interpreting the Parable:

Like the second parable, it is directed to church leadership, in a similar fashion to the Book of Revelation and the addressing of the seven angels (ministers) in their oversight over the churches and their responsibility as examples of character and faith. The parable centers around two examples of leadership, one is right the other is wrong.

1) The faithful and wise servant made ruler (Matt 24:45):

A Ruler:

- Equal to the Goodman of (Matt 24:43).
- A ruler of the house or church of Jesus Christ.
- Made ruler because of his faithful service and wisdom.
- The promotion of the Lord to the position of oversight and authority (1Tim 1:12; Acts 20:28; Heb 13:7, 17, 24).

2) His Lord: It is the Lord Jesus Christ.

3) His Household: The church of Jesus Christ (Eph 2:19; Heb 3:6).

The church locally, the assembly of the saints. The people in congregation.

4) Meat: Sound doctrine, teaching, the deep things of God’s Word (Heb 5:12). Teaching present (day) truth (2Pet 1:12).

5) Due Season:

- The last generation. The end times (2Pet 1:12; 1Th 5:1).
- The servant ruler, who conscientiously and with understanding and care, prepares and feeds those under his care, the meat of God’s Word, appropriate to the time and season, (in this servants case, the last generation), shall be blessed (Matt 24:46; Matt 13:11; Rev 1:3; Acts 20:28; Eph 3:3; 5:32).

6) Made Ruler Over all His Goods:

- **Goods:** Everything that pertains to the Kingdom.
- The gifts, promises, blessings, that are to the churches’ through Jesus Christ.

Teach us to Number our Days

- The more one matures in his (her) service to Christ, the more one is faithful to the name, and Lordship of Christ.
- The more one gives the meat of God's Word, the more he or she shall know God's Word, and at Christ's Coming, will be blessed with eternal rule in Christ's eternal Kingdom (Matt 25:14.)

Jesus, Now Addresses the Foolish and Disobedient Servant ruler:

Matt 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

:49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

:50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

:51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Points to consider:

- 1) **An Evil Servant:** An evil heart, spirit, conscience and mind affected by unconfessed and unrepentant sin, worldliness and carnality. He is an evil servant because he had every opportunity to change, but chose not to.

- 2) **My Lord:** The Lord Jesus Christ. This man acknowledges in mouth the Lordship of Christ, but in heart he is impure, and his mind (affections) elsewhere.

- 3) **My Lord delayeth His coming:**

Unrepentant of sin in his heart causes him to fail to discern and judge the time and season of the return of His Lord (1Th 5:1), this causes him/her to put off repentance, change and doing what he/she knows to do into the future.

Sin blinded his eyes, distorted his vision. He saw the Coming of the Lord afar off when in reality it was near (2Pet 1:9).

- 4) **Smites his Fellow Servants** (Matt 24:9):

The history of the church has been blackened by accounts of church leaders persecuting, even murdering the faithful and true servants of the Lord.

Where the smiting has not been physical, there has been the resorting to character assassination.

Then there are those who have abused their position of rule and authority to lord it over God's heritage (1Pet 5:3).

- 5) **Eats, Drinks and Drunken** (Matt 24:49):

The motivation of the ruler's heart is not to serve with love those under his care, but it is to be indulgent in that which is selfish, self gratifying at the expense of others welfare. This servant's realm of acceptance is in himself and in the sight of others of like spirit and not solely in the Lord.

The consumption of intoxicating drink is associated with evil disobedience and pride, and is indicative of evil working within the heart (Prov 13:17).

- 6) **The Lord's Return** (Matt 24:50):

His evil heart (Heb 3:12), evil imaginations, and involvement in behavior, unbecoming of his office has robbed him of the mind of Christ (Phil 2:5). Spiritual blindness has made him unbelieving of the closeness of the Coming of his Lord.

Christ comes in the hour he is unaware of and he suffers the consequences, while the faithful and wise (Matt 24:45) and the watchful and ready, will, in that hour, know the Coming of the Lord and be blessed.

- 7) **His Reward:**

He is not judged an unbeliever, but a hypocrite.

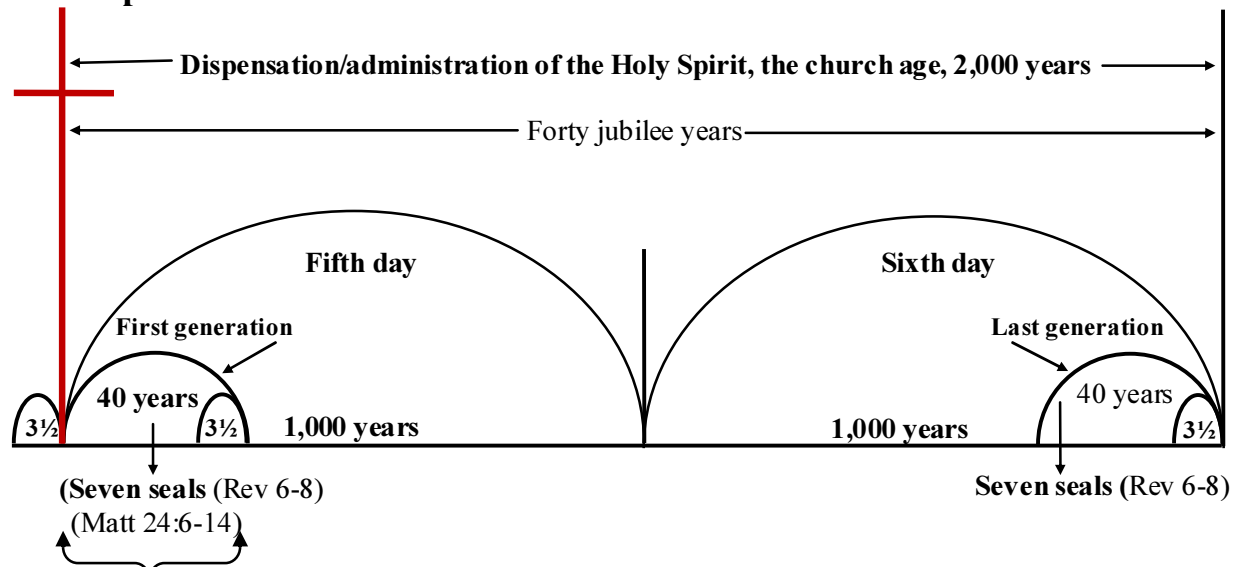
Teach us to Number our Days

Hypocrite: Simulation, the act, or practice of simulating or feigning to be what one is not; especially, the assuming of a false appearance of piety and virtue.

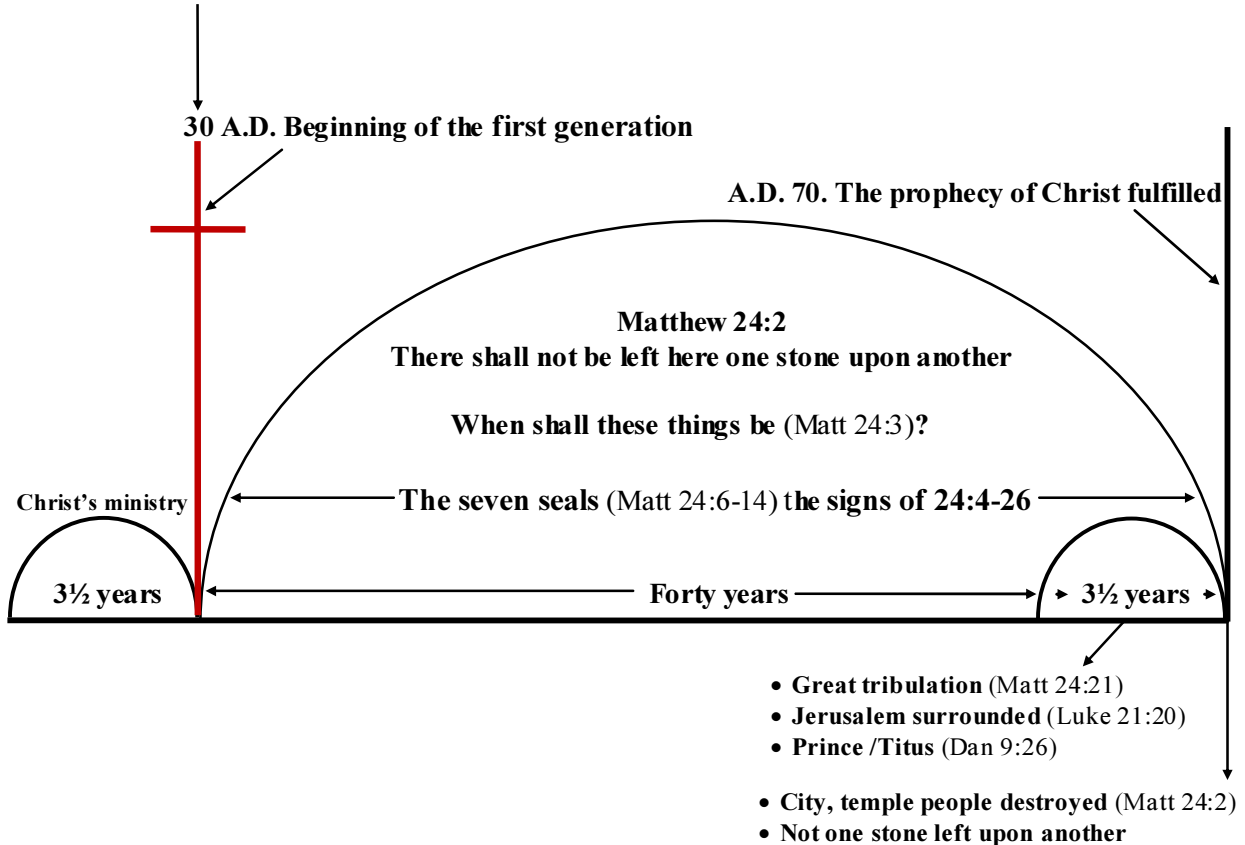
In conclusion to this chapter the following diagram of the two generations in the context of the fifth and sixth days of the redemptive week brings things into perspective:

101. **Matthew 24, the Redemptive Week and the First Generation of the Church Age:**

Redemptive Week:



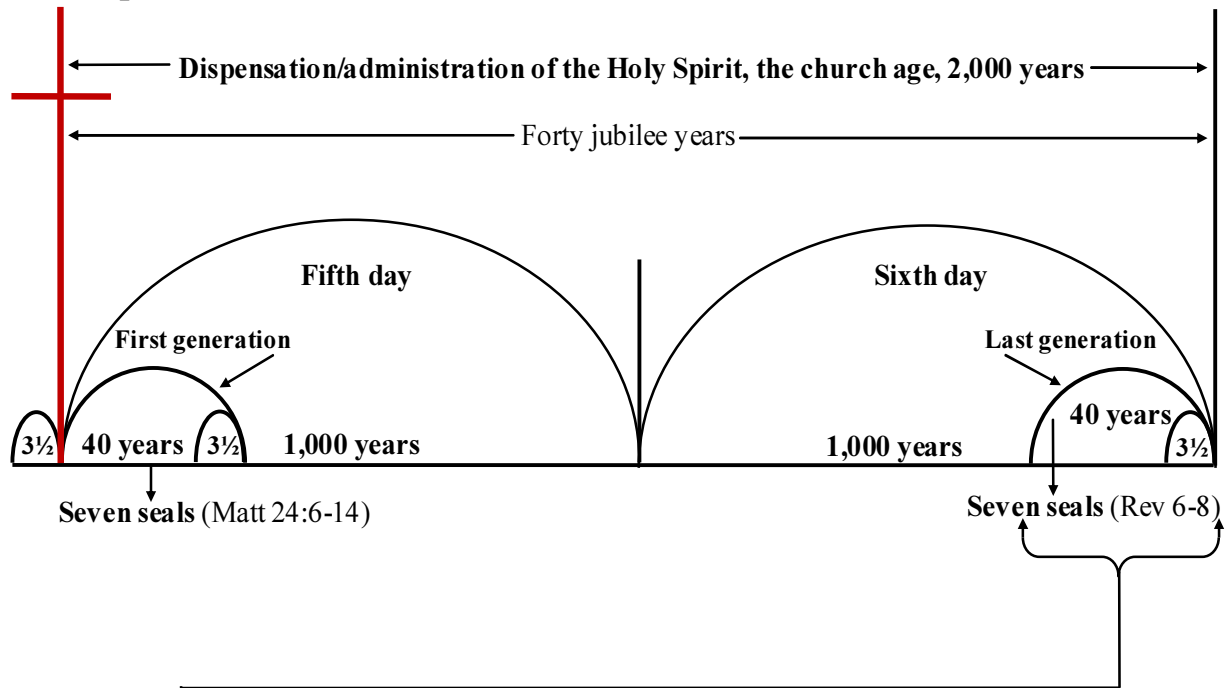
First Generation:



Teach us to Number our Days

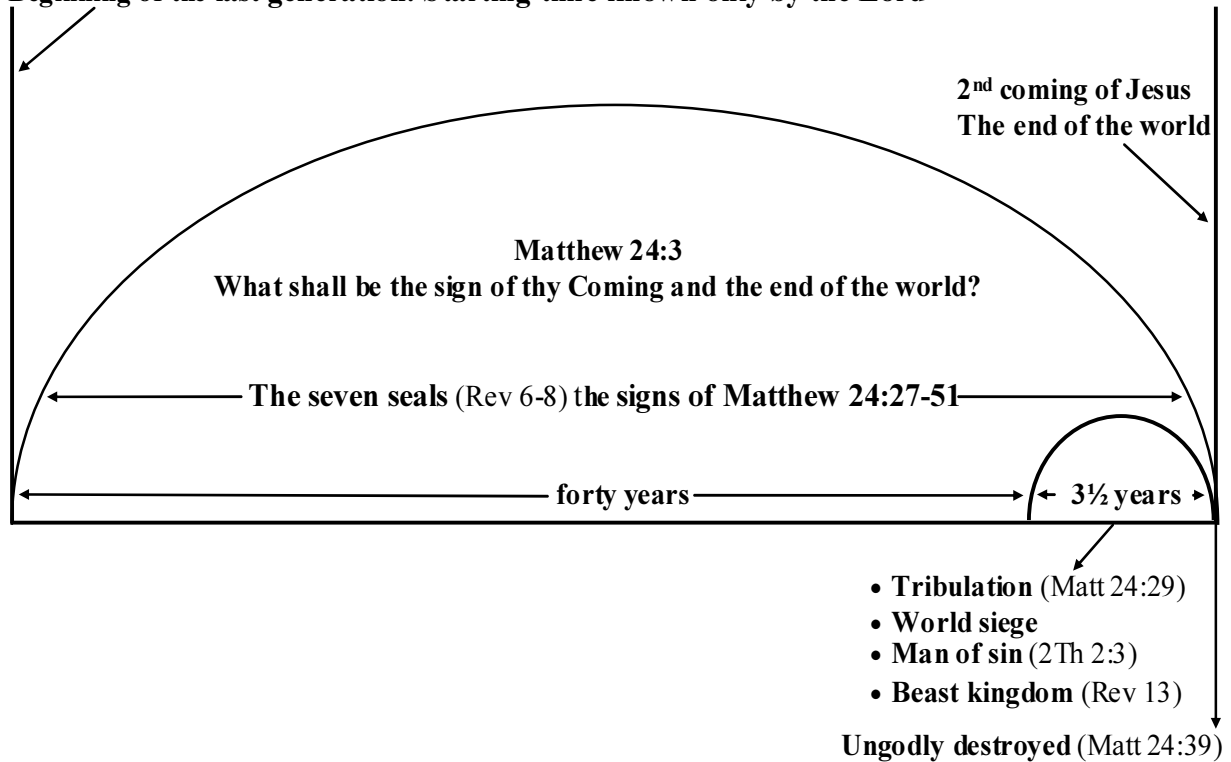
102. **Matthew 24, the Redemptive Week and the Last Generation of the Church Age:**

Redemptive Week:



Last Generation:

Beginning of the last generation. Starting time known only by the Lord



Teach us to Number our Days

Conclusions of Matthew 24:

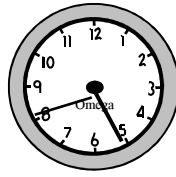
Matthew chapter twenty four with companion chapters Mark 13, and Luke 17 and 21 are key chapters to understanding the events of the first generation, the whole of the church age, and the last generation, that concludes with the Second Coming of Jesus Christ. The realizing of the three applications of the seven seals to these three spheres of time is also of help in interpreting the Scriptures.

Concerning the seven seals, this author is of the persuasion that there is the opening of the seals, in accordance with Revelation chapters' six to seven, during the last generation. All that is revealed under the seven seals occurs over and above what could be deemed as normal. It is also suggested we are now in the last generation and the seven seals according to the Book of Revelation are now being opened. Events occurring in recent time are of a nature that is extraordinary, i.e. September the 11th 2001; The Florida hurricanes of 2004; the tsunami of Boxing Day 2004, and the New Orleans hurricane 2005. The earthquake of Christchurch, New Zealand 2010-11 and the earthquake and tsunami of Japan 2010. Scientists agree that seismic activity is on the increase, global warming (over exaggerated) is said to increase the instance of disaster effecting global conditions. These all confirm the prophetic Scriptures. It is a time to search the Word for the truth and to walk before the Lord circumspectly.

The three questions asked of Jesus by His disciples are partially answered throughout Matthew chapter 24 We will consider chapter 25 for the questions are still being answered with the remaining answers and insights the message of the next chapter.

Teach us to Number our Days

Chapter Twenty



Matthew Chapter Twenty Five

Introduction:

In Matthew chapter twenty-five, Jesus is still answering the three questions asked of His disciples in the previous chapter. Those three questions are as follows:

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

1. When shall these things be?
2. What shall be the sign of thy coming?
3. And of the end of the world?

Matthew Chapter Twenty Four:

Jesus answers these three questions beginning with signs relative to the first generation of the church age. This ended in A.D. 70, with the destruction of Jerusalem, the temple, land and the banishment from Judea and Jerusalem of the surviving Jews, who were then scattered among the nations of the earth.

The chapter then stretches down to the last generation leading up to the Second Coming of Jesus, with Jesus declaring the signs of that generation. The significant difference between the message of chapter twenty-four and chapter twenty-five is, Jesus, in chapter twenty-four, majors on the natural or earthly signs involving the nations of the earth with practical advice to the believer encouraging faith. Chapter twenty-five, majors on the spiritual signs involving the church, the Spiritual nation and expression of the Kingdom of Heaven on earth, with further practical advice, that again the believer's faith may be enriched.

Chapter twenty-five particularly addresses the end time generation, the church, and begins by drawing the reader's attention to the Kingdom of God as it is to be expressed on earth in the believer, the church and the last days. Note the commencing verse

Mat 25:1 Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Points to consider:

1. Then:

- The last generation.
- The evening of the sixth day of the redemptive week.
- The final generation of the church age or age of the Spirit of 2,000 years consisting of the fifth and sixth days of the redemptive week.

2. The Kingdom of Heaven:

When we speak of the Kingdom of Heaven, it is with the understanding the Kingdom of God and the Kingdom of Christ is one and the same thing.

The whole of the chapter and Christ's teaching centres around the truth of the Kingdom of Heaven and the last days. In interpreting the chapter, realization of six dimensions of the Kingdom and two positions of the Kingdom and its King, now is essential.

Teach us to Number our Days

Six Dimensions of the Kingdom of Heaven:

1) The Kingdom eternal:

That is viewing the Kingdom prior to the recreation, the fall and its existence in eternity past. The Kingdom has always existed; it is as eternal as its King, Who is without beginning and without end.

2) The Kingdom under Adam:

Though the word Kingdom is not used, the word dominion is. Adam before his fall expressed the Kingdom of God over creation under God (Gen 1:26-28).

3) The Kingdom past:

That is viewing the Kingdom in the context of the first four days of the redemptive week and the days of the patriarchs, throughout the Old Testament. Then there is the age of the Kingdom as it was expressed on earth under the kings of Israel, then the divided kingdoms' of Israel and Judah that ideally were to reflect the Kingdom of Heaven through each reign there was on earth.

4) The Kingdom present:

That is viewing the Kingdom as it is demonstrated now on earth, through the Church, throughout the fifth and sixth days of the redemptive week.

5) The Kingdom future:

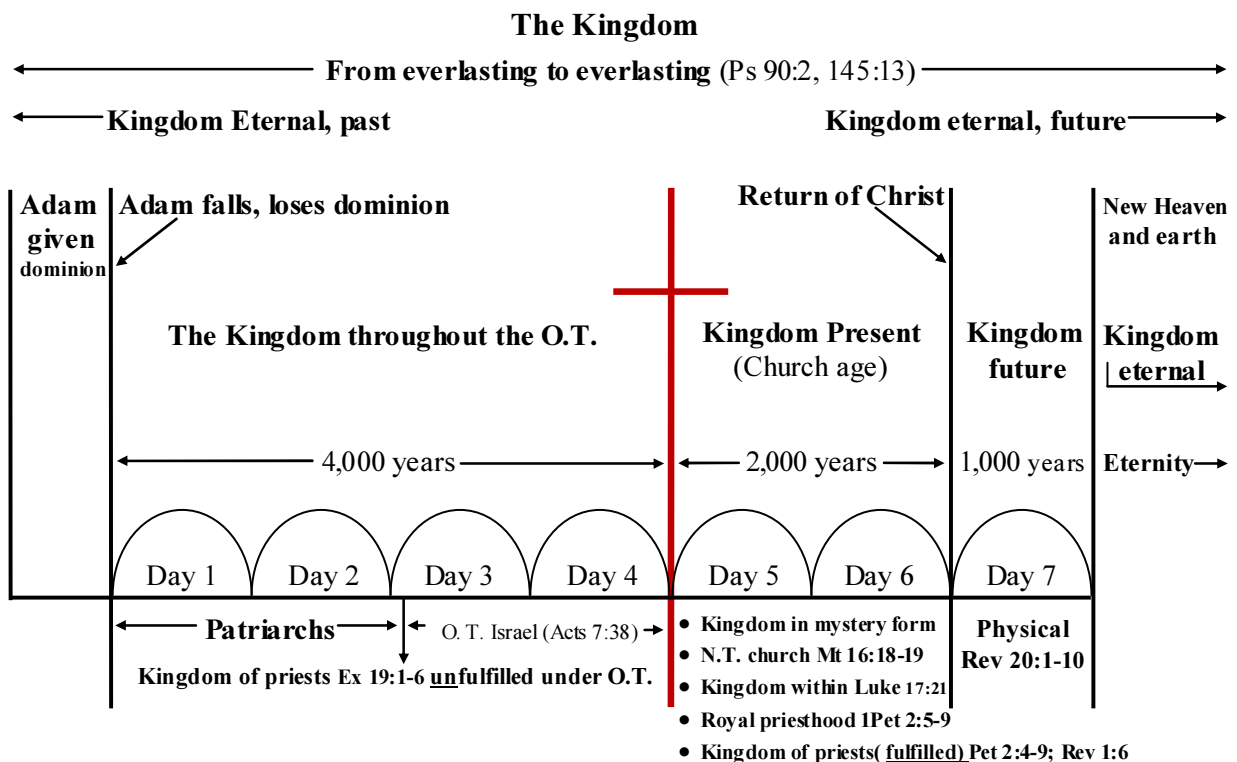
That is viewing the Kingdom as it will be demonstrated throughout the millennium, the seventh day of the redemptive week.

6) The Kingdom eternal:

That is viewing the Kingdom eternally in context with the new Heaven and earth that is destined of the Lord to be the eternal dwelling place of the redeemed.

The following diagram places the six dimensions of the Kingdom in chronological order, in relationship to the redemptive week:

103. Six Dimensions of the Kingdom of God:



Teach us to Number our Days

Two Positions of the Kingdom Now:

The position of the Kingdom of Heaven is illustrated through the parable of the ten virgins, who are on earth. The Kingdom of Heaven is to be seen as it is manifested now, in Heaven and as it is on earth.

There is a Heaven and earth connection involving the manifestation of the Kingdom of Heaven:

1. The Kingdom as it is in Heaven:

The word kingdom is the union of two words: King and His domain = the Kings domain. The expression of the Kingdom of God has its origin and beginning in what the Bible describes as “heaven” the abode of God.

2. The Kingdom as it is in earth:

The Lord’s teaching of the disciples as to how to pray and the Heaven and earth connection illustrated is of significance here (Note the underlined).

**Mat 6:9 After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name.
:10 Thy kingdom come. Thy will be done in earth, as *it is* in Heaven.**

Two Positions of the King of the Kingdom:

The King of the Kingdom is Jesus, Jesus also manifests in two dimensions of ministry, and are as follows: **1. In Heaven:**

- As the Son of God glorified.
- As man’s representative before the Father.
- In Heaven, the Most Holy Place of Heaven.
- At the right hand of God the Father.
- As head over His church.

2. On earth:

- As the Son of man.
- As Gods representative before man.
- Indwelling His people.
- On earth, the Holy Place and outer court within the nations of the earth.
- As the head over His church

The Term “The Kingdom of Heaven”:

The term, “the Kingdom of Heaven” expresses the royal rule of the King of Heaven, and His Heavenly rule in and through His saints and church on earth.

The term expresses location i.e. “Heaven” in contrast to all other kingdoms which are earthly and temporal.

Three Divisions of the Chapter:

There are three divisions to Matthew chapter twenty five. The first two divisions are parables, with the third division giving insight into the judgments of Christ upon the nations. Each division centres on the “Coming of the Lord”. The three divisions are as follows:

1. The Parable of the Five Wise and Five Foolish virgins (Mat 25:1-13):

- The parable addresses the wise and foolish virgins.
- The wise enter into the marriage (Mat 25:10); the unwise are left without.

2. The Parable of the Talents (Mat 25:14-30):

- The parable addresses the good and faithful servants and the one slothful servant.
- The **Good and faithful** enter into the joy of the Lord (Mat 25:21, 23); the Wicked and slothful are cast into outer darkness.

Teach us to Number our Days

3. A Description of the Last Judgment (Mat 25:31-46):

- The account of the judgment addresses the works of the sheep (the righteous who were wise and showed compassion upon others) and the goats (the unrighteous, who were unwise and without compassion).
- The **righteous**: That is those faithful in duty, truth and justice/judgment inherit the Kingdom prepared for them (Mat 25:34).

The Parable of the Five Wise and Five Foolish Virgins:

Reading:

Mat 25:1 Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

:2 And five of them were wise, and five *were* foolish.

:3 They that *were* foolish took their lamps, and took no oil with them:

:4 But the wise took oil in their vessels with their lamps.

:5 While the bridegroom tarried, they all slumbered and slept.

:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

:7 Then all those virgins arose, and trimmed their lamps.

:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

:9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

:12 But he answered and said, Verily I say unto you, I know you not.

:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Four Parables involving the Marriage:

In chapter 18 of this text, we considered three other parables involving the marriage of Christ and His church and the time factor revealed in each of their fulfilment. A readdressing of those parables in the context of our present study is of value. A brief comparison of each with the parable of the wise virgins, in the order of their fulfilment, follows:

1. The Marriage of the Kings Son (Matt 22:1-14):

The Time Factor: The parable has its beginning and application to the Gospels and the ministry of Christ to the Jews, with the disciples of Jesus believing, with the nation generally rejecting the invitation to the wedding. (Note: :7. Fulfilled A.D 70).

The application of the parable then stretches down through the church age of two thousand years to the final generation reaching its ultimate fulfilment at Christ's Second Coming.

2. The Five Wise and Five Foolish Virgins (Matt 25:1-13):

The Time Factor: The parable has its application and fulfilment prior to the tribulation of three and one half years, immediately before the Second Coming of Jesus and as we will see in this chapter it coincides with the Feast Day of Atonement's fulfilment experientially in the church.

3. The Parable of the Great Supper (Luke 14:15-24):

The Time Factor: The application and fulfilment of this parable is following the marriage and coincides with the church in the wilderness during the tribulation.

4. The Parable of the Watchful Servants (Luke 12:35-46):

The Time Factor: This parable has its application to the time of the tribulation and the Second Coming of Jesus.

Teach us to Number our Days

The Wedding at Cana:

At the wedding at Cana, Jesus answers His mother's comment "They have no wine" (John:2:3), saying "Mine hour is not yet come" (John 2:4). At Cana Jesus spoke of His own future marriage, here through the parable of the ten virgins He elaborates on His marriage and that "**hour**".

Five Wise and Five Foolish Virgins:

Points to consider:

1. The Bridegroom (Matt 25:1, 5, 6, 10):

- Jesus speaks of Himself. It is the Son of Man, the bridegroom and future husband of the bride (Mat 25:13).
- Jesus is the Kings Son of the parable of that title (Matt 22:1-14). As the Kings Son He is the Son of God.
- John the Baptist in his introduction of Christ speaks of Him as the bridegroom, and himself as the friend of the bridegroom (there is the suggestion of John being the best man):
John 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

James Moffatt Translation:

James Moffatt in his translation includes the bride in the text with reason. His translation of verse one is as follows:

Mat 25:1 Then shall the Realm of Heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride.

2. Ten Virgins (Mat 25:1):

- The virgins are characteristic of the Kingdom of Heaven in the last days. The believers of this generation are to understand the message of the parable and be encouraged in their walk in the Spirit and their preparation to meet with the Lord at His appearing, while being warned of the consequences of negligence.
- Virgins (women) in Scripture typify the church, or churches, plural.
- Being virgins indicates they are: Redeemed (Rev 5:9); purified, sanctified, without sin and blameless. (1Th 5:23); chaste (2Cor 11:2.)

3. There are ten:

The number ten signifies trial and testing that produces purified faith, faith that has been made precious faith, precious as gold. A faith, that looks for the appearing of Jesus with love in their souls.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

: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.

The number ten is also symbolic of law i.e. Ten Commandments (Exo 20:3-17). Law demands order, responsibility with accountability. There are ten virgins dividing into two groups of five, five is the number representing grace and by the grace of God the virgins fulfill the righteousness of the Law through faith in Christ (Rom 8:3-4). The word of Isaiah is appropriate:

Isa 48:10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

4. There are ten virgins:

In the ten we see the truth of the church in its two dimensions of location.

- 1) The ten, as the corporate and universal church collectively.
- 2) Each single virgin as the church locally. Local churches as part of the whole universal church.

Teach us to Number our Days

5. There are five and five:

Five is the number symbolic of grace, but, in this instance is suggestive of family, i.e. a family of churches believing the same thing, preparing together, encouraging one another, in rank together.

Note: Israel and the Exodus:

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.

Harnessed: Margin: In rank of “five”. (Note also: Josh 1:14, Margin—marshalled by five).

6. Where is the Bride?

The virgins are not the bride of Christ. The bride of Christ is not mentioned in the parable and though many interpret the term virgins to imply the bride, they are not the bride. This conclusion immediately presents two questions:

- 1) Who then are the virgins?
- 2) Where is the bride?

1) Who Are the Virgins?

We turn to Psalm 45, the prophetic psalm of the marriage of Christ and His church for insight which Christ was aware of when He spoke the parable. Note: the underlined):

They are the Kings daughters:

Psa 45:9 Kings' daughters *were* among thy honorable women:

They are the companions of the Bride:

Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

:15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

- They are the kings' daughters (Daughters of the Father) (:9; 2Cor 6:18).
- They are the companions of the bride. (Some believe bridesmaids)
- They are friends of the bridegroom and bride. Note: It is the kings' daughters (plural) (Psa 45:9). It is the kings' daughter (singular) (Psa 45:13).

2) Where is the Bride Found?

The Bride is found Among the Women, the Kings Daughters:

Psa 45:9 Kings' daughters *were* among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

The Bride is the Kings Daughter (That is God the Father):

Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

To be the daughter of the King (God the Father) she is a daughter redeemed (2Cor 6:18); born again (John 3:5); regenerated (Tit 3:5) and then to be accepted, she has made herself ready (Rev 19:7).

All glorious within: The bride demonstrates the new nature within, the nature of Christ (2Cor 3:18; Eph 4:24; 5:27)

The Bride is Found Separated from the World:

The brides separation from the world is illustrated in Psalm 45 and the encouragement of God (her spiritual Father) to forget her own people (those of the flesh), and her father's house (natural family). Should she do so, the King promises to greatly desire her beauty:

Psa 45:10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

:11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

Teach us to Number our Days

Considering James Moffatt's translation of Matt 25:1, we conclude. The ten virgins; and in particular the five wise, are not the bride of Christ, but companions of the bride, and when the hour comes for the appearing of the bridegroom (Christ), they will go out to meet Him, and in company with the bridegroom and bride enter into the marriage.

68. The bride is to be seen in the parable of the ten virgins; it's just that she is not mentioned.

Consider Ruth:

Ruth the widowed Moabite and Gentile, who became the wife of Boaz, left her natural heritage and in faith, followed Naomi, her mother-in-law. Boaz and Ruth are a prophetic type of Christ and His bride, while Naomi typifies the Holy Spirit.

Rth 1:16 And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

:17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, *if aught* but death part thee and me.

69. The Focus of the Parable:

The focus of the parable is on the virgins (companions of the bride). The problem is not with the bride and her qualifications, nor with the bridegroom and the time of His appearing, but, with the unwise virgins (bridesmaids). Five of the ten are not ready (qualified) to go into the marriage.

There is no problem with the bride for she has made herself ready, see:

Rev 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

The bride makes herself ready by putting on what the Father has provided for her in Christ (given to Christ of the Father that He may give it unto the bride):

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.

A characteristic of the wise virgins is, that as the bride looked for the appearing of the Bridegroom, so did the wise virgins. This is the message of a verse in the Book of Hebrews:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

7. Each had their Lamps:

- Lamps speak to us of the Word of God, the Holy Spirit and the spirit of man.
Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.
- Lamps identify us with the lamp stand of the holy place of the tabernacle of Moses. The lamp stand consisting of its sixty six parts typifies the sixty six Books of the Bible and the whole redemptive revelation of God (Exo 25:31).
- The seven lamps (one upon each of the seven branches) points us to the Holy Spirit in His seven aspects or manifestations of light (Rev 4:5), giving light first upon the candlestick itself and secondly upon the table of showbread, where the twelve loaves of bread were to be found. The twelve loaves also point us to the Word of God, particularly as the apostles doctrine which in turn embraces the whole of the Word of God (Acts 2:42).

Teach us to Number our Days

- The light of God's Word is to be internalized in the spirit of the believer. Believers having the indwelling Word in them, by the presence and anointing of the Holy Spirit they are made the light of the world. Note: the following two Scriptures and the underlined:
Pro 20:27 The spirit of man is the candle (lamp) of the Lord.

Matt 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 (lamp), 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 10:16).

8. Each was to have oil in their lamps (Mat 25:4):

- Oil produced from the olive berries of the olive tree symbolizes the presence and anointing of the Holy Spirit.
- Each virgin was redeemed and baptized with the Holy Spirit, walking in New Covenant truths of the Feasts of Passover, Pentecost and the first phase of the Feast of Tabernacles: the Feast of Trumpets which characterizes the Word (message) preparatory for the fulfilling of the Feast Day of Atonement, while simultaneously looking forward to the day and appearing of Christ, the Bridegroom.
- Thus in the lamps and the oil we see in symbolic language Jesus, the Word and the Holy Spirit, the oil, working together in the life of the believer.
- The oil identifies us with the olive tree that in turn symbolizes Christ and we being the branches, Christ's church. (Rom 11:24). Christ's disciples (John 15:4-5).

The Lesson: The virgins having their lamps and their lamps filled with oil and burning in light, points to the church and its members discerning the approach of the Day of Atonement and the appearing of the Bridegroom by the Word and the Spirit.

9. The oil was in their vessel (Mat 25:4):

- In the tabernacle of Moses the high priest, whose duty it was to supply the lamps with oil, did so from a vessel, pouring the oil from the vessel into the lamp.
- "Vessels" direct our attention to the human spirit within the body of the believer. Every believer has been created of God with a place of abode for the presence of the Holy Spirit, that He, indwelling us might guide us into all truth and service (John 16:13).
- The Holy Spirit brings illumination to our understanding that we may see in the night (Eph 1:18; 5:14; Psalm 19:8).
- The believer is to be born of the Spirit (John 3:5-9; be filled with the Spirit (Acts 2:1-4). Not just filled, but constantly filled (kept full) (Acts 4:8, 31; Eph 5:18; Phil 1:19); able to pour into another the things of the Spirit.

10. Five of them were wise (Mat 25:2):

Matt 25:4 But the wise took oil in their vessels with their lamps.

Wise:

- Each was "wise" In that they were prudent, believing the Scriptures and having faith in the Holy Spirit, they, seeing ahead and in anticipation of the Coming of the Bridegroom, prepared themselves by taking both their lamps and oil in their vessels.
- The Book of Proverbs is a book that describes the wisdom of the wise and the folly of the foolish.
- They were wise because they took oil in their vessels.

11. Five of them were foolish (Mat 25:2):

Foolish: S.C. 3474. Dull or stupid, heedless—A blockhead. Absurd.

Teach us to Number our Days

- How typical this foolishness is of those today, who, though they hear the Word of God, take lightly the Word and through spiritual laziness and neglect fail in their obedience to the Word and prompting of the Spirit of God to qualify.
- The wise were hearers and doers of the Word and led of the Spirit (Jam 1:22; John 16:13).
- The foolish were hearers of the Word, but not doers of the Word and so grieved the Holy Spirit (Jam 1:22; Eph 4:30; Heb 3:10).
- They were foolish because they took their lamps but no oil with them.

12. The Bridegroom tarries (Mat 25:5):

Tarried: S.C. 5549 Took His time, lingered, and delayed His coming.

- Christ in Heaven at the right hand of the Father (Mark 16:19). He takes His time leaving Heaven and coming. We should be reminded: This is not an account of the Second Coming of Christ.
- It is the evening of the sixth days of the redemptive week.
- Many times, events have been such that as a congregation have thought “it’s about to happen” and to our disappointment it hasn’t. We must not allow our mistaking of glorious occasions to deter our faith from the vision and its fulfillment, which will be in the Lord’s time.
- It is in relation to the marriage and our need for patience, Paul writes:
Heb 10:35 Cast not away therefore your confidence, which hath great recompense of reward.
:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
- Delay is a time of testing of not only the believer’s faith, but of their patience and endurance. Delay does not mean it’s not going to happen, it’s just not happening when we wish or want.

13. They all slumbered and slept (Mat 25:5):

Not a slumber or sleep of rest, but of wariness, spiritual tiredness, lethargy brought about by the delay of the appearance of the Bridegroom. The following Scriptures have their application. (Note the underlined):

Hab 2:3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

2Th 3:13 But ye, brethren, be not weary in well doing.

Zec 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

:2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

Peter, James and John: On the mount of transfiguration (Luke 9:32). In Gethsemane:

Mat 26:43 And he came and found them asleep again: for their eyes were heavy.

Paul to the Romans:

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 armor of light.

Paul to the Thessalonians:

1Th 5:6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

14. And at Midnight (Matt 25:6):

It is the middle of the night, the darkest hour. While the entire world is in darkness, oblivious to what was happening, the Lord Jesus comes to His church.

Teach us to Number our Days

The theme of the midnight hour runs through the entire Bible and reaches its ultimate fulfillment in the final generation. Note the following examples:

Israel in Egypt: (Exo 11:4, 12:29).

Sampson: (Jud 16:3).

Paul and Silas: (Acts 16:25).

Paul preached unto midnight: (Acts 20:7):

- Midnight can be a time of giving of thanks for God's righteous judgments (Ps 119:62).
- It may be a time of trouble (Job 34:20).
- It is a time, should the circumstances attest to it, to pray and sing praises unto the Lord (Acts 16:25).
- Christ may come at midnight. (if we take it literally, He will to some, somewhere in the world at midnight (Matt 25:6).

We take particular notice of the Book of Ruth and its reference to midnight, Ruth being revealed unto Boaz and its similarity to the parable of the ten virgins.

Ruth 3:8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

15. Go ye Out to Meet Him (Matt 25:6):

Where is "out"?

- It is "out", not up, but out. This is not the Second Coming of Jesus and the ascension of the saints (1Thess 4:15-18).
- Nor is it the going out of the church into the wilderness (Rev 12:6, 14).
- Does it mean to go outside?
- Does it mean to go out of one place into another?

Joel in his prophecy of the marriage of Christ and His church spoke in the language of the tabernacle of Moses and has the following to say (note the underlined):

Joel 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

The Bridegrooms Chamber

- The Most Holy Place of Heaven.
- The place where Christ is now awaiting the day of His appearing unto His bride.
- It is Heaven, where Christ sits at the right hand of God.

The Brides Closet

- The Holy Place of the Tabernacle of God.
- It is the church, the dwelling place of Christ upon earth.
- The place of assembly, where the bride and her companions assemble in anticipation of the appearing of Christ the Bridegroom (Heb 10:25).

The Thought:

The thought is, that there is to be a Coming (an appearing) of Christ, the Bridegroom, out of the Most Holy Place of Heaven, unto the bride and those accompanying her in the Holy Place of the church on earth. He will then take the bride and all with her back into the Most Holy Place of Heaven where the marriage takes place. The promise of Jesus to His disciples has application:

John 14:3 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.

Teach us to Number our Days

16. There was a Cry made, Behold, the Bridegroom Cometh; Go Ye out to Meet Him: (Matt 25:6):

Who makes the cry?

- It was not the Bridegroom.
- It is not the Archangel of 1Th 4:16.
- It was not one of the virgins.

Three considerations:

- 1) **The ministry** (Eph 4:11).
- 2) **The Holy Spirit.**
- 3) **The bride.**

The Responsibility of Ministry:

When we consider the responsibility of the five fold ministry (Eph 4:11), there is strong evidence, suggesting that in the last days there will be a calling of the bride, followed by a perfecting of the bride and finally a presenting of the bride to Christ. Consider the following Scriptures (Eph 5:30-32 with 2Cor 11:2-3 with Heb 6:1 and the churches going on unto perfection).

The Responsibility of Holy Spirit:

Then there is the dimension of the Holy Spirit making the cry through the ministry to the bride, the virgins and those in company with the bride when she goes into the marriage. The bride and her virgin companions are called (saved) to be perfected, to hear the call, to go out of the Holy Place, to meet Christ, to be taken into the Most Holy Place and the marriage by Christ.

Note: In Joel's prophecy (Joel 2:16); it is Joel, **the prophet**, (the ministry) who makes the cry for the bridegroom to go forth . . . and the bride (to go) out of her closet. Under the New Covenant, Paul **the apostle**, (the ministry) speaks of having the responsibility of presenting the bride unto Christ as a chaste virgin:

2Co 11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

: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.

Every true minister should have the vision and desire of presenting the bride to Christ as a chaste virgin prepared for marriage.

The Responsibility of the Bride:

Finally we have the bride, who, it is suggested, hearing the cry being made, turns with the command to her bridesmaids to "come". Though the voice of the bride is not specifically mentioned in the parable, we do have John in the Revelation speaking of the Holy Spirit and the bride working together in giving invitation unto others to "come". A call to "come" that would include entering into the marriage of Christ and His Church (bride):

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

17. Then all those Virgins arose (Mat 25:7):

- All ten heard the cry.
- All ten understood the message of the cry.

18. Trimmed their Lamps (Mat 25:7):

Again it is tabernacle of Moses language, where, Aaron the high priest evening and morning, trimmed the lamps when renewing the supply of oil, that the flame from the burning oil may burn clean and bright (Exo 25:37; 30:7-8; 35:13-14; 40:25; Num 8:1-3; 1Ks 7:49; Zech 4:1-2).

Teach us to Number our Days

Trimming Your Lamps:

- It is to sharpen our spiritual senses to the Word and the Spirit (Heb 5:14).
- It is to come before the Lord exercising our spiritual gift of speaking in tongues (1Cor 14:18).
- That as the light of the world we would shine out the Gospel to the lost (Matt 5:14-16).
- To shine as lights in the midst of a crooked and perverse nation (Phil 2:15).
- That our loins may be girded about (with truth) and your lights burning (Luke 12:35).

19. The foolish said unto the wise, Give us of your oil; for our lamps are gone out (Mat 25:8):

- It is the moment of truth.
- The foolish virgins have no oil.
- Their lamps have gone out. Margin – **going out**.
- Their foolish heart had been slowly but surely darkened.

There is only one recorded instance in the Scriptures when the lamps of the candlestick of the tabernacle went out:

1Sa 3:1 And the child Samuel ministered unto the Lord before Eli. And the Word of the Lord was precious in those days; *there was* no open vision.
:2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;
:3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to sleep*.

The lamps going out in the tabernacle reflected the heart of the nation and Eli the high priest, who, though they knew God, they were not glorifying Him, and their hearts over time had darkness. The consequence was there was no open vision. That is, there was no apparent vision or outworking of the Word. It could well be, it was to this generation Paul referred to when he wrote to the Romans: **Rom 1:21** Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

This is a condition that the foolish virgins became guilty of.

The Book of Proverbs makes a difference between the wise and the foolish:

(Prov 21:20) *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man (*or virgin*) spendeth it up.

The Foolish are Found Wanting:

Dan 5:27 . . . Thou art weighed in the balances, and art found wanting.

70.

WHAT IS FOOLISHNESS?

As we have seen foolishness means - S.C. 3474. Dull or stupid, heedless, a blockhead. Absurd.

The following are examples of the thinking or actions of the foolish:

The Foolish - Are not just ignorant, but willingly ignorant (2Pet 3:5).

The Foolish - Believe things important don't matter.

The Foolish - Christian duty is thought to be so easy, labouring to secure the future is not given a consideration.

The Foolish - Are void of prudence. That is not foreseeing the future by information available in the present

The Foolish - Do not have their priorities right.

The Foolish - Ignore the convictions of the Holy Spirit (John 16:8; Acts 2:37).

The Foolish - Believe it will be alright in the future when they are doing nothing to make it right in the present.

The Foolish - Believe they will not be found wanting when they are wanting, now.

The Foolish - Believe judgment will not come upon them, though they now neglect so great salvation (Heb 2:3).

The Foolish - Have not an ear to hear, though they have ears (Rev 13:9).

The Foolish - Are near sighted, not seeing afar off, though they have eyes (2Pet 1:9).

The Foolish - Believe God does not know, see or hear the intents of their heart (Prov 15:3).

The Foolish - Believe it is alright when it isn't.

The Foolish - Put off to tomorrow what they should do today.

20. The Wise Answered, Saying, not So: Lest there be not Enough for Us and You:

There is great wisdom in the actions of the wise virgins here, in that they were not willing to sacrifice what they had in the Spirit by wasting it upon the foolish.

It is true that in any church in restoration, you will have those carnal, lazy and foolish who would wish to draw you aside to then draw off of your spirit, and if not dealt with (as do the wise) they will waste your time, keep you from those more worthy of your time, leave you barren, tired and if not stopped destitute. Many in Christian leadership have wearied or lost their way by this means of the serpent.

Jesus Said:

Matt 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

21. But go ye rather to them that sell (Mat 25:9):

"Go to them". Go to them the Lord has placed over you (Heb 13:7, 17, 24), who in your time did all they could to instruct you in the Word and the ways of the Spirit, who had it in their hearts to bring you to this moment in time that they may present you unto the bridegroom (2Cor 11:2; Acts 20:28).

Pro 23:23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

Isa 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

:2 Wherefore do ye spend money for *that which* is not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.

:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Teach us to Number our Days

There is Also a Place where to Buy:

Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

Meat: The Word of God. The deep things; the mysteries and hidden things of Christ and His church (Heb 5:12-13).

My House: The church (Mat 16:18).

22. The Bridegroom Comes:

Matt 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage.

- The Bridegroom will come from the Most Holy Place to the Holy Place.
- The wise virgins in the Holy Place go into the Most Holy Place.
- Christ comes for those ready, then takes them into the marriage into the place He came from: the Most Holy Place.

23. The Door Was Shut:

There are doors or the equivalent in Scripture that were once opened, but have been closed preventing either entrance or return. A study on the subject of the shutting of doors in Scripture is interesting and of value, particularly when we consider the urgency of the matter.

For example: After the similitude of the shutting of the door of Noah's ark preventing entrance, and not being opened again to those outside, so here the door is shut preventing entrance to all without. There is no second chance nor another way to enter into the marriage (Matt 22:14).

24. Then Come the Foolish Virgins:

Matt 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

It is to be noted:

- It does not say they found them that sell.
- Nor that they returned with the required oil.
- Like the disobedient servant of the next parable they realized their folly to late.
- Yet they knew how to pray (make contact with the Lord), (Luke 13:24-25).
- The judgment of the Bridegroom upon the foolish virgins is final.

25. The Lord Answers the Foolish Virgins:

Mat 25:12 Verily I say unto you, I know you not.

The word "know" in the Greek indicates "not being aware" of you, no "past knowledge" of you, some commentators suggest "no intimate or relational knowledge of you".

71. CONCEPTS OF THE FOOLISH VIRGINS PREVAILING THROUGHOUT CHRISTENDOM TODAY

Our Christian duty to attain perfection as a qualification to enter into the marriage is considered too hard, and is abandoned as something beyond the reach of ordinary effort.

Such a mentality makes no provision for the power of the Holy Spirit in either their lives or of the life of the church. Such unbelief is contrary to sound faith and therefore sinful.

Teach us to Number our Days

26. Jesus Concludes the Parable:

Matt 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matt 24:42, 43).

Points to consider:

- 1) There is a specific day and hour for the marriage and appearing of the Lord Jesus.
- 2) That you know neither the day nor the hour suggests the believer be vigilant in their faith, looking unto the Holy Spirit for the appearance of the Lord (Heb 9:28).
- 3) That you know neither the day nor the hour now, does not suggest we cannot or will not know as the day approaches, which again brings a challenge to our faith:
 - (1) To ask the Father concerning these things and:
 - (2) To have an ear to hear the Spirit, Who will, in their season, reveal these things to us. Remember Elijah, Elijah knew the day and the precise moment of his ascension to God. We are to know the days of both the Atonement and the Second Coming of Jesus in their time.

72. THE ELEMENT OF HUMAN RESPONSIBILITY

Watch: That is, watch the level of oil in our vessels; see to our lamps, and do all that is necessary to keep the flame of our spirit burning bright.

Jesus is speaking to His disciples not the world, neither the Pharisees nor the unregenerate. He is placing the responsibility upon them that know Him, to keep their spirit and soul in tune with the Holy Spirit and the Word that they may qualify for entrance into the marriage.

The Day of the Marriage:

The account of the Coming and appearance of Jesus to take the wise virgins into the Most Holy Place of Heaven to the marriage, is not comparable language to the accounts of the Second Coming of Jesus, throughout the Bible, that is to occur at the end of the sixth day. Our Scriptures under consideration are more in harmony with the Day of Atonement that is yet to be fulfilled, and fulfilled, prior to the birth of the man child of Revelation 12:5.

Also, as we have previously established the marriage supper occurs simultaneously with the church in the wilderness during the period of the tribulation, thus placing the actual marriage day prior to the commencement to the tribulation.

The parable, as said, is in harmony with the truth of the Day of Atonement and is therefore compatible with the Book of Hebrews and the church's entrance into the experiential fulfillment of that day, and also the Book of Revelation and its account of the marriage (Rev 7 and 8:1).

Consider the following verses from Hebrews chapters nine and ten, noting the comparative language to the parable of the virgins (The student of the word would be wise to consider a study of both chapters of Hebrews in context with the verses about to be highlighted):

1. Christ has appeared once in the end of the World:

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

That is: Christ's birth and particularly His earthly ministry of three and one half years that concluded with His crucifixion, death and burial for the putting away of our sin.

The putting away of our sin was fully accomplished following the Resurrection of Christ, His ascension, and at His appearance before the Father in the Most Holy Place of Heaven.

Teach us to Number our Days

2. Christ Enters the (Most) Holy Place of Heaven:

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Heb 9:24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into Heaven itself, now to appear in the presence of God for us:

3. Christ's Second Appearance:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Points to consider:

1) Unto them that look for Him (Mat 25:28):

This compares with the virgins, who, though the words “looked for Him” are not mentioned, did so in practice (knowing the times and the seasons) in Matt 25:1. The exhortation of Jesus to His disciples is to “watch” (Matt 25:13).

2) Shall He Appear (Mat 25:28):

- It is evident by Heb 9:12, 24, Christ is to come from the Most Holy Place of Heaven.
- The appearance of Christ promised here, compares with Matt 25:6 and the Coming of Jesus.
- “Coming”: Speaks of Christ’s journeying toward us. “Appear”, means He has arrived.

3) The Second Time (Mat 25:28):

Under the Old Covenant, on the Day of Atonement, the High priest entered into the most holy place twice, followed by his appearance unto the people (Lev 16:5-15).

The writer to the Hebrews appeals to Leviticus, establishing that these two appearances of the high priest have their fulfillment in Christ. Christ, fulfilling the Old Covenant type of the high priest, under the New Covenant, appears twice before the Father, but has yet to appear unto His redeemed people the second time.

The two appearances of Jesus before the Father should be understood that there may be a clear understanding of the events of the future.

The First Appearance of Jesus before the Father:

The first instance of Christ’s entrance into the Most Holy Place of Heaven is referred to in Hebrews 9:12 (see above). Note: Jesus enters in once into the (Most) Holy Place, having:

1) Bear the sins of many (Heb 9:28).

2) Put away sin by the sacrifice of Himself (Heb 9:26).

3) Obtained eternal redemption for us (Heb 9:12):

The bearing of our sin, the putting away of our sin and the obtaining of our eternal redemption were the purpose of Christ’s First Appearance of three and one half year’s ministry on earth, His first entrance into the Most Holy Place of Heaven and appearance before the Father.

This appearance of Christ is characterized by His ascension spoken of in John’s Gospel on the day of His Resurrection:

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to my God, and your God*.

This ascension mentioned in John 20:17 coincides with Christ’s entrance into the (Most) Holy Place, spoken of in Heb 9:12 and was followed by numerous appearances of Christ unto His disciples over the following forty days.

Teach us to Number our Days

The Second Appearance of Jesus before the Father:

The second instance of Christ's entrance into the Most Holy Place of Heaven is referred to in Hebrews 9:24, where "now", He appears in the presence of God for us.

This appearance of Christ is characterized by His ascension spoken of in Mark's Gospel, which occurred forty days after His first appearance in Heaven on the day of His Resurrection.

Mark 16:19 So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God (Acts 1:9-10).

To be seated on the right hand of the Father in Heaven upon His throne was the purpose of Christ's second entrance into the Most Holy Place. As Christ fulfilled the type under the Law with His appearance before the Father, so will He fulfill the type of appearing unto His own, the second time.

The Two Appearances of Jesus unto the People:

1) The First Appearance of Jesus unto the people:

Christ's first appearance unto the people as their sin bearer occurred after His death, burial, Resurrection and ascension to the Father. His first appearance relative to the Day of Atonement, is Christ's appearance to His disciples following His appearance before the Father (Heb 9:26-28). This first appearance encompasses all twelve appearances over the forty days, concluding with His final ascension to the right hand of God (Mark 16:19).

2) The Second Appearance of Jesus unto the People:

The second appearance of Jesus is promised in Heb 9:28 and is unto a people, like unto the wise virgins, who are looking for Him. The following box is given as a statement of faith.

73. The Second Time:

As the high priest under the Old Covenant appeared the second time unto the people, so Christ is to appear the second time, but this time as the bridegroom to them that look for Him. The purpose of this appearance is that He may take His bride, the virgins (bridesmaids) and the guests into the marriage.

Faith requires "We look for Him" (Heb 9:28).

3) Appear unto them that look for Him:

- Jesus will appear unto them that are looking unto the appearing of Him according to the promise. The suggestion is: He will not appear unto them who are not looking (watching). In this we see the parallel with the five wise and five foolish virgins.
- The Greek suggests "They who look will see" or "they who long for (Him) will see"
- The element of human responsibility to watch (Matt 25:13) is apparent. It is up to us to do it.

4) Without Sin unto Salvation:

That is:

- When Jesus appears, He will appear without (bearing) sin as a sacrifice unto (for) salvation.
- When Jesus appears "the second time", He will appear from the Most Holy Place as High Priest, and Bridegroom unto His bride, the wise virgins and others, who will be the witnesses and guests at the wedding.
- The bearing of our sin was accomplished the day of His Resurrection, ascension and appearance before the Father, where Christ was accepted as mans sin bearer. Our sin was laid upon Him in His passion climaxing with His crucifixion, as the Scriptures declare (Heb 9:26). Our sin has been put away; Christ is no longer bearing our sin.

Teach us to Number our Days

4. The Church enters into the Most Holy Place (the marriage):

- Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
:21 And *having* a high priest over the house of God.

This compares with the parable and the wise virgins and their going into the marriage (Matt 25:10). (Note the underlined):

- Heb 6:18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
:19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;
:20 Whither the forerunner is for us entered, *even* Jesus, made a high priest forever after the order of Melchizedek.

5. The Qualifications of They who enter in:

- Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)
:24 And let us consider one another to provoke unto love and to good works:
:25 Not forsaking the assembling of ourselves together, as the manner of some *is*

The qualifications of those who enter the Most Holy Place with Christ compare with those of the wise virgins of the parable. Their qualifications of wisdom were found in the possession of oil in their vessels that kept their lamps burning.

Palm 24 is in the language of the Day of Atonement and the bride's qualifications and entrance into the marriage. For this reason some have called it the Psalm of the Feast of Tabernacles. The Psalm is as follows:

- Psa 24:1 The earth *is* the Lord's, and the fullness thereof; the world, and they that dwell therein.
:2 For he hath founded it upon the seas, and established it upon the floods.
:3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
:5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.
:6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.
:7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
:8 Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle.
:9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.
:10 Who is this King of glory? The Lord of hosts, he *is* the King of glory. Selah.

6. The Day:

- Heb 10:25 . . . but exhorting *one another*: and so much the more, as ye see the day approaching.
This involves vision, seeing there is a day (an hour John 2:4) coming, when the church (the wise virgins) enter into the Most Holy Place. This compares with the wise virgins who were wise anticipating the coming of the bridegroom and were watching (Note again: Matt 25:13).

7. The Day of Atonement under the New Covenant:

To fully appreciate the New Testament marriage, it is necessary to consider the Old Testament type of the Feast Day of Atonement. We will consider just the one verse, but a verse that says it all when we see the Day of Atonement in the context of the marriage of Christ and His church.

- Lev 16:20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat.

The Heart of the Day of Atonement:

The heart of the Day of Atonement was the accomplishment of the reconciling of the (most) holy place and the tabernacle, as seen in the verse under study.

Teach us to Number our Days

This type, Jesus has fulfilled in Himself as our High Priest on the day of His Resurrection and ascension to the Father. Paul writing to the Hebrews reveals the experience must be fulfilled in the church for the Atonement to be complete. That is: The church must go in beyond the veil as the bride of Christ, be married and complete the Atonement (Heb 6:20, 10:19).

The Heart of the reconciling of the most holy place with that of the tabernacle:

The heart of the reconciling of the most holy place with that of the tabernacle is **At-one-ment**, which is what Jesus prayed the Father in His prayer recorded in John 17:21-24, and will be fulfilled at the churches entrance into the Most Holy Place of Heaven.

8. The Disqualified:

Heb 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

(Note: It is given in context with the Day of Atonement) This application of Heb 10:26 may sound harsh, and reality often is, but the comparison of the parable with Heb 9 and 10 is a stark reality and should not be ignored, but used to urge us to qualify.

This apostasy mentioned here in Heb10 effectively shut the door of salvation to them, leaving them without Christ and redemption. This compares with the door into the marriage being shut upon the foolish virgins (Matt 25:10). Understanding this truth brings a fearful insight to Heb 9:28b when compared with Heb 10:26.

Disqualification under the Type:

Lev 23:29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

:30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

There are two aspects of the warning given of the Lord to Israel that have their application and fulfillment under the New Covenant and the church fulfilling the type experientially, they are as follows:

1) . . . **that same day, he shall be cut off from among his people.**

New Covenant Fulfillment:

This cutting off of those under the New Covenant on the Day of Atonement for failing to afflict their souls corresponds with the parable of the virgins and the closing of the door to the foolish virgins, preventing them from entrance into the marriage. Note again:

Matt 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and **the door was shut.**

The foolish virgins were (will be) effectively **cut off**.

2) . . . **the same soul will I destroy from among his people:**

New Covenant Fulfillment:

This destruction from the Lord under the New Covenant will also be the result of believers failing to go out into the wilderness and being exposed to the evils of the beast kingdom of Anti-Christ and dying, either as martyrs for their faith (having cleansed their souls) or as backsliders, in whom the Lord has no pleasure (Heb 10:38). This occurs while the bride and company are in the wilderness celebrating the Feast of Tabernacles (Dwelling in Booths).

9. When Jesus (the Bridegroom) comes He will not tarry:

Heb 10:37 For yet, a little while, and he that shall come will come, and will not tarry.

Points to consider:

1) **A little while:**

- That is: From the Resurrection of Christ, to the Day of Atonement almost 2,000 years.
- From our perspective, very near.

Teach us to Number our Days

2) **He that shall come will come:**

- That is: The Lord Jesus, the Bridegroom of Matt 25:6 will surely come.
- Unto them that look for Him (Heb 9:28). The wise virgins (Matt 25).

3) **And will not tarry:**

- That is: Jesus is tarrying now, seated at the right hand of the Father awaiting His “hour” of marriage to come.
- He will not linger or delay His Coming any longer (S.C.5549). This compares with the account in the parable where the Bridegroom tarries, but then comes (appears).

10. Distinguishing Between Two Comings of the Lord:

Jesus spoke of His marriage in parables and taught on His Second Coming, but not as the same events. Likewise, Paul taught on the marriage in several instances and the Second Coming of Jesus, but never as the same events.

As believers and students of the Word, we must distinguish between the two comings of the Lord: The Coming of Christ on the Day of Atonement and the church’s entrance into the marriage, and the Second Coming, in which the dead in Christ shall rise and the living ascend together to meet with Christ in the air.

Two Entrances Made by the Church in the Book of Hebrews:

There are two entrances made by the church in the Book of Hebrews and we must not confuse them, but understand each in purpose and time of fulfillment. We will consider each in the order of their fulfillment:

1) **Entrance into the Marriage:**

The account of the church’s entrance into the marriage is recorded for us in Hebrews chapters 9 and 10, which we have considered.

2 **The Account of the Believers Entrance into the Seventh Day:**

The account of the church’s entrance into the seventh day of the redemptive week is recorded in Hebrews chapters 3 and 4. (Note the following verses Heb 4:4-9.)

When we consider all the references in the Bible describing the Second Coming of Jesus at the close of the sixth day of the redemptive week, and compare them with the parable of the ten virgins and the Book of Hebrews’ account of the Feast Day of Atonement, there are differences of a dimension that cause us to conclude they are two separate events. Yet they both occur in the evening of the sixth day of redemption, separated by a period of time.

When comparing Heb 9 and 10 with Matt 25:1-13, and specifically the Coming of Christ for His bride, there is no mention of the following:

- **No sounding of the (7th) trumpet** (Rev 10:7).
- **No mention of the Lord descending** (1Th 4:16).
- **No shout** (1Th 4:16).
- **No Resurrection of the dead** (1Th 4:16).
- **No ascension of the saints** (1Th 4:17).
- **No coming with the angels** (Matt 24:31).
- **No mention of lightning** (Matt 24:27).
- **No gathering of the elect from the four winds** (Matt 24:31).
- **No mention of Christ Coming in the clouds** (Matt 24:30).
- **No mention of Coming as a thief in the night** (1Th 5:1).
- **No mention of all the tribes of the earth mourning** (Matt 24:29).
- **No mention of all the tribes of the earth seeing Christ in His Coming** (Matt 24:30).

Teach us to Number our Days

Rather the opposite (Heb 9:28) the appearance of Christ taking those looking for His appearance into the marriage is to be seen only by them that look for His appearance.

When Jesus appears the second time, to take those ready into the marriage, the predominant picture we have of Him is that of High Priest and Bridegroom. When Jesus appears in His Second Coming to all the world, the predominant picture we have of Him is that of Lord of Lords and King of Kings. (Rev 19:16.)

The Feast of Tabernacles:

For the Second Coming of Christ and the Resurrection of the dead to occur, following the fulfillment of the marriage of Christ and His church, the final Feast of Tabernacles, involving, Ingathering and Dwelling in Booths must be fulfilled, making the parable of the virgins and Heb 9 and 10 impossible to coincide with the Second Coming of Christ as described in 1Thess 4:15-17.

74. The Parable of the Ten Virgins, Heb 9 and 10, and the Second Coming of Christ:

The parable of the five wise and five foolish virgins, the entrance of the wise virgins into the marriage, the promised appearance of Christ and the church's entrance into the holiest, fulfills experientially the Feast Day of Atonement as prophesied in Hebrews 9 and 10. They must not be applied to the Second Coming of Christ, which occurs at the conclusion of the Feast of Tabernacles, at the end of the sixth day of redemption, with the church entering the millennial glory of the seventh day, typified by the most holy place of the tabernacle of Moses.

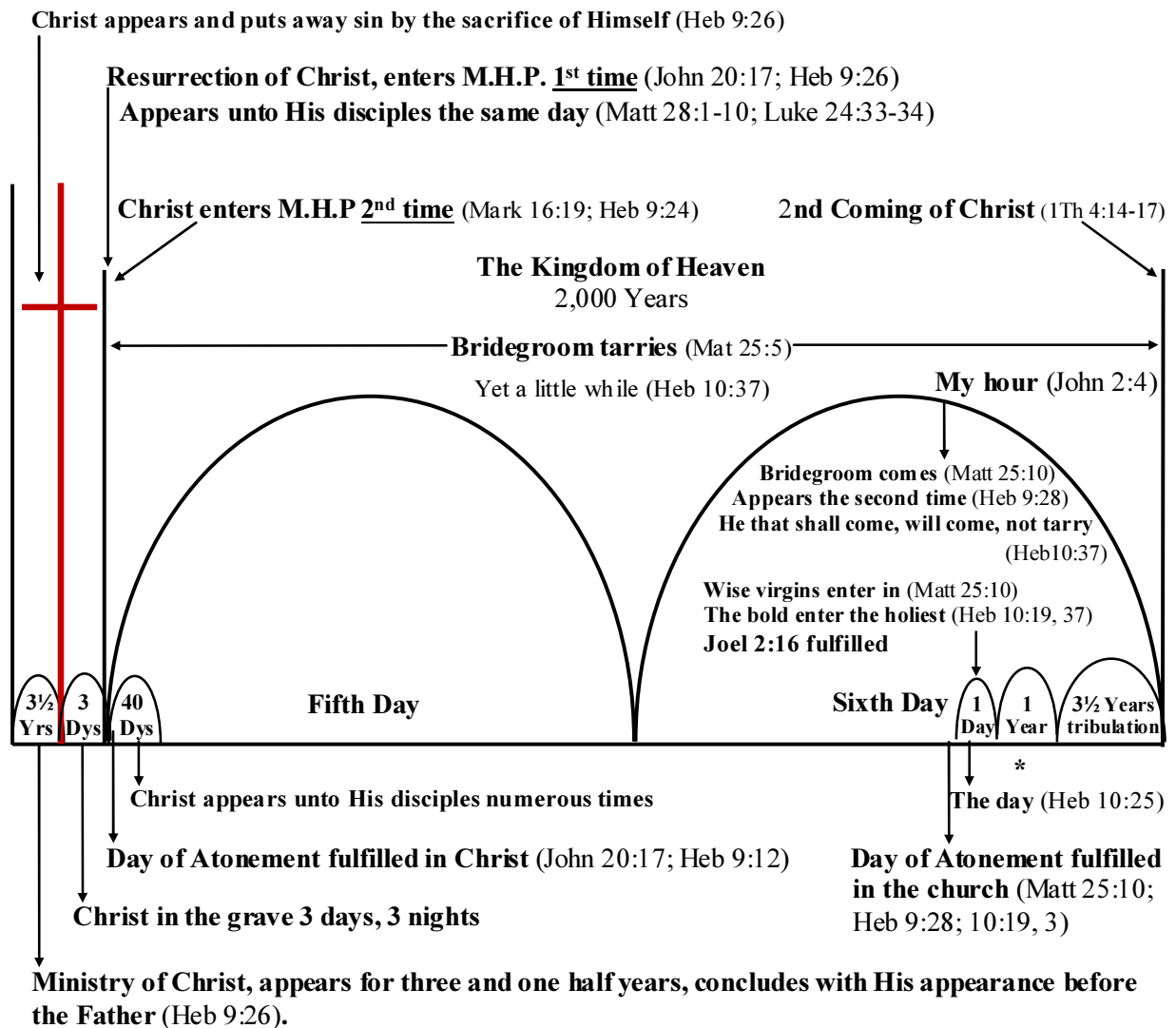
Nevertheless the experiential fulfillment of the parable and the promise of Heb 9 and 10 point to the Second Coming of Christ, when at Christ's appearing in the clouds He shall gather all the living and the dead in Christ into the Most Holy Place of His Millennial glory and Kingdom

The parable of the virgins and the prophetic promise of Heb 9 and 10 involve the final (singular) living generation. The Second Coming of Christ involves all generations from Adam to Christ's Second Coming.

Consider the following diagram contrasting the parable of the ten virgins with Hebrews 9 and 10. with other information:

Teach us to Number our Days

104. **The Parable of the Five Wise and five Foolish Virgins** (Matt 25:1-13 in Comparison with Heb 9 and 10):



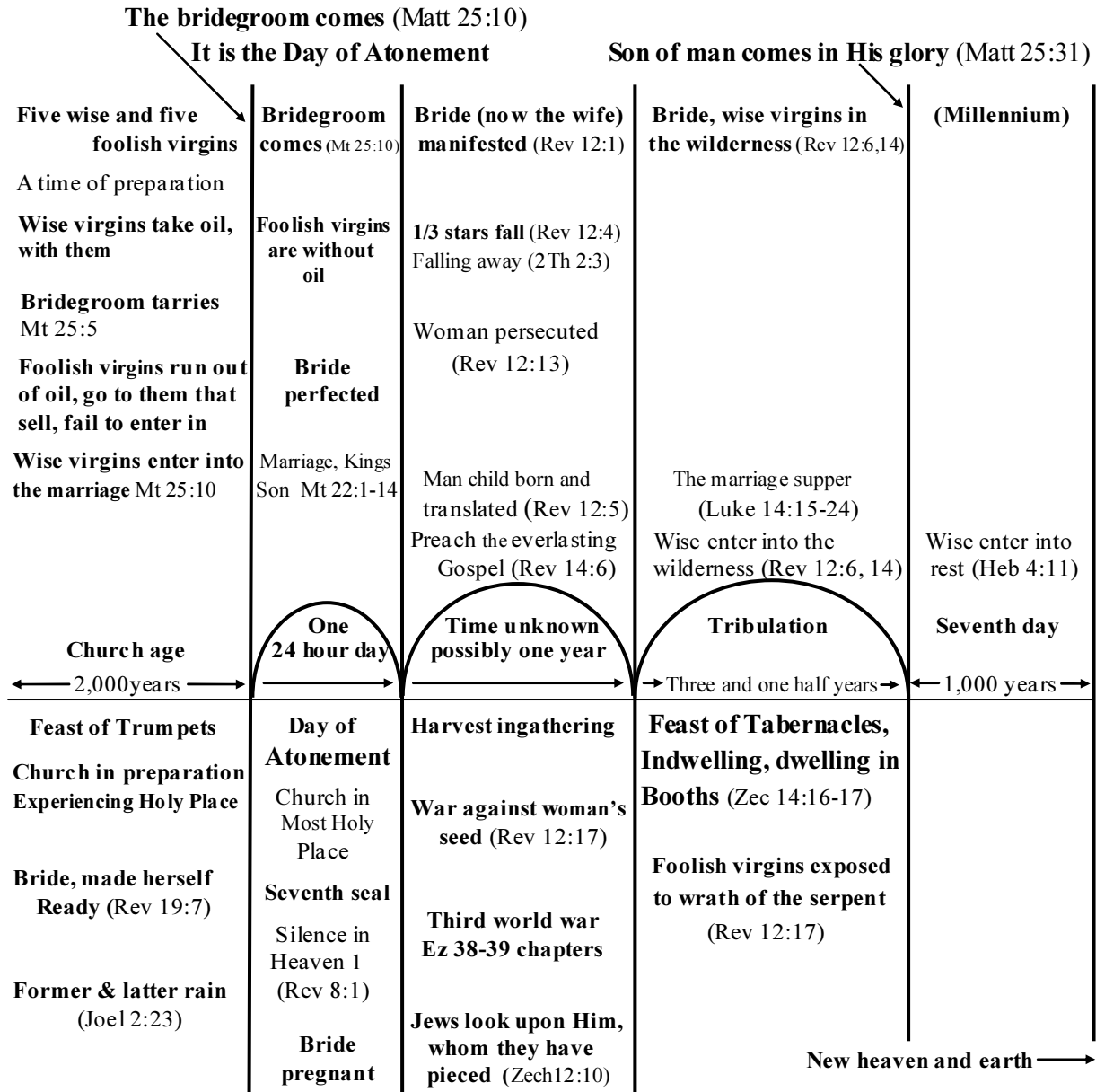
* In this text, time, leading up to the Second Coming of Jesus has consistently been expressed to involve approximately one year between the Day of Atonement and the church going out into the wilderness, with the return of the Lord Jesus three and one half years later, a total of four and one half years. This author is aware the time period could well be longer. This is said in consideration of the two following reasons:

1. Ezekiel prophecies a war (involving the nations of the earth) over Israel; (Eze 38-39) that will culminate in many in Israel (but not Israel) turning to the Lord, the Lord pouring out the Spirit of grace upon them, with many "looking unto Him, Whom they have pierced (Zech 12:10). Following the war there is a time period of seven years mentioned in which the weapons of war shall be burnt (Ezekiel 39:9). This time period must be considered and this author suggests we watch with interest.
2. Under the Old Covenant, God ordained there be a period of five days between the Day of Atonement and the commencement of the Feast Day of Tabernacles (Dwelling in Booths (Lev 23:26-34). This period of time has its appropriation to the last generation under the New Covenant, and it is suggested it coincides with the time when the preaching of the Everlasting Gospel (Rev 14:6) throughout the world takes place. The five days signify grace while prophetic of a short time i.e. five months or five years.

Teach us to Number our Days

The following diagram of the parable of the ten virgins is presented in comparison with Revelation chapter twelve with added relevant information:

105. **The Parable of the Five Wise and Five Foolish Virgins** (Matt 25:1-13) in Comparison With Revelation Chapter Twelve:



The Book of Revelation and the Marriage of Christ and His Church:

The Book of Revelation is the book of consummation bringing focus upon events involving the last generation, the Second Coming of Christ, the seventh day of the redemptive week and the new heavens and earth. It is inconceivable that there would not be a record of the fulfilment of the Day of Atonement and revealing of the marriage of Christ and His Church.

The question may be asked. The bride hath made herself ready (Rev 19:7) and in chapter twelve we see the bride pregnant confirming the marriage has taken place. But where in the Revelation is the account of the marriage? Chapter seven is the chapter giving insight into the Day of Atonement and marriage of Christ and His church.

Teach us to Number our Days

Reading Rev 6:12-17 through to 8:1:

Points to consider:

1. Time of Fulfillment:

The sixth seal begins addressing events to occur in the natural realm, stretching from its opening down to the Second Coming of Jesus and the great day of God's wrath (Rev 6:12-17). It then addresses the spiritual events to happen prior to the Day of Atonement (Rev 7:1-8). They then progress through into the actual Day of Atonement (Rev 7:9-12); and concludes with "one of the elders" (apostles of the Lamb) explaining events surrounding those involved in the Day of Atonement and standing before the throne of God, followed by events that appear to overlap into events under the seventh seal where again the Day of Atonement is addressed with the announcing of a half hour of silence (Rev 8:1).

2. The Sealing of the One Hundred and Forty Four Thousand (Rev 7:2-8):

It is one hundred and forty-four thousand people; twelve thousand of each tribe of Israel, Spiritual Israel, the church Gal 6:16; Eph 2:12). They are sealed for a special purpose and specific ministry, the ministry as the womb of the bride to produce the man child of Rev 12:1-5.

Time of fulfilment: The sealing occurs immediately before the Day of Atonement. It is, happening upon earth in preparation for the Day of Atonement and marriage of Christ and His church.

The sealing of the one hundred and forty four thousand occurs **on earth** following the ascending of the angel from the east (Rev 7:2). The great multitude standing before the throne and the Lamb occurs **in Heaven** (Rev 7:9).

3. The Whole Bride of Christ (Rev 6:9-10):

This body of people must be seen in context with the one hundred and forty-four thousand. It is the one hundred and forty four thousand and the company of people in Rev 7:9-10 making up the bride of Christ.

They are the Israel of God (Rev 7:4). They are children of Abraham by faith consisting of Jew's and Gentiles (Gal 3:26-29).

4. They Stand before the Throne and the Lamb (Rev 6:9):

This is Day of Atonement language, this event is taking place before the tribulation and Second Coming of Christ. They are in the Most Holy Place of Heaven, before the throne (Ark of the Covenant), and can be there for only one reason - The marriage of Christ and His Church is about to take place.

Time of fulfilment: It is the Day of Atonement, approximately nine months before the birth of the man child.

This author is aware of the application of these verses to the millennium and Kingdom age of 1,000 years with the realization of the brides blessed position with Christ in His Kingdom; and respects those of that view, but careful comparing of Scripture with Scripture gives me confidence the application is to the Day of Atonement, the marriage of Christ and His church and is in harmony with Rev 7:9 and the following Scriptures are relevant (Lev 16: 23-32; Joel 2:15-16; Matt 25:1-13; Heb 9:28; 10:19-25, 37).

5. Clothed in white robes (plural) (Rev 6:9):

- Garment of salvation (Isa 61:10).
- Robe of righteousness (Isa 61:10).
- Wedding garment (Matt 22:11).

6. Palms in their hands (Rev 6:9) Palms in their hands identifies the great multitude with the Feast Day of Atonement, the celebration of that occasion, followed by the Feast of Dwelling in Booths that is prophetic of the welfare of the saints during the tribulation in the wilderness (Rev 12:6, 14).

Teach us to Number our Days

7. It is a Time for Worship (Rev 6:11-12):

The wedding service has begun. The angels are about the throne, the elders, the four beasts, the one hundred and twenty-four thousand, the bride of Christ, the best man, the five wise virgins (the bride's maids, or companions of the bride), those in the Resurrection with Jesus, and those absent from the body but present with the Lord, and guests are there.

8. John is asked the Identity of the Great Multitude:

Rev 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

John has no idea to the identity of the great multitude; it has to be a revelation to his soul, as in deed it is to be unto us. The elder responsible for revealing their identity goes on:

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Verse fourteen does not say they had died, or were resurrected, but that they came out of "great tribulation". Come out of great tribulation to go into the Most Holy Place of Heaven.

The church at the Second Coming of Jesus does not come out of great tribulation, but does come out of the wilderness to ascend to meet with Christ in the air, then to possess the earth. The coming out of the wilderness is prophetically typified in the nation of Israel, when she as a nation came out of the wilderness to pass through Jordan and possess their land (S/S 3:6; 8:5).

Two Tribulations:

1) Great Tribulation Experienced by the Saints:

- Jesus promised His disciples tribulation (John 16:33).
- The saints are to enter into the Kingdom of God through much tribulation (Acts 14:22)
- Tribulation works patience in us (Rom 5:3).
- We are to (learn to) be patient in tribulation (Rom 12:12; Rom 12:12).
- The Lord comforts us in tribulation (2Cor 1:4; Rom 5:3; 8:35; 2Cor7:4; 1Th 3:4; Rev 1:9; Eph 3:13; 2Th 1:4.)

Tribulation, trials, afflictions and other negatives suffered as a result of obedience to Christ and His Word, are instruments allowed of the Lord for perfecting the church and is part of the process of the bride making herself ready (compatible) to Christ (Rev 19:7; Isa 48:10. Note: Rev 7:14b).

These have come out of Great tribulation, to enter into the marriage. This "great tribulation" is not the same tribulation to be suffered by the world, the tribulation of three and one half years, but great tribulation brought upon them before the three and one half years by those in unbelief.

2) Tribulation Experienced by the World:

Through sin and disobedience to the Lord, the nations have known tribulation, distress, war and other sufferings. These negatives are allowed of the Lord to bring the nations to repentance and faith in Christ through the hearing of the Gospel.

The whole earth is to experience tribulation of three and one half years, culminating in the Second Coming of the Lord Jesus as a result of rejection of the preaching of the Everlasting Gospel (Rev 14:6). It will also be a retribution for being the cause of tribulation upon the saints of the Lord. Note Paul's prophetic promise:

2Th 1:6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

The ultimate and final fulfillment of this promise is the tribulation of three and one half years culminating in the Second Coming of the Lord Jesus (Matt 24:29; Mark 13:24; 2Th 1:6; Rev 2:22.)

Teach us to Number our Days

This tribulation to come upon the nations is foreshadowed by the “great tribulation” the unbelieving Jew’s in the first century suffered that culminated in their death and destruction in A.D. 70 (Note: Matt 24:21.)

9. The Qualities of the Great Multitude:

1) Rev 7:14Washed their robes, and made them white in the blood of the Lamb.

That is: They have allowed the power of the blood of Christ to do its redemptive work of cleansing from all sin and its effects, bringing them to perfection by the Word, enabling them to stand in righteousness legally and without fault before the Father and the Lamb (Col 1:22; Eph 1:4; 5:27).

In the parable of the ten virgins, there is an emphasis upon the oil. Oil is the symbol of the Holy Spirit speaking of power, ability and the anointing to act and move, thus we enter into the Holy of Holies in the power of the Holy Spirit.

Here in Rev 7:14 the emphasis is upon the blood and cleansing. The blood cleanses us making us eligible, the Spirit then empowers us to enter into the Most Holy Place:

Rev 19:7 . . . , and his wife hath made herself ready.

2) Rev 7:15 . . . and serve him day and night:

This devotion to service is in character with the creative purpose of God in the first bride and wife, Eve, the bride of Adam, whom God created a “help meet for him” (Gen 2:20). Note Rev 7:15a Therefore are they before the throne of God.

3) Rev 7:15 Serve Him (God) day and night in His temple:

This reveals further qualities of the bride of Christ as she faithfully serves God in the church (the temple of God 1Cor 3:16), now standing before God and about to be married.

10. Rev 7:15 He that sitteth on the throne shall dwell among them (John 14:16, 15:10):

Both the Father and the Son sit upon the throne (Rev 3:21). Here “He that sitteth on the throne” is the Son, “the Lamb” of whom it is said “he shall dwell among them” (Note: verse 17).

11. The Church in the Wilderness:

Verses fifteen to seventeen have their application to the marriage supper and the church in the wilderness. The language of these verses is in harmony with Rev 12:6 and :14.

12. The Second Coming of Christ:

Verse seventeen concludes, alluding to the Second Coming of Christ.

13. The Half Hour of Silence:

Rev 8:1 And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour.

Points of interest:

1) It is in Heaven:

The half hour of silence is in Heaven, not on earth. It is in the place where the great multitude is to be found.

2) Silence and Heaven:

Heaven is normally a noisy place, but here Heaven is called upon to be silent and silent for half an hour. We are not given any specific reason for the silence, but silence is suggestive of awesomeness, mystery, intrigue and suspense, causing the beholder to watch and listen with interest to the events unfolding before their eyes.

Tradition has it that on the Day of Atonement, as the high priest went about accomplishing reconciling the holy place with the most holy place, the people stood without in silence waiting

Teach us to Number our Days

for the reemergence of the high priest, who's reappearance assured the people of the acceptance of the blood offered and the accomplishment of the Atonement (Note: Lev 16:17).

3) The Day of Atonement:

It would appear the bride of Christ and those accompanying her enter into the Day of Atonement under the sixth seal, with the half hour of silence immediately taking place under the seventh seal as the marriage is accomplished.

Revelation 19:1-9:

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:

:2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

:3 And again they said, Alleluia. And her smoke rose up forever and ever.

:4 And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia.

:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

: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.

:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

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.

Points to consider:

1. Rev 19:1-9 brings us back to events under the sixth seal, to before the judgment of the great whore takes place, then addresses the marriage of Christ and His bride adding insights (pieces of the jigsaw) to the events of the Day of Atonement we have already considered, and again in harmony with Rev 7 concludes with further insights into the Second Coming of Jesus.

2. The judgment of the great whore occurs **on earth** (Rev 19:2-3). This is followed by events **in Heaven**, (Rev 19:4-9) that are companying events to Rev 7:9-15 also already considered.

3. The account then addresses the giving out of invitations to the marriage supper (Rev 19:9). The marriage supper occurs simultaneously with the last half week of Daniel's seventy week prophecy, when the church is in the wilderness awaiting the Second Coming of Jesus.

The invitation to the wedding supper follows the marriage, coinciding with the preaching of the Everlasting Gospel to them that dwell on the earth (Rev 14:6).

4. Rev 19 then moves us on in time to address the Second Coming of Jesus that is in harmony with accounts of His Coming as a thief in the night (Rev 19:11-21). It is His Coming to the ungodly in judgment, in execution of the wrath of God.

5. Rev 19:8. The clothing **granted** the wife of Christ in readiness of the appearing of the bridegroom (Matt 25:10) compares with Rev 7:14.

Granted: S.C. 1325 Bestowed, given, or granted. Note the parallel with other brides or Scripture.

Teach us to Number our Days

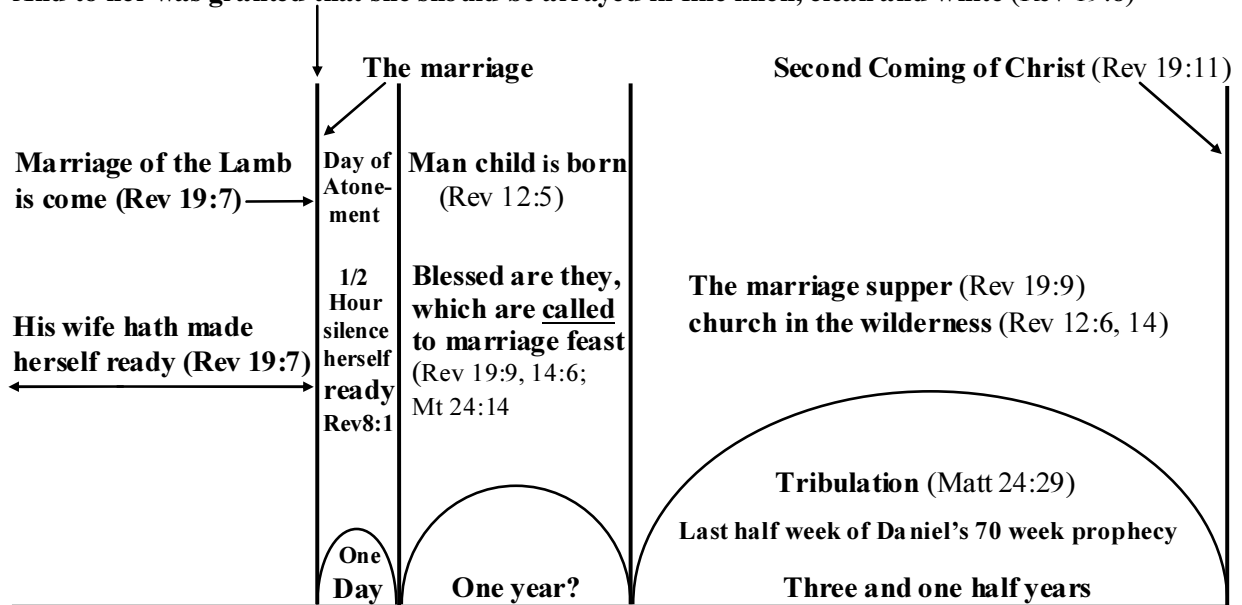
Rebekah: (Gen 24:22 with :53 and :65).
Ruth: (Ruth 3:5 with 9, and :15).
Esther: (Est 2:15. Note the word: “appointed”).
The Church: (Heb 6:3. Note the word “permit”)

6. The truth of “His wife hath made herself ready” (Rev 19:7) is foreshadowed in the various brides portrayed in Scripture, particularly in their preparation for their own marriages. It needs to be said. The bride makes herself ready by yielding unto the Holy Spirit and the instruction in the Word by those provided by the Lord, i.e. the five ministries of Ephesians 4:11.
7. The character of the bride is understood through the study of the various brides of Scripture and their relationships to their husbands, both before and after their marriage.

The following diagram of Rev 19:1-14 is presented with other appropriate information showing harmony with other portions of Scripture studied in this text.

106. **The Marriage of Christ and His Church and the Second Coming of Christ (Rev 19:7-11):**

And to her was granted that she should be arrayed in fine linen, clean and white (Rev 19:8)



Preparation of Brides:

1. **Eve:** God prepares Eve (Gen 2:21-23).
2. **Rebekah:** (Eliezer prepares Rebekah Gen 24:1-67).
3. **Ruth:** Naomi prepares Ruth (Ruth 3-4).
4. **Esther:** Hegai prepares Esther (Est 2. Note: :15)
5. **The bride of Christ:** Holy Spirit prepares the bride (N.T Epistles).

Marriages in the Bible:

1. **Adam marries Eve** (Gen 2:22-23)
2. **Isaac marries Rebekah** (Gen 24:67)
3. **Boaz marries Ruth** (Ruth 4:13)
4. **Ahasuesrus marries Esther** (Est 2:17)
5. **Christ marries His bride** (Rev 19:7)

Teach us to Number our Days

The Parable of the Talents:

Mat 25:14 For *the kingdom of Heaven* is as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

:16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

:17 And likewise he that *had received* two, he also gained other two.

:18 But he that had received one went and digged in the earth, and hid his lord's money.

:19 After a long time the lord of those servants cometh, and reckoneth with them.

:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

:21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

:25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

:26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

:27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

:28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

:29 For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Focus of the Parable:

- The parable addresses the good and faithful servants and the slothful servant.
- Addresses stewardship

Introduction:

There are two other parables that should be considered with the parable of the talents. The following is a brief overview of each of the three:

1. The Parable of the Ten Pounds (Luke 19:12-27):

The Emphasise:

The emphasis in this parable is on the Gospel, typified by the pounds, and the believer in Christ using the Gospel to trade. Trade by means of preaching the Gospel to men's hearts, converting their soul's to Christ.

2. The Parable of the Talents (Matt 25:14-30):

Though similar in language to the parable of the Ten pounds, the parable of the talents is distinctively different with a different message peculiar to itself.

Its distinctive difference is in the talents. The talents do not represent the Gospel, but the abilities of the believer, who is in possession of the Gospel. Abilities given (invested) in him/her by the Holy Spirit.

The Emphasise:

The emphasis in this parable is on the anointing, and upon what the anointing brings or enables.

Teach us to Number our Days

3. The Parable of the House (Mark 13:32-37):

The Emphasise:

The emphasis in the parable of the house is on the house. Then deals with the servants of the house and their authority given them of Christ over His house and the work they are called to perform in that house.

The parable of the talents is ministered in conjunction with the parable of the house, and in context with the answering of the disciples questions concerning the signs of Christ's Second Coming and the end of the world.

The Parable of the Talents (Mat 25:14-30):

Points to consider:

1. The Kingdom of Heaven (Mat 25:14):

Like the other two parables, the parable of talents is concerned with stewardship, therefore concerned with servants, service, faithfulness, profitability and reward. Good stewardship is important to Jesus. Jesus had more to say about stewardship than Heaven and hell and He, Himself is our example of a good steward.

A Steward:

- One who has been entrusted with the assets of another.
- Stewardship involves trust, responsibility, authority and accountability.

2. The Moral of the Parable:

Mark 13:29 For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Everyone who receives and uses what has been given him, shall increase what he has, and be rewarded, but he who receives but doesn't use what he receives, will have what was given him, taken from him and be rewarded with the reward of the wicked.

Interpreting the symbols of the Parable:

Points to consider:

1. The Man (Mat 25:14):

- The Son of man (:13)
- The Lord Jesus Christ
- Throughout the parable Jesus is also spoken of as lord (:18, 19, 21 23, 26, and Lord :20, 22, 24).

2. The Far Country (Mat 25:14)

- The Heavenly country (Heb 11:14, 16).
- The Most Holy Place of Heaven (Heb 11:10-16).

3. Called His Own Servants (Mat 25:14):

- Those chosen by Him (John 15:16).
- Those who are the Lord's by the Gospel (John 3:5-9).
- Disciples of Christ.
- Given to Christ of the Father (John 17:2, 9, 20).
- Nothing to do with the unregenerate.
- Interpretation applies to all generations of the church age.
- All in Christ will give account of their service.

Teach us to Number our Days

4. Delivered His Goods:

Goods: S.C. 5224. Things extant or in hand, property or possessions.

- Not their own natural abilities, but His abilities. What they came to Him with initially was not considered.
- The goods speak of the gifts of Christ, first given to Jesus of the Father, by the Holy Spirit. The gifts are therefore given relative to the great commission. They involve each servant's ministry calling and authority and the power of the Holy Spirit, given for fulfilling the task.
- To receive the talents, the servant must know that he/she is responsible and accountable.

5. The Talents:

As mentioned in the comparisons of this parable, its distinctive difference is in the talents. The talents do not represent the Gospel, but the abilities of the believer, who is in possession of the Gospel. Abilities given (invested) to him/her by the Holy Spirit. The Holy Spirit is our ability.

6. According to His (each mans) Several Ability (Mat 25:15):

Several: S.C. 2398 their own; pertaining to self.

- Abilities given to each man, in accordance with his unique and personal ministry gifting (Eph 4:8).
- Jesus only expects of us fruit from our labour according to our ability. No more and no less. It is wrong to contrast ourselves with others, condemning ourselves for falling short of their measure. We all must see who we are in Christ and measure ourselves by Christ, knowing His expectations of us.
- The key to our success is in the parable of the vine and the branches. The message is to abide in Christ and have Christ abiding in us, for without Christ we can do nothing (John 15:1-16).
- Each disciple of Christ must identify the talents deposited of the Holy Spirit within. It is the responsibility of ministry (those the Lord has placed over you) of each local church to help you find, develop and use your talents.
- The pound (Gospel) and the talent given us must be used together for a balanced ministry and furtherance of the Kingdom.

7. Ability:

Ability: S.C. 1411 Dunamis. The same as in Acts 1:8 where it is translated power.

Acts 1:8 But ye shall receive power (ability), 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.

Two Contrasting Truths:

1) Without Christ we can do nothing (John 15:5):

In our own selves and abilities, we can do nothing to justify ourselves redemptively or give service unto the Lord. Service to God must be first by conversion to Christ, thus dealing with our sin nature and unworthiness. Then, be baptised in the Holy Spirit, and led of the Holy Spirit, we become involved in the work of the Spirit, thus bringing glory to God and not ourselves.

2) With Christ we Can do all Things (Phil 4:13):

Saved from sin and full of the Holy Spirit, we are in a legitimate position before God, and eligible to do service to the Lord as an exercise of faith, according to our calling in Christ, thus fulfilling His will. Within the boundaries of the calling of God upon our lives we can in Christ do all things.

8. Took His Journey (Mat 25:15):

That is:

- The ascension of Christ (Acts 1:9).
- Forty days after Christ's Resurrection and ten days before the Feast Day of Pentecost.

Teach us to Number our Days

9. The Three Men and the using of Their Talents:

- 1) **The One with Five Talents:** Traded with his five talents producing a further five (Mat 5:16).
- 2) **The One with Two Talents:** He also gained another two (Mat 25:17).
- 3) **The One with the One Talent:**
Mat 25:18 But he that had received one went and digged in the earth, and hid his lord's money (John 20:21b).

10. After a Long Time (Mat 25:19):

That is:

- The church age of two thousand years.
- The fifth and sixth days of the redemptive week.

11. The Lord of those Servants Cometh (Mat 25:19):

That is:

- The last generation.
- The Second Coming of Jesus.
- The first 24 hour day of the seventh day.

12. The Time of Fulfilment:

The time of fulfilment of this prophetic parable is in the very beginning of the seventh day, the day of redemption, at the Second Coming of the Lord Jesus, when those of all generations are resurrected and those alive and remaining are separated as sheep from the goats (Matt 25:32. This application also parallels the Coming of Jesus in the parable of Matthew twenty four: The faithful servant (Matt 24:47; the evil servant Matt 24:48-51 Note: verse 51.)

There is the interpretation, and application by some expositors, of this parable to before the tribulation. We will revisit this interpretation again under point 17.

13. Judgment and Reward of the Faithful:

The Servant with the Five Talents:

- 1) **Commendations:** (Mat 25:21) Well done, *thou* good and faithful servant.
- 2) **Servants Character:** (Mat 25:21) Thou good and faithful servant thou hast been faithful.
- 3) **Servants Promotion:** (Mat 25:21) I will make thee ruler over many things.
- 4) **Servants Reward:** (Mat 25:21) Enter thou into the joy of thy lord.

The Servant with the Two Talents:

- 1) **Commendations:** (Mat 25:23) Well done, good and faithful servant;
- 2) **Servants Character:** (Mat 25:23) Thou good and faithful servant thou hast been faithful
- 3) **Servants Promotion:** (Mat 25:23) I will make thee ruler over many things:
- 4) **Servants Reward:** (Mat 25:23) Enter thou into the joy of thy lord.

75.

People are Unequally Gifted

People are unequally gifted, but equally accountable according to their gift/talent.

A true and mature Christian is a tradesman who knows his profession. A tradesman is someone who, when he has made his choice of work relative to that trade, sets out to learn as much about the work as is possible to know, with a personal standard of workmanship conducive to the expectation of those he is answerable to.

Teach us to Number our Days

14. The Concepts of the Servant with One Talent:

He Believed a Lie (Note the underlined)

Matt 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

:25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

Mind Sets:

- This man was not an unbeliever, but a believer, regenerated, a servant and in Christ's church, but did not trust his Lord.
- This man had inaccurate knowledge of his Lord; His Lord was not what he thought.
- He had knowledge that failed to generate a true understanding or respect for his Lord.
- His belief in a lie caused him to be afraid, avoid responsibility, make excuses, and justify his evil actions (Mat 25:25).
- Ignorance was not an excuse; he was responsible for his thoughts and conclusions.
- His believing of a lie was a convenience, covering sin characteristics unrepentant of.
- According to his belief of His Lord, so was he judged and rewarded.

Compare the thoughts of this evil servant, to the servant of the previous chapter (Matt 25:48-51):

Matt 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming
Psalm 139:17; Num 14:18; 2Pet 3:9.)

76. Your concepts of your Lord (Jesus) will determine your doctrine, actions and ultimately your fruit and reward. The Sadducees wrong concept of God caused them to greatly err (Mark 12:27).

Israel as a nation failed to enter into the Promised Land because of unbelief. Unbelief determined by their wrong concept of God.

Deu 1:27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

Three Wrong Beliefs Israel had of God:

Three fundamental concepts, that if in us, will work against our faith and if not repented of will potentially destroy us, as surely as Israel was destroyed in the wilderness.

1) The Lord hated them:

John 3:16. Knowing God so "loved us" is paramount to our soundness of faith and relationship with God and His Son, Jesus Christ. Faith, in contrast to our sinful nature that is in unbelief, accepts the declaration of God's love and never lets it go, or denies it.

2) The Lord intended to deliver them into the Hands of their Enemies:

As believers we must understand the trial of our faith (1Pet 1:7), particularly when our circumstances are afflictions contrary to our comfort (Rom 8:33-39).

A question to ask ourselves should we find ourselves on trial: "What does the Lord desire to accomplish in me through this?"

3) The Lord Intended to Destroy Them:

- To die prematurely before your time. Closely related to this, is the belief, God does not want you to prosper. It is believed: To prosper in any form is sin and wrought with a temptation mentality.
- To live a life in constant defeat and condemnation (Rom 8:33-37).
- Can't forgive themselves for past sins, therefore God doesn't forgive them either.
- A false concept of humility, piety, holiness. To be nothing and to do nothing is safe.

Teach us to Number our Days

They murmured in their tents: Discontentment caused them to strive for their own will and if such attitudes be found in ourselves and not repented of, they will motivate us to gravitate to the discontented, and to murmur and support one another in our carnal complaint, going to one another's homes and in unlawful assembly justify one another in our sin of selfishness, self-pity and rebellion. It made Israel unfaithful. It made the unprofitable servant unfaithful. It will make you and I unfaithful and cause us to be cast into outer darkness should we accommodate such a belief.

15. Hid the Talent in the Earth:

The Earth:

- Kept his gift within himself (Prov 11:24). Ignored its existence and neglected opportunities to do anything with it.
- A vessel of dishonour (2Tim 2:20. Note: Prov 11:24 with 10:16).

For effect we repeat the statement made concerning the mindset of the foolish virgins, adapting it, and applying it to the unprofitable servant.

77. Concepts of the Unprofitable Servant Prevailing Throughout Christendom Today

Christian duty is considered to be too hard and unnecessary and it is abandoned as something beyond the reach of ordinary effort. Again, such a mentality makes no provision for the power of the Holy Spirit in either their lives or that of the life of the church. When realized it should be repented of and the power of the Holy Spirit sought for the better way.

16. Judgment and Reward of the Faithless (The servant with one talent):

- 1) **Condemnations:** (Mat 25:26) *Thou* wicked and slothful servant (:30 unprofitable).
- 2) **Servants Character:** (Mat 25:26) Wicked and slothful, (:30 unprofitable, (unfaithful), readily believed a lie to cover his slothfulness).
- 3) **Servants Demotion:** (Mat 25:28) Take therefore the talent from him.
- 4) **Servants Reward:** (Mat 25:30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

17. Outer Darkness:

Matt 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The term outer darkness is used three times in the Gospel of Matthew and is descriptive of the tribulation period and outer court of the tabernacle/temple. Those subjected to this period of time will know complete spiritual darkness, with the disobedient weeping and gnashing their teeth. (Rev 11:2.)

As mentioned under point 12, there is the interpretation, and application by some expositors, of this parable to before the "great" tribulation. This author has respect toward such expositors, but is of the conviction, the account of the return of Jesus (Matt 25:31), is in harmony with the language and description of the Second Coming of Jesus that occurs at the conclusion of the tribulation and sixth day of redemption.

Nevertheless it is true, those represented by the five foolish virgins and the unfaithful servant who hid his talent, will together fail to enter into the marriage, will fail to go out into the wilderness and will suffer during the tribulation, knowing weeping, gnashing of teeth and death in that period of time. The outer darkness therefore may have a double application.

Teach us to Number our Days

- 1) The outer darkness of the tribulation of three and one half years of total Spiritual darkness.
- 2) The outer darkness of eternal hell, where the disobedient and unregenerate will eternally know weeping and gnashing of teeth.

A Description of the Last Judgment (Mat 25:31-46):

Reading:

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
:33 And he shall set the sheep on his right hand, but the goats on the left.
: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 of the world:
:35 For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
:37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed *thee*? or thirsty, and gave *thee* drink?
:38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
:39 Or when saw we thee sick, or in prison, and came unto thee?
:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.
:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
:42 For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:
:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
:44 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Points to consider:

1. When the Son of Man Shall Come (Mat 25:31):

That is:

- The Second Coming of the Lord Jesus.
- The glorious appearing of the Lord Jesus.
- At the end of the tribulation of three and one half years.
- The very beginning of the seventh day of the redemptive week.

This appearance of Jesus is described as “in His glory” and Jesus is in company with angels. This description of Christ’s Coming is in harmony with Matthew 24:27, 30-31, 37, 40-44, 50, which is at the conclusion of the tribulation and beginning of the seventh day.

Matthew 25:6, 10, 13, is in harmony with Hebrews 9:29, 10:19, 37 and have their application to before the tribulation, centring on the Day of Atonement.

2. Shall Sit upon His Throne (Mat 25:31):

This corresponds with other accounts in Scripture of Christ sitting upon His throne at the end of the sixth day and beginning of the seventh day (Rom 14:11-12; 2Cor 5:10).

3. Before Him shall be Gathered all Nations (Mat 25:32):

There is no resurrection of the dead mentioned, Jesus is addressing the final generation and the ungodly living at the time of His Second Coming. The gathering of the nation’s coincides with the battle of Armageddon (Rev 16:16; 19:11-16).

Teach us to Number our Days

4. He shall separate them from One Another (Mat 25:32):

In this gathering and separation we see the two aspects of the one coming of Jesus at the end of the sixth day of redemption:

- 1) **Christ Coming as a Thief in the Night:** This is descriptive of the Coming of Christ to the ungodly, the unregenerate (1Th 5:2; 2Pet 3:10; Rev 3:3; 16:15; 19:11-16; The goats Mat 25:32).
- 2) **Christ Coming for His Own:** To the righteous, the regenerate (1Thess 4:14-17. The sheep Mat 25:32). Christ's separation of the sheep from the goats is the separation of the believers from the foolish, the hypocrites and the ungodly and their ascension to meet with Him in the air.

5. As a Shepherd (Mat 25:32):

A "Shepherd" is a term used of Christ strictly associated with His church and position of headship over those under Him. It depicts the loving care, and provision of all that is necessary for the wellbeing, health and preservation of the soul of those that trust in Him. As such Jesus is described as:

- 1) **The good shepherd** (John 10:14. Note: Psalm 23:1-6).
- 2) **That great shepherd** (Heb 13:20).
- 3) **The shepherd and bishop of our souls** (1Pet 2:25).
- 4) **The chief shepherd** (1Pet 5:4).

6. Divides His Sheep from the Goats (Mat 25:32):

The language is directed towards the church which consists of sheep and goats.

We conclude: At the Second Coming of Jesus, in the day that He will gather the nations to the battle of Armageddon, Christ will, as the shepherd of His church, separate those within His church, who He recognises as His sheep from them He recognises as goats (Matt 24:37-42 has application).

7. He shall Set the Sheep on His Right Hand, but the Goats on the Left (Mat 25:33):

- 1) **Sheep:** Characterises the believers, who are faithful, obedient in life and service to their Shepherd, the Lord Jesus Christ.
- 2) **Goats:** Characterises the "believers" who are in life and service disobedient to their Shepherd, the Lord Jesus Christ. They are not the world, the unregenerate. In their judgment, the issue Jesus has with them is not what they did not do to others (the unregenerate), but that they had not done it unto His brethren (the redeemed).

Character Differences between Sheep and Goats Portrayed in the Account:

- Sheep see the need of others: Goats do not.
- Sheep take opportunities to serve: Goats do not.
- Sheep care about others: Goats do not.
- Sheep have faith followed by works: Goats do not.
- Sheep are unselfish and caring, goats are selfish and uncaring.

8. The Key Verse:

Matt 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Brethren:

Though we are to show love and give service unto all men as "loving our neighbour", what is particularly and equally important to Jesus is, what is ministered of us, to them who are Christ's brethren: other Christians.

There is a Sowing to the Flesh and to the Spirit:

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.

Teach us to Number our Days

:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Paul speaks this in relation to service and works of compassion toward others, the saved and unsaved, but especially the “household of faith” (brethren).

9. The Key Word (Mat 25:44):

Minister: It is one who serves in an office of service. S.C. 1247. Diakoneo:

- To be an attendant.
- To wait upon menially.
- To wait upon as a friend or host.

Diakoneo: describes the office of a deacon, who serves in an office of service with oversight and responsibility. All in the body of Christ are called to serve as the word deacon or minister suggests, but not all have the office of a deacon. Such service is a prerequisite to other ministry offices.

10. Both the Sheep and the Goats were surprised (Mat 25:37-38, 44):

This reveals attitude. The sheep did service to others without considering any reward or personal benefit, to them it was the natural thing to do and doing it brought pleasure to them. On the other hand, the goats spoke in surprise as ones ignorant of their responsibilities to others. They did not think to do it or that it would be an issue with the Lord.

It is true, that goats can be surprisingly kind and thoughtful towards other goats. The issue Jesus has with them is their (sometimes deliberate) neglect of His brethren.

11. Two Aspects to Consider:

1) The Natural Aspect:

The natural aspect or application of the words of Jesus is self-explanatory, and challenges us in the areas of practical help and ministry to others by whatever means at our disposal.

Unfortunately in parts of the church, the practical help toward others has been emphasized at the expense of the Spiritual, resulting in a social Gospel and compromise of the Word, which is sin.

2) The Spiritual Aspect:

The greatest measure of effective ministry comes through the ministering to the spirit and souls of men and women. Get people right in their souls with God through the Gospel, and their natural problems and needs are more effectively ministered to and dealt with.

12. Six Areas of Ministry:

Six areas of ministry in which the believer sows to the Spirit while ministering to the spiritual needs of others:

1) To the Hungry (Mat 25:35):

Matt 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Not everyone is hungry for the bread of life, but when we meet someone who is, we must be prepared to feed him or her; discerning the need and ministering the appropriate bread or meat.

Jesus Commanded Peter:

John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

:16 He saith to him again the second time, Simon, *son* of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

Teach us to Number our Days

:17 He saith unto him the third time, Simon, *son* of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep (1Pet 3:15; Acts 20:27; 2Tim 2:15).

78. An Exercise of Faith:

Develop an expertise and love for effectively sharing God's Word with others, discerning the need and applying the appropriate Scriptures (1Pet 3:15).

2) To the Thirsty (Mat 25:35):

Hunger and thirst accompany the natural man. It is also the same with the Spiritual man.

“To hunger”: is to hunger for the Word of God.

“To thirst”: is to thirst for the things of the Spirit.

John 7:37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

:38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

“If they Thirst”:

- And want it they will come to Jesus (Mat 25:37).
- Jesus is found in and through His Church.

Two Experiences:

One: A drinking in (Mat 25:37):

This is to take in of the Holy Spirit so that your spirit and the Holy Spirit are in unity and your spirit is reliant upon and subjected to the Holy Spirit.

Your spirit:

- Born of the Spirit (John 3:5-9).
- Baptized of the Holy Spirit (Acts 1:5).
- Your spirit full of the Holy Spirit (Acts 6:3, 5).
- Living in the Spirit (Gal 5:25).
- Living by the power of the Holy Spirit (Acts 1:8).
- Led of the Spirit (Gal 5:18).
- Walking in the Spirit (Gal 5:16).
- Sowing to the Spirit (Gal 6:8).
- Producing the fruit of the Spirit (Gal 5:22).

Two: A Flowing Out (Mat 25:38):

- Speaking in tongues (Spiritual languages) to the Lord (Acts 2:4).
- Worshipping God in spirit and in truth (John 4:24).
- Singing and making melody in your hearts to the Lord (Eph 5:19; Col 3:16).
- Speaking forth the Word of God (2Pet 1:21).
- Operating the nine gifts of the Spirit (1Cor 12:8-11).
- Manifesting the nine fruit of the Spirit in your life (Gal 5:22).

Example:

Acts 19:1-7. The Ephesian believers were ministered to by Paul and brought to the place where they drank in of the Spirit, then experienced rivers flowing out.

Teach us to Number our Days

In: They received of the Holy Spirit (Acts 19:6).

Out: They spoke in tongues and prophesied (Acts 19:6).
Preached in the power of the Spirit (Acts 19:14).

79. An Exercise of Faith:

Regularly exercise your personal gift of speaking in tongues and be prepared to minister the things of the Spirit to others who thirst, with perfect understanding.

3) Taking in the Stranger (Mat 25:35):

Jesus spoke of those outside the fold that must be gathered in and become assimilated with the fold of the family and church, locally:

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.

They Must be Gathered in:

Eph 2:12 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:

:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Two Considerations:

One: They must be brought to a personal encounter and acceptance of Christ as their Saviour (John 3:5-9 they must be born again).

Two: The fruit of a true conversion is a desire to congregate with the assembled family of God. As “brethren” of Christ, we must be prepared to minister unto the young “brethren” of Christ, for the necessity of growth and establishment in the principles of Acts 2:42:

- Apostles doctrine
- Christian fellowship
- Breaking of bread
- Prayers, worship
- Regular attendance (Heb 10:25).

Believers are to be Hospitable:

Tit 1:8 But a lover of hospitality (Rom 12:13; 1Tim 3:2; 1Pet 4:9).

Christian hospitality extends also to the stranger, who, is interpreted for us in the Scriptures as anyone who is a believer and of the household of God, but visiting from other parts. Visiting ministry come into this category (Phil 2:29).

80. An Exercise of Faith:

Hospitality towards others develops out of a hospitable heart towards the Lord.

Let your heart welcome the presence of the Lord and entertain Him with a joyful melodious singing heart that overflows in genuine friendship to others.

Teach us to Number our Days

4) **Clothing those who are Naked (Mat 25:36):**

In chapter eleven of this text, we considered ten garments available to the believer; here we readdress the subject, approaching it with young or new Christians in mind. As ministers of Christ, we have a responsibility towards young Christians to bring them to a place of readiness for putting on each available garment, and then establish them in the truth, ministry, and function associated with each garment.

For convenience, the following table is repeated, listing the garments available to the believer, which he or she, as a believer is responsible for putting on:

81. 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 cloke 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 garment of vengeance is a garment the disciple of Christ will put on at the Second Coming of Christ, when he/she takes his/her part in the army of Christ in the air, to then, as part of that army, execute the wrath of God upon the disobedient and ungodly. While living in this present world with its afflictions, until the Second Coming of Christ we must live by the principle of Heb10:30, committing the judgment of others to Christ.

Heb 10:30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Nevertheless, there are instances in Scripture where this garment has been put on and exercised against the rebellious and disobedient:

Acts 5:4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

Acts 5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

Acts 13:9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

:10 And said, O full of all subtlety and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

:11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

There is no doubt the Lord Jesus had this garment on in the days of the destruction of Judah, the temple, Jerusalem and the people:

Teach us to Number our Days

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

:21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

:22 For these be the days of vengeance, that all things which are written may be fulfilled.

Vision is Essential for the Wearer of the Garments:

Pro 29:18 Where *there is* no vision, the people perish: but he that keepeth the law, happy is he.

82. An Exercise of Faith:

Understand the purpose of each garment in the context of mans redemption.

See the need for others to have their garments on and in the wisdom and power of the Spirit endeavour to cloth others in Christ.

5) Visiting the Sick (Mat 25:36):

The Sick: S.C. 770. The feeble :- Diseased, impotent and the weak.

Healing in the Atonement:

The Lord has provided healing for the whole man, spirit, soul and body, in the atonement. This is an exercise of faith toward the Lord:

1Th 5:23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

God is interested in the well-being of the whole man, sanctifying and preserving the believer as the above Scripture declares. Note:

3John 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

The health of the body is inseparably linked to the prosperity of the soul.

One: Healing of the spirit:

Healing of the human spirit can only be by an act of God, with God convicting us of sin and bringing the believer to repentance, with the spirit being born again (John 3:5-9).

Being born again heals the relationship of you and I with God that through Adam was broken with the entrance of sin. Following regeneration (being born again), we must allow the passing away of any contaminants of the spirit, that our spirit may have a clear communication with God through the Holy Spirit Who dwells with our spirit.

Two: Healing for the Body:

Mark 16:18 . . . they shall lay hands on the sick, and they shall recover.

Jam 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Three: Healing for the Mind:

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus (1Cor 1:10, 2:16; 2Cor 8:12, 19; 13:11; Eph 4:23; Phil 1:27, 2:2, 3:16; 2Th 2:2; 1Pet 1:13.)

There are those who are sick or diseased in mind or spirit, who needs the surgical knife of God's Word ministered to them by the Spirit, bringing them to repentance. This may involve confession of and repentance from selfishness, self-pity, attitudes, habits

Teach us to Number our Days

and secret sin. By ridding themselves of such contaminants, they are able to receive healing.

There will be those who, for reasons beyond their control, or as a result of past sin, need particular thought and care:

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

:23 And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

:24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked:

:25 That there should be no schism in the body; but *that* the members should have the same care one for another.

Four Kinds of People Needing our Care:

Paul speaks of four kinds of people we need to remember and give place to and care. They are challenges to our sense of caring, for the Lord has placed them in the body and is watching us, to see if we do care:

- **The feeble** (1Cor 12:22).
- **The less honorable** (1Cor 12:23).
- **The uncomely parts** (1Cor 12:23).
- **The parts which lack** (1Cor 12:24).

83. An Exercise of Faith:

Understand the three parts of man, body soul and spirit. Then, when ministering to the sick, discern where the “sickness” is. Then follow up by ministering the Biblical therapy to the sick necessary for the whole man to be complete and in good health. Until the healing takes place, let love, care, prayer and patience accompany your faith.

6) Going to Those in Prison (Mat 25:36):

Those in the Prison of:

Sin: Sin they should acknowledge and repent of and put out of their lives.

Habits: Habitual prisons i.e. nicotine, swearing, alcohol, drugs, improper immoral practises, etc, so they can be delivered from their influence to then live in victory.

Circumstances: Contrary circumstances in which strength, endurance or encouragement is ministered bringing deliverance, relief or victory.

Paul was in Two Kinds of Prison:

One: The Literal Prison:

Being in prison was, as Paul put it, part and parcel of his ministry unto the Lord. (“In prisons more frequent” 2Cor 11:23). Imprisonment was part of the thorn in the flesh that he endured that effectively kept him humble:

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

What was unfortunate was that many in the church failed to understand the Spiritual significance of Paul’s circumstances and took opportunity to criticize, blame and accuse him of bringing it upon himself, causing widespread feeling and rejection of Paul. As Paul declared unto Timothy:

Teach us to Number our Days

2Ti 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain (2Tim 4:16.)

We know Timothy, Luke, Titus and others never at any time turned away from Paul, but were faithful to him, discerning and understanding the spiritual ramifications.

There are many places in the world today, where Christians are experiencing imprisonment for their faith. As Christians looking on, God does not want us making hasty judgment of them before knowing the facts, but, if not there to physically support them, at least support them before others and in prayer (2Tim 1:8).

Pro 18:13 He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

We, as faithful disciples of Jesus, may find ourselves, or others we know, in such a predicament. In such instances we are to be discerning, understanding and actively supporting others, even visiting them in prison with risk to our personal welfare.

John the Baptist, Jesus, John and Peter together, James, Barnabas, Silas all suffered imprisonment, while later in his life John was banished to the island of Patmos.

Two: Paul was the Prisoner of the Lord:

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

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called (Philemon 1:1 and 9).

The expression “the prisoner of the Lord” may be applied literally, but not alone; it is also spiritual, and involves accepting and maintaining faithful service to the Lord in areas of confinement, when naturally, physically and locally, you would, if you had your way, be not there, and would leave, but for the knowledge that it is the will of the Lord for you to stay.

Throughout history, many faithful and righteous believers have known wrongful excommunication and estrangement that has effectively imprisoned them from fellowship.

84. An Exercise of Faith:

Understand the various aspects of prison, and what it is to be a prisoner, first as one imprisoned for their faith and then as the prisoner of circumstance. If you had your way, you would leave, but as a willing (love) slave of the Lord, you remain faithful in serving the Lord as His prisoner.

13. The Reward of the Sheep:

Jesus concludes His answering of the three questions of His disciples with the following reward of inheritance to the faithful sheep in the six areas of practical and Spiritual service.

Matt 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 of the world.

- The physical, material and eternal Kingdom of Christ, which is to be established in the millennium.
- It is realized at the Second Coming of Christ and the beginning of the seventh day of redemption.

14. The Reward of the Goats:

Like the sheep the goats receive their reward or inheritance. An eternal inheritance and reward, in a place of everlasting fire (lake of fire (Rev 20:14).

Teach us to Number our Days

Matt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

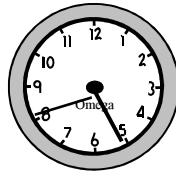
The following table places the two parables and the judgment of the last day in perspective, revealing the pictures of Christ, the wise or faithful and the foolish:

85. Pictures of Jesus and the Wise and Foolish (Matthew chapter twenty five)			
No	Pictures of Jesus	Pictures of the Wise	Pictures of the Foolish
1	Bridegroom Mat 25:6,4,10	Wise (virgins) Mat 24:2, 4, 8, 9	Foolish (virgins) Mat 24:2,3,8
2	Lord Mat 25:11,20,22,24,37	Good/faithful servants Mat 25:21.23	Unprofitable servant Mat 25:30
3	Son of Man Mat 25:31	Brethren Mat 25:40	Those on His left (not considered brethren) Mt 25:41
4	The King: Mat 25:34, 40	The righteous Mat 25:37, 46	Cursed Mat 25:41
5	Shepherd Mat 25:32	Sheep Mat 25:32, 33	Goats Mat 25:32, 33

Equipped with the information offered in Matthew chapters twenty-four and twenty-five revealing the events of the first and last generations, we proceed with our study of the creative and redemptive weeks addressing the truths of the fifth day.

Teach us to Number our Days

Chapter Twenty-One



The Fifth Day of the Creative Week

Introduction:

The Fifth Day of Creation:

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

:23 And the evening and the morning were the fifth day.

Day five:

Five is the number representing grace, atonement, victory, blood and martyrdom. The ark of Noah floated five months. The Pentateuch, the first five books of the Bible. Israel came out of Egypt in rank of five (Exo 13:18 margin).

The Number Five, and the Tabernacle of Moses:

Pillars: The pillars of the outer court were:

- Five cubits high (Exo 27:18).
- Five cubits apart (Exo 27:11).

Brazen altar: The brazen altar was five cubits square (Exo 27:1).

The door: There were five pillars to the door, giving entrance into the holy place (Exo 26:37).

The oil: The holy oil consisted of five ingredients (Exo 30:23-24).

The incense: The incense consisted of five ingredients (Exo 34:38).

Other Illustrations:

- The five offerings (Lev chapters 1 to 5).
- The five stones of David (1Sam 17:40).
- The five wounds of Christ when on the cross, i.e. His two hands, two feet, and side.
- The five ministries (Eph 4:11. They all preach the Gospel of grace)
- The fifth seal (Rev 6:9-11; Matt 24:9).

Points to consider:

1. And God said (Gen 1:20):

Consistent with the commencement of all seven days we have God, the Word, speaking into existence the will of the Father. His Word is creative and authoritative. It declares His authorship and responsibility for all that follows.

The creative work of God on this fifth day involves, moving life, life with the ability of mobility, as opposed to the stationary life of grass, herb and trees of the third day.

Teach us to Number our Days

The Theory of Evolution:

The theory of evolution (The theory of the unrolling, unfolding, and gradual development of life) conflicts with the account of each day of creation, and the conflict intensifies with the introduction of life on the third day, now the fifth day and following sixth day.

The theory of evolution is a doctrine of devils (1Tim 4:1), inspired of Satan in an endeavour to counteract the truth of creation, he seduces the minds of the unregenerate to believe his lie after the similitude of the original deception of Eve.

Evolution challenges the spoken Word of God, the authorship and authority of God over His creation. Evolution in its satanic inspiration and challenge to creation, voices the first words spoken by the serpent to the woman, Eve that ultimately brought about the fall.

Gen 3:1 Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, - - ?

Every evolutionist, whether in ignorance or deliberately, by word and deed challenges the opening statement commencing each day of creation. The tragedy of the fallen soul is, if it will not accept the Bible account of creation, it must give account for what exists and what lives by some other means, hence the lie of evolution.

To accept, believe and credit the God of the Bible with the creation of all matter and life, places created man in a position of natural consequence in which he is responsible and accountable unto his creator for his life and deeds. Evolution makes man accountable only to himself and provides the lie of escape from accountability, excusing and justifying their evil conscience.

Edgar J Hoover of F.B.I. fame was renowned for saying "Crime does not pay," yet criminals in their blind belief of their activities and unreformed mentality believe they can "beat the system."

The simple yet profound statement of Edgar J Hoover reflects the truth of scripture. It could be said "sin does not pay". for God condemning sin in the flesh will judge sin in every man and woman, without anyone beating the system.

2. And God said let the waters bring forth abundantly (Gen 1:20):

As we established in our study of the second day and the dividing of the waters, waters are symbolic of peoples and nations, both good and evil.

The Evil:

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:

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 (Isa 8:5-8; Rev 1:15; 14:2; 4:6; 15:2; Ps 148:4).

3. . . . Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven (Gen 1:20):

Two Categories of Created Life:

There are two categories of moving life created on the fifth day and both are significant. As these two categories of life are the reason of creation on this fifth day we will consider them separately.

Teach us to Number our Days

- 1) **Life that exists in the waters.**
- 2) **Life that exists in the air.**

Life that Exists in the Waters:

And God created great whales, and every living creature that moveth (Gen 1:21):

In harmony with the whole of creation up to this point, God, working to His pre-determined plan, prepared the earth over the previous four days in anticipation of His creation of the fifth day. God wanted habitat, an environment and an atmosphere, capable of providing the essential elements necessary for the support of life.

When completed God patiently watched His creation of each day. God allowed the laws of nature in creation to effectively accomplish His perfect will. The Psalmist (likely Ezra or David) writes of creation and its continuance in function in accordance with the ordinances of the Lord.

Psa 119:91 They continue this day according to thine ordinances: for all *are* thy servants.

Ordinance: S.C. 4941. Divine law. (What is called man “the law of nature”)

Four thousand years, four days of creation are complete, now, in the fifth day, the earth is prepared and capable of sustaining plant eating life in both land and sea.

The Fish of the Sea:

David draws our attention to the creation of the fifth day, and in particular the life of the sea, which by David’s day was innumerable.

Psa 104:24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

:25 *So is this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.*

As the waters symbolise people and nations, the fish that come forth of the waters and the birds of the air symbolise people in nature and character, both good and evil.

The following examples in Scripture of life from the sea confirm this truth:

The Calamity of the Jews:

Jeremiah prophesies the calamity of the Jews following their dispersion among the Gentiles in the church age following A.D. 70 and the destruction of Jerusalem.

Jer 16:16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

:17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

Fishers: The same in application as the hunters. Huntsmen and fishermen searching out fugitive Jews hiding from those the Lord had sent to chastise them.

This prophecy has been applied to the Jewish holocaust of the Second World War with good reason. Though millions lost their lives and those responsible will answer to God for the atrocities, the purpose of God in allowing such suffering was accomplished with thousands of Jews turning to Christ and being added to the Kingdom.

Jer 16:19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

Jeremiah prophesies the coming of the Gentiles unto the Lord in the time of Judah’s affliction, which is in harmony with the Book of Acts and its account of the Gentiles coming to the Lord, thus confirming the time of application and fulfilment of the prophecy.

Teach us to Number our Days

The Parable of the Dragnet:

Mat 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

The Interpretation:

The parable of the dragnet, though it reveals its own unique revelation of truth, it also parallels in truth and message the other parables in the chapter and should be considered together for a full understanding of all Jesus is teaching.

1) The Kingdom of Heaven (Mat 13:47):

All seven parables of Matthew thirteen are ministered in context with the Kingdom of God, and the church age with the church the vehicle and expression of the Kingdom on earth. There is an emphasis on the end of the world and the Second Coming of Christ.

2) The Net (Mat 13:47):

A dragnet, in Scripture typifies the Kingdom of God and the Gospel of Jesus Christ.

3) The Sea (Mat 13:47):

The sea of humanity (Ecc 11:1; Rev 17:15).

For six days of redemption the seed of God's Word has been cast (or sown) upon the waters of the nations of the earth with a final casting and harvest to occur in the last days.

4) Gathered of Every Kind (Mat 13:47):

Jews and Gentiles.

The Book of Acts gives the historical account of the Gospel coming, first to the Jews (Acts 2-9), then to the Gentiles (Acts 10-28),

5) Gathered the Good (Mat 13:48):

The good fish, the good seed of Mat 13:24. Jews and Gentiles, two peoples, but one seed under Christ.

6) Into Vessels (Mat 13:48):

It is the truth of the local church in the context of the universal church.

It has an application to the barn of the wilderness (:30. with Rev 12:6, 14).

There is a final application with the gathering of the saints at the Second Coming of Christ.

7) But Cast the Bad Away (Mat 13:48):

The hypocrites, vessels of dishonour, goats, unrepentant and unclean though in Christ's church (Matt 24:51; 2Tim 2:20; Matt 25:32).

8) The End of the World (Mat 13:49):

The end of the tribulation which concludes with the Second Coming of Christ.

9) The Angels Shall Come Forth (Mat 13:49):

Ministering spirits, angelic servants of God. (24:31.)

10) Sever the Wicked from Among the Just (Mat 13:49):

There are two physical severances to take place in the last days as a result of a spiritual severance of the heart from sin by the believer.

Teach us to Number our Days

One:

- The church enters the wilderness for the duration of the tribulation of 3½ years.
- The wicked enter the tribulation (Rev 12:6, 14).

Two:

The final severance occurs at Christ's Second Coming, with the just, at the sounding of the trumpet ascending to meet with Christ in the air.

11) **The Furnace of Fire** (Mat 13:50):

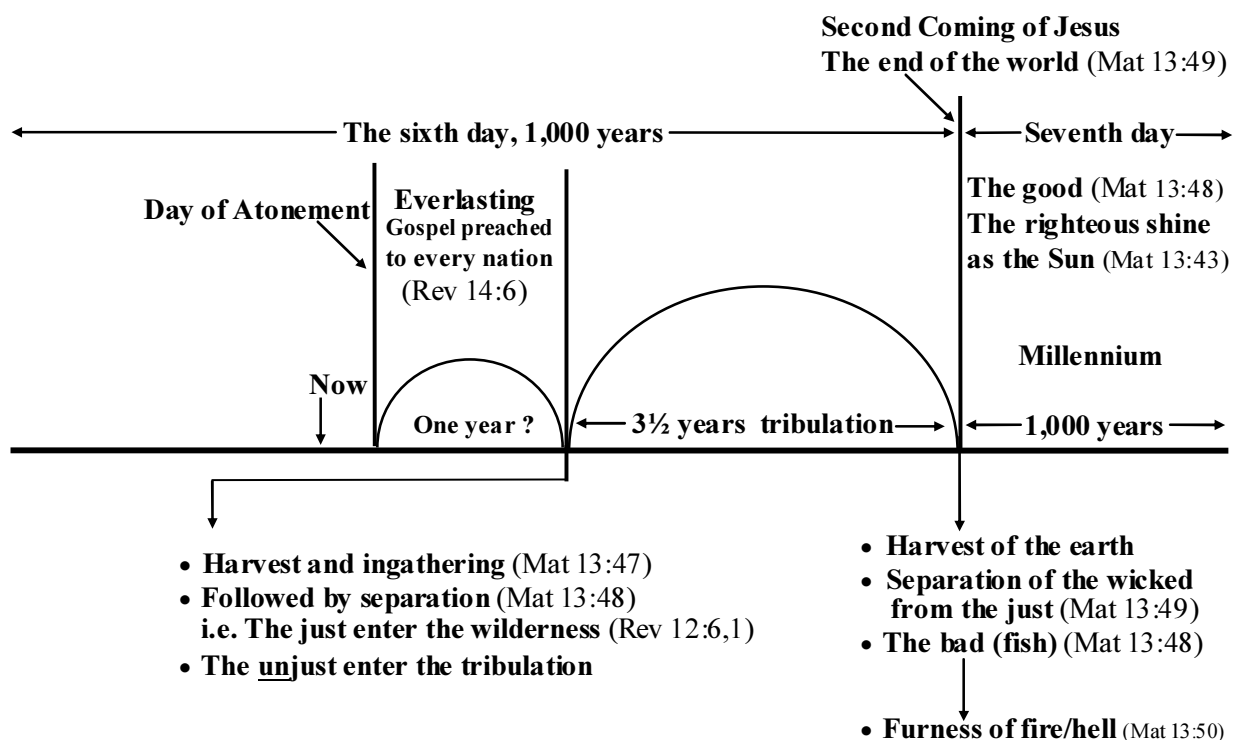
Note verse 42: There is an application to the tribulation that climaxes with the Second Coming of Christ and the wicked being cast into hell fire to await their resurrection and judgment.

12) **There Shall be Wailing and Gnashing of Teeth** (Mat 13:50):

Great pain, suffering and anguish with no relief or any way out.

An understanding of the parable of the dragnet may be aided by considering the following diagram:

107. **The Parable of the Dragnet** (Matthew 13:47-50):



The Parable of the Dragnet:

The parable of the dragnet is descriptive of the work of the Disciples of Christ who were called of Jesus to be “**Fishers of men**”.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

:19 And he saith unto them, Follow me, and I will make you fishers of men. (Mark 1:16-17).

Note: The positive and the negative of “Fishers of men”; Jeremiah prophecies of fishers of men to be instruments of judgment, while Jesus chooses them to be instruments of grace.

The Gospels Reveal Two Fish Harvests:

One harvest occurred at the beginning of Christ's ministry, and the other at the conclusion of His ministry and following His Resurrection.

Teach us to Number our Days

The First Harvest of Fish:

The first harvest of fish was a harvest of fish at the beginning of the ministry of Christ.

Luke 5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

:6 And when they had this done, they enclosed a great multitude of fishes: and their net broke.

:7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

:8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

The Preaching of the Gospel to the First Generation:

Mat 24:14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Net Broke:

This typifies unbelief. Note: verse four, Jesus commanded "Let down the nets" (Plural) (Luke 5:5). Simon agrees to let down the "Net" (Singular). The net broke. It is a prophetic type of the early church's failure to take the Gospel beyond the then known world in accordance with the great commission entrusted to them.

The Second Harvest of Fish:

There was also a harvest of fish at the conclusion of Christ's ministry upon earth, following His Resurrection, but before His ascension.

Read: John 21:1 to 11

This time the net is not broken signifying faith and belief in the words of Christ and the Gospel.

The church in the latter end of the church age, following the Day of Atonement, yet prior to the return of Christ, is to experience restoration truth that began with the reformation in the 16th century with the restoration of the truth of repentance from dead works and of faith toward God (that is the just living by faith), and maturing to enter into the truth of the resurrection of the dead, and the Lord permitting the church to go on to perfection, and preach the Everlasting Gospel throughout all the earth. The preaching of the Everlasting Gospel brings the earth to its final harvest with many being born into the Kingdom and added to the church.

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.

This final preaching of the Gospel ushers in the last of the last days and fulfilment of the Feast of Ingathering, prior to the church going out into the wilderness (Rev 12:6, 14).

The Seven Parables of the Kingdom of Matthew 13, and the Good:

1) **The Parable of the Sower** (Matt 13:23) The good ground speaks particularly of the heart.

2) **The Parable of the Wheat and the Tares** (Matt 13:24-30 with 36-43. The wheat and the good seed).

3) **The Parable of the Mustard Seed** (Matt 13:31-32. The mustard tree of faith).

4) **The Parable of the Leaven a Woman Took and Hid in Three Measures of Meal.** (Matt 13:33. The three measures of meal).

5) **The Parable of Treasure Hid in the Field** (Matt 13:44. The treasure hid in the field).

Teach us to Number our Days

6) **The Parable of the Pearl of Great Price** (Matt 13:45-46. The goodly pearls and the pearl of great price).

7) **The Parable of the Dragnet** (Matt 13:47-51. The good fish).

The following table contrast the good fish with the bad:

86. THE GOOD FISH, AND WHY		
No	CHARACTERISTICS	SCRIPTURE
1	Because of Christ, the indwelling seed	Eph 3:17
2	Because of change	2Cor 3:18; 5:17-18
3	Because of obedience	1Cor 10:6; 1Pet 1:2
4	Because of faith	Heb 11:6

87. THE BAD FISH, AND WHY		
No	CHARACTERISTICS	SCRIPTURE
1	Because unrepentant, remain in unrighteousness	1Cor 6:9
2	Because of no change	Psalm 55:19
3	Because of disobedience	1Tim 1:9-10
4	Because of hypocrisy	Matt 24:51.
5	Because of unbelief	Heb 3:12, 19, 4:6-11

Separation Precedes Judgment:

The Lord, when He separates between the good and the bad, it is that He may preserve the good (the righteous), but bring the bad (disobedient) into judgment. The following are examples of this principle:

Noah: Noah and those of his household, built and entered the ark and were saved from the judgment to come, while those outside the ark perished (Gen 6:17-18).

Abraham/Lot: Abraham and Lot knew separation in the day of Sodom and Gomorrah's destruction (Gen 19:12-13).

Israel: Israel were separated from Egypt and the final plague to come, the death of the first born by the blood of the lamb and the keeping of the Passover (Exo.12 and 14).

Korah, Dathan, Abiram and On (Num 16:1. with 31-33).
Korah, Dathan, Abiram and On and their families were separated from the congregation because of their sin and died the death of the sinner.

Rahab: Rahab separated herself and her family according to the commandment of the two spies and knew the salvation of the Lord while Jericho was destroyed (Jos 2:1-21. 6:22-25).

Baruch: Baruch the faithful servant of Jeremiah is separated by the Word of the Lord from the judgment to come upon disobedient Judah (Jer 45:5).

Ezekiel: Ezekiel was commanded of the Lord to set a mark upon them in Jerusalem who sighed and cried for the abominations of Jerusalem, separating them from the judgment to come (Eze 9:4).

Teach us to Number our Days

The Day of Pentecost:

Part of the Gospel message in the early church was the commendation of the apostles to the people to save themselves from their untoward generation (Acts 2:40).

The First Century Church:

The believers of the first century church, because they believed and obeyed the words of Jesus, fled to the mountains and were saved from the destruction that came upon Judah and Jerusalem in A.D. 70 (Matt 24:16).

The Believer:

The believers of today are called to separation from Babylon and its influence, that they be not partakers of her sins, nor receive of her plagues (Rev 18:4).

The Believer:

The believer is to avoid them that are causers of division (Rom 16:17).

Some of the Bible's most severe accounts of judgment or warning of judgment is upon those who are causes of evil division.

The Believer:

The believer is not to be unequally yoked together with unbelievers (2Cor 6:14-17). This is wise, for the Lord not only wants us free of evil influence, but also aside that He may preserve us when His wrath comes upon the disobedient.

The End Time Church:

The last century church prior to the commencement of the tribulation will experience separation from the judgment and wrath of God upon the disobedient by its going out into the wilderness (Rev 12:6, 14).

The Church at the Return of Christ:

The church at the Second Coming of Christ, with the sounding of the seventh trumpet, will be separated from the world, be caught up unto Christ in the air, to then take their place in the army of Christ and become involved with Christ as the instrument of judgment upon Antichrist and the beast kingdom on earth (1Th 4:16-18. Rev.19:11-16. Rev11:15).

Separation also Precedes Blessing:

Abraham: Abraham was separated from his home land and family that God might bless him (Gen 12:1-2).

Abraham/Lot: It was not till after Abraham and Lot separated that the Isaac was promised and the Heavenly blessing was spoken to Abraham (Gen 13:1-10; 15:4-6).

Jacob: Following Jacob's separation from Laban God blessed Jacob giving him promise, changed his name. (Gen 32:28-30). Following Esau's separation from Jacob the land was possessed (Gen 36:1-8).

The Apostles: The apostles separated unto the Gospel were thereby blessed with eternal promises, knowledge and entrusted with the Gospel to preach to others.

The Scriptures abound with accounts of people being separated from the distraction of others and their surroundings that God might bless them. The above are just four examples.

The Lord would encourage us:

A wonderful Scripture to the faithful in times of judgment is found in the Book of Psalms, and has its application to these last days, the tribulation and the Second Coming of Christ.

Teach us to Number our Days

Psa 91:7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

:8 Only with thine eyes shalt thou behold and see the reward of the wicked.

:9 Because thou hast made the Lord, *which is* my refuge, *even* the most High, thy habitation;

:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

Harvest Time:

We all love the thought of revival, visitation and evangelism with people being saved and added to the church, but, with any true harvest, there will always be good and bad fish brought into the church through the use of the dragnet (Gospel). The church and particularly leadership must be aware of this and discerning of the good and the bad and willing to confront the bad, and allow the separation of the bad from the good to take place.

If leadership will not face the issue, they will compromise truth, allow the bad to remain to influence the church with their corruptive infectious influence. Paul on this issue had the following to say.

1Co 5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

The Characteristics of Bad Fish:

Under the Law there were certain fish and fowl that were not to be eaten, but were to be held in abomination. The reason for their rejection under the Law was to do with their habit of life, that reflected (typified) the habits of bad people (Lev 11).

Isaiah Prophecies the Harvest of the Seas (Note the underlined):

Isa 60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

This prophecy has its obvious application and fulfilment in the church age, with a particular emphasis on the first and last generation of the church. This is evident by the coming of Gentiles into covenant truth and relationship with the Jewish believers as recorded for us in the Book of Acts.

Ezekiel Prophecies of the River of life and its Abundance of fish:

Eze 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

:3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

:4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

:5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

:6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

:7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

:9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

Teach us to Number our Days

- :10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.
- :11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.
- :12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Following the Resurrection and ascension of Jesus, the river of the Holy Spirit was outpoured upon the country and desert of Jerusalem, then Judah, followed by Samaria and eventually to the sea of the world of humanity, known as the Gentiles.

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.

Jesus Spoke of a River:

Jesus alludes to Ezekiel chapter forty seven, as one of the composite Scriptures used in His reference to the scriptures, saying, “**as the Scripture hath said**” and the river of living water.

John 7:37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

:38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

In the verses under consideration in Ezekiel, there is a definite inference to the work and ministry of the Holy Spirit, relative to time, the redemptive week and in particular the fifth and sixth days of the church age.

This author agrees with expositors of the Scriptures that the four measurements of one thousand cubits each (Eze 47:3-5), giving a total of four thousand cubits is typical and prophetic of the first four days of the redemptive week; the Old Testament period of four thousand years, from Adam, through to the day of Christ’s Resurrection.

The Application of the Four One Thousand Cubit Measurements:

Points to consider:

- 1) Eze 47:3 . . . he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

Application:

The first thousand cubits symbolically covers the period of time from Adam through to Enoch, the first day of the redemptive week, and the measure of truth ministered by the Holy Spirit in the redemptive process being to that of (to) the ankles.

The revelation of God to man in the first day was foundational. The covered feet typifies man’s walk before God.

The Testimony of Enoch:

Gen 5:24 And Enoch walked with God: and he *was* not; for God took him.

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.

Teach us to Number our Days

- 2) Eze 47:4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees.

Application:

The second thousand cubits covers the period of time from Enoch through to Abraham, the second day of the redemptive week.

The measure of truth ministered by the Holy Spirit, in the redemptive process is to the knees. The notable thing about the knees is their relevance to submission, prayer and devotion.

The first mention of worship in the Bible is spoken of in the life of Abraham (Gen 22:5). It is worship unto the Lord out of a life that walks in the redemptive way of the Lord.

It is also interesting to note, that in the Biblical account of mans redemptive history from Adam to Abraham, a time of two thousand years, the Holy Spirit is mentioned only once (Gen 6:3).

- 3) Eze 47:4 . . . Again he measured a thousand, and brought me through; the waters *were* to the loins.

Application:

The third thousand cubits, covers the period of time from Abraham through to David, the third day of the redemptive week.

The measure of truth being ministered by the Holy Spirit in the redemptive process is to the loins. The loins are significant in Scripture, being symbolic of fruitfulness, reproduction and strength. The nation of Israel was born in the third millennium and multiplied numerically to become a multitude.

In this period of Biblical history there is a notable increase of the mention of the Holy Spirit, and His involvement in human affairs and mans redemption.

- 4) Eze 47:5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

Application:

The fourth one thousand cubits covers the period of time, from David through to Christ's First Appearance and Resurrection, the fourth day of the redemptive week.

The waters to swim in is suggestive of complete emersion, only the head is apparent, typifying Christ in His headship over His body, and His appearance in the evening of the fourth day of redemption.

It is also interesting to note, that, with the appearance of John the Baptist in the evening of the fourth day of redemption, there is the call to the people to repent of their sins and be baptised by (complete) emersion.

There is in this fourth day a dramatic increase of both the Word and mention of the Holy Spirit that was in preparation for the appearance of Jesus, Who when He appeared, knowing these things calls upon the people to come unto Him, that they, in coming to Him may experience experientially the Word and the Spirit indwelling in them, yet flowing out of their bellies as a river, a river bringing life unto others. This all has its practical and experiential fulfilment throughout the church age of two thousand years.

The practical application:

There is also a practical interpretation and application of verses three and four to the members of the body of Christ:

1) Water to the Ankles:

The Spirit gives mobility and movement to the believer in their committed walk, yet the believer will know little pressure or resistance in such a shallow walk.

Teach us to Number our Days

2) **Water to the Knees:**

There develops a submission to the Spirit of God and prayer life to the Father in humility, yet there is still very much an earth connection and dependency upon the natural senses.

3) **Water to the Loins:**

There is an increase of love and dependence upon the Lord that is rewarded with the producing of fruit, strength, flexibility of mind and body. The Word and the Spirit gain pre-eminence, feet experience a bounce with less hold on the earth, there is a marked developing of spiritual senses.

4) **Waters to Swim In:**

Head only to be seen, body now horizontal, prostrate before the Lord. Christ is seen living in and through you. There is maturation, made evident by your total commitment and dependency upon the Spirit. There is a clear vision and ability to see afar off, spiritual senses are well developed. Feet are off the earth, life is now a total faith adventure.

It is interesting, but no co-instance, that Paul the apostle received and taught the truth of the church as the body of Christ, with Christ the head, having pre-eminence in all things Col i:18-19.

The Potential of the River:

The major potential of the river is its ability to heal and to give life unto others.

Points to consider:

1) **The Waters:**

Mentioned, as “waters” (Eze 47:1, 2, 3, 4, 5, 6, 8, 9. As “the river” :5,6,7,12).

In type: They all point to the Word and the Spirit (John 7:37-39; Eph 5:26; Tit 3:5).

2) **Rivers (plural) (Eze 47:9):**

In type: It points to streams of truth (doctrine) within the one river of the total revelation of God’s Word (Gen 2:10-14).

3) **Eze 47:6-7:** Following the revelation of the four dimensions of the river, Ezekiel is challenged of the Lord as to his comprehension of these things (Matt 13:51). On the basis of him comprehending, he is brought back to the brink of the river, where he is given the practical and spiritual purpose of the river.

4) **Ezekiel immediately sees Trees on Either Side of the River (Eze 47:7):**

In type: These trees point to the believers, the redeemed, who, like trees freely benefiting from being planted by the river, benefit from the river of the Spirit of God (Psalm 1:3; Num 24:6; Jer 17:8; Rom 11:24).

5) **These Waters Issue Out Toward the East Country (Eze 47:8):**

That is: The river of God flows toward the rising sun; this points us to the Second Coming of the Lord and the glory of the seventh day of the redemptive week.

6) **The River Passes through a Desert (Eze 47:8):**

For the river to reach its ultimate destination it first must pass through a desert.

Desert: S.C. 6160. Sterility. “Desert” is similar in meaning to Genesis 1:2, which as we have established reflects the heart condition of unregenerate man, whose heart without God is a desert (or wilderness). For God to achieve His eternal purpose in Christ and His church, the river must journey through the “desert” of human society from Adam to the Second Coming of Jesus picking up the regenerated as it flows towards the east.

7) **And Go into the Sea (Eze 47:8):**

That is: (Eze 47:10) The great sea.

The sea of humanity. The world (John 3:16; Matt 28:19; Mark 16:15-16).

Teach us to Number our Days

8) **The waters shall be healed** (Eze 47:8):

That is: The waters or nations of the earth shall be healed. As mentioned the major potential of the river is to heal and give life. Life is promised in the next verse.

9) **And it shall Come to Pass, *that* everything that liveth, which moveth, hithersoever the rivers shall come, shall live** (Eze 47:9):

That is: Healing and life are the two inseparable blessings of the atonement. Healing that is both physical and spiritual.

10) **There Shall be a Very Great Multitude of Fish** (Eze 47:9, also :10):

In type: It points to the converted to Christ (Acts 2:41, 47; 5:14; 11:24).

It is most interesting to note:

88. **During the days of the early church** (the fifth day of the redemptive week), **the symbol of the fish was widely adopted in identifying Christians.**

11) **The Fishers:** (Eze 47:10):

That is: In type “fishers” point to the New Testament ascension gift ministries of apostles, prophets, evangelists, pastors and teachers (Matt 4:19; Eph 4:11) and those doing the work of the ministry (Eph 4:12).

12) **The Nets:** (Eze 47:10):

Ezekiel prophecies in the language of the parable of the dragnet and fishermen spoken of by Jesus.

Nets: typify the Gospel by which men are saved (caught), and brought into the Kingdom (Matt 13:47-50).

Their Fish Shall be According to their Kind:

That is:

- Jews and Gentiles (Gal 3:26-29; John 10:16).
- Good and bad (Matt 13:48; 22:10).

13) **The Miry Places thereof and the Marishes thereof Shall not be Healed** (Eze 47:11):

Miry places: S.C. 1207. A swamp. (a place usually of shallow stagnant water, prone to disease and infestation)

Marishers: S.C. 1360. A reservoir. By analogy a marsh. Trapped water, slow moving, bogged down, a deadly trap to animal life not equipped to traverse it.

Miry places and marishers (marshes) point to sin sick, diseased people, bogged down or hung up on false doctrine, preconceived opinions or defiled in conscience, bound by habit, trapped in sin, bitter, offended, unforgiving, resentful, separated from the healing and life of the river of God. Turned out of the way (Heb 12:12-13; Matt 13:4-7; 18-22).

14) **(They) Shall Not be Healed** (Eze 47:11):

In type: Symbolic of the unrepentant, self-righteous, whose sin remains in them (John 9:39-41).

Teach us to Number our Days

15) They Shall be Given to Salt (Eze 47:11):

In type it points us to:

Lot's Wife (Gen 19:26):

- Lots wife was consumed with the cares of this world.
- Jesus warns us of the consequences of not making Him our first love (Rev 2:4; Luke 17:32).

The Dead Sea:

- The Dead Sea is the perfect example of a people given to salt and why.
- The Dead Sea is a land locked sea with inlet, but no outlet the consequences of this state is its waters become so salty it is unable to sustain life.
- Like the soul that is dead in trespasses and sins, he is dead to Christ while he lives for the world (Matt 13:7, 22).

16) Eze 47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

The Prophecy Concludes:

The prophecy concludes with glorious promises of blessing to those in Christ Jesus. The corporate blessing the Holy Spirit brings to the believer by the river of God. God has purposed it to be a blessing to each of us as we share together in His redemptive benefits.

Verse Twelve Points us to its Ultimate Fulfilment in the New Heaven and Earth, as Seen 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.

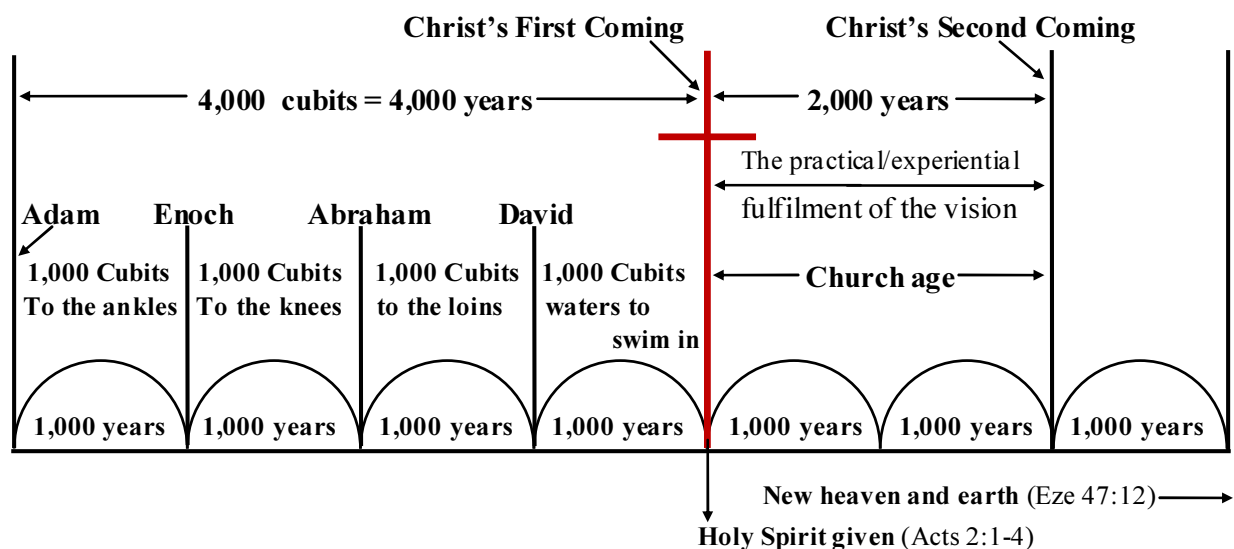
:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

:4 And they shall see his face; and his name *shall be* in their foreheads.

Consider the following diagram concerning the prophecy of Ezekiel 47 and the river of life:

108. The River of Life (Ezekiel 47):



Teach us to Number our Days

Nehemiah and the Restoration of the Fish Gate:

Neh 3:3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

The Fish Gate:

The fish gate speaks of new Christians won to Christ through evangelism and brought into the City of God, to become citizens of both City and Kingdom. In New Covenant language, the fish gate points us to the Heavenly Jerusalem (Heb 12:22) and the Kingdom of God's dear Son (Col 1:13).

The Restoration of the Fish Gate:

The restoration of the fish gate is prophetic of the restoration of the principles of evangelism and the evangelistic ministry in the end times. Restoration of the evangelistic ministry was part of the restoration of truth through the Reformation of the 15th, 16th centuries and has continued since and experienced in the church, through visitations of God to His people.

The early church experienced increase and growth through the evangelistic preaching of the Gospel. (Matt 24:14; Acts 1:8; 2:41, 47; 5:14; 11:24).

The Book of Acts:

The Book of Acts is the book giving account of the spread of the Gospel and numerical increase of the early church.

The evangelistic ministry reaches a maturity and level of expression in the last days in reaching the world through the preaching of the Everlasting Gospel (Rev 14:6). The Book of Ecclesiastes encourages the believer in evangelistic fervency.

Ecc 11:1 Cast thy bread upon the waters: for thou shalt find it after many days.

This concludes our section on life that lives in the waters. We will now address the second category of life created on this fifth day, life that exists in the air.

Life that Exists in the air:

The Creation of the Fowl of the Air:

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Fowl: S.C. 5775. A bird (as covered with feathers, or rather as covered with wings). It covers the whole spectrum of birds, large and small, birds that fly and birds earth bound.

As in the case of fish, so in the case of the family of birds, there are those typifying good and there are they who typify evil, those representing light and those representing darkness.

The Days of Noah:

Following the flood of the days of Noah as the waters receded, Noah released two birds into the atmosphere.

The First, Was a Raven

Gen 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

The raven is black in colour, is of the crow family, plundering in habit, territorial in its habitat and the enemy of other birds.

The principle of first the natural then the spiritual is realized here, with the sending of the raven, then afterwards the dove. In the failure of the raven to return we see portrayed the selfishness of sin, and

Teach us to Number our Days

its inconsideration of the welfare of others. In the actions of the raven we see it representing evil, in scripture symbolic of Satan, demonic activity and typifies the unbeliever and children of darkness.

Under the Levitical Law the Lord defined what birds were an abomination to him, making a distinction between the clean and the unclean birds of the air and earth. Only clean birds were worthy to be offered unto the Lord (Deut 14:20; Lev.11:13-19; Lev.14:6-7, 51-57).

The city of Babylon, following the Lord's condemnation of its sinful way and His judgment upon it, became the habitation of every unclean spirit and hateful bird. Note: Unclean (evil) spirits and birds mentioned together. Consider the following Scriptures (Jer. 5:27 with 12:9; Rev 18:1-2).

It should be mentioned here for the sake of the welfare of the birds of the earth. God has created all birds of the earth and as His creation we should respect them. Though we may not appreciate the features, colour or habits of certain birds we should at least respect them and their right to life.

89. Birds: It is not the birds themselves (any particular species) that are evil, unclean or hateful, but the people they point to or symbolise that spiritually, habitually and actively are evil, unclean and hateful before the Lord, and therefore the same before the righteous.

The Lord Gave Peter a Vision:

Acts 10:9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

- :10** And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
- :11** And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
- :12** Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Points to consider:

- 1) In Peter's vision, the sheet represents the Kingdom and Gospel after the similitude of the Dragnet (Matt 13:47-50), with its application to the church.
- 2) Jesus is preparing Peter for the ingathering of the Gentiles represented by the living creatures portrayed in the sheet. For Jesus to add the Gentiles unto the church, Peter had to have his Jewish mind set changed (converted) to accommodate the Gentiles being saved and added to the church.

Peter was to see Gentiles, which he at that time regarded as unclean and outside of the Israel of God, accepted in Christ through faith and added to the church to be accepted of the then Jewish church.

Jesus Foretold Peter's Conversion:

Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

What was Peter's conversion? Was it conversion from sin? Or was Jesus speaking of something more? Peter no doubt repented of his sin of denial of Christ (Luke 22:33-34. (Note:62 with Mark 16:7.) and of his sin nature; there is no doubt Peter was born again and converted to a faith in Christ. This author believes Jesus was addressing a broader need of conversion in Peter.

Peter's Conversion?

Conversion: S.C. 1994. It is to revert, come (go) again, convert, (re)turn (about, again).

The New Webster Dictionary: Convert, to change from one state to another; to change from one religion to another; a person who turns from one opinion or practice to another.

Teach us to Number our Days

This author after considering the text, the time of Christ's Words; and the meaning of the word "converted" that the conversion was experienced by not only Peter, but all the apostles. It was spiritual, and involved the conversion of the heart and soul, that the apostles may see New Covenant realities in the light of the Resurrection and ascension of Christ to the right hand of the Father.

Peter and the Apostles were converted from:

- Sin to righteousness
- Law to grace.
- Moses to Christ.
- Old Covenant to New Covenant.
- Natural Israel to Spiritual Israel.
- Condemnation to justification.
- The earthly Jerusalem to the Heavenly Jerusalem.
- Works of the law to works of faith.
- Circumcision to water baptism and circumcision of the heart.
- Type and shadow to substance and reality.
- Prophecy to fulfilment.
- Levitical priesthood to Melchisedec priesthood.
- One tribe priesthood (Levitical) to priesthood of believers.
- The ceremonial to the experiential.
- Temple of stone to temple of living stones and universal church.
- The local synagogue to the local church.
- The law and the prophets to grace.
- The altar of sacrifices to Christ, the cross and spiritual sacrifices.
- Outward observances to the inward observance.
- From knowing Jesus after the flesh, to knowing Him in their spirit.

Peter's vision and the counsel of the Lord working in Peter's life at that time, was part of the process of that conversion, a conversion from old things to new things. Paul's words to the Corinthians have application (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.

The commandment of the Lord to Peter given him in Luke 22:32: "Strengthen the brethren" and John 21:15. "Feed my lambs" (:16). Feed my sheep" has its application.

Peter saw all manner of four footed beasts etc. All of which were unclean as under the Law. God was exposing the attitudes of his heart at that time toward Gentiles.

The clean: Representing the true believers, (i.e. the dove.) the true converts, born into the Kingdom of Heaven. Who feed on God's Word with a love of the truth. They are in the world but not of the world; who at that time were first the Jewish believers and then later the Gentiles added to the number.

The unclean: Representing the Gentiles, (i.e. the raven) in Peter's mind. Peter viewed the Gentiles, as in the world and of the world, unregenerate, without hope, therefore unclean.

The Second was a Dove (Note the underlined):

Gen 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

Teach us to Number our Days

- :9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
- :10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- :11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.
- :12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore.

The dove is a flocking bird, swift and enduring in flight, social in habit, gentle and friendly by nature, but when opposed will fight strongly. Sent out by Noah to survey the surroundings, the dove returned twice, each time bringing with it a message of importance to all in the ark. The third release of the dove signified the new world's readiness and time for Noah with all in the ark to leave and settle in their new world.

In the actions of the dove we see it representing the acceptable works of faith and in the Scriptures, symbolic of the Holy Spirit and the believer in who is the Spirit.

In early Christian art the fish appeared as a symbol of both Christ and the believer; while the dove representing the Holy Spirit and peace also appeared.

The world realising the peaceful attributes of the dove has counterfeited the Scriptural type, and adopted the dove, particularly the white dove as the symbol of peace, rather than Jesus the Prince of Peace.

Two Birds in Scripture Symbolising the Holy Spirit:

The dove and the eagle: We shall consider each of these types and the exciting characteristics they portray of the Holy Spirit.

1) The Dove:

- Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
- :22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Merrill F Unger has the following to say – (Caption added):

90. The Dove Symbolises the Nature of Christ:

The dove was the harbinger (one who goes before to provide harbourage or lodging, a forerunner) **of reconciliation with God, and has been the emblem of peace.**

Merrill F Unger. Dictionary. Moody Press

Jesus Said in Sending His Disciples into the World:

Mat 10:16. Behold, I send you forth in the midst of wolves: be ye therefore wise as serpents, and harmless (Margin: simple.) as doves.

2) The Eagle:

Like the dove the eagle has its association with Jesus:

Rev 4:7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

What we have here are four faces of Jesus characterised by certain images, the last being that of the eagle. These four faces also characterise four men in history of which Jesus is but one.

Teach us to Number our Days

The Eagle is Symbolic of:

One: Greatness and Power:

Eze 17:3 And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar:

:4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants (Jer 48:40; Hos 8:1; Rev 12:6,14).

Two: A Renovating and Quickening Influence of the Holy Spirit in the Believer:

Psa 103:5 Who satisfieth thy mouth with good *things*; so *that* thy youth is renewed like the eagle's.

Isa 40:31 But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Three: Of God's Strong and Loving Care of His People:

Exo 19:4 Ye have seen what I did unto the Egyptians, and *how* I bore you on eagles' wings, and brought you unto myself (Deut 32:11).

The Practical Lesson:

The believer in nature before the world is to show forth the characteristics of sheep and the dove, but, in faith and power (authority) triumph over sin and the influences of the world in character with the eagle.

The Eagles Eye Sight:

The eagle has been said to be the only living form of life on earth with the ability to look directly into the sun and not be blinded. The eagle may fly soaring on the wing to the greatest of heights using the air currents to do so, while its outstanding seeing ability enables it to see prey upon earth far below.

The Eagles Nesting Habits:

It is a mountain dweller, building its nest in the height of the mountains. This is symbolic of the Spirit filled believer looking for the glory of God while discerning the enemy below.

The Christian, who dwells in the mountain of God's presence and searches the Word with a hunger and love of the truth, will in time characterize the eagle. The believer's of the last generation prior to the Second Coming of Jesus, who because of their obedience and walk of faith will in the appointed time receive the wings of an eagle to enable them to fly out into the wilderness from the face of the serpent (Rev 12:6, 14).

The Dove:

- The dove is a seed eater, typical of the Lord Jesus the seed of Abraham coming to the believer through the hearing of the Word (Matt 13:1-9 with 18-23)
- The dove has a love for bread (Matt 4:4).
- Seed also typifies truth coming in its original form as a thought with the full revelation of truth contained within it. After the similitude of natural seed that needs the water of rain or irrigation, so the seed of God's Word, it must have the rain of God's Spirit to water it to break it open and reveal the content (Isa. 28:9-10; Matt 13:9-11; 14:18-19; 1Cor.3:6).

The Eagle:

The eagle is a meat eater, typical of the believer feeding on the meat of God's Word (Heb 5:12).

Teach us to Number our Days

Birds Representing the Evil:

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Though fowls are not mentioned, evil inhabitants of the air are mentioned in accordance with the picture given in creation. In the immediate atmosphere of the earth, Satan and his evil angels go about seeking to deceive:

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Paul to the Ephesians contrasts the influence of the evil with that of the good and the positive.

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus.

When we were without Christ, our understanding was in darkness, corrupted by sin, and in ignorance of the truth as it is in Christ Jesus, we were influenced by the prince power and his fallen angels. But now, in Christ our spirits have been resurrected from death to life, from earth's limitations to Heavens abundance, to the throne of God's presence and the Lord's unlimited grace, that we may see by the Spirit of Christ in us the unsearchable riches of God to us, which involves the ministry to us of the angels of God.

Now in Christ our human spirit, being raised from the dead we live in the power of an endless life and influence of the Holy Spirit, to view all aspects of life situations on earth beneath, and make judgments from the perspective of God's throne (Eph 2:6).

In our coming unto the Heavenly Jerusalem we have also come unto an enumerable company of angels (Heb12:22).

The Parable of the Mustard Seed:

Mat 13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Points to consider:

1) The Tree and its Branches:

In the parable, the Kingdom of Heaven is revealed as the tree, while the branches portray local churches. The tree being the Kingdom of Heaven is inseparable from the thought of the Kingdoms King - with the believers being the branches.

The picture we are given here of Christ as the tree, and His church as the branches is in harmony with other pictures of Christ and His Church. The following are examples:

- John 15:5. I am the vine you are the branches.
- Rev.1:12-20. Christ in the midst of the seven churches.
- John 10:11. Christ the shepherd, and his Sheep, his church.
- Col 1:18. Christ the head, the church His body.
- 1Pet 2:4-5 Christ the living stone, and the church the lively stones.

2) The Concern of the Parable:

The parable is concerned with the Kingdom of Heaven on earth, Christ and His church is the expression of the Kingdom on earth, all thought of interpretation of the parable must be with this truth in mind.

Teach us to Number our Days

3) **Birds of the Air:**

Consistency of interpretation suggests evil agents of Satan working and corrupting the church, undermining the faith of the believer where they can (1Tim 3:1; John 10:10; 2Tim 2:7).

4) **They Come and Lodge in the Branches:**

Lodge: S.C. 2681. To camp down, rest. Being fowl there is the suggestion of roosting and nesting.

There is a Corresponding with Other Parables in Matthew 13:

Note: the other parables of the chapter and the corresponding message.

- The parable of the sower (Matt 13:14 with :19).
- The parable of the wheat and the tares (Note: Matt 13:25 with :38.)
- Jesus warns of false ministries (Matt 24:4-5, 11, 23-24).
- The parable of the vine and the branches (John 15:1-5).

Paul warns of enemies from without and within (Acts 20:29-30; 2Cor 11:13-15).

5) **Resisting the Influence of the Fowl:**

Every believer has the responsibility to defend their faith, church, marriage and family from evil influences.

We return to Genesis chapter one and continue our consideration of the account of creation in this the fifth day, and point four.

4. God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every fowl after their kind (Gen 1:21):

We have considered (Gen 1:21) in the context of the typology the created sea life speaks of, we readdress the verse that we may consider other truths it reflects.

Points to consider:

The waters brought forth abundantly, and every winged fowl after his kind.

1) In this statement we have one of the greatest stumbling blocks to evolution

God, creating each specific species of life after their kind, commands each to reproduce after their kind. It is the law of procreation for each species to produce after its own kind making no allowance for cross fertilisation of any species.

2) There is also the spiritual application, for we will reproduce spiritually after our kind.

The question is: What are we spiritually? And in context with our study what kind of fish or bird are we? What kind of seed do we sow when in the presence of others?

The Principle of Sowing and Reaping:

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

: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.

:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Evil sowing: (Job 4:8; Prov 6:14; 16:21; 22:8; Hos 8:7.)

Good (Righteous) sowing: (Psalm 126:5-6; Isa 32:20; Hos 10:12; Gal 6:9.)

Teach us to Number our Days

5. And God Saw That it Was Good (Gen 1:21):

The creation of the fifth day was not only good and beautiful in itself, but it added to the good that had been created in each of the days before. The picture of creation became better, clearer and more detailed as the master designer and workman added to the picture.

6. And God blessed them saying, be fruitful, and multiply, and fill the waters in the seas and let fowl multiply in the earth (Gen 1:22):

In this fifth day for the first time we see the pronouncement of blessing upon created life.

The blessing spoken was the enablement and resources given them of God to recreate themselves through the natural law of reproduction.

The Commandment of the Lord is Threefold:

- 1) Be fruitful.
- 2) And multiply.
- 3) (fish) Fill the waters in the seas, (Fowl) Multiply in the earth.

This All Corresponds with the Fifth Day of Redemption:

Jesus after His Resurrection breathed upon His disciples and said "Receive ye the Holy Ghost" (John 20:22).

Explanation:

It was the disciples born again experience (John 3:8; 1:13, 3:5-8).

Their born again experience brought them into Christ relationally, making them eligible for the blessing comparable to that spoken of the Lord over the creation of the fifth day.

Jesus Gives the Great Commission:

Jesus gives His disciples the great commission (Matt 28:19-20; Mr 16:15-20; Luke 24:46-49; Acts 1:8).

The Great Commission and its Similarities to That of Creation and the Fifth Day:

- 1) Be fruitful: (Compare with Mark 16:15-16; note. John 15:1-5).
- 2) And multiply: (Compare with Matt 28:19-20).
- 3) Birds/fish: (Compare with Acts 1:8 with Acts 2:41, 47).

7. And the evening and the morning were the fifth day (Gen 1:22):

Points of interest:

- 1) The "evening and the morning" of the complete fifth day of 1,000 years comes to its end.
- 2) That which God purposed on the fifth day was now complete, nothing less and nothing more to be added.
- 3) All God did on the fifth day came into being because of what had been prepared in the four days beforehand.
- 4) All God created on this fifth day had a thousand years to develop, multiply and mature, in preparation for the next day's creation.
- 5) God saw that it was good. Good because it was all exactly according to His pre-determined purpose. Everything was perfect in its stage of development, but incomplete as far as the whole of creation was concerned.
- 6) It was preparatory to and essential to the creation planned for the sixth day.

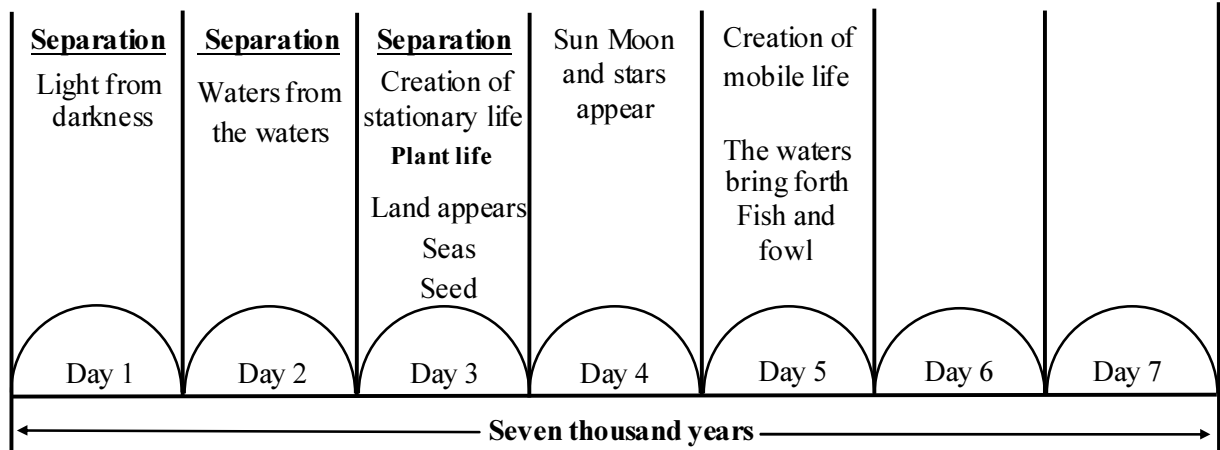
Teach us to Number our Days

- 7) All was complete, but preparatory to God's ultimate purpose, **the creation of man**, and the rest to be enjoyed in the seventh day.

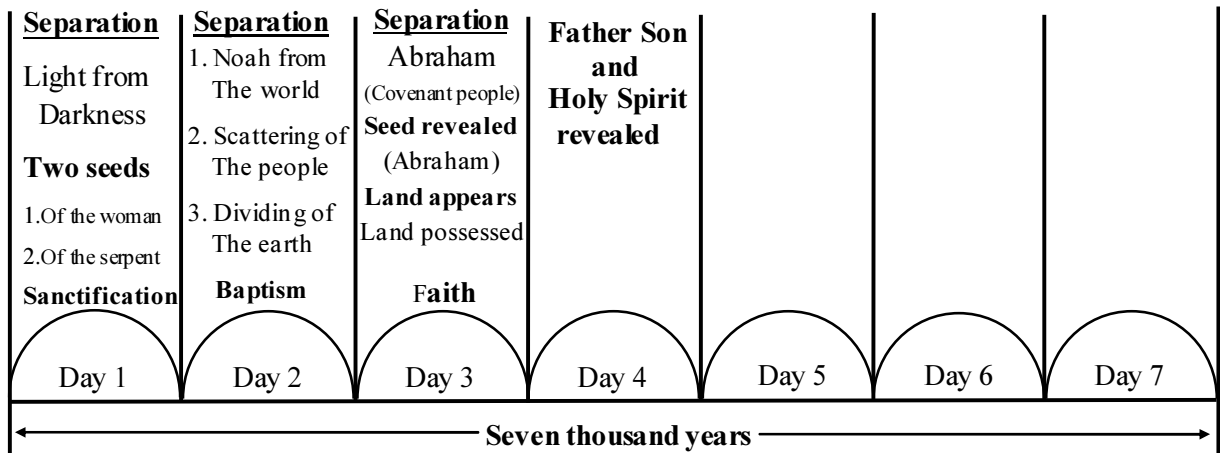
We conclude our study of the fifth day of creation again considering the following diagrams; we add the following information applicable:

109.

1. The Creative Week:

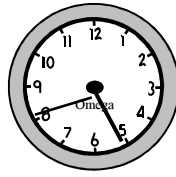


2. The Redemptive Week:



Teach us to Number our Days

Chapter Twenty-Two



The Fifth Day of the Redemptive Week

Introduction:

This fifth day begins with the Resurrection of Christ which was also the first day of the natural week (our Sunday).

John 20:1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher (Luke 24:1; Mark 16:2).

It then stretches for one thousand years through to approximately (no man knows exactly) the year A.D. one thousand and twenty eight.

The First Day of the Week, and the Resurrection of Christ:

The first day of the week on which the Lord Jesus rose from the dead signifies new beginning, the completion of what went before, and after the pattern of the fifth day of creation, so with the fifth day of redemption, it is time for that day to bring forth the Lord's pre-ordained will and purpose through the process of redemption.

After the similitude of Isaac's "resurrection" and reconciliation with Abraham his father, (Gen 22:11-14.) so with the Lord Jesus, through death, Resurrection, ascension and acceptance of the Father, Jesus is reconciled with the Father to become heir of salvation, reconciling the world in Himself to God (Matt 21:38; Mark 12:7; Luke 20:14; Heb 1:2; Gal 3:29; Rom; 8:17; Jam 2:5; 1Pet 3:7; Tit 3:7; with Heb 2:17; Eph 2:16; Col 1:20; Rom 5:10; 2Cor 5:18-19).

The Beginning of the Fifth Day of Redemption:

Day five begins on the day of the Lord's Resurrection, and appearance before the Father, followed by His appearance to His disciples fifty days before the day of Pentecost and the revealing of the church.

The Fifth Day:

The number five, as mentioned in our previous chapter is symbolic of a number of things; we made reference to just five (see chapter 20, first page). We will consider the five briefly now:

1. Grace:

John 1:17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift God:

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.

Jesus Encouraged Paul, when he was in Tribulation through Persecution:

2Cor 12:9 . . . My grace is sufficient for thee.

2. Atonement:

Rom 5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

3. Victory:

1Cor 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Teach us to Number our Days

:55 O death, where *is* thy sting? O grave, where *is* thy victory?

:56 The sting of death *is* sin; and the strength of sin *is* the law.

:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

: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.

4. Blood:

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5. Martyrdom:

Acts 7:58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

:59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

In this fifth day many of the believers suffered persecution and martyrdom, first by unbelieving and religious Jewry, then by political Rome, followed by religious Rome.

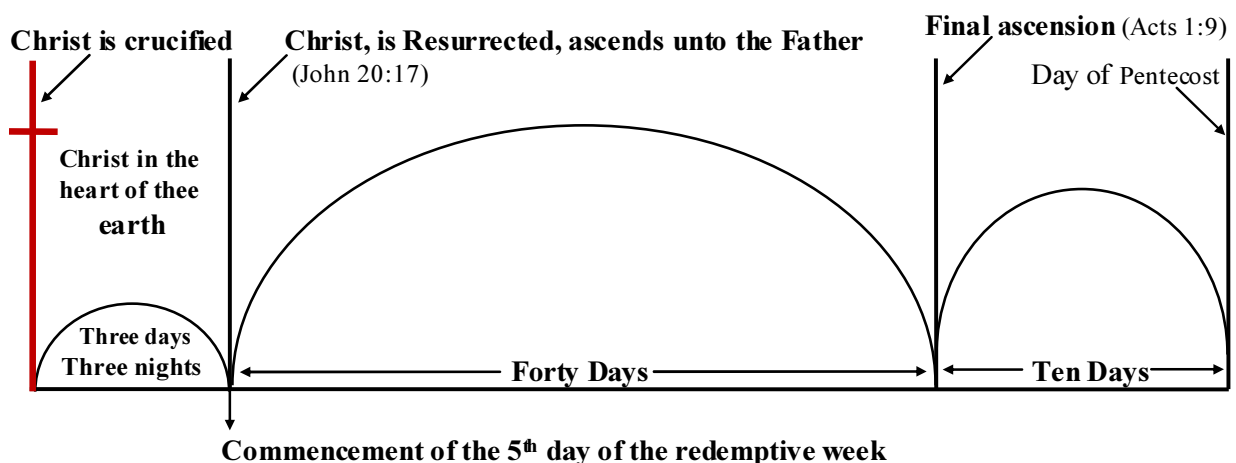
Though these five words are mentioned throughout the Bible they take on a particular character relative to the Resurrection of Christ, in the fifth day and the church age.

The Forty Days Following the Resurrection of Christ:

At the close of Chapter 18 we considered the three days and three nights Jesus was in the heart of the earth. Connected to that time and extending into the commencement of the fifth day of redemption, is a period of forty days in which Jesus made numerous appearances to His disciples.

Following this period there is another period consisting of a further ten days. Ten days in which the disciples patiently await the receiving of the promise of the Holy Spirit. The forty days, plus the ten days make up the fifty days between the Passover waving of the sheaf, and the day of Pentecost. For a clear perspective of this period of time in relation to the cross and the redemptive week the following diagram is presented:

110. The Three; Forty and Ten Days:



Bearing in mind the events of the three days and three nights we now consider the forty days. To appreciate these events in sequence, it is necessary to repeat some things addressed in chapter 18.

The Events of the Forty Days:

1. Christ is Resurrected from the Dead:

- Christ is Resurrected from the dead on the first day of the natural week.
- It is also the first day of the forty day period in which Christ appeared unto His own and ended with His ascension to the right hand of God.

Teach us to Number our Days

- It is the first day of the fifty days period that ended with the arrival of the Day of Pentecost.
- The first day of the fifth day of the redemptive week of one thousand years duration.
- And first day of the church age, also referred to as the age of the Spirit, consisting of the fifth and sixth days of the redemptive week, a period of two thousand years (John 20:1-17).

These periods of time are stressed here, as understanding of the redemptive processes throughout the church age is related in some way to each. Realization of this helps comprehension of the truth and appreciation of the importance of events.

2. Others are resurrected with Christ:

When Jesus rose from the dead, Old Testament saints who died in faith rose with Him. Their identity is not said. It is said “many bodies of the saints”; does that mean everyone from Adam to the Resurrection of Christ? Or was it just some? We are not told, but rose they did, as in deed we, the New Testament saints will rise at the Second Coming of the Lord Jesus:

Mat 27:52 And the graves were opened; and many bodies of the saints which slept arose,
:53 And came out of the graves after his Resurrection, and went into the holy city, and appeared unto many (Many bodies, not all the bodies of the saints (Psalm 68:18-19; Eph 4:8; Heb 12:23).

3. Christ Appears unto Mary:

Christ appears unto Mary Magdalene.

John 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

4. Jesus Ascends to the Father:

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

Mary was prevented from touching Jesus in the garden, Jesus stating the reason to be: “for I have not ascended unto the Father”. That is:

- 1) Mans sin was still upon Jesus. Jesus at that point had not obtained mans redemption. Jesus first had to ascend to the Father and present Himself as the sin offering unto God on behalf of the human race. Until Jesus had accomplished this, no human being was to touch Him.
- 2) In ascending, Jesus enters the Most Holy Place of Heaven to where the Father awaits His entry.
- 3) The indications are, the Resurrected Old Testament saints ascended to the Father with Jesus to be received into glory, where they will remain until the Second Coming of Christ, when they in company with Christ will come with Him.

5. Christ Presents the Blood of Atonement to the Father:

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Teach us to Number our Days

91. The Blood Shed and the Blood Presented:

The sacrifice of shed blood was made at Calvary, the obtaining or purchasing of our eternal redemption, was by the presenting of His own blood to the Father in Heaven (Lev16:11-20; Acts 20:28; Heb 6:19-20, 9:12-15, 10:19).

The redeemed in Christ are now the purchased possession (Eph 1:14)

Christ Mediates the New Covenant:

Heb 9:15 And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance (Heb 8:6, 12:24; Gal 3:19-20; 1Tim 2:5).

6. Jesus Accomplishes the Atonement:

Through the acceptance of Christ in Heaven by the Father, Christ actually fulfils experientially the Feast Day of Atonement by making the atonement. Through Christ appearing to His disciples and the preaching of the Gospel, we by faith have received the atonement, which receiving we joy in God (the Father).

Rom 5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Seven Words and Their Meaning:

- 1) **Redemption:** To buy back again for a price out of the hand of another.
- 2) **Ransom:** The price paid in the transaction of mans redemption.
- 3) **Propitiation:** The sacrifice offered to God to avert wrath and secure mercy.
- 4) **Reconciliation:** To make enemies friends after being at variance. It is the effect of the sinner being made one with God.
- 5) **Atonement:** The official and lawful presentation to God of another. That is those redeemed by the blood of Christ presented unto the Father by Christ and accepted of the Father.
- 6) **Justification:** To acquit, set free an accused from guilt, or accusation, make or declare righteous. Justification follows atonement.
- 7) **Righteousness:** That characteristic of uprightness or rightness seen in God, personified in the Lord Jesus, and is the character of the redeemed man/woman through faith in Jesus Christ and the new nature.

Seven words showing us how on the great Day of Atonement the reconciliation was made and effected for eternity.

7. Jesus Presents Himself as the Sheaf Offering:

Jesus presents Himself on this first day of the week, the day of His Resurrection as the wave sheaf offering before the Lord in fulfilment of Lev 23:9-14. Note :11.

Jesus, the Sheaf:

- 1) The sheaf points to Jesus the first of the first fruits, then the harvest of the barley which began following the appearance of Jesus to His disciples, and the harvest of the wheat following the day of Pentecost and the outpouring of the Holy Spirit (Acts 2; Rom 8:23; 16:5; 1Cor 15:20, 23, 16:15; Jas 1:18; Rev 14).

Teach us to Number our Days

- 2) It compares with the truth of Jesus being “The first born from the dead” (Col 1:18) and the believers through regeneration becoming His body (Eph 4:15-17).

8. Christ is Highly Exalted:

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;
:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

9. Jesus is Made Both Lord and Christ:

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Jesus being made Lord and Christ coincides with the fulfilment of the vision of Zechariah considered in chapter 18 of this text. For convenience the particular verse fulfilled is reproduced here:

Zec 3:5 And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by.

Jesus is Crowned (Note the underlined):

Heb 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

- :8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.
:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

Jesus is Glorified:

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (Heb1:6-9, 2:6-9).

10. Jesus is Made Head over His Church:

Col 1:18 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 preeminence.

Though Christ has been made Lord and Christ and has been crowned, glorified and made head over His Church, His enthronement did not occur until after His final ascension.

11. Jesus Appears unto His Disciples:

Jesus having obtained mans redemption by the atonement leaves Heaven to reappear on earth to His disciples over the following forty days. Christ only appeared unto them that were His own (those that knew Him).

There is no record or suggestion of an appearance of Jesus to anyone who was unbelieving in Him (an exception may be His (step) brethren according to the flesh who were in unbelief of Him during His earthly ministry, but came to believe on Him at some time afterwards).

Why Christ only appeared unto them that were His Own:

- 1) Believing is by hearing the Word and not by seeing, though Christ is raised from the dead; to be saved, people must hear and believe the Gospel (John 20:29; Luke 16:27-31; Psalm 116:10; Rom 1:16; 1Cor 1:18).
2) God was not and is not obligated to those in unbelief to reveal to them Christ in any manner apart from the hearing of the Word. For the believer to see Christ in the flesh at any time

Teach us to Number our Days

following His Resurrection is the grace of God extended to the believer in the form of reward (Rom 1:16; 1Cor 1:18, 21).

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 in the Scriptures. The first was to Mary Magdalene immediately following His Resurrection, but, prior to His ascension to the Father, 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).

92. 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. Not Christ's final appearance, likely in Galilee.	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.

Teach us to Number our Days

Christ's Ministry to His Disciples, the Events throughout the Forty Days:

Points to consider:

1. Christ re-gathers His Disciples to Himself:

Having made the Atonement as a result of His ascension on the morning of His Resurrection, Jesus immediately commences the task of re-gathering those that are His, with their gathering constituting His church saved, gathered and assembled. Their gathering was under the Feast of Passover coinciding with the ingathering of barley harvest. See twelve appearances of Christ on the previous page.

2. Christ goes down to Galilee:

Jesus according to His promise went down to Galilee where it appears He made an appearance to His family. It may well be that prior to such a visit His step brothers and sisters were not disciples, though His mother certainly was. Following this appearance, a number if not all became His disciples and afterwards came up to Jerusalem to await the promise of the outpouring of the Holy Spirit (Mat 28:7; Acts 1:14).

3. Christ Gives Commandments to His Apostles:

Jesus gave commandments unto His apostles whom He had chosen.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

It would appear, Jesus gave commandments unto the general body of believers (i.e. upwards of 500, 1Cor 15:6); but gave specific commandments to just the twelve apostles concerning the great commission.

This follows the pattern of His ministry throughout the Gospels where He taught the multitudes, but on other occasions took His apostles aside to share specifics with them i.e. Peter John 21:15-17.

4. Christ Gave Commandment to His Disciples Concerning the Holy Spirit:

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Acts 1:4-8, 2:1-4).

5. Jesus Gave the Great Commission:

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.

It is evident the great commission was not ministered unto the disciples in any one appearance, but spread over several of His appearances. The command given in Acts 1:8 is but part of the great commission. The great commission is addressed in this chapter.

6. Jesus Spoke of the Kingdom of God:

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.

This also was not at any one appearance, but spread over numerous appearances of Christ. Jesus, when teaching, always employed the principle of teaching expressed by the prophet Isaiah.

Isa 28:10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little.

Jesus did not give promise, suggest or teach the Kingdom would be restored to natural Israel. To say this is implied in Acts 1:6 is a dangerous misrepresentation of Scripture and indeed such an insinuation has deceived many into believing the lie.

Teach us to Number our Days

5. Jesus Appears For the Last Time:

Acts 1:4-9 is an account of Christ's final appearance unto His disciples and concludes with Him leading them out to Bethany, where He, lifting up His hands blessed them, to then ascend.

Luke 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

6. Jesus Ascends to the Father:

Jesus ascends to Heaven to take His place at the Father's right hand, till the Father makes His enemies His footstool (Heb1:13; Acts1:3, 9; Mark16:19; Luke 24:51).

7. Two Men Give Witnesses:

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Two men (Moses and Elijah) give witness of the Second Coming of Jesus. Note: the language. It is not that Jesus in His Second Coming will return to the Mount of Olives, but that He will come in like manner.

Considering all the Scriptures on the Second Coming of Jesus we conclude there is a universal dimension to the Second Coming of Jesus before there is the local, with the universal displaying His glory, that all the earth will witness and the local to be a place unknown to us as it is to a place of the Lords choosing on a restored earth. **In the context of Scripture it is more accurate to believe for Jesus to return to a restored earth similar to Eden than it is for Jerusalem in the Middle East.**

8. The Disciples Return to Jerusalem:

Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

The eleven and Mathias making up the twelve, with others congregate in the upper room to patiently await the promise in fellowship, prayer and in one accord.

The Period of Ten Days begins and its Events:

The period of ten days commences with the ascension of Jesus to the Father, following His final appearance to His disciples and falls into two dimensions, they are as follows:

1. Events in Heaven.
2. Events on Earth.

1. Events in Heaven:

1) Jesus Enters Heaven:

Jesus enters into the Heavenly sanctuary, the Most Holy Place and dwelling place of God, typified on earth by the most holy place of the tabernacle of Moses.

Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God (Heb 9:1-15, 23-24; 6:19-20).

2) Christ is enthroned (Takes His place upon the throne):

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

:12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

:13 From henceforth expecting till his enemies be made his footstool (Psalm 110:1; Heb 1:13; Mark 16:15-20).

3) The Office of the Christ:

Jesus under the New Covenant functions in at least five offices as the Christ, foreshadowed under the Old Covenant and are as follows:

Teach us to Number our Days

One: Prophet:

Out of which emerges the five ministries to the church. Acts 3:22; Eph 4:11:

- **Apostle**
- **Prophet**
- **Evangelist**
- **Pastor**
- **Teacher**

Two: High Priest - After the Heavenly order of Melchisedec (Heb 5:5-7, 7:1-7)

Three: King - (Heb 1:11-13; 1Tim 6:15; Rev 19:16).

Four: Captain - As the Lord of hosts (1Sam 17:45; Heb 2:10; Rev 19:11-16)

Five: Judge - (John 5:30; Heb 10:30; Rev 19:11).

4) **Christ Commences His Heavenly Ministry of Intercession:**

Rom 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

5) **Jesus Prepares a Place for His People:**

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.*

: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.*

The immediate need of the Disciples of Christ, following His departure from earth, was a place of assembly, a place of belonging and of family. To fulfill this need, Jesus has provided His church. It's the church Jesus has prepared for His people. It is realized in two dimensions.

- **His Father's House:** That is the church universal.
- **Many mansions:** Local Churches.

The principle of Jesus preparing a place for us is also applicable to the Millennial Kingdom of the seventh day, and the new heavens and earth the eternal abode of the redeemed that follows.

6) **Jesus Fulfills the Promise:**

On the morning of the fiftieth day following the Resurrection of Christ, the Holy Spirit is out poured upon the believers in the upper room according to the promise of Jesus (Acts 2:1-4).

Events on Earth:

1. The Apostles and Disciples Gather:

The apostles and disciples gather to await the Day of Pentecost and the promise of the baptism of the Holy Spirit. The number included Mary, the mother of Jesus, the natural (step) brethren of Jesus and in all numbered about one hundred and twenty persons. They are in one accord, in prayer and making supplications unto the Father (Acts 1:13-14).

2. Matthias is chosen:

- Peter, by the inspiration of the Holy Spirit and revelation of the Scriptures, proclaims the apostasy of Judas Iscariot and the necessity of another taking his bishopric. It is to be noted: Peter did what he did appealing to the prophetic scriptures as both guide and authority.
- Matthias is chosen in replacement of Judas Iscariot and numbered with the other apostles. Matthias stands with Peter as one of the eleven on the day of Pentecost (Acts 2:14), and was one of the twelve responsible for calling the multitude together (Acts 6:2).
- Paul the apostle speaks of the number of the apostles as being twelve, which is inclusive of Matthias and indicates Paul's recognition of Matthias as the legitimate replacement of Judas (1Cor 15:5).

Teach us to Number our Days

- The thought of Matthias being man's choice and Paul, God's choice to replace Judas, has no Biblical foundation. Scripturally it was impossible for Paul to replace Judas, for he did not have the Scriptural qualifications (Acts 1:20-22).

3. The Day of Pentecost arrives:

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

4. The Promise is Received:

The one hundred and twenty in the upper room receive the promise (Acts 2:1-4).

5. The Word is preached:

The first message announcing the Resurrection of Christ is preached publically by Peter (Acts 2:14).

6. The first mention of church:

In the context of the establishment of the New Covenant the word "church" is used as the new ethnic people descriptive of the people of God.

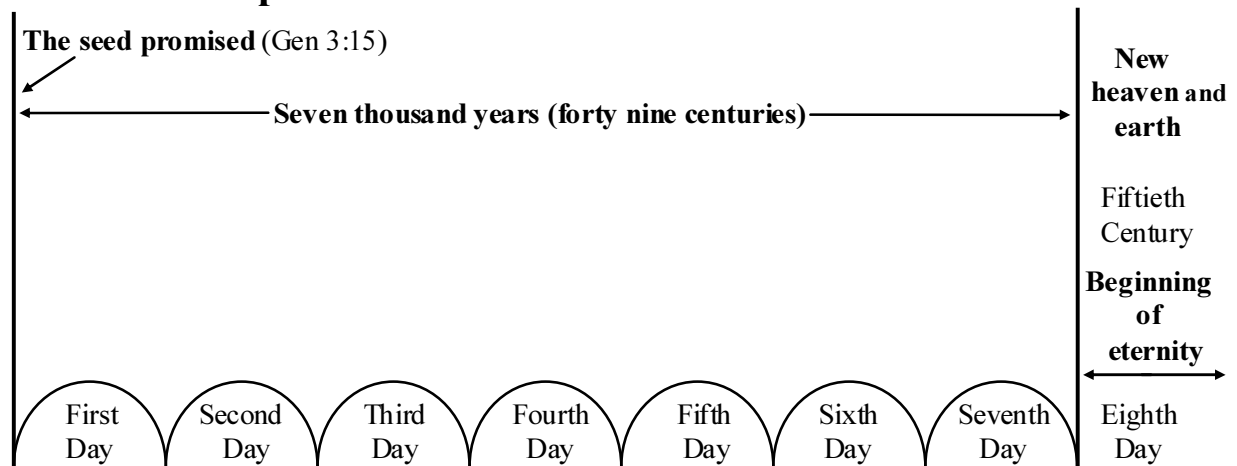
The Fifty Days:

The fifty days, begins with the Resurrection of Jesus, the promised seed (Gen 3:15), fulfilling the Feast of Passover and the Waving of the Sheaf of First fruits (Lev 23:10) before the Father in Heaven and was the beginning of the new creation of which Christ is the head. It ends with the celebration of the Feast of Pentecost. The forty nine days plus one day is in many respects a minuet of the seven days of the redemptive week (forty nine centuries), plus the eighth day (beginning the fiftieth century) that begins with the new heaven and earth, and eternity.

The following diagrams give the contrast:

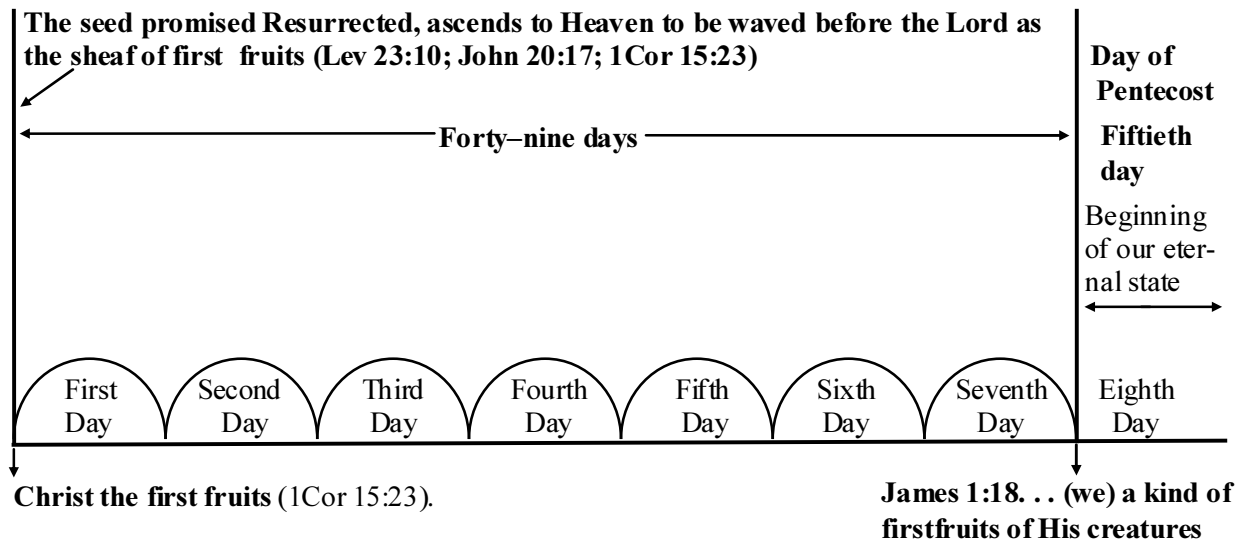
111. The Fifty Days:

1. The Redemptive Week:



Teach us to Number our Days

2. The Fifty Days:



Throughout the Fifth Day of Redemption we see:

After the similitude of the commandment of the Lord in the fifth day of creation to the waters to bring forth both fish and fowl, so on this fifth day of redemption. Jesus gives commandment to His disciples in the great commission: "To bring forth of the waters (nations) fish (converts to Christ) and fowl of the air (Spirit filled believers)", through the preaching of the Gospel. We will consider the great commission.

The Creation of the Third Day:

In the creation on the third day we saw plant life created that was stationary, immobile and typifying the nation of Israel planted in the land of Canaan which became bound to its borders, though the promise to Abraham and his seed was to possess the whole earth (Rom 4:13).

The promise to Abraham to possess the whole earth is fulfilled through the Spiritual Israel and the Abrahamic Covenant, now incorporated into the New Covenant is given unto Christ and His church.

The Gospel taken into the entire world under the great commission, which began in the beginning of the fifth day of redemption, will bring the promise to fulfillment in the evening of the sixth day, with a final harvest of believers in the Gospel and all in Christ gathered into the Kingdom of Christ on earth in the seventh day.

Believers in Christ can also be like unto plant life though filled with the Holy Spirit, stationary and immobile planted in the vineyard of God's church content to serve the Lord in their limited expression of faith, without a vision to be personally involved beyond their borders, yet liberated in worship, service and fellowship. Many such saints willingly give themselves in support of those more involved in evangelical or missionary work and are an essential, blessed and valuable asset of every local church.

The Great Commission:

To fully appreciate the great commission the Bible student should take into account four important facts as listed below.

1. The Great Commission was ministered to the Apostles as an Extension of the Commission first Given of the Father to Christ:

- Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.
:17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,
:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the

Teach us to Number our Days

Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
:19 To preach the acceptable year of the Lord.
:20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
:21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

The Words of Jesus are cited from Isaiah 61:1-2:

What Jesus did in His commission He is doing today through those that are members of His body. Relative to the relationship of the apostles' commission to that of that received of Jesus of the Father, Jesus said to His disciples:

John 20:21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

2. The Great Commission was given as a Result of Christ's Entrance into Heaven to Stand before the Father:

- On the day of His Resurrection.
- On His Day of Atonement.
- When He gained salvation for all that would believe on Him through the hearing of the Gospel.
- On the first day of His appearance to His disciples.

Christ making the Atonement is what made the great commission possible and Christ cannot and will not return for anything less than its fulfilment by the church. It is the great commission's scope and application to the whole of the church age that warrants its title as the great commission.

3. The Great Commission was Given of Jesus to His Disciples Following His Resurrection and over the Period of Forty Days Prior to His Ascension to the Right Hand of the Father (Acts 1:3, 9; Mark 16:19):

4. There are Five References to the Great Commission in the New Testament and Should be Studied Together:

We will now briefly consider each.

The Great Commission in each of the Gospels.

Matthews account:

Matt 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

: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.

Points to consider:

1. The emphasis:

The emphasis in Matthew's account is on Teaching, to Teach, and on the Teacher.

The great commission is given to the disciples on basis of the authority Jesus has received of the Father following His ascension (Mat 28:19). It is, "**Go ye therefore.**"

2. Teach all Nations (Mat 28:19):

Teach: S.C. 3100. Matheteuo, to teach.

That is: To become or cause to become a pupil, enrol as a scholar, make a disciple, make a learner.

Teach us to Number our Days

3. Baptising Them in the Name:

Of the Father: Lord - water baptism.

Of the Son: Jesus - into the body of Christ.

Of the Holy Ghost - Christ - baptism into the Holy Spirit.

It is a complete baptism involving three essential and personal baptisms necessary to spiritual growth, understood through the study of baptisms throughout the Book of Acts and teaching throughout the Epistles.

Application:

- To teach and make a disciple is more than bringing a soul to a decision for Christ.
- The teacher is to teach with the intention to instruct the young convert making them:
 - A pupil.
 - An enrolled scholar. (Committed to the disciplines of the Holy Spirit that they may learn)
 - That they may be made disciples.
 - Baptised in the name of the Lord Jesus Christ.

The evidence and fruit of a true conversion and teachable spirit is their apparent love of the Word and desire to be discipled.

4. Teaching them (Mat 28:20):

Teaching: S.C. 1321, Didasko:

- To teach to learn.
- To give instruction.

The object of :19 - Is to make a pupil or a student.

The object of :20 - Is to teach the pupil or student to observe all things whatsoever I (That is Jesus) have commanded you (them).

Every church Pastor should provide a discipleship course for the young believer, to establish them in their faith that they may be observant of the commandments of Christ.

A balanced expression of ministry is desirable in every local Church and not necessarily in the one person.

Preaching: Preaching touches the mind, the soul, the intellect and brings a man or woman into the realisation of the God of Heaven relationally, arousing inspiration and a desire to know the deeper truths of God.

Teaching: Teaching touches the spirit, constructs, and establishes doctrine, that the man in Christ be led of the Spirit of God into deeper truth, rightly dividing the Word of truth.

Healing: Healing touches the body, restores health that the believer may function and serve the Lord without hindrance.

All three are instrumental in bringing about the perfect man, the Christ like man, the man God has purposed.

5. Christ Concludes the Giving of the Great Commission in Matthew, with a Promise to the Faithful Labourer:

Matt 28:20 And lo I am with you always, even unto the end of the world.

The world:. S.C. 2889. Kosmos. The physical and geographical world of material substance.

Jesus promises His presence with those, who are involved in the great commission until the physical return of Jesus at the end of the church age.

Teach us to Number our Days

This statement of Christ to His disciples proves the great commission and accompanying gifts are for the church age and not limited to the age of the twelve apostles.

Mark's Account:

Mark 16:15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

:20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

Points to consider:

1. The Emphasis:

The emphasis in Mark's account is on Preaching and Evangelism.

The preacher: The preacher is essential; he expresses truth with little detail, and tends to skip from Scripture to Scripture, appeals to illustrations to express points.

The teacher: The teacher looks at the many sided facets of truth, loves detail, and teaches truth point by point, appeals to Scripture to establish points rather than use illustrations. Like the preacher the teacher is essential.

2. Go ye into all the world (Mark 16:15):

World: S.C.165. Aion –

- The world in respect of time. Ages.
- It refers to the church age, the 5th and 6th days of the redemptive week.
- Every generation till the great commission is fulfilled and Christ returns.
- The great commission is again understood to be the responsibility of the church of all ages.

Three Methods of Evangelism:

1) Mass Evangelism: Crowds responding to travelling ministries.

i.e. Billy Graham, A. A. Allen, T.L Osborne, current evangelists.

2) Pulpit Evangelism: Local Pastors, ministries, preaching evangelically within the local church.

3) Body Evangelism: The body of believers going forth under the inspiration of the Holy Spirit, and covering of the local church leadership. It is corporate body evangelism through the redeemed corporate members.

Evangelism through personal testimony, witness and sharing of the Word is an aspect of ministry for all to enjoy.

Five Qualifications for Salvation:

1) Hear:

Acts 2:21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Teach us to Number our Days

“Hearing” is to hear with the heart, your spirit conscious of an internal challenge to you to acknowledge what you are hearing and believe it.

2) **Call:**

Acts 2:21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

“Calling” involves you crying out to the Lord from the heart and not just the mind as a result of hearing the Gospel. It involves expressing a desire for the attention of God and for Him to do what you can’t do yourself. It is as simple as you saying “Yes Lord” when hearing the Word.

3) **Repent:**

Repenting is the result of hearing and is to think differently, reconsider, and feel compunction to change. To turn around, have a change of direction, mind, purpose, vision and direction.

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

Acts 2:38 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.

4) **Believe):**

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Believing is inseparable from the truth of repentance, for, for someone to believe they first must believe they are by nature a sinner and in need of a Saviour Who can save them from the penalty of their sin through repentance and faith (Mark 1:15).

The Lord Jesus is the provision of God to the sinner for salvation.

The following Scripture reveals the importance of believing (having believing faith):

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.

5) **Be Baptized:**

Both Jesus and Peter place repentance and baptism together as essentials to salvation (Mark 16:16; Acts 2:38). There is no mention of water or water baptism in either, so what baptism are Jesus and Peter referring to that is essential to salvation? The answer is found when we allow Scripture to interpret Scripture.

Matthew 28:19 commands baptism to be in the name of the Father, in the name of the Son, and in the name of the Holy Spirit. A triune baptism, a baptism consisting of three baptisms.

- Baptism into the body of Christ.
- Water baptism.
- Baptism of the Holy Spirit.

All three baptisms are essential to growth, development and a going on to perfection, but the one baptism essential to salvation is the baptism into the body of Christ, the baptism that only the Holy Spirit can perform on the believer that the believer has witness of in his/her spirit by the Holy Spirit (Rom 8:16).

The Baptism Essential to Salvation:

1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

The repentant believer baptized into the body of Christ, demonstrates the truth, by their faithful assembling in the local church in which God has planted them.

Teach us to Number our Days

3. The Condemnation:

Mark 16:16 . . . but he that believeth not shall be damned.

4. The Signs of Them That Believe:

Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

:20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

- They shall cast out devils.
- They shall speak with new tongues (Spiritual languages.)
- They shall take up serpents.
- If they drink any deadly thing it shall not hurt them.
- They shall lay hands on the sick and they shall recover.

5. Four Areas of Promise:

- Eternal salvation: To them that believe and have been baptised (Mark 16:16).
- Healing of the sick: Bringing divine health (Mark 16:18).
- Divine presence: Bringing authority, inspiration and revelation, (Mark 16:20).
- Signs following: Bringing confirmation of the Word and inspiration for the future (Mark 16:20).

6. The Position of Christ, Relative to the Believer Christ: Sitting at the Right hand of the Father (Mark 16:19):

1) Christ's Position of Government and Authority:

- Head over His church.
- Building His church.
- Choosing His ministers.
- Representing the believer before the Father.
- The Holy Spirit inspirers us in the truth of the headship of Christ.

2) Christ with His Church (Mark 16:20):

- Christ known and seen in the flesh, now seen after the spirit in and through His body of believers, working with them, confirming the Word with signs following (Heb 2:4; Isa. 44:26).
- Indwelling the believer, representing the Father to the believer.

Luke's Account:

Luke 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

:37 But they were terrified and affrighted, and supposed that they had seen a spirit.

:38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

:40 And when he had thus spoken, he showed them *his* hands and *his* feet.

:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

:42 And they gave him a piece of a broiled fish, and of a honeycomb.

:43 And he took *it*, and did eat before them.

:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Teach us to Number our Days

- :45 Then opened he their understanding, that they might understand the Scriptures,
:46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:
:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
:48 And ye are witnesses of these things.
:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Points to consider:

1. The Emphasis:

The emphasis in Luke's account is on Preaching and Witnessing, particularly of Christ's sufferings and Resurrection.

2. The Foundation of the Gospel Message (Luke 24:44-46):

The Word of God: That which is written:

- In the Law of Moses.
- In the prophets.
- In the Psalms.

The exhortation of Jesus to two of His disciples, as they walked the road to Emmaus.

Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

- Beginning at Moses.
- And all the prophets.
- He expounded unto them in all the Scriptures the things concerning Himself (Note :45).

We all need the enlightening of our understanding that we might understand the Scriptures, and in particular, as they concern Jesus.

3. The Heart of the Gospel Message (Luke 24:46):

- Christ's sufferings - For our offences and sin.
- Christ's Resurrection - For our justification.

Rom 4:25 Who was delivered for our offenses, and was raised again for our justification.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Examples:

Every message recorded in the Book of Acts preached by the apostle's centres on the cross and the Resurrection of Christ:

Peter: Acts 2:14-38.

- At Jerusalem.
- On the day of Pentecost.
- To the Jews.

Acts 10:34-43.

- At Caesarea.
- To the Gentiles.
- In the house of Cornelius.

Stephen: Acts 7:52-56.

- Outside Jerusalem.
- To the unbelieving Jews.
- Stephen is slain.

Philip: Acts 8:32-37.

Teach us to Number our Days

- On the road to Gaza.
- A man of Ethiopia.
- Philip converts the Ethiopian to Christ.

Paul: Acts 13:14-31.

- At Antioch in Pisidia.
- To the Jews.

Acts 17:1-4.

- At Thessalonica.
- To the Jews.

Acts 17:22-34

- At Athens on Mars Hill.
- To the Gentiles. (Greeks) Strangers (:21).
- At Caesarea (Acts 26:1-29).
- Before King Agrippa (Acts 22:1-25; 24:24-25).

4. The Purpose of the Gospel Message:

- To bring the people to repentance and remission of sin (Luke 24:47).
- To inform the hearer that all things written of Christ in the Law of Moses, in the prophets, and in the Psalms have been fulfilled (Luke 24:44 with Acts 3:22-26).

5. The Life of the Gospel Message:

The Holy Spirit (Luke 24:49 with Acts 2:1-4):

Endued with power: S.C. 1746. From 1742 and 1416. (In the sense of sinking into a garment); to invest with clothing (Lit or fig.) :-array, cloth, (with) endue, have (put) on

6. The Vessels of the Gospel Message (Luke 24:50):

- The eleven and those with them (:33). This would have included Mathias.
- The one hundred and twenty (Acts 1:15).
- Peter and the eleven (Acts 2:14).
- The believers (Acts 8:1, 4).

7. The Witness of the Apostles:

1John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.

Throughout the first generation of the church, the apostles gave testimony of Christ, having witnessed His ministry on earth, His death, Resurrection and ascension, having known Him in the flesh (2Cor 5:16).

93. The believer today cannot lay claim to such an experience. All following generations of preachers following the apostles, believed their testimony and the prophets by faith that came to them by the hearing and revelation of the Word (Rom 10:17).

Today, Every Believer is to become a Witness to:

- Knowing Christ (not after the flesh but) after the spirit (2Cor 5:16; 2Tim 1:12).
- Witness of a personal encounter and relationship with Christ (John 3:5; Tit 3:5; 1Pet 1:23; Jam 1:18).
- Witness with a conviction and revelation of the Scriptures rightly dividing the Word of truth (2Tim 2:15; 3:16-17).

Teach us to Number our Days

- Witness to the truth knowing his/her limitations and boundaries of responsibilities (1Tim 4:12-16)
- The new birth i.e. being born again (John 3:5-9).

8. Five Items Essential for the Preacher in Luke's Gospel:

- 1) He must have a message Luke 24:(45-48).
- 2) He must have the anointing of the Holy Spirit (Luke 24:49).
- 3) He must be a worshipper (Luke 24:52-53).
- 4) He must be sent (Luke 24:46-48 (implied) Matt 28:19; Mark 16:15).
- 5) He must be blessed of Christ (Luke 24:50).

John's Account:

John 20:21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

:23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Points to consider:

1. The Emphasis:

The emphasis in John's account is on Pastoring, Feeding Gods lambs and sheep.

2. Their Sending Forth (John 20:21):

- As my Father hath sent me.
- Jesus appeals to His own sending as the example of His disciples sending.

The Lord's sending:

- Jesus was born of water and of the Spirit (Luke 1:35).
- Jesus was anointed of the Holy Spirit for ministry (Matt 3:13-17; Luke 3:21-2).
- Jesus was commissioned of the Father, to the work He did (Luke 4:18-20. Isa. 61:1-2).
- The scope of the ministry of Jesus. The house of Israel (Matt 15:24; 10:6).
- Jesus fulfilled in every detail His commission (John 17:4).

The sending of the Disciples:

- They were born again (John 20:22).
- They were anointed of the Holy Spirit (Acts 2:1-4).
- Commissioned of the Lord (Matt 28:19-20; Mark 16:15-20; Luke 24:36-53; John 20:21-23; Acts 1:8).
- The scope of their ministry. All the world. See Scriptures as above.

3. Their Ministry to the World (John 20:23):

1) Whosoever sins ye remit, they are remitted unto them:

Remit: S.C. 863. Forgive, forgiven.

- One of the responsibilities to be fully accepted within the church today is the realisation of its authority to forgive the sin of the sinner in the name and authority of the Lord Jesus Christ.
- Paul forgave men their sin in the person of the Lord Jesus and exhorts the church to do the same (2Cor 2:9-10).
- To forgive sin in the person of the Lord Jesus, those with such authority should before doing so, be sure of the persons understanding of their sin, expression of Godly sorrow and genuine repentance.

2) Whosoever sins ye retain, they are retained:

Retained: S.C. 2902. To seize, to hold, to keep.

Teach us to Number our Days

It is also true to say the church of today is to fully accept its responsibility and authority in the holding of people accountable to their sin that they might bring them to repentance or bind them in their sin so as not to leaven others (1Cor 5:6).

4. The Ministry of the Word:

John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

:16 He saith to him again the second time, Simon, *son* of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

:17 He saith unto him the third time, Simon, *son* of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Though Jesus addresses Peter with this part of the great commission it is applicable to all who are called to preach and should be studied with this in mind. Why did Jesus address Peter only?

There are two suggestions as follows:

- 1) Peter was to take the lead following the ascension of Jesus, which he did, expounding the Scriptures involving the apostasy of Judas Iscariot and the necessity of choosing his replacement, Acts 1:15-26. Peter also was the one to stand up on the day of Pentecost and expound the Scriptures to the Jews assembled before them, on the Resurrection of the Lord and the way of salvation, thus setting the pattern for others to follow (Acts 2:14-40).
- 2) Peter was the one chosen of the Lord to open the door of salvation to the Gentiles again expounding the Scriptures appropriately to lead the household of Cornelius to Christ (Acts 10).

Following this new development in the process of mans redemption, Peter is called upon to defend his going unto the Gentiles, which he does, first sharing the vision and commandment of the Lord, and then appealing to the Word of the Lord Jesus as conformation (Acts 11:1-17).

- 3) It would appear Peter was an apostle to apostles and a pastor to pastors (but never a Pope).

Points to consider:

Feed my lambs (John 20:15):

- Babes in Christ. The regenerated.
- The milk of the Word.

Feed my sheep (John 20:16):

- The meat of the Word.
- Teachers of others (Heb 5:12).

Feed: (John 20:15 and :17). S.C.1006. To graze, fodder, to pasture.

Feed my Lambs and then sheep parallels Matthews account Matt 28:19 and make a disciple.

Feed: (John 20:16). S.C. 4165. To tend as a shepherd, rule, supervise.

This parallels Matthew 28:20. To make students of the disciples, that they might observe all things, whatsoever Jesus has commanded.

The two words meaning to feed give an insight into the pasturing ministry; it is to care for God's people as a shepherd, while at the same time supplying a balanced and nutritious diet of the Word of God.

5. The Challenge of the Great Commission:

Those who accept the challenge of the great commission must love God's sheep and the responsibility of pasturing with humility and authority:

Teach us to Number our Days

John 21:15 Simon, son of Jonas, lovest thou me more than these?

These? Not the brethren, the other disciples, for we are to love one another as He (Jesus) loves us.

Jesus is drawing their attention to the fish they have caught, and lay at their feet, it represented Peter's occupation and future security as a commercial fisherman (John 20:2-3 with :11).

Those who accept the Pastoral ministry, must love the ministry as well as the sheep and be prepared to serve the Lord, secure in Christ, with the confidence He can and will supply their every need.

6. The Difference between the Pastor and the Shepherd:

All five ascension gift ministries (Eph 4:11.) should have the shepherds heart, when they don't, their efficiency and effectiveness is drastically reduced. The absence of the shepherding heart is indicative of their first love being something else to the Lord and His church.

1) The Shepherd:

The shepherd is limited to ministering to sheep and may involve any number of people within the local church, particularly as they endeavour to do the work of the ministry (Eph 4:11).

The Shepherd:

- Counsels.
- Recognises needs.
- Tends to needs.
- Feeds as directed of the Pastor.
- Serves the Pastor.
- Serves the sheep.
- Seeks that which is lost.
- Works under the oversight of the Pastor.

2) The Pastor:

- Is the "farm manager".
- He has the church oversight. The buck must stop somewhere, it is with the Pastor.
- He will do all the shepherd will do.
- He will assess the state of the sheep, decide the need, prescribes pasture, (Doctrine, spiritual food) teaches accordingly.
- Understands the seasons and times.
- Brings others into function.
- Decides the overall direction of the church.
- Ordains others into the ministry.

He is a Builder:

- Builds structure into the church.
- Decides the need.
- Decides boundaries.
- Directs their structure.
- Directs their use.
- Appoints appropriate people to oversight.
- Works with those God has placed alongside him.
- Decide literal, physical buildings in conjunction with others able to advise, plan and build.
- Train others for leadership.

Teach us to Number our Days

Luke's Account, the Book of Acts:

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
: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:
:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
:5 For Johnn truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

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.

1. The Emphasis:

The emphasis in Luke's account in the Book of Acts is on being a Witness with Power.

Following Luke's writing of his Gospel, he is inspired to write what we have come to know as the Book of Acts, which is an actual historical account of the birth and spread of the church.

It begins with the account of Christ's last appearance to His disciples on earth prior to His ascension to the right hand of God. In it and further to his Gospel account, He gives insight to the great commission that we will now consider.

2. (Jesus) Gave Commandment unto His Disciples (Acts 1:2):

The commandment mentioned here refers to verses four and five, where the disciples are commanded to wait at Jerusalem until they received the baptism of the Holy Spirit promised of the Father.

The baptism of the Holy Spirit was essential for power to enable them to carry out and fulfil the great commission. This promise came in fulfilment ten days later in Acts 2:1-4.

The experience of the baptism of the Holy Spirit is to all believers, to all ministers of the Gospel and for all generations (Acts 2:39).

3. The Great Commission is Given:

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.

4. You Shall Receive Power:

Power: S.C. 1411, Dudamis. - Miraculous power. From dunamis we get our English words:

- Dynamo.
- Dynamic.
- Dynamite.

The Holy Spirit is to be the dynamics in our ministry and service to the Lord in place of ourselves (Acts 2:4; 6:3-7; 7:55; 9:31; 13:9).

5. Ye Shall be Witnesses (The same as Luke 24:48, witnesses):

Witnesses: S.C. 3144, Martus, a witness, record, martyr.

- Record. John 19:35-36.
- Witness (Acts 1:22; 4:33; 10:43, 22:15, 23:11).
- Martyr (Acts 7:59-60) i.e. Stephen, the first martyr.

Teach us to Number our Days

A Martyr: If we are not prepared to be a martyr for Jesus and the Gospel, then the power of the Holy Spirit in us is retarded. This is not suggesting you will be, but should it become an event, face it and look to God, Who will give you the strength to endure.

A Martyr:

- Is one whose self is sacrificed.
- Self-will, egotistical ambition, self-worth and justification have been burnt as a “burnt offering” unto the Lord (Lev 1; Rom 12:1-2).
- A disciple of Christ able to endure the contradictions (Heb12:3).

94. As true disciples and witnesses of Christ, filled with the Spirit, when faced with contradictions to the Gospel we will bring forth the acts of the risen Christ in the power of the Spirit, even if it means death to our bodies.

The principle taught by Christ applies to the believer:

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.

1) In the Gospels:

We see Christ in His earthly ministry as the corn of wheat fall to the ground and die at Calvary.

2) In the Book of Acts:

We see Christ revealed in His Heavenly ministry, following His Resurrection, exaltation and His glorification bringing forth fruit. The corn of wheat is multiplied throughout the earth as the Gospel went forth of Jerusalem (John 12:24).

6. The Scope of the Gospel:

- 1) In Jerusalem** (Acts 2:14).
- 2) In all Judea** (Acts 8:1).
- 3) In Samaria** (Acts 8:1-25).
- 4) And unto the uttermost parts of the earth** (Acts chapters 11 to 28).

There is no conclusion to the Book of Acts, its abrupt end is indicative of the record not finished. The Holy Spirit is signifying His work of taking the Gospel to the ends of the earth, and His acts in bringing the hearers of the Gospel to the Father through Christ is continuing.

The Fifth Day of Redemption:

Throughout this fifth day of redemption applying the symbolic language of the fifth day of creation, we see the waters (nations) bringing forth:

1. Fish:

- Typifying converts to Christ.
- Born again (John 3:5).
- Regenerated and renewing of the Holy Spirit (Tit 3:5).
- Babies in Christ 1Pet 2:2).
- Children of God (Matt.18:3; 2Cor 6:18).
- Feast of Passover fulfilled, (Exo 12) experienced experientially (Lev. 23:5; John 19:14-16; 1Cor. 5:7).

This is in harmony with the Abrahamic Covenant, and the promise of blessing spoken of the Lord to Abraham following the sacrificial offering and “resurrection” of Isaac from the dead, which sacrifice and resurrection points to the Lord Jesus, Calvary, and His Resurrection from the dead and following blessing of multiplicity.

Teach us to Number our Days

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of 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.

The Waters Bring Forth Fish (Note the underlined):

Acts 2:41 . . . and the same day there were added unto them about three thousand souls.

Acts 2:47 . . . And the Lord added to the church daily such as should be saved.

Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 5:14 And believers were the more added to the Lord, multitudes both men and women.

Acts 11:24 and much people was added unto the Lord.

2. Fowl: Spirit Filled Believers:

- Typifying Spirit filled believers.
- A second experience to salvation. See below.
- It is the anointing of the Holy Spirit for service.
- The Holy Spirit gives mobility.
- Feast of Pentecost fulfilled, (Lev 23:15-22) experientially.

The Baptism of the Holy Spirit, a Second Experience to Salvation:

Great misunderstanding of the baptism of the Holy Spirit has occurred in the minds of believers as a result of ignorance (sometimes willing ignorance) and wrong teaching; ignorance to it being a separate or second experience to salvation, the following Scriptures clarifies the issue:

Jesus, our principle example:

- He was born of the Spirit (Matt 1:18)
- He was baptised of the Spirit (Luke 3:21-22).

The apostles, also our example:

- They were born of the Spirit (John 20:22).
- They were baptised of the Holy Spirit (Acts 2:4).

Philip at Samaria:

- Men and women, believed and baptised in water (Acts 8:12).
- Baptised of the Holy Spirit (Acts 8:15- 17).

Paul at Ephesus:

- They believed (Acts 19:2-5), but had not received the Holy Spirit.
- They were baptised in water and received the Holy Spirit simultaneously (Acts 19:6-7).

The Events of the Fifth Day:

For there to be the events of the fifth day there had to be the events of the previous days and particularly the events of the evening of the fourth day. The following list is but a few of the essentials.

Teach us to Number our Days

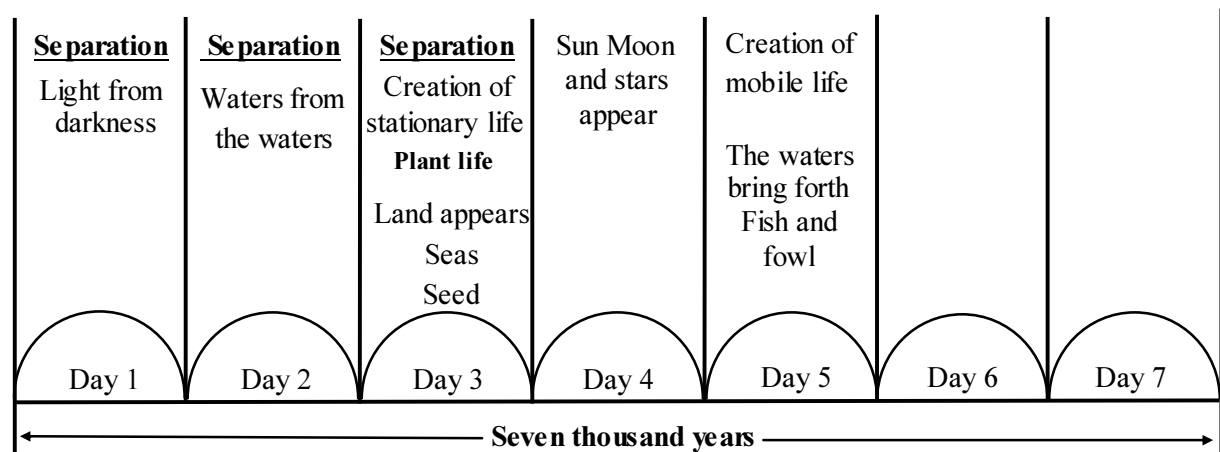
Events of the Evening of the Forth Day, Preparatory to the Fifth Day:

- Jesus had to be born according to the Scriptures with His lineage established proving He was of the seed of Abraham (Matt 1:1, 16; Gen 12:3; 22:18); of the House of David (Luke 1:27, 32; 3:32) and as Messiah from Heaven establishing His deity (John 1:1-5, 14).
- The ministry of John the Baptist in fulfilment of prophecy in that he prepared the way for the Coming of the Lord and when He appeared introduced Him to the people Mark 1:2-3.
- Jesus had to be introduced to the world by a reliable witness (John 1:29, 35; 5:34-35).
- Jesus, the Son of God, the Word made flesh had to be baptised and filled with the Holy Spirit (Luke 3:21-23).
- Jesus had to declare the commission of the Father given Him from the Scriptures (Luke 4:18-21).
- Jesus had to gather His “Fishermen” and train them in preparation for the harvest of the fifth day (Matthew 4:18-20).
- The Godhead, Father, Son and Holy Spirit had to be revealed, explained and understood (John chapters 14 to 16).
- There had to be the declaration of the intent of God in Christ in accordance with the New Covenant; Jesus said: “I will build My church” (Matt 16:18).
- The New Covenant had to be declared and established by Jesus in His own blood (Matthew 26:26-28).
- The substitution death of Christ for the sin of the world, His burial, Resurrection, ascension and receiving of the salvation of the Father for all the world, followed by His appearance to His disciples and commissioning of them that they might be witnesses unto all the world of all they had heard and seen (Acts 1:8; 2:32; 3:15; 5:32; 10:39; 1 John 1:1).
- All was essential to bring us to the beginning of the fifth day of redemption, the day of Pentecost, and the birth of the church.

We return once more to our comparative diagram of the creative and redemptive weeks adding the following information concerning the fifth day of redemption:

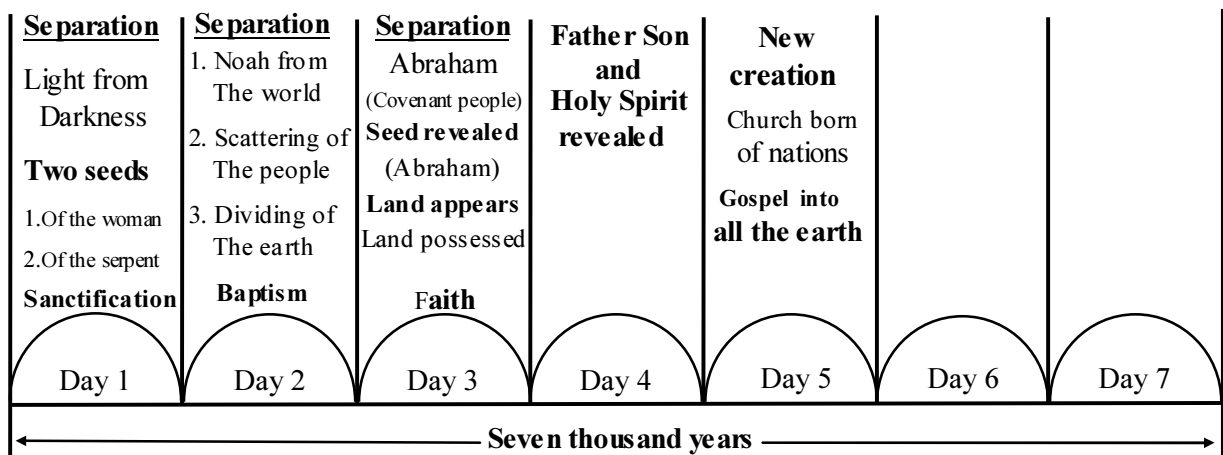
112.

1. The Creative Week:



Teach us to Number our Days

2. The Redemptive Week:



The Times of Restitution:

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

:20 And he shall send Jesus Christ, which before was preached unto you:

:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Under the Law of Moses, God gave certain laws of restitution to Israel. A careful study of these laws in the light of the New Covenant reveal they point to spiritual truths, particularly mans full restoration to son ship through the process of redemption at the return of Christ.

A consideration of the following Scriptures in the light of the above principle will give insight on the subject (Exo 22:1-13; Lev. 6:1-5; Deut 22:1-3; with, Prov 6:30-31; Lev 25:8-13).

It is also important to note, under the Law of Moses and the law of restitution, relative to the New Covenant, there was the promise of increase. No doubt when the apostle Peter spoke the promise of restitution, he was aware of the law and what it pointed to.

Points to consider:

1. Times (Acts 3:19):

That is:

- Times: (plural) Visitations of the Spirit of the Lord upon the human heart.
- Times, seasons, days of visitation as to a man or woman, to a city, country, church, or churches.
- There is an application to the whole of the redemptive week, with an emphasis on the church age, and may be considered in the following seven dimensions of time.
 - 1) The first one hundred years, a period in which New Covenant truth is established.
 - 2) The following four hundred and fifty years the period in which truth was lost.
 - 3) The next one thousand years that is known in history as the dark ages.
 - 4) The final four hundred and fifty years, from the Reformation to the return of Christ, Four hundred and fifty years in which truth has been restored, precept upon precept; line upon line; here a little, there a little (Isa 28:). It is that the church may go on to perfection (Heb 6:1-3), experientially fulfil the Day of Atonement and witness the return of Christ. The church (the Spiritual Israel) is now in the age of restitution, and is to know restitution of all that has been lost, with increase.
 - 5) The last generation, a period of time in which restoration of truth lost, will be restored and fulfilled and the church experience former and latter rain together.
 - 6) The seventh day, (millennium) the age of rest in the Kingdom of Christ on earth, ushered in by the return of Christ (Acts 3:20).

Teach us to Number our Days

- 7) The new heaven and earth, when, in the fullest sense, the restitution of all things are accomplished even as it was before the earlier rebellion of Lucifer and his angels.

2. Times of Refreshing (Acts 3:19):

That is: S.C.403. from 404; prop. A recovery of breath. i.e. (fig) revival. Revive

- To be born again (John 3:5-8; Tit 3:5; Jam 1:18; 1Pet 1:23).
- To recover as by rest (Matt 11:28).
- To be restored from fault through repentance (Gal 6:1; 2Cor 2:6-10).

3. From the Presence of the Lord (Acts 3:19):

That is:

- From Heaven to earth.
- From the heart of the Lord to the heart of man.
- From the presence of the Lord to man, to bring man to the presence of the Lord.

4. And He Shall send Jesus Christ (Acts 3:20):

That is: Every time of refreshing from the Lord brings its dimension of the presence of Jesus Christ, by revelation through the hearing of the Word, through preaching, teaching and personal study and experience. The Second Coming of Jesus will be the climax of all previous visitations, bringing the physical appearance of Jesus.

5. Whom the Heaven must receive (Acts 3:21):

That is: The ascension of Jesus Christ following His Resurrection, commissioning of His disciples and His final ascension to the right hand of the Father (Acts 1:9).

Heaven: (singular)

- The (Most) Holy Place (Heb 9:12, 24).
- Beyond the veil (Heb 6:19; 10:20).
- The right hand of God. (The Father) (Mark 16:19).
- The throne of grace (Rev 4:2; Heb 4:16).

6. Until the Times of Restitution of all Things (Acts 3:21):

Restitution: S.C. 605. From 600; reconstitution. It is to form again, fix, make again, establish again, to what it (created man) was before the fall.

It is believed the process of restitution began immediately following the fall of Adam and experienced personally with man being born again, through the hearing of the Word and experiencing of change into the image of Christ (2Cor 3:18; Eph 4:11-16). This is true, but it involves more than that, for the process of restitution began with the fall of Lucifer and the casting down of the world that was. In the context of the whole of Scripture restitution involves the restoration of created man (Gen 1:26-28.) to son ship, that will be fulfilled with the return of Christ, with a further dimension of fulfilment with the introduction of the new heaven and earth which replaces the world that was as well as our present creation.

- Adam was a son of God (Luke 3:38) (by creation).
- The Lord Jesus is the Son of God (by decree and birth Luke 1:35).
- The redeemed of the Lord are the sons and daughters of God (2Cor 6:18); by rebirth (John 3:5), and adoption (John 1:12-13; Rom 8:15; Gal 4:4-5; 1John 3:1-2).
- There is the fuller dimension of our son ship to be realised at the return the Lord Jesus, and enjoyed in the seventh day (Rom 8:23; Eph 1:5).

Jesus refers to the day of His Second Coming as the “Regeneration”, which is in harmony with Acts 3:21 and the word restitution.

Teach us to Number our Days

Matt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

7. Which God hath Spoken by the Mouth of all His Holy Prophets (Acts 3:21):

- From Adam to the First Coming of Christ.
- The Old Testament age of four one thousand year days.

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;

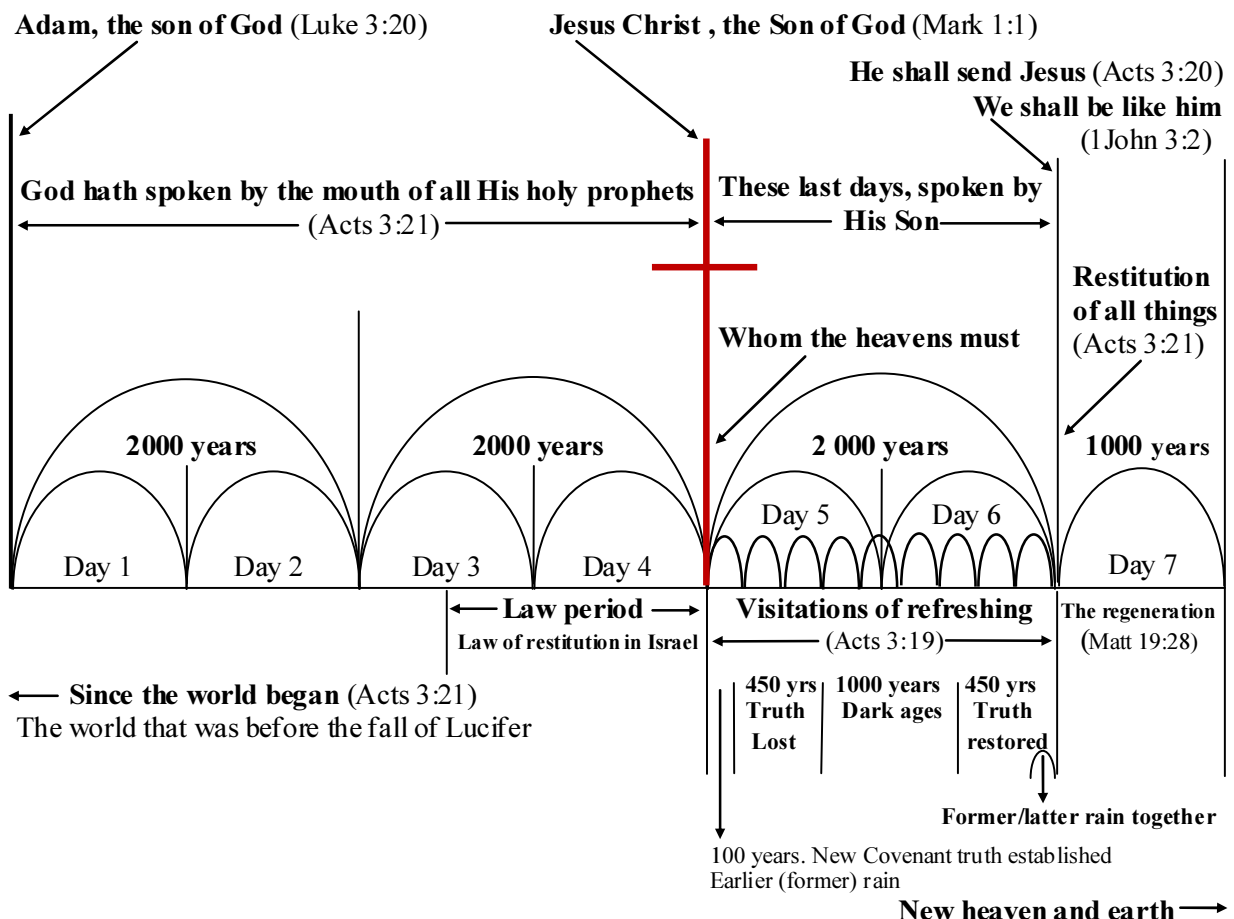
8. Since the World Began (Acts 3:21):

That is: World: S.C.165. Gr Aion. Age. The prophecy reaches back through time to beyond our present creation, Adam, the fall and man's broken relationship with God, to God's original purpose before the earlier rebellion of Lucifer and his angels.

The following diagram is supplied portraying time as it is revealed of Peter in Acts chapter three.

113. The Times of Restitution (Acts 3:19-21):

← The fall of Lucifer and the casting down of the world that was 3,000 years prior to Gen 1:3



The Life and Reign of David, Contrasted With the Life and Reign of Christ:

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Teach us to Number our Days

: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:

:33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

The similarities between David and Christ is a vast and enlightening study, we will consider just one aspect, relative to our study of time, contrasting their lives and respective reigns. David is the type, Christ is the anti-type.

David is a prophetic type, Christ is the prophetic type fulfilled, David is the shadow, and Christ is the substance. The comparison between David and Christ becomes evident, with the observing of the birth, baptism, Resurrection of Christ, the revelation of the church, and the Jews, followed by the Gentiles being born into the Kingdom and added to the church.

1Ch 29:26 Thus David the son of Jesse reigned over all Israel.

:27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

:28 And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead.

Eight Similarities between David and the Lord Jesus:

David:

1. David is born (2Sam 5:4) (working back thirty years); in Bethlehem (1Sam 16:1).
2. David is thirty years of age (2Sam 5:4).
3. David goes up to Hebron, commences his reign over Judah (2Sam 5:1-4).

Hebron: S.C. 2275. from 2267. Seat of association.

This meaning of Hebron points to David's association with the God of Heaven, whom he considered King of Heaven and earth and he as king over Judah servant to Him (Psalm 59:13; 103:19).

4. David reigns over Judah, seven years (1Chron 29:27) (Seven years and six months 2Sam 2:4).
5. All Israel (The ten tribes with Judah and Benjamin) come to David (2Sam 5:1).
6. The kingdom is united; David reigns over all Israel and Judah (2Sam 5:5; 1Ch 29: 26).
7. David reigns over all Israel and Judah forty years (2Sam 5:4; 1Ch 29:27).
8. David dies (1Ch 29:27).

The Lord Jesus:

1. Jesus is born (Luke 1:26-33; 2:7); born in Bethlehem (Luke 2:4, 15).
2. Jesus at thirty years of age is baptized in the River Jordan (Luke 3:23).
3. Jesus ascends unto the Father, commences His reign (John 20:11-17; Mark 16:19).
4. For the first seven years of the church age Jews alone come to Christ (Acts 2 to 10).
The principle of, "To the Jew first" has its application (Acts 3:26; 13:46; Rom 1:16; 2:9-10).
5. The Gentiles come to Christ (Acts 10):

There have been various estimates of the length of the time period between the events of Acts chapter two and chapter ten and the opening of the door of salvation to the Gentiles, but generally it is agreed it is approximately seven to eight years, which is in harmony with David's reign over Judah (1Ch 29:27; 2Sam 2:4).

Some may disagree with such estimations, nevertheless, regardless of the true measure of the time, the fact remains, David's reign of seven years over Judah foreshadows the years between the events of Acts 2 and Acts 10.

6. The church, the Spiritual Israel, and expression of the Kingdom of Heaven on earth, is united into the one Kingdom, over which Christ rules (Gal 3:28).

Teach us to Number our Days

7. Jesus in His ascended glory at the right hand of the Father, reigns over His church, the Spiritual Israel forty jubilee years. A jubilee year is fifty years: $50 \times 40 = 2,000$ years.

Two thousand years of the church age, the fifth and sixth days of the redemptive week.

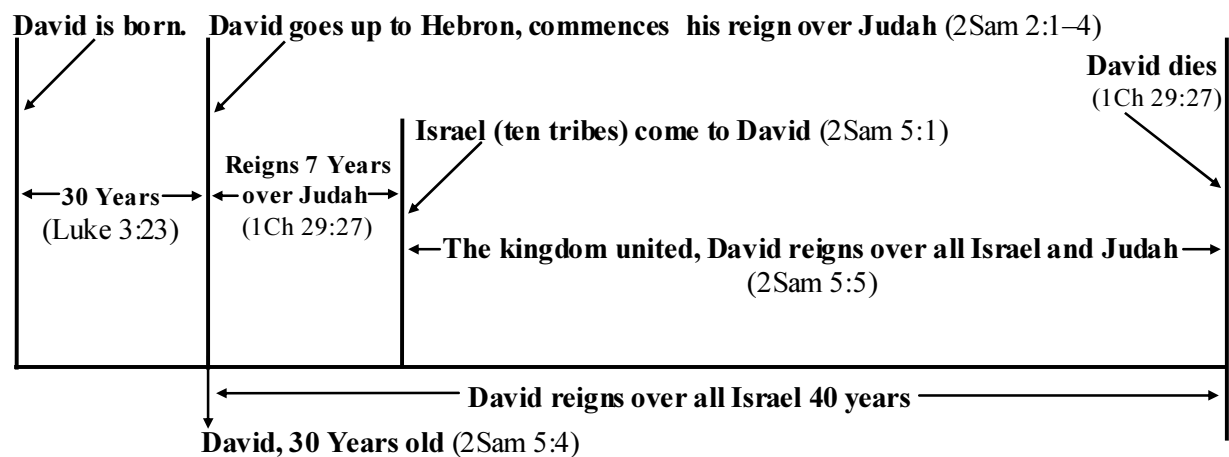
- 8.** At the conclusion of the fortieth jubilee year, Christ will return to raise the righteous dead, and gather to Himself all that are His on earth into His Millennial Kingdom of one thousand years.

Inserted into the account of the life and reign of Christ is the period of His ministry while on earth, of three and one half years, in which he, as Israel's Messiah knew rejection (John 1:14).

This does not devalue the type, but, reveals something of the glory natural Israel have deprived themselves of through their unbelief. The following diagram of: The life and reigns of David and Christ give the comparisons:

114. Life and Reigns of David and Christ Compared:

1. The Life and Reign of David (1 Chronicles 29:26-27):



The Gentiles come into the Church:

The Lord through Peter opened the door to the Gentiles, and in doing so established the criteria for all future generations. It is one church consisting of both Jews and Gentiles.

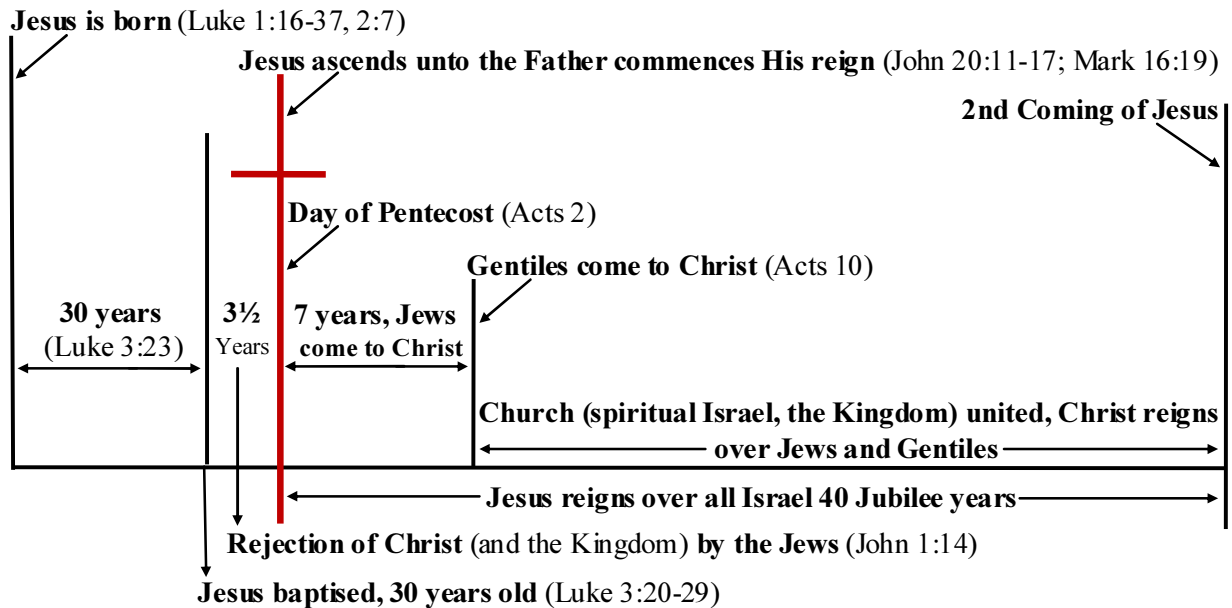
Acts 10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

:36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all:) (Note also Gal 3:26-29).

Teach us to Number our Days

2. The Life and Reign of the Lord Jesus Christ:



Isaiah Prophecies the Salvation of the Jews and Gentiles in Harmony with what we have Considered in the Life and Reign of the Lord Jesus:

Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.
:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Three Sections to the Prophecy:

1. The Salvation of the Jews:

Salvation of the Jews, in harmony with the prophecy of Isaiah 62:1, had its initial commence with the appearance of Jesus to those that were His, following His Resurrection. This was followed by the proclamation of the Gospel and salvation of the Jews beginning in Jerusalem as an outcome of the outpouring of the Holy Spirit on the day of Pentecost. For the first seven years the church consisted of Jews only.

2. The Salvation of the Gentiles:

Isaiah prophecies the salvation of the Gentiles (Isa 62:2), and such salvation began with the house of Cornelius coming to Christ in Acts 10 and thereafter.

3. Thou Shalt be Called by a New Name (Isa 62:2b):

The new name promised is the name Christian, which is derived from the name Christ and was invoked upon the church and believers by the Lord following the salvation of the Gentiles and their adding to the church. It is Jews and Gentiles together in the one church making up the new ethnic identity of the church of God (Christian's).

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.

It is to be noted: the name "Christian" was not recognized or used by believers until the Gentiles were added to the number. And was accepted by believers in fulfillment of the prophecy of Isaiah and had nothing to do with unbelievers imposing the name on them. Such a belief is unfounded.

Teach us to Number our Days

The Redemptive Week Revealed in the Epistles:

Ephesians, Time, and the Redemptive Week:

In chapter five of this book, as a foundation to our study we briefly considered Ephesians 1:10. and 3:1-5 and the diagrams provided to illustrate each point. That we may have these Scriptures in context with our present study we will reconsider the verses in question, with other verses to see the fuller picture Paul presents to the Ephesian church.

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

: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.

Points to consider:

1. Dispensation: S.C.3622. The dispensation (of a household or estate), stewardship.

It is evident in Christ's Kingdom on earth there will be structure, order, headship and government, with the entrusting of those subjects of the Kingdom and the King with responsibilities.

We will consider the truth of dispensations more fully later.

2. The Fullness of Times:

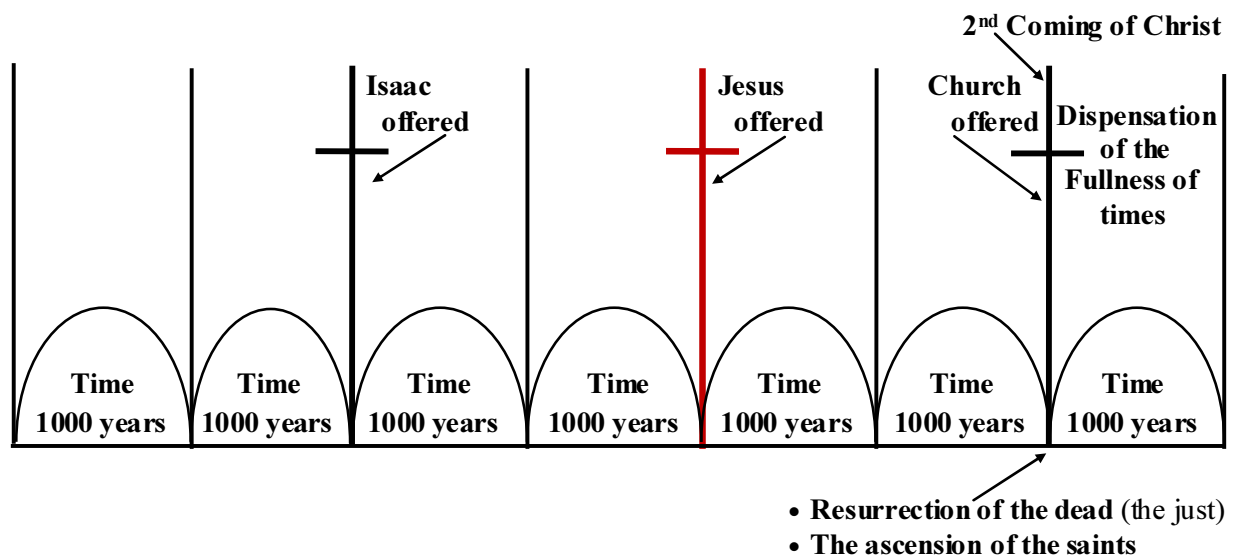
- 1) There are times. Those times, we are to understand are six days, six periods of time, each of one thousand years in duration. They are the first six days of the redemptive week.
- 2) There is a fullness of times. A seventh day, a day of fullness, fullness because of there being a gathering out of the previous six days at Christ's Second Coming, of all which Christ has redeemed unto the Father, into the Kingdom of the seventh day on earth.

Eph 1:10 He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

That is: An inference to the Second Coming of Christ and as such, is again another piece of the jigsaw puzzle that gives insight into that event and our gathering unto Christ. First to Him in the air, then as this verse reveals in Him and with Him in His Millennial Kingdom.

Review the following diagram noting the added points:

115. The Dispensation of the Fullness of Times (Ephesians 1:9-10):



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,

Teach us to Number our Days

- :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:
:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
: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:
:10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,
:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

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

Points to consider:

1. The Dispensation of the Grace of God (Eph 3:2):

Dispensation: S.C. 3622. Administration (of a household or estate). Stewardship.

That is: The dispensation or administration of grace that applies to the fifth and sixth days of redemption, the time period between the day of the Resurrection of Christ through to His Second Coming, in which God's grace is administered through the Gospel to them that believe (1Cor 9:17; Col 1:25; 1Pet 4:10)

Note: these Scriptures on grace (John 1:16-17; Rom 3:24, 6:15; Gal 5:4).

1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me (1Pet 4:10).

That is: the dispensation or administration of the Gospel paralleling in truth and application the dispensation of grace, as mentioned in Ephesians 3:2.

Every preacher of the Scriptures, of every generation, throughout the church age must accept the Gospel has been entrusted to Him, and he is responsible to God for ministering the grace of God that comes to the hearer of the Gospel through the acceptance of the Lord Jesus Christ.

2. Other ages (Eph 3:5):

That is: Ages. (Not the same word as Ephesians 2:7, which refers to Messianic periods of time or durations, we saw referred to days of one thousand years duration)

S.C. 1074. Genia, a generation. In this instance, it is generations (Plural), which refers to a single succession of the human race in natural decent.

That is: Every generation within the ages (Gr, Aions) of time we know to be the four days of the Old Testament which consists of one thousand years each.

3. Now (Eph 3:5):

Now: S.C.3568. A particle of present time, of date, a transition or emphasis.

The word "Now" as Paul employs it, is usable and applicable to time embracing all generations of the church age and the administration of grace.

That is: This generation (Paul's generation) that has witnessed the crucifixion, Resurrection, ascension of Christ and spread of the Gospel, the generation of Paul and the church at Ephesus and following generations.

It is constant, unchangeable, the order throughout the church age of two thousand years.

Applied to our present generation, it means, today, believers are to understand the dispensation (administration) of the grace of God, administered through Christ to us, by the Gospel, relative to Christ's headship, what He is doing now, in context with His eternal purpose and preparatory to the return of Christ.

Teach us to Number our Days

4. That the Gentiles Should be Fellow Heirs, and of the Same Body, and Partakers of His Promise by the Gospel (Eph 3:6):

That is: The mystery of Christ and His church, the Spiritual Israel of God and body of Christ. One body (fold, John 10:16), consisting of Jews and Gentiles (Eph 4:4, 16; Gal 3:27-29).

Consider again the diagram and comments on the life and reign of David, contrasted with the life and reign of the Lord Jesus in this chapter.

5. Which From the Beginning of the World (Eph 3:9):

That is: From the beginning of the ages, the beginning of creation.

The world: S.C. 165. Aion, from the same as 104; an age. Durations.

Ages: Messianic periods (past or present).

Time measured by ages, ages we know to be days of one thousand years duration, beginning with creation (Genesis 1:3). Paul writing his Epistle to the Ephesians writes from the perspective of the fifth day of redemption.

6. According to His Eternal Purpose which He Purposed in Christ Jesus our Lord (Eph 3:11):

- Eternity future, forever, without end.
- Purposed in Christ Jesus from the foundation (casting down) of the world three thousand years prior to the commencement of the recreation of Genesis 1:3.
- Believed today by those in Christ, by the revelation of the Scriptures.
- Realised materially and physically by the believer at the Second Coming of Christ.

7. Unto Him be Glory in the Church by Christ Jesus throughout all Ages, World Without End, Amen (Eph 3:21):

That is: "Ages", S.C.1074 the same as verse five. Generations and could read: Unto to Him be glory in the church by Christ Jesus throughout all "generations".

8. World without End (Eph 3:21):

World, S.C.165. (Same as verse six: Aion, from the same as 104; an age, durations.

By the above statement of the Scriptures, it appears that as we understand ages or durations of time within the framework of the redemptive week, these do not end with the conclusion of the redemptive week, but continue throughout eternity. We will consider this truth more fully in our chapter on the new heaven and earth.

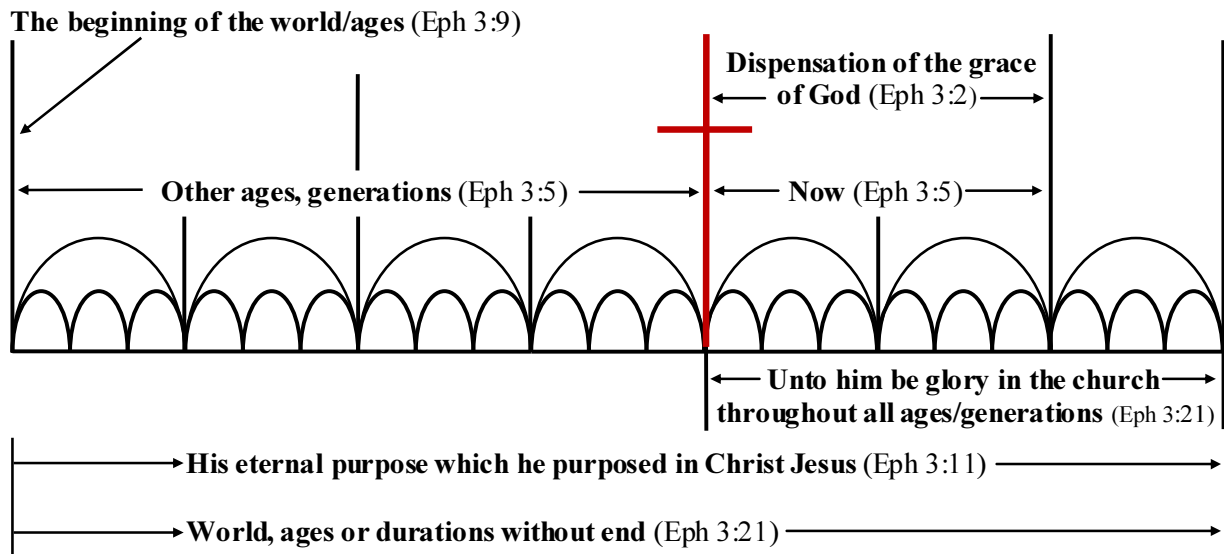
Two Eternal truths:

- 1) God's eternal purpose in Christ Jesus (Eph 3:11).
- 2) World without end (Eph 3:21). Ages, durations, time eternal, time without end.

Consider the following diagram and the details:

Teach us to Number our Days

116. Ephesians 3:1-11 and :21:



Further to the insights of Ephesians 1:9-10 and 3:1-6, Paul with his matured understanding of the process of redemption and the time element involved, encourages the Ephesians in their faith relative to time (their generation), speaking of their past when they were without Christ and outside the Commonwealth of Israel, that they may look to the events of the future, understanding time and the purpose of the Lord, from the perspective of the church as the Commonwealth of Israel.

We Consider the Words of Paul to the Ephesians:

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins

- :2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- :3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
- :4 But God, who is rich in mercy, for his great love wherewith he loved us,
- :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:
- :7 That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.
- :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.
- :10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- :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:
- :13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Points to Consider Relative to Time:

The following mentions of time involves time present, time past and time future, and when considered in context with the redemptive work greater appreciation of Paul's understanding of time and the Scriptures is achieved:

1. In time past (Eph 2:2):

That is: Corporately as Gentiles in unbelief for thousands of years, and as the living of this generation (Paul's or our own).

2. In times (plural) past (Eph 2:3):

That is: For four thousand years, or four one thousand year days. Note: The word "we"; Paul includes himself and all Jews and Gentiles under sin.

Teach us to Number our Days

3. In the ages to come (Eph 2:7):

Ages: S.C. 165. Aion. Ages, Messianic periods past or present. From the same as S.C. 104. Durations.

That is:

- The church age of two thousand years.
- The Kingdom age of one thousand years (the millennium).
- The ages of the ageless eternity. The new heavens and earth.

4. In time past (Eph 2:11):

That is: Time past, as it was to you personally and to your generation, prior to your coming to the knowledge of Christ. Also, the past generations of four thousand years from Adam to Christ.

5. At that time (Eph 2:12):

That is: The same as above, it applies to the present generation and to the whole of the church age. We of this last generation must see that what was so, with the first generation is so, with our generation, realising:

- Our miserable state outside of Christ, we all are aliens (Eph 2:12).
- The state and benefits of being in the Commonwealth of Israel.
- The assurance of our eternal state because of the accomplishments of Christ.

6. But now (Eph 2:13):

That is: This present time, this present generation, Paul's generation.

Now: The same as Eph 3:5. S.C.3568. A particle of present time.

Now: That is, what is now the way, Paul's generation and for the church age of two thousand years.

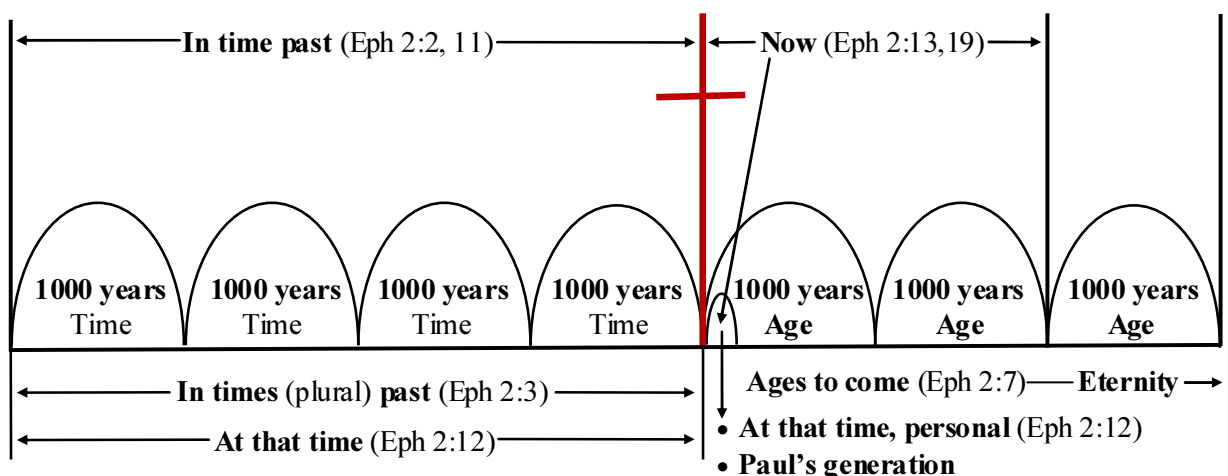
Now: This present generation, our generation, applying the truth of what Paul is saying as it is applicable to our generation.

7. Now (Eph 2:19):

That is: The same as above, it applies to the present generation and to the whole of the Church age.

The following diagram places Ephesians 2:1-22. in perspective with Ephesians 1:10 and 3:1-5:

117. Time Past, Times, Ages to Come, That Time Now (Ephesians 2:1-19):



When we consider Paul's Epistle to the Ephesians with that of the Colossians we discover Paul speaks to both in the same language relative to time.

Teach us to Number our Days

Colossians, Time, and the Redemptive Week:

Col 1:26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.

Col 3:4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Points to consider:

1. The mystery which hath been hid from ages (Col 1:26):

That is: The first four ages, or four days or four one thousand year days of the redemptive week.

2. From generations:

That is: Each generation within each of four ages, the first four days of the redemptive week.

3. But Now:

That is: The present time or generation, Paul's generation and "Now" continues throughout all generations of the church age.

Now: We must apply the truth of what Paul is saying as it is applicable to our generation. The generation we live in the "now".

4. Christ, Who is Our Life, Shall Appear:

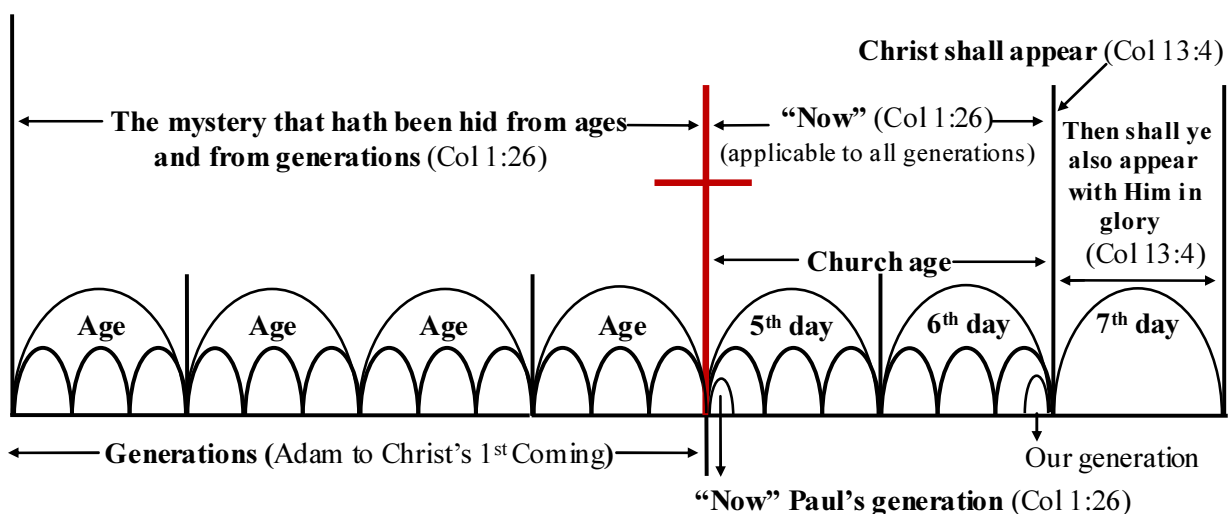
That is: Christ, by Whom we have life and live and Who will appear at His Second Coming at the end of the church age.

5. Then shall ye also appear with Him in Glory:

That is: The end of the church age, the Second Coming of Christ and commencement of the seventh day, the day of Christ's Kingdom and glory upon earth. The saints in that day are to share in that glory of Christ in their own glorified bodies (Phil 3:21; Isa 26:19; Ps 17:15; 1Cor 15:22, 42-54; 1John 3:2; 1Th 4:14; 2Tim 4:8; Matt 13:43; Dan12:2, 3; Job19:25-27).

The following diagram places it in perspective:

118. The Mystery Which Hath Been Hid From Ages and From Generations (Colossians 1:26; 3:4):



Dispensations/Administrations:

There are seven instances in the New Testament in which the word "dispensation" is used or inferred, and used with relevance to time. They are as follows in the order of their application:

Teach us to Number our Days

1. The Dispensation of God:

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God;

:26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.

Dispensation: S.C.3622. Administration. (of a household or estate).

The truth of dispensation in its facets of administration, is first realised in a study of the “Dispensations of God”, which expresses the authority of God over the whole of creation and redemption:

Psa 103:19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all (Psalm 83:17-18, 47; Rom 10:12).

The Fathers headship, rule and administration of government over the ages and generations of time, from the fall of Adam, the commencement of the redemptive week, through to its conclusion at the end of the seventh day is of great importance if we are to appreciate Gods exercise of His sovereign will.

There are Two Words Describing the Meaning of the Administration of God:

1) **Estate:** Estate refers to the land and dominion of God, and as such is embracing of the whole of creation and in particular the earth upon which Christ is to ultimately establish the Kingdom of God (Psalm 24:1; Exo 9:29; Deut 10:14; Rom 4:13).

2) **Household:** Household refers to Gods redeemed community of believers found throughout the ages, from Adam to the Second Coming of Christ.

The truth of household is now realised in the truth of the church in the following dimensions:

- The Fathers house (John 14:2).
- God’s building (Eph 2:21-22).
- The temple of God (1Cor 3:16).
- His household (Eph 2:19).
- His family (Eph 3:16).
- Christ’s house (Heb 3:6).
- The Spiritual house 1Pet 2:5).

2. The Dispensation of the Gospel:

1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me.

That is: It applies to the church age of two thousand years in conjunction with the administration of grace. The Gospel is the truth, revelation and explanation of the grace of God. As such truth is the companion of grace (John 1:17).

3. The Dispensation of Grace:

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.

That is: It applies to the church age of two thousand years in conjunction with the administration of the Gospel. The two are to be seen working together. The dispensation of grace of the church age is illustrated for us throughout the minuet of the forty years of grace extended towards Jewry following the Resurrection of Jesus.

4. 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.

Teach us to Number our Days

The dispensation of the fullness of times applies to the seventh day, the age of the Kingdom of one thousand years following the return of Christ.

5. The Dispensation of the Law of the Conscience:

- Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- :13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.
- :14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
- :15 Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)
- :16 In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

Though the word dispensation or administration is not mentioned, nor the first and second days of the Redemptive Week, the Law of Conscience operated in conjunction with mans free will throughout the first two days of the redemptive week, extending through into the third day, to the appearance of Moses, that man, by conscience might obey the unwritten moral law by free will and works.

The corruption of the conscience by sin from the outset of the fall made it impossible for man to consistently and righteously discern between good and evil, necessitating the need for introducing the written Law of Moses, while directing mans conscience to his need of a Redeemer. The law of the Conscience has operated since the creation of man, and still operates with mans God given free will, though corrupted.

6. The Dispensation of the Law:

Reading, Exodus 20:1-17:

- Gal 3:22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- :23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- :24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.
- :25 But after that faith is come, we are no longer under a schoolmaster.

That is: Again the word dispensation or administration is not mentioned, but an administration is alluded to that was in place functioning before the realisation of the promise of the coming of faith by Jesus Christ, and the Dispensation of Grace.

It is the administration we know to be the Law of Moses, its purpose and function is to be understood by the church.

The Law was introduced fifteen hundred years before Christ and was given that man by the Law might be convicted of his sin and see his need of a Saviour, thus we see the involvement of a dispensation\administration in the third and fourth days of the redemptive week.

7. The Dispensation/Administration of the New Heaven and Earth:

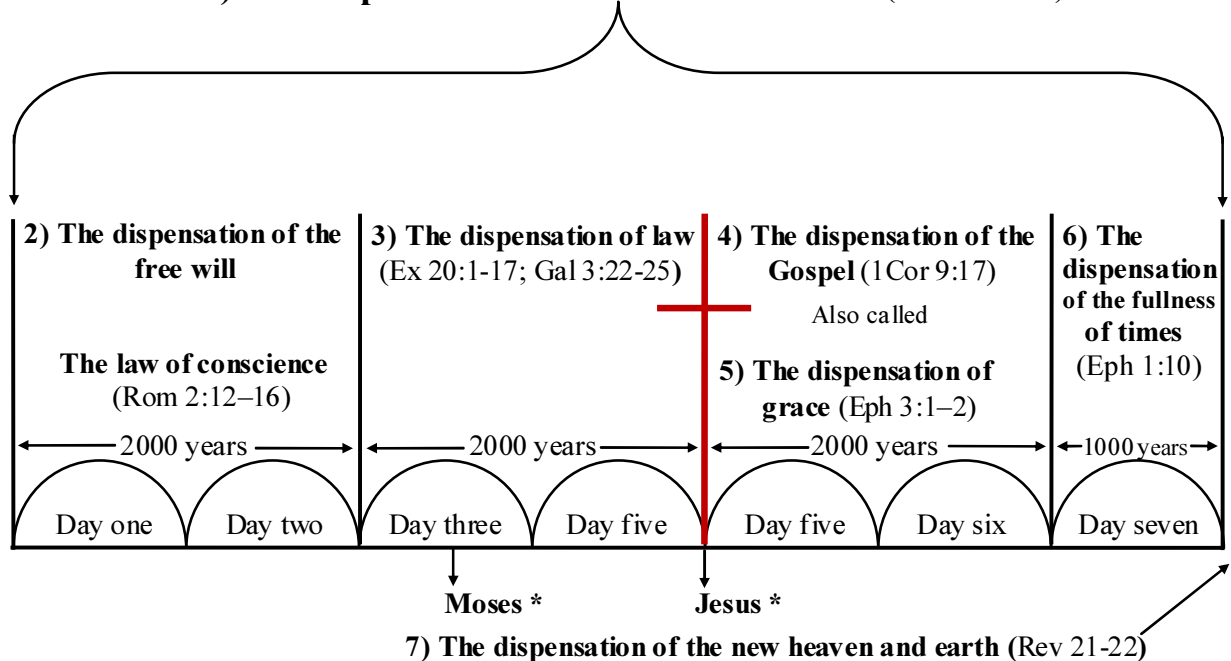
The seventh dispensation/administration is that of the dispensation of the new heaven and earth acknowledged here, but will be considered and explained in chapter 28.

The following diagram puts the truth of the seven dispensation\administration together:

Teach us to Number our Days

119. Seven Dispensations/Administrations:

1) The Dispensation/Administration of God (COL 1:25-26)



* John 1:17 For the law was given by *Moses, *but* grace and truth came by *Jesus Christ.

1Thessalonians, Time, and the Redemptive Week:

1Th 2:19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

At His Coming?

That is:

- The Second Coming of Jesus.
- The end of the sixth day of redemption.
- The beginning of the seventh day.

1Th 3:13 To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Points to consider:

1. To the End:

- 1) The end of one's natural life, then to be with the Lord to await their Resurrection.
- 2) The end of the world, the Second Coming of Christ, the Resurrection of the dead in Christ.

2. At the Coming of Our Lord Jesus Christ:

- The Second Coming of the Lord Jesus Christ.
- The end of the sixth day.

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.

:18 Wherefore comfort one another with these words.

Teach us to Number our Days

3. Then (1Th 2:17):

- The Coming of the Lord (1Th 2:15 The Second Coming).
- The voice of the archangel (1Th 2:16).
- The trump of God (1Th 2:16: the seventh trumpet Rev 10:7, 11:15; 1Cor.15:52).
- The Resurrection of the dead (1Th 2:16).
- The ascension of the saints.
- The end of the sixth day.
- The commencement of the seventh day.

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.

:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

:6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

:10 Who died for us, that, whether we wake or sleep, we should live together with him.

Points to consider:

1. Times and Seasons (1Th 5:1):

As it is in the natural, so in the spirit, there are times and seasons. Paul appeals to the natural provision of God, when preaching in Lycaonia (Acts 14:15-17).

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

The Book of Ecclesiastes:

Ecc 3:1 To every *thing* *there is* a season, and a time to every purpose under the heaven.

It is evident Paul is applying the principle of Acts 14:17 and Ecclesiastes 3:1 in his letter to the Thessalonians, drawing their attention to times and seasons within the frame work of the broader picture of time as he knew as the redemptive week, while attributing a veiled commendation to them for knowing these things.

In the Greek, the words times and seasons are the same. S.C. 165 Aion. Messianic periods of time past or present.

We will interpret and apply 1Thessalonians 5:1, in harmony with our interpretation and application of Ecclesiastes 3:1, which is perhaps the reverse of our English thinking.

That is: As “times”: It speaks of periods of time within seasons, times possessed of certain characteristics.

As “seasons”: It speaks primarily of a due measure, a due portion. When used of time it signifies a fixed or definite period.

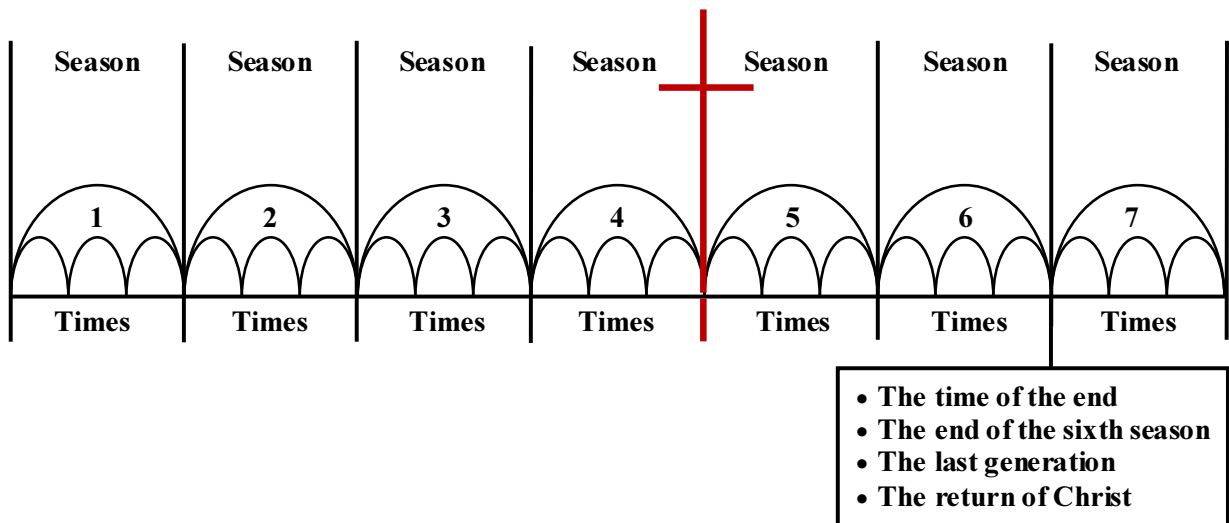
Paul is referring to the definite times or fixed seasons disclosing the Coming of Jesus and associate events, or characteristics of seasons relative to that time we know as end time events.

When we apply this principle to the creative week we conclude each day to be a fixed season (Not of a climatic nature) of one thousand years duration containing within each season or day, times, in which God did His work to achieve His purpose.

We apply the principle to the redemptive week as revealed in the following diagram:

Teach us to Number our Days

120. **Times and Seasons** (1 Thessalonians 5:1):



2. **The Day of the Lord** (1Th 5:2):

That is: 1) An actual twenty four hour day in which the Lord Jesus shall come.

- 2) The Second Coming of Jesus ushering in the seventh day of the redemptive week.
The Kingdom age of one thousand years.
The day of rest.

3. **That day** (1Th 5:4):

That is: The Second Coming of the Lord Jesus.

- Note: The warning :
- Don't be found in darkness.
- Don't allow the day of the Lord's return to overtake you as a thief in the night (1Th 5:2).

4. **Obtain Salvation by Our Lord Jesus Christ** (1Th 5:9):

It is Salvation as opposed to wrath.

Wrath: In the context of the chapter refers to.

- The wrath of God to come upon the disobedient living in the day of Christ's return, when He shall return as a thief in the night (1Th 5:2).
- Followed by eternal damnation in hell.

95. **Dwight Lyman Moody (1837-1899)**, was once asked if he were saved, he replied, **"I was saved, I am being saved and I shall ultimately be saved."**

Salvation: There are three dimensions of the believer's salvation.

- 1) **I was saved:** I was saved, refers to when one through the hearing of the Gospel is born into the Kingdom and added to the church, receiving salvation from eternal judgment upon sin and condemnation. It could be termed, initial salvation (John 3:5-9; Tit 3:5; Jam 1:18; 1Pet.1:23).

It involves our human spirit being quickened by the Holy Spirit, made alive to the Lord.

- 2) **I Am Being Saved:** "I am being saved" refers to the process of our redemption in which we maintain our walk of faith and obedience to the Lord, while simultaneously remaining in covenant relationship with the Lord, sanctified and preserved from judgment unto the Coming of Jesus (1Th 5:23; John 17:15; Heb 2:3; Rom 1:17; Heb10:38).

It involves our human souls (our minds) being renewed, changed, and to have the mind of Christ.

Teach us to Number our Days

The doctrine of once saved always saved, only has truth to it while the believer remains in covenant relationship with God in Christ.

The exhortation to the Hebrew Christians:

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

:2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*.

- 3) **“I shall ultimately be saved.”** This refers to complete salvation realised at the Second Coming of Christ, the resurrection of the dead in Christ and the receiving of our eternal bodies (Rom 8:11; 19-23; 1Cor 15:40-53; Eph.1:13-14; Ph’p 3:21).

It is our physical bodies that has known sin, a body that will be changed into (or put off for) our eternal bodies after the likeness of Christ’s sinless and glorious body.

Changed: (1Cor 15:51-52; 1John 3:2).

5. We Should Live Together with Him (1Th 5:10):

1) In His Millennial Kingdom of a thousand years on earth (Rev 20:6).

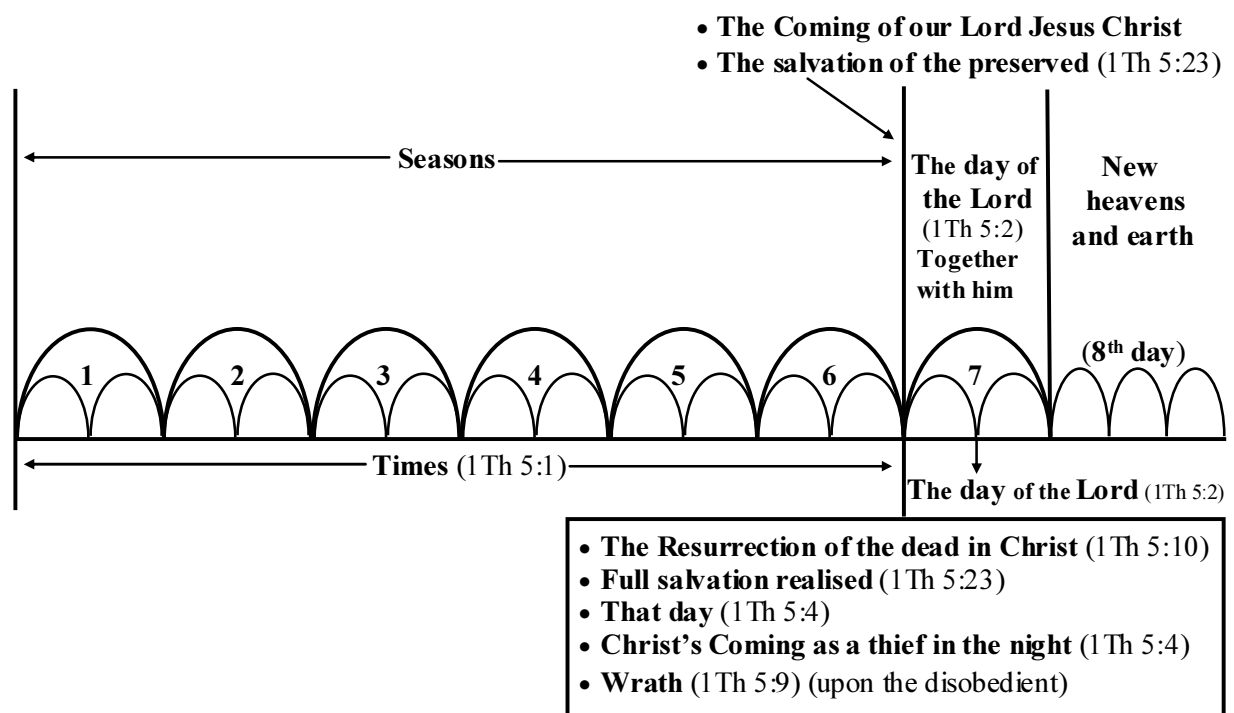
2) With Him in the new heaven and earth (Rev 21:1; Isa 65:17; 66:22).

6. Preserved Blameless unto the Coming of the Lord Jesus Christ (1Th 5:23):

- To be without charge (1Th 5:23).
- Blameless (1Th 5:23).
- Without spot, wrinkle or blemish (Eph 5:27).
- The Second Coming of Jesus.

The following diagram places each of these points in perspective:

121. 1Thessalonians, time and the Redemptive Week (Chapter Five):



Teach us to Number our Days

2Thessalonians, Time, and the Redemptive week

2Th 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;
:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
:5 *Which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
:6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
: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:
:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Points to consider:

1. Worthy of the Kingdom of God (2Th 1:5):

1) The Kingdom is Now!

As the believer lives in this world by kingdom principles, he will suffer as the result of those about him who are in unbelief.

2) The Kingdom to Come:

- Sharing in the reign of Jesus in His Kingdom.
- There is the aspect of citizenship of the Kingdom now, the believer living by the Law of the Kingdom, having the Kingdom within, but the hope of every believer is the realisation of the physical Kingdom, that is to appear at Christ's Second Coming (Luke 17:21; Col 1:13)

2. Seeing it is a Righteous Thing with God to Recompense Tribulation to Them: That Trouble You (2Th 1:6):

Though Paul speaks of the righteous retribution of tribulation to the ungodly as a principle applicable to all ages; the principle reaches its climax in the tribulation of three and one half years prior to the Second Coming of Jesus (Matt 24:29; Dan 9:27; Rev 15-16).

After the pattern of the unbelieving Jews suffering "great tribulation" (Matt 24:21), in recompensing of their rejection of Christ, the Gospel and causing of tribulation upon the believers, consummating in their destruction in A.D. 70, so down this end of the age. The pattern is to repeat itself, but this time it will be worldwide and involving all nations, including unbelieving Israel, with the ungodly knowing tribulation in recompensing for the great tribulation they have inflicted upon the saints (Rev 7:14).

3. The Lord Jesus Shall be Revealed from Heaven with His Mighty Angels (2Th 1:7):

- The Second Coming of Jesus.
- The end of the sixth day of redemption.
- The beginning of the seventh day.

4. (Christ Coming) In Flaming Fire Taking Vengeance on them that Know not God (2Th 1:8):

After the similitude of the destruction of Sodom and Gomorrah, Judah, Jerusalem and the Jews in A.D. 70 (Luke 21:22.), who knew not God, and disobeyed the Gospel, whose destruction was preceded by great tribulation (Matt 24:21). So it shall be with the world prior to the return of Jesus. The day of the return of the Lord will be the day of God's vengeance.

Teach us to Number our Days

5. Everlasting Destruction from the Lord (2Th 1:9):

It is to be a destruction, but not annihilation, as is evident by the fact that the destruction is said to be “everlasting”. It will be continuous, without ceasing or respite, eternal with the guilty conscious of their guilt, pain and dark surroundings (Phil 3:19; 2Pet 3:7).

Considering the above verses, Paul is speaking specifically of the destruction of the ungodly at the Second Coming of Christ, a destruction that is of eternal consequence involving eternal suffering with those already in hell.

6. He shall Come to be glorified in His Saints, and to be admired in all them that believe in that Day (2Th1:10):

- The Second Coming of Christ.
- The Resurrection and ascension of the saints to be glorified in Christ.
- It begins with the actual day of His Coming and continues throughout the Millennial Kingdom and throughout eternity (Psalm 89:7; 1Th 4: 16-17).

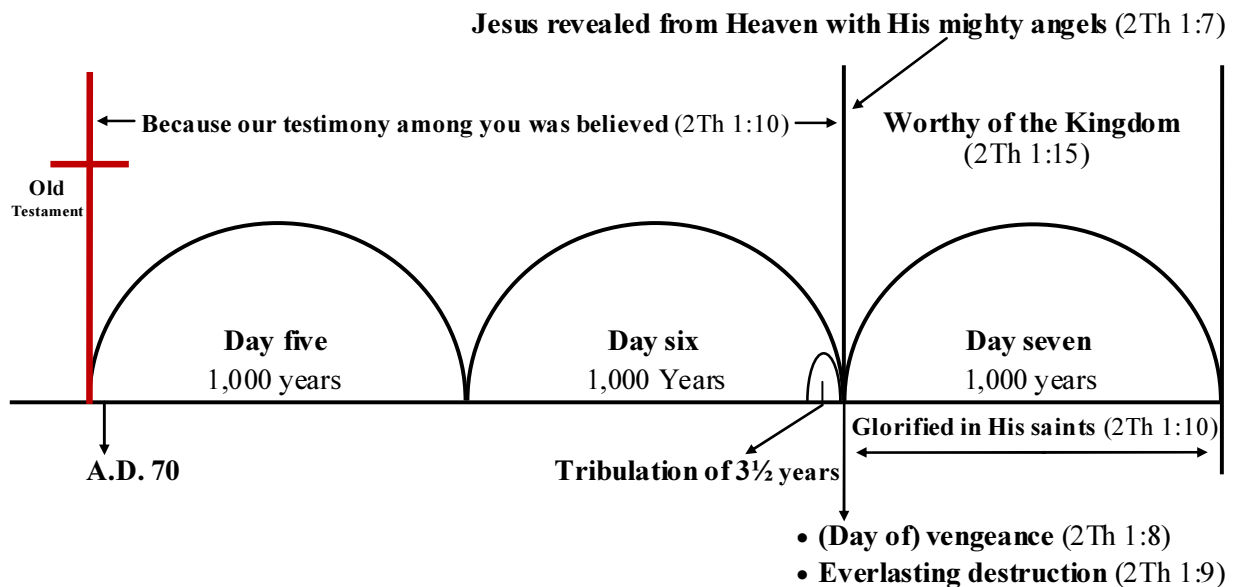
7. (Because our Testimony Among you was believed) (2Th 1:10):

Paul is establishing the principle of, “Believing the Gospel” to be saved, that was applicable to his generation and to every generation following.

- Their testimony was heard, believed, acted upon with the recipients regenerated, saved and added to the church.
- There is therefore the application of the statement under study to the church age of two thousand years (2Th 2:13; 1Th1:5; 2:13; Rom 1:16; 1Cor1:18; Acts 4:12).

The following diagram places the Scriptures in question in perspective:

122. 2Thessalonians, Time and the Redemptive Week (Chapter One):



Because our testimony among you was believed (2Th 1:10)

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

- :2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- :3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Teach us to Number our Days

- :4 Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.
- :5 Remember ye not, that, when I was yet with you, I told you these things?
- :6 And now ye know what withholdeth that he might be revealed in his time.
- :7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
- :8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- :9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
- :10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- :11 And for this cause God shall send them strong delusion, that they should believe a lie:
- :12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
- :13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
- :14 Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

Points to consider:

1. Now (2Th 2:1):

The word “now” implies a connection between subsequent and a preceding proposition, or an explanation of what preceded. It is evident what we are about to consider should be considered with the insights of chapter one in mind.

Paul is encouraging the reader to thoughtfully consider what he is about to share, to have the Coming of the Lord at the forefront of their thinking. How much more should we, who, in this generation are to witness the fulfilment of the promise, think without ceasing “The Lord is coming,” particularly when studying the Scriptures?

2. Our Gathering Together unto Him (2Th 2:1):

- By our gathering unto Christ, now; in the principle of assembly (Heb 10:25).
- The Second Coming of Jesus.
- The insight Paul gives is of “gathering together unto Him” (The Lord). The failure of natural Jerusalem to be “gathered” by Jesus inspired His lament. The blessing of being “gathered together unto Him” is now for the New Covenant church and realised in the churches faithful assembling and finally at the Second Coming of Jesus when we all shall be gathered unto Him in the air (the underlined added):
Mat 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
- Those that are gathered from the four corners of the earth (Mat 24:31).

There are Numerous Scriptures that Together Give the Fuller Picture of the 2nd Coming of Christ. The following are just some:

- The seventh trumpet sounds (Matt 24:31; Rev 10:7; 1Th 4:16).
- It will be in a blaze of great light (Matt 24:27; Luke. 17:24).
- Jesus will come as the near kinsman redeemer (Ruth 2:1, 20; 3:9-13; 4:1-8).
- The dead are raised to stand with the living (1Th 4:16-17).
- The believers shall be reaped of the angels (Rev 14:15-16; Matt 24:31).
- The ascension takes place (caught up, rapture) (1Th 4:17).
- The believers are then gathered to Jesus:
 - In the clouds (1Th; 4:17).
 - In a cloud (Luke 21:27; Exo 40:34; Rev 14:14-16; 11:12).
 - To the cloud of witnesses (Heb 12:1).
 - In the air (1Th 4:17).

Teach us to Number our Days

- The ascended saints take their place in the army of Christ in the air (Rev 19:11-16).
- Christ and His army descend upon the ungodly as God's instrument of wrath and judgment (Rev 19:11-16; Psalm 149:4-9).
- This is Christ's coming as a thief in the night (Matt 24:43; 1Th 5:2; 2Pet 3:10; Rev 3:3; 16:15; 19:11-16).
- Christ's coming as the avenger of blood (Num 35:12; Deut 19:6, 12; 1Th 4:6; Rev.19:2, 13).

3. That day (2Th 2:3):

- The day of the Second Coming of Christ (Note: verse1).
- A twenty four hour day.
- The first day of the seventh day of the redemptive week.

4. Revealed in His Time (2Th 2:6):

- "That man of sin" (2Th 2:3). A transgressor of the law. Sin personified in the flesh. It will be Satan incarnate.
- "The son of perdition" (2Th 2:3). Perdition S.C.684. Ruin or loss. Physically, spiritually and eternally damned.
- "Opposes and exalts himself above all that is called God, or that is worshipped" (2Th 2:4).
- "He as God" (2Th 2:4) (Eze28:2, 11-19; Isa 14:12-17)
- "Sitteth in the temple of God" (2Th 2:4). The temple of God is now the church and not the temple destroyed in A.D. 70. Consistency of application of Scripture demands no other interpretation (1Cor 3:9, 16; 6:19; 2Cor 6:16; Eph 2:19-22; Heb3:6; 8:2; Pet 2:5-9).

5. Revealed in His Time (2Th 2:6):

Time. S.C. 2540. An occasion, i.e. Set or proper time.

- The tribulation period of three and one half years immediately prior to the Second Coming of Christ.
- Coincides with the casting out of heaven of the great dragon (Rev 12:9. 9:1; Isa. 24:21.-23).

6. For the Mystery of Iniquity doth Already Work (2Th 2:7):

Since the fall and entrance of sin, the mystery of iniquity has worked in God's creation throughout the six one thousand year days of the redemptive week, and consummates in the evening of the sixth day in the man of sin, the tribulation and return of Christ, when Christ will destroy Antichrist and his kingdom 2:8. (Dan 7:10-1; Rev19:11-16).

7. Only He Who now Letteth (2Th 2:7):

Now: S.C.737. Through the idea of suspension; just now. This day (Hour), hence (forth).

God is in control, Satan, his angels and those under his influence can only do what God allows them to do that he may fulfil his purpose.

The mystery of iniquity is constant, as the believers in Paul's generation were to have understanding of the mystery of iniquity so the believers are to understand these things in this generation (2Th 2:7; 1Th 5:1; 2Cor 2:11).

8. Until he be Taken Out of the Way (2Th 2:7):

The time appointed for Antichrist's removal out of the way.

This author is aware of the various opinions as to what is meant by the above statement, but is firmly of the persuasion that it applies to the removal of Antichrist out of the way, the way being, the way of Christ and His church.

Way: S.C.3319. From 3326; middle. :-among. This word suggests being taken out from among or from the midst of something. Antichrist is foreshadowed in Scripture by Judas Iscariot, who

Teach us to Number our Days

following partaking of the last supper, Satan having entered into him was removed out of the midst and from among Jesus and His disciples. (John 13:30). This word “way” is used to describe the removal of the law of ordinances out of the way, which in the context of Scripture can only have reference to the way of God and salvation.

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Antichrist is to be taken out of the way, as in deed Judas Iscariot was, and as the Old Covenant ordinances were taken out of the way.

9. And then shall that Wicked be Revealed (2Th 2:8):

Further to Paul’s statement of verse six (2Th 2:6); Paul pinpoints the moment in prophetic history when Antichrist shall be revealed.

This information is given that the believer knowing these things may be watchful and discerning, particularly the generation that is to witness their fulfilment (Matt 24:4-5, 11, 23-24; 1Th 5:1; 1John 4:1; 2Pet 1:12).

It is important to note: the disciples did not discern Judas Iscariot, nor did they understand the words of Jesus until after the act, and then, it had to be by the revelation of the Word, and quickening of the Holy Spirit, that they understood (Matt 26:20-25; Luke 22:23; Acts 1:15-26).

A study of Revelation 12 would have us conclude the revealing of Antichrist will happen a short time before the church goes out into the wilderness (Note verses: Rev 12:13-16).

10. Even him, whose coming is after the working of Satan (2Th 2:9):

- The Second Coming of Christ following the three and one half years tribulation.
- At the sounding of the seventh trumpet.

11. Whereunto he called you by our Gospel (2Th 2:14):

As we established earlier, the hearing of the Gospel is the way of salvation throughout the church age, with the “way” leading us towards the 2nd Coming of Christ (2Th 1:10). Every believer should know personally and intimately what exactly they have been called to scripturally.

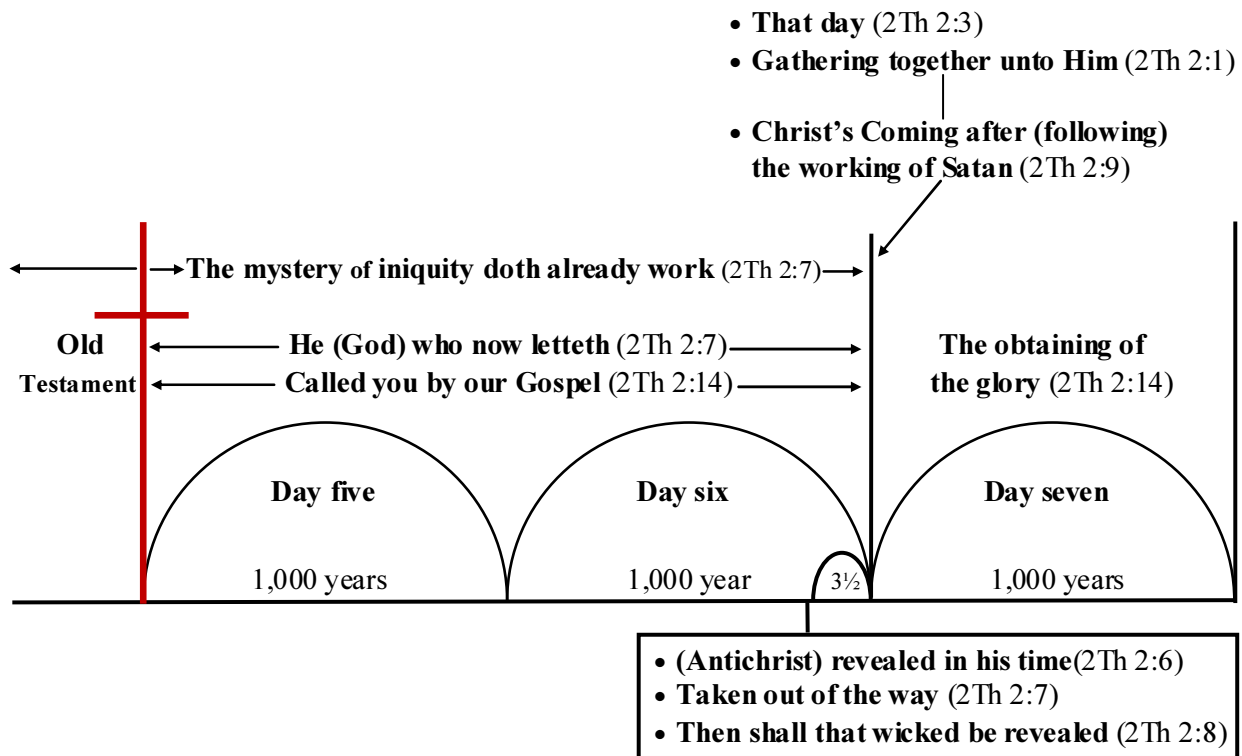
12. To the obtaining of the glory of the Lord Jesus Christ (2Th 2:14):

The glory now enjoyed by the Lord Jesus to be shared with us in Christ’s Kingdom on earth (Psalm 89:7; 1Th 4:16-17; 2Th 1:10).

The following diagram places these verses in perspective:

Teach us to Number our Days

123. 2Thessalonians, Time and the Redemptive Week (Chapter Two):



1Timothy, Time, and the Redemptive Week:

1Ti 4:1 Now the Spirit speaketh expressly, that in the **latter times** some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

Points of interest:

1. The Latter Times:

There are two major applications of the term “The latter times” in Scripture:

1) The church age:

- The church age of two thousand years.
- The fifth and sixth days of redemption.
- The early church saw the church age of two days, most likely as a result of their inherent understanding of the Old Testament Jewish scholars, who in their day understood what we call the redemptive week and the fifth and sixth days as “The days of Messiah”.

2) The last of the last days, the last age and generation leading up to the Second Coming of Christ.

Many expositors in the church see the reformation as an expression of “End times” with the restoration of the truth of the just living by faith that commenced a process of restoration truth that concludes with the return of Christ.

1Ti 6:14 That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

:15 Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

1Ti 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

2. The Appearing of the Lord Jesus Christ (1Tim 4:14):

- The Second Coming of Christ.
- The appearing of Christ in His glory unto them that believes (Matt 24:30).
- The Coming of Jesus unto the ungodly as a thief in the night (1Th 5:2).

Teach us to Number our Days

- The last day of the sixth day of redemption.
- The beginning of the Seventh day of redemption.

3. In His Times (1Tim 4:1): “Times” S.C.5550. Space of time (distinguished from S.C. 2540, which designates affixed or special occasion; and from 165, which denotes a particular period.) Or interval;

Times (Plural and future) Spaces of time:

1) Times that follow the appearance of Jesus at His Second Coming (1Tim 4:14).

2) A time when Timothy, Paul and the faithful will gather to Christ in His Kingdom to witness the demonstration of Christ as the blessed of the Father Potentate, King of kings, and Lord of lords.

Rev 17:14 **These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.**

There is the definite suggestion that the demonstration spoken of above will be constantly changing in character as each space of time throughout the seventh day reveals dimensions of Christ’s eternal glory.

96.

Our Life in the World to Come:

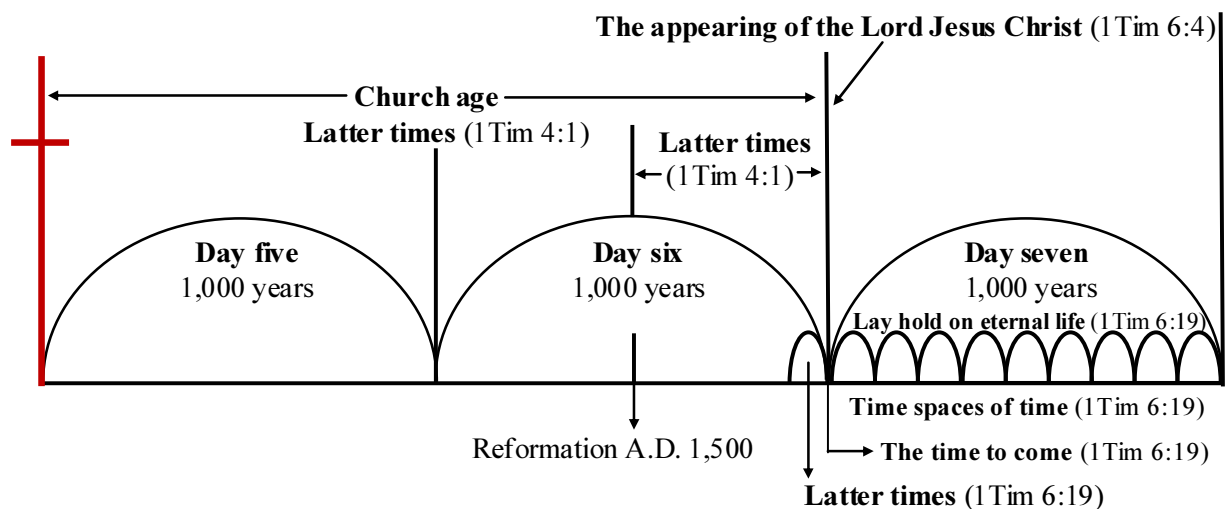
Of the life of the redeemed in the world to come, let it be sufficient to say: It will be an existence in which we will not know disappointment, but joy and surprise, surprise and surprise.

4. Against the Time to Come (1Tim 4:19):

- The Second Coming of Christ.
- The moment, the instant and day of the saint attaining eternal life.
- The receiving of the substance hoped for, evidenced by their eternal bodies, presence of the Lord Jesus and the Kingdom of God on earth.
- The glory of Christ in the millennium will be a subject considered in the study of the seventh day.

The following diagram is presented, illustrating the above truths relative to time:

124. **1Timothy, Time and the Redemptive Week**
(1Timothy 4:1; 6:14-15, 19):



Teach us to Number our Days

2Timothy, Time, and the Redemptive Week:

2Ti 1:9 Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

:10 But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel:

:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Points to consider:

1. Before the World Began (2Tim 1:9):

That is: Prior to the commencement of the present creation, to which we belong. This statement is a related term to the ten references' to "the foundation (casting down) of the world" addressed in chapter six of this text.

2. The Appearing of our Saviour Jesus Christ (2Ti 1:10):

- The First Coming of the Lord Jesus.
- The Gospels account of the first appearance of Jesus, that ended with His crucifixion and ascension to the right hand of the Father (Mark 16:19).

3. That Day (2Tim 1:12):

The Second Coming of Jesus.

- The Coming appearance of Jesus in His glory (Matt 24:30).
- Spoken in context with our works of faith committed unto Christ in anticipation of His acknowledgment of us, and reward at His Coming.

4. In that Day (2Tim 1:18):

- The Second Coming of Jesus.
- The seventh day of the redemptive week, beginning with the day (24 hour) of the appearing of the Lord.
- Spoken in context with the coming of the Lord with His reward of the saints (1Cor 3:8-14; Col 3:24; 2 John 8; 2Tim 4:8).

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

2Ti 3:1 This know also, that in the last days perilous times shall come.

2Ti 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Points to consider:

1. Obtain the Salvation which is in Christ (2Tim 2:10):

It is the obtaining of the full redemption realised by the believer at the Second Coming of Christ consummating with the redemption of our bodies (Rom 8:23; Eph 1:14).

2. Eternal Glory (2Tim 2:10):

That is, part of the inheritance of the saints received at the Second Coming of Christ, is the receiving and sharing of Christ's glory for eternity (everlasting).

3. The Last Days (2Tim 3:1):

- 1) The church age of two thousand years.
- 2) From the Reformation to the return of Christ.

Teach us to Number our Days

3) The very last generation.

See comments 1) and 2), under 1Timothy 4:1 in this chapter.

4. At His Appearing (2Tim 4:1):

That is, the appearing of the Lord Jesus in His Second Coming.

5. And His Kingdom (2Tim 4:1):

That is the physical, material appearance of the Kingdom of God on earth, brought about by the appearance of Jesus.

6. At that Day (2Tim 4:8):

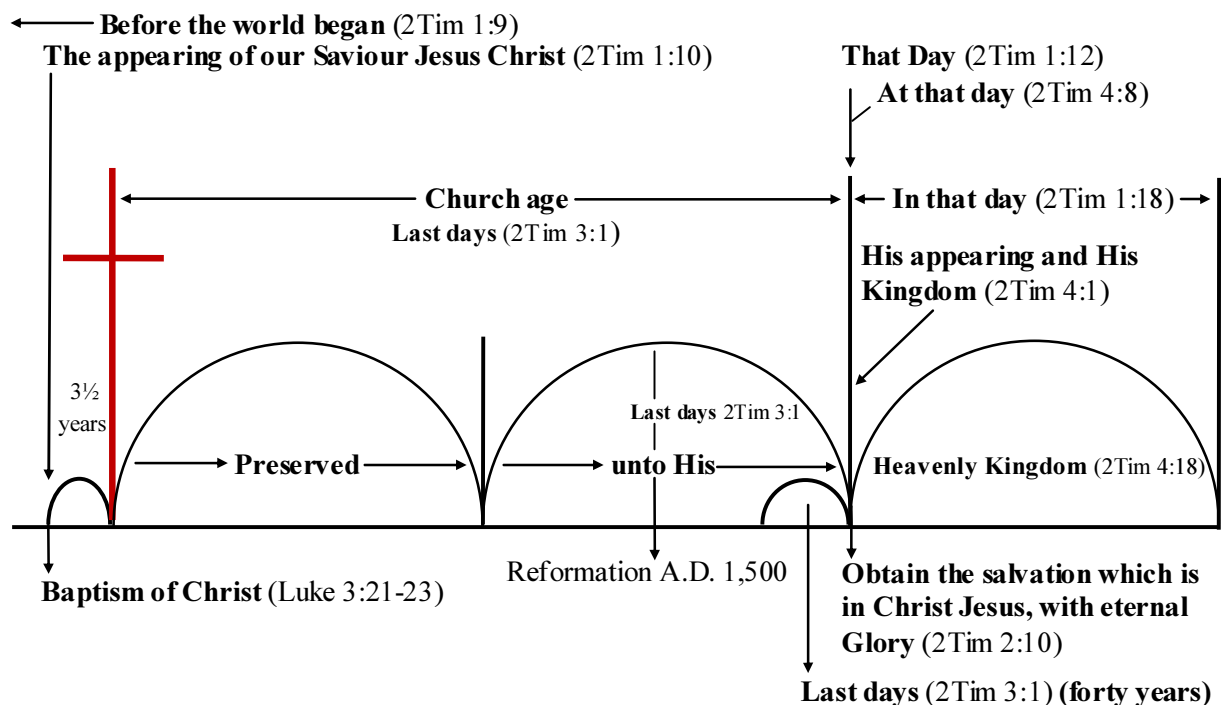
- The Second Coming of Jesus.
- A twenty four hour day, the first day of the one thousand year seventh day of the redemptive week.
- Spoken in context with the Coming of the Lord and the rewarding of the saints. In this instance it is the giving of the crown of righteousness unto them who love Christ's appearance (see 2Tim 1:18 comments and scriptures this chapter).

7. Preserved unto His Heavenly Kingdom (2Tim 4:18):

- The Second Coming of Jesus.
- Christ's Millennial Kingdom on earth.
- Followed by God's Eternal Kingdom in the new heavens and earth (Rev 21-22).
- The Kingdom of Heaven on earth.

The following diagram puts the references to time and the redemptive week in perspective:

125. 2Timothy, Time and the Redemptive Week:



Titus, Time, and the Redemptive Week:

- Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
- :2 In hope of eternal life, which God, that cannot lie, promised before the world began;
- :3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior;

Teach us to Number our Days

Tit 2:1 But speak thou the things which become sound doctrine:

- :2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
- :3 The aged women likewise, that *they be* in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;
- :4 That they may teach the young women to be sober, to love their husbands, to love their children,
- :5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.
- :6 Young men likewise exhort to be sober minded.
- :7 In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,
- :8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
- :9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;
- :10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.
- :11 For the grace of God that bringeth salvation hath appeared to all men,
- :12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- :13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

Points to consider:

1. Before the World Began (Tit 1:2):

This is a further reference to the time of the fall of Lucifer and the casting down of the world that was and Jesus being designated the Lamb of God that takes away the sin of the world.

- Before the beginning of this present creation.
- Before Genesis 1:3.
- Amp Bible: . . . “before the world or ages of the present creation began”.

2. But in Due Times (Tit 1:3):

Times: S.C.5550. Space of time, opportunity

- It will be in God’s own time; the times purposed in the divine wisdom of the Godhead before the world (present creation), and foretold by the eternal Spirit through the prophets.
- The promise of eternal life (Tit 1:1), the mystery of it being hidden in the wisdom of God; it was sought for and searched out by the prophets. It is the mystery made known to Paul (Eph 3:3-9) and the other apostles, and to be known by the church.
- Now committed unto Paul; for Paul to preach among the Gentiles. This committal of the preaching of the mystery is a challenge to every believer in Christ, particularly those in leadership (2Tim 4:1-4).

Preaching: S.C. 2782. from 2784. A proclamation.

This reveals something of the prophet often overlooked, they were preachers with shepherd hearts and they loved the Lord and His Word with all their hearts, matched only by their uncompromising hatred of sin in all its manifestations.

As throughout the Old Testament, so throughout the New Testament, the Word of the Lord is to be proclaimed, by those entrusted with the Gospel, within New Covenant boundaries, in due times, times of opportunity provided by the Lord.

In Old Testament times, it was the prophets, under the New Testament; it is now the five ministries’ responsibility to proclaim the Word (Eph 4:11).

3. Which is Committed unto Me (Tit 1:3):

Note: “me.” Paul speaks of himself in the context of the church age and his own generation, as an apostle of Christ and one of the ascension gift ministries (Eph 4:11) entrusted with the preaching of the Word.

Teach us to Number our Days

4. For the Grace of God that Bringeth Salvation hath Appeared to all Men (Tit 2:11):

Compare this with 3:4. But after that the kindness and love of God our Saviour toward man appeared.

There are Two Aspects:

- 1) The first is the First Coming and appearance of the Lord Jesus, in which He brings grace and truth in the person of Himself, and by His death and Resurrection brings salvation unto mankind.
- 2) The second is the personal and initial experience of the appearing of the Lord to the understanding through the hearing and entrance of the Gospel.

5. This Present World (Tit 2:12):

World: S.C. 165. Messianic periods of time, past or present.

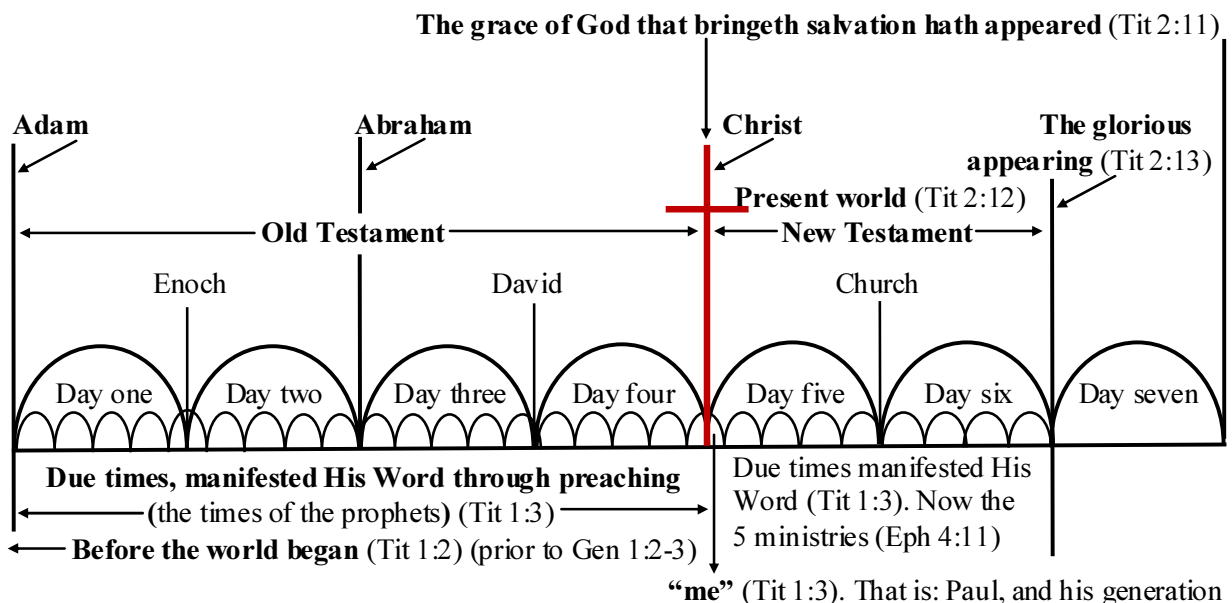
Applies to every generation of the church age. Every generation of believers, must in their generation take responsibility for the welfare of their soul, to guard it against the pollutions of the world of the ungodly, knowing how to conduct themselves before God and man (Heb 2:1-3).

6. The Glorious Appearing of our Great God and our Saviour Jesus Christ (Tit 2:13):

- The Second Coming of the Lord Jesus.
- The evening of the sixth day of the redemptive week.
- The beginning of the seventh day, the day of rest.

Consider the following diagram, which places time as it is revealed in the Book of Titus in perspective to the redemptive week:

126. Titus, Time, and the Redemptive Week:



Hebrews, Time and the Redemptive Week:

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;
- :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;
- :4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Teach us to Number our Days

- :5 For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- :6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.
- :7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- :8 But unto the Son *he saith*, Thy throne, O God, *is* forever and ever: a scepter of righteousness *is* the scepter of thy kingdom.
- :9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- :10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- :11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- :12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Points to consider:

1. Sundry Times and in Divers Manners (Heb 1:1):

Sundry: S.C. 4181. In many portions i.e. Various as to time and agency.

- Truth revealed throughout the Old Testament period of four thousand years.
- Numerous revelations, truth set forth in many portions by God throughout the Old Testament revealed to the forefathers in and by the prophets.
- Pieces of the jigsaw puzzle (mystery) of the whole revelation of God and His Word revealed in their time as part of the whole, but not the whole (Isa 28:10).

Times: S.C. 5550. A space of time. (In gen, and thus prop. Distinguished from 2540, which designates a fixed or special occasion; and from 165, which denotes a particular period) or interval.

Divers manners: S.C. 4187. In many (different) ways. i.e. By God's audible voice, angels, other prophets, dreams, visions, revelation, inspiration and by the written Word.

2. Time past (Heb 1:1):

- The Old Testament period of four one thousand year days.
- The period Jesus referred to as the law and the prophets (Luke 16:1).
- The 1,500 years from Moses to Christ.

3. These Last Days (Heb 1:2):

That is the church age of two thousand years commencing with the Resurrection of Christ. See comments under 1Timothy 4:1 in this chapter.

4. The Worlds (Heb 1:2):

Worlds: S.C. 165. Aions; from the same as 104; properly an age; by implication the world.

Periods of time called ages we know to be the seven one thousand year days of the redemptive week.

5. This Day (Heb 1:5):

S.C. 4594. On the (i.e. this) day (or night current or just past); gen. now (i.e. at present, hitherto):

- A single day we know as a twenty four hour day.
- Now, in this current time.
- Quoted from Psalm 2:7.
- Begotten, brought to the birth (Acts 13:33). Identifies this day, as the day of the Resurrection of the Lord Jesus Christ, when Christ was raised (born) from the dead.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Teach us to Number our Days

6. Thy Throne O God is For Ever and Ever (Heb 1:8):

It is the Father speaking unto the Son, in the day of His ascension to His right hand, to take His place of rule and exercise of authority over His church. Cited from Psalm 45:6-7.

It is an aspect of the fulfilment of Christ's prayer to the Father (John 17:5).

7. And Thou, Lord, in the Beginning Hast Laid the Foundations of the Earth; and the Heavens are the Works of Thine Hands (Heb 1:10):

The Father is acknowledging the Sons past existence, equality with Himself and responsibility for creation past (Gen 1:2), and creation present (Gen 1:3-31).

8. They Shall Perish; but Thou Remainest; and They all shall Wax Old as Doth a Garment (Heb 1:11):

- They shall perish, and they all shall wax old as doth a garment having fulfilled their purpose.
- God has judged this world and pronounced its end.
- Its fulfilment occurs at the close of the seventh day, following the judgment of the ungodly before the great white throne (Rev 20:11-15).
- This earth becomes the lake of fire, the eternal abode of the ungodly (Rev 20:14-15; Isa 34:1-4; 2Pet 3:10).
- It is the new heaven and earth that will replace this present heaven and earth (Isa 65:17; 66:22; 2Pet 3:13 Rev 21:1).

9. But Thou Remainest (Heb 1:11):

- The Son of God, the Lord Jesus Christ, is all that remains, He and He alone is eternal, immortal and everlasting.
- It is as we are in Him and only in Him that we have that life, that immunity from the judgment of this earth, and assurance of eternal life (Col 3:3-4; 2Cor 5:17; Gal 3:27-28).

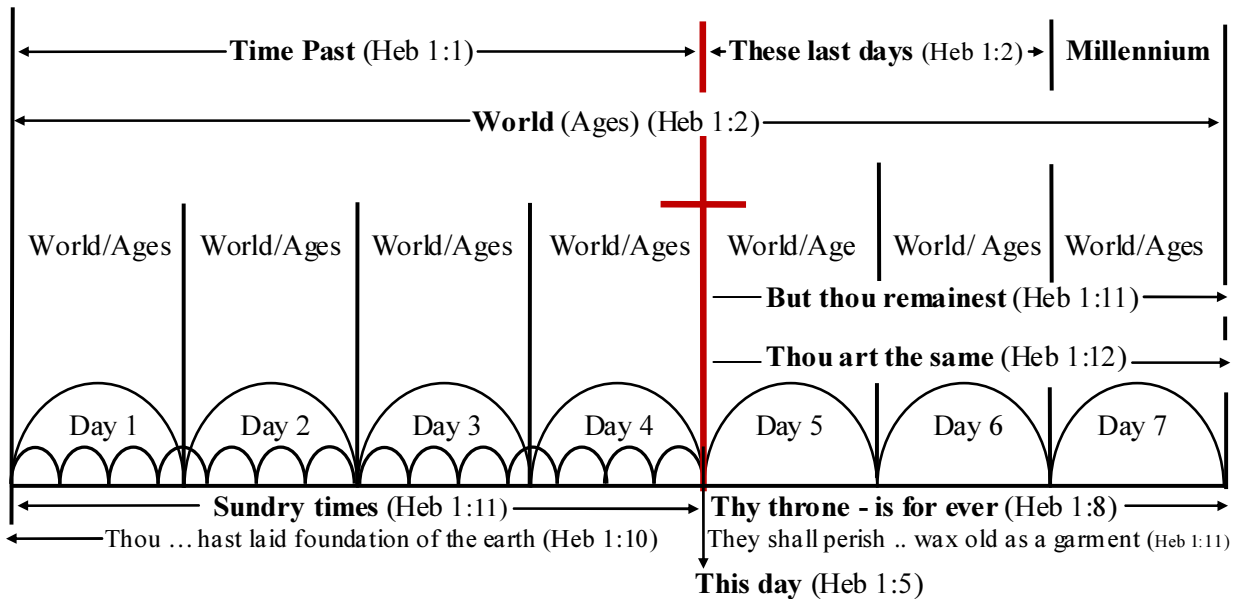
10. But Thou Art the Same (Heb 1:12):

- The Son with the eternal characteristics of the Father.
- Hebrews 13:8 Jesus Christ the same yesterday, and today, and forever.
- Malachi 3:6 I am the Lord, I change not --
- Thou remainest (Heb 1:11). Is to do with time.
- Thou art the same (Heb 1:12). That is to do with personality, nature and character.

The following diagram places the above references in perspective:

Teach us to Number our Days

127. **Sundry Times, Time Past, These Last Days, Worlds, This day** (Hebrews 1:1-12):



Hebrews Chapter Three:

Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

:7 Wherefore (as the Holy Ghost saith, Today if ye will hear his voice,

:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

:9 When your fathers tempted me, proved me, and saw my works forty years.

:10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

:11 So I swore in my wrath, They shall not enter into my rest.)

:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

:13 But exhort one another daily, while it is called Today; lest any of you be hardened

:14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

:15 While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.

:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

:17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

:19 So we see that they could not enter in because of unbelief.

Points to Consider:

1. Unto the End (Heb 3:6):

- The end of the church age.
- The Second Coming of Christ.
- The churches entrance into its promised land, its Canaan and land of rest.
- The end of one's natural life.

2. Today (Heb 3:7):

- "Today", it is continues, Paul's generation and all following generations till the return of Christ.
- The church age consisting of the fifth and sixth days of the redemptive week.

3. The Day of Provocation (Heb 3:8):

That is the nation of Israel in the wilderness forty years following their deliverance out of Egypt, where they provoked the Lord by their unbelief and disobedience (Heb 3:9, 17).

Teach us to Number our Days

4. Daily (Heb 3:13):

It is an exhortation to Paul's generation and all following generations of the church age to be encouraging of one another in our journey of faith (Heb 10:25; 1Th 4:18; 1Tim 4:13).

5. While it is Called Today (Heb 3:13):

- While there is light.
- Before the night comes: i.e. the darkness of the tribulation, that consummates with the Second Coming of Christ, which to the ungodly will be a day of darkness (Amos 5:18; John 9:4; 1Th 5:2).
- The church age of two thousand years.

6. Unto the End (Heb 3:14):

- The end of one's life on earth, then with the Lord to await their resurrection, at Christ's Second Coming (1Th 4:13-18).
- The Second Coming of Christ and the company alive and remaining (1Th 4:15).

7. Today (Heb 3:15):

It is referring back to Israel's forty years in the wilderness as the example, while pointing to the early church and to all following generations of the church age of their responsibility to not harden their hearts through unbelief.

8. Forty Years (Heb 3:17):

- Israel in the wilderness, following their exodus out of Egypt (Exo 12-14).
- Points to the church age of forty jubilee years, following the churches exodus out of their Egypt, the world, through the death and Resurrection of Christ.

Hebrews Chapter Four:

Heb 4:1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

:2 For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

: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 of the world.

:4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

:5 And in this *place* again, If they shall enter into my rest.

:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

:7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.

: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.

:10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

:11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Points to consider:

1. Enter into Rest (Heb 4:1):

There are two aspects of rest for the believer to enter into as a result of faith in Christ that verse one (Heb 4:1) may apply to:

- 1) The rest that comes to the redeemed soul through faith in the Lord Jesus Christ and the receiving of salvation. This is the rest spoken of in verse ten (Heb 4:10). It is the rest the regenerated soul enters into while ceasing from striving to be good (just) that they may rest in the finished work of Christ.

Teach us to Number our Days

- 2) The rest of the seventh day brought about by the Second Coming of Christ. This rest is spoken of in verse four (Heb 4:4).

2. The Seventh Day (Heb 4:4):

That is the seventh day of the creative week which points to the seventh day of the redemptive week.

3. He Limiteth a Certain day (Heb 4:7):

That is after the similitude of the seventh day of the creative week God has limited a certain day in which He again will enter into rest. A rest the people of God are to enter into and enjoy with Him at the Second Coming of Christ.

4. To Day (Heb 4:7):

- 1) David's generation
- 2) The generation of the Hebrew Christians.
- 3) Each generation of the church age:
 - Every generation from Adam to David, from David to Christ, from Christ to the Second Coming of Christ, is to guard their heart against hardness (unbelief) and exercise their heart in faith towards the promise of entering into the rest of the seventh day.
 - The rest we enter into now in Christ is intensified, as our faith in the promises of God in Christ, are realised and believed.
 - Such faith is the antidote to the scourge of unbelief and hardness of heart.

5. After so Long a Time (Heb 4:7):

- From David's perspective, after three one thousand year days, there is a day of rest to enter into ahead, the seventh day, attained at the Resurrection of the just (Ps 16:9, 17:15; Isa 26:9).
- David, knowing these things, also knew what it meant to enter into rest of soul, confident in the promises of God, as David expresses in his own words in the following Scriptures (Ps16:9-11; 17:15).
- From the perspective of the Hebrew believers, after four one thousand year days, there is a day of rest to enter into ahead, the seventh day, attained at the Resurrection of the just (Heb chapters 3 to 4).
- To know that rest to come, it was essential the Hebrew Christians knew the promises of God and rested in them after the similitude of David.
- From the perspective of the church today, after six one thousand year days, there is a rest to enter into ahead, the seventh day, attained to at the Resurrection of the just (1Th 4:13-18).
- Like David and the Hebrew Christians, it is essential we, of this generation enter into rest by faith in the promises of God, ceasing from our own works of self-justification, allowing the quickened Word to dispel our fears and doubts.

6. Another Day (Heb 4:8):

That is the seventh day of the redemptive week.

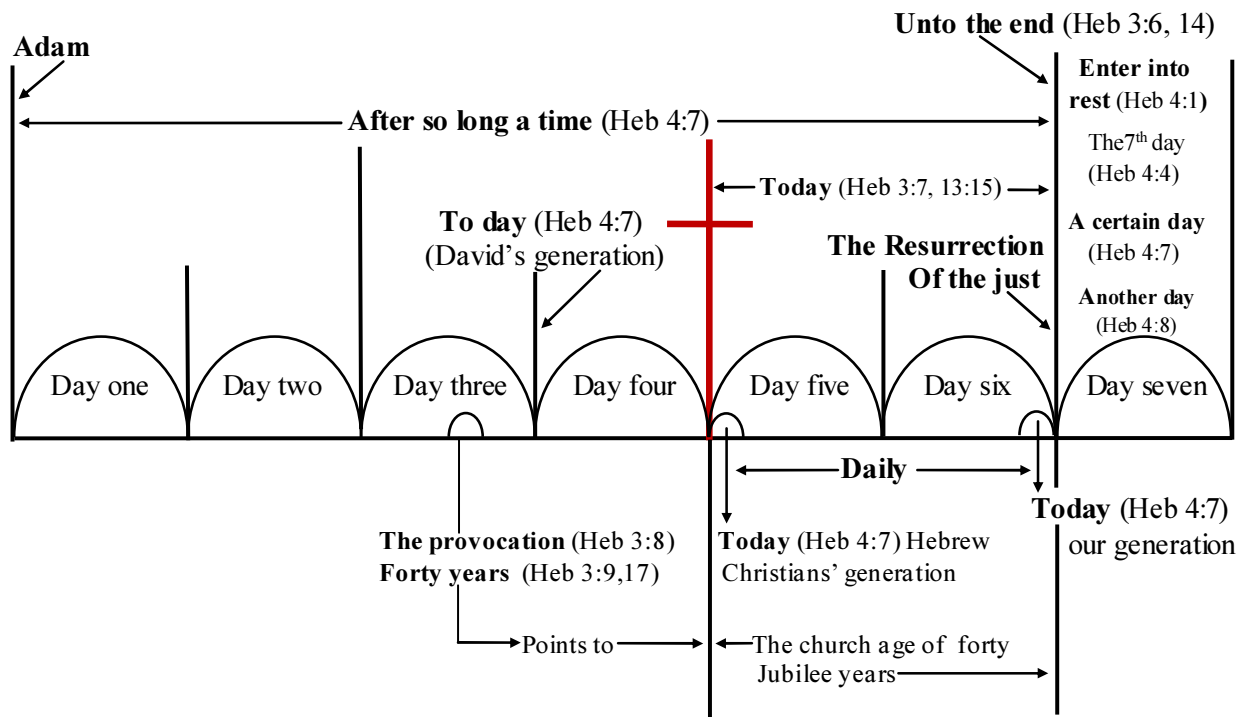
7. In Time of Need (Heb 4:16):

This is applicable to all generations, for as long as we live in this world and in our present bodies, as sons and daughters of the Father, we constantly need to have boldness in coming before the Father, that we may maintain the freshness and vitality of God's mercy and grace.

The following diagram displays the application of the mentions of time in both chapters 3 and 4:

Teach us to Number our Days

128. Hebrews Chapter Three and Four and the Redemptive Week:



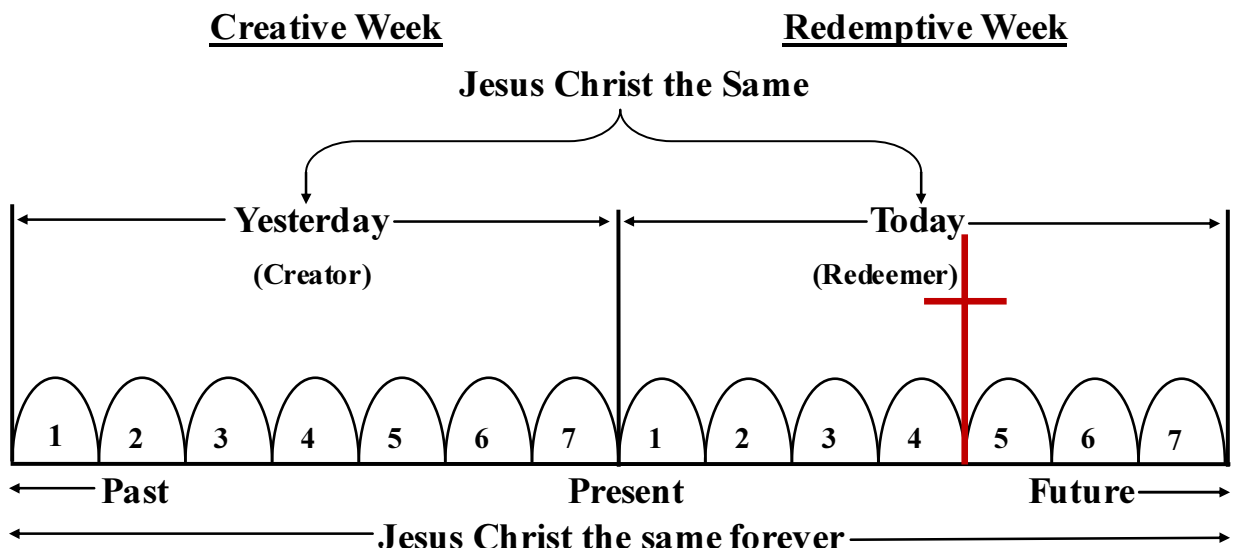
Note: The further references in the Book of Hebrews to time, that have not been elaborated upon in this text: Heb 8:6-10; 10:25.

Jesus Christ, the Same Yesterday, Today and Forever:

Heb13:8 Jesus Christ the same yesterday, and today, and forever.

There may be many applications of this verse, many of which are valid and in their context valuable in bringing understanding of Jesus, particularly in His High Priestly ministry, which the Book of Hebrews centers around. There are two applications in the context of time considered in the diagrams as follows:

129. Jesus Christ the Same Yesterday, Today and Forever (Heb 13:8) In the context of Creation and Redemption:

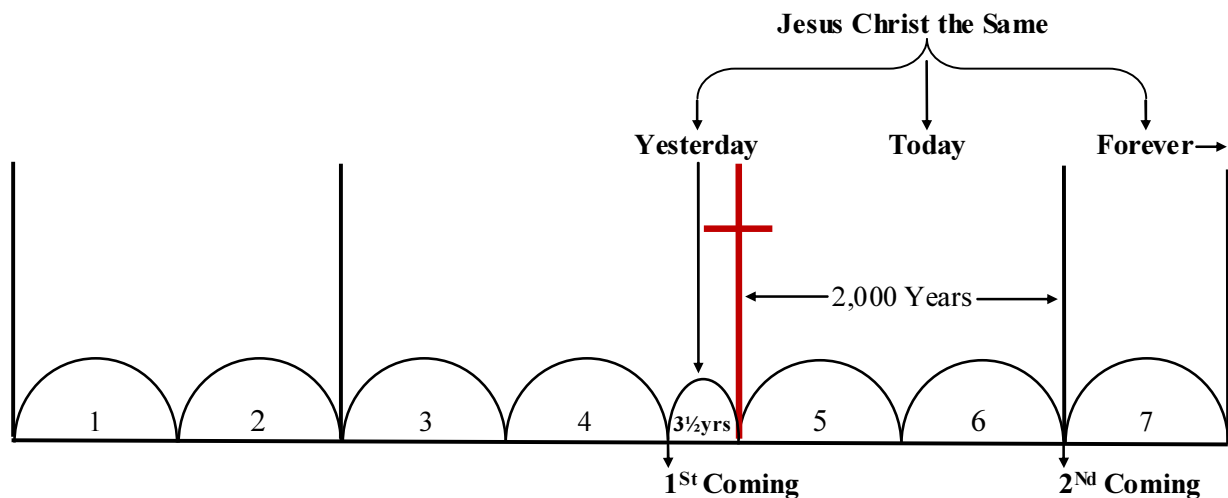


Teach us to Number our Days

Jesus is Both Creator and Redeemer:

1. **Creator:** (Gen 1:1-3; John 1:1-3, 10; Eph 3:8-9, Col 1:15-17; Heb 1:1-2, 10).
2. **Redeemer:** (1Cor 3:11; 8:6; Jam 1:18; 1Pet 1:23; Rom 3:24; 1Cor 1:30; Eph 1:7; Col 1:14).
3. **The Same:** (A divine title) (Psalm 102:27; Mal 3:6 Yesterday and forever).
4. **Forever:** pre-existent, eternal, both past and future. (John 8:58; Mic 5:2; John 17:5, 24; Heb 7:3; Rev 1:8; 22:13).

130. Jesus Christ, the Same Yesterday, Today and Forever (Hebrews 13:8), in the context of Christ's First Coming:



Clarification:

1. **Yesterday:** Refers to Christ's First Coming and ministry on earth.
2. **Today:** Refers to Christ's ascended ministry at the right hand of the Father in Heaven.
3. **Forever:** Refers to Christ's eternal ministry administered throughout the church age, then in His Millennial Kingdom on earth a thousand years, and finally throughout eternity in the future new heaven and earth.

Heb 13:8 is part of the conclusive statement of the Epistle to the Hebrews. In the context of the whole book, it is Jesus Christ the same yesterday, today and forever in the revelation of Him as He is revealed throughout the Epistle, with an emphasis on His High Priesthood after the order of Melchisedec. The statement is made to encourage us in our faith, to be confident in Him as our High Priest (Heb 3:1); and Great Shepherd (Heb 13:20-21) that we might be encouraged in our faith to follow in His footsteps (Heb 6:20) and enter into His glory.

First Peter, Time and the Redemptive Week:

- 1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- :6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
- :7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:
- :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:
- :9 Receiving the end of your faith, *even* the salvation of *your* souls.
- :10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:
- :11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Teach us to Number our Days

: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 sent down from heaven; which things the angels desire to look into.

:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1Pe 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

Points to consider:

1. The Last Time:

- The very last day of the sixth day of the redemptive week.
- The Second Coming of Jesus.

2. Wherein ye greatly rejoice, though for a season . . . (1Pe 1:6):

Season: S.C. 3641 Greek suggests a time of puny, short duration or brief in time:- a while, briefly. A while” appears more appropriate to our modern English.

Different to 1Th 5:1. A set or proper time. In its context Peter is speaking of the trials of our faith, that may come upon us suddenly with or without warning, in which our faith is tested (not by the Lord, but the Devil or his human agents), and strengthened by our steadfastness, and joy that comes with discerning the trial and finding the Lord's provision.

3. At the Appearing of Jesus Christ (1Pe 1:7):

That is the Second Coming of the Lord Jesus.

4. Though Now ye See Him Not (1Pe 1:8):

- The church age of two thousand years.
- Christ now at the right hand of the Father (Heb 10:12-13).
- From Christ's ascension to His return. Jesus spoke a principle to Thomas that is appropriate:
John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

5. Receiving the End of Your Faith, Even the Salvation of Your Souls (1Pe 1:9):

- At the Second Coming of Jesus.
- The end of your faith? **Hebrews 11:1** Now faith is the substance of things hoped for, the evidence of things not seen.
- The believer's faith is towards the Day of Atonement, the Coming of the Lord, the Resurrection of the dead, the receiving of their eternal bodies and being with Christ in His eternal glory and Kingdom.

6. Of Which Salvation the Prophets have Enquired and Searched Diligently (1Pe 1:10a):

- The period of the Old Testament of four thousand years from Adam to the First Coming of Christ
- The first four days of the redemptive week.

7. Who Prophesied of the Grace that Should Come unto You (1Pe 1:10b):

That is the First Coming of the Lord Jesus that culminated with His death and Resurrection brought the Gospel message of the forgiveness of the Father to the believer in Christ. Such forgiveness was applied to every believer following Christ's appearance to His disciples. All following generations throughout the church age of two thousand years, who through hearing the Gospel believe, are by God's grace saved.

Teach us to Number our Days

8. Searching What, or What Manner of time the Spirit of Christ Which was in Them did Signify (1Pe 1:11):

As prophets of the Lord, led of the Spirit of God, understanding creation and redemption in their respective weeks of seven one thousand year days, times, seasons, past events (History of the acts of God), they understood present day truth (2Pet 1:12) as truth was applicable to their generation.

They did this by the Word and the Spirit, which equipped them for seeing into the future with insight into what will be, and when, with an understanding of time, in respect of God's calendar.

The principle of 1Corinthians 2:10-13, was first operational in the lives of the prophets.

1Co 2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

:12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The Qualities of the Prophets:

1) **They Enquired:** (1Cor 2:10). (They were men of prayer and possessed enquiring minds that testified of possessing ears to hear and eyes to see).

2) **They Searched:** (1Cor 2:10, 11). (They had searching, enquiring hearts).

3) **They Searched Diligently:** (1Cor 2:10). (Had a diligence about their approach to the mystery of the salvation of God in Christ Jesus. When stuck they hung in there till they found what they were searching for.

Diligently: S.C.1567.From 1537 and 2212; to search out i.e. (fig) investigate, crave, demand (by Heb.) worship.

Like the experienced gold miner, who on assessing the terrain concluded there was gold to be unearthed, so the prophets searched God's Word, anticipating the rich reward of the gold of hidden truth.

If the prophets of old, revealed the above qualities in their enquiring of the grace to come unto us and were rewarded of the Lord with revelation of the mystery, how much more should the ministry over the church, inquire and search the Scriptures, asking for the guidance and enlightenment of the Holy Spirit?

Then when the Lord has enlightened them to the truth, preach it to others.

97. Norman P Grubb writes of C.T. Studd, some months after Studd's arrival in China with the China Inland Mission.

The outstanding lesson which he learnt during this was to become a man of one Book. From this time onward it became a principle of his life to read the Bible, almost to the exclusion of other books, marking it copiously, and receiving it in the attitude of a little child, in simple dependence upon the Holy Spirit to illuminate the Word to him. Thus living in direct communion with God through the Spirit and the Word, he never afterwards felt the need of Conventions or other help from man to sustain and guide his spiritual life. He had learned the secret of walking with God alone.

C.T. Studd Cricketer & Pioneer. Norman P Grubb.
Lutterworth Press. London.

Teach us to Number our Days

The Ministry of the Holy Spirit to the Prophets:

1Pe 1:11 . . . the Spirit of Christ which was in them did signify.

Signify: S.C. 1213. From 1212; to make plain (by words).

The student of the Word, in seeking truth, must ask for revelation and believe God will not only reveal truth to him, but lead him into all truth, making the truth plain to see and follow. Note the following Scriptures revealing the ministry of the Holy Spirit in leading the believer into all truth (John 14:26; 15:26; 16:13-15; 1Cor 2:10-14; Rev 1:1).

Today, the Bible student in searching the Old Testament Scriptures, should do so, with a genuine respect, and gratitude for the prophets, and their writings (2Tim 3:16-17; John 5:39; Luke 16:29).

Truly, the fulfilment of the Old Testament principle, spoken by David is understood and operated by ourselves, resulting in our receiving revelation of the Scriptures in the context of the New Covenant. David writes:

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

9. Searching What or What Manner of Time (1Pe 1:11):

That is:

- They, by revelation knew the Redeemer was to come, but where? And when?
- This author is of the persuasion the prophets knew far more about time, the Coming of Messiah, when, where, His sufferings and following revealed glory, than most people give them or God credit for.
- The time mentioned here, addresses two events, they are as follows:

1) The Sufferings of Christ:

This was fulfilled in the evening of the fourth day of redemption at Calvary. There is credibility in the thought that Christ's sufferings and His rejection of the Jews began immediately following His baptism of John at the River Jordan, with such rejection culminating in His crucifixion three and one half years later.

2) The Glory that Should Follow:

The glory that Jesus should receive and did, was fulfilled in the very beginning of the fifth day of the redemptive week following Calvary, when Jesus, Resurrected from the dead, ascended to the Father in Heaven, and then appeared unto His disciples in His glory the same day.

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.

There is a future application of "the glory that should follow". At the Second Coming of Christ in the evening of the sixth day and beginning of the seventh day of redemption, Jesus will be revealed in His glory.

Mat 24:30 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.

10. . . . and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ (1Pe 1:13):

- The Second Coming of Jesus Christ.
- The beginning of the seventh day of redemption.

11. . . . pass the time of your sojourning here in fear (1Pe 1:17):

- Every believer in his generation in the church age of two thousand years.
- The time of his or her "sojourning" on earth of approximately seventy years (Ps 90:10)

The disciple of Christ is to view his/her life upon earth as a pilgrimage.

Teach us to Number our Days

Gen 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

12. Who Verily was Foreordained before the Foundation (casting down) of the World

(1Pe 1:20):

- Before the beginning of the present recreation (Gen 1:3).
- The time of the fall of Lucifer and the casting down of the world that was.
- From the beginning of the world (Eph 3:9).
- Before the world began (2Tim 1:9). It is evident the Lord foresaw the future and knew what He would do before casting down the world that was and when it was cast down His process of restitution of all things would begin.

13. But was Manifest in these Last Times for You (1Pe 1:20):

First: In His ministry on earth of three and one half years which culminated in Christ's death at Calvary.

Second:

- Christ's appearances to His disciples following His Resurrection and appearance before the Father.
- "Last times" here, is an expression referring to the church age, the fifth and sixth days of the redemptive week.

Chapter Two:

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:

:10 Which in time past *were* not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

:11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

Points to consider:

1. Which in Time Past (1Pe 2:10).

- 1) As Gentiles, prior to the First Coming of Christ, aliens from the Commonwealth of Israel. (Eph 2:12.), a people not recognised of God, but now, in this age of the church, through faith in Christ are the people of God.
- 2) Personally and individually without Christ, you were not someone God recognised as being His, but now, through faith in Christ, you are.

This verse in principle is applicable to all nations, all people and all generations throughout the church age, who now believe.

2. The Day of Visitation (1Pe 2:12):

As Gentiles believers and now the people of God and of the Commonwealth of Israel, be honest in your communication with those Gentiles among whom you dwell, that in the day of visitation upon their souls, as the Lord visited you and you believed the Gospel, so they may be encouraged by your example to believe and likewise become the people of God.

Again the principle of Christian example is applicable to every generation throughout the church age.

Teach us to Number our Days

Chapter Three:

1Pe 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

1Pe 3:20 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.

Points to consider:

1. In the Old Time (1Pe 3:5):

That is: S.C. 4218. At some time, afore time.

It is the Old Testament period of four thousand years from Adam to Christ, with emphases (in this instance) on the age of the patriarchs, Abraham, Isaac and Jacob.

2. The Days of Noah (1Pe 3:20):

- The generation of Noah and those prior to it.
- The second day of the redemptive week.
- Noah entered the ark approximately 1650 years after the fall.

Chapter Five:

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

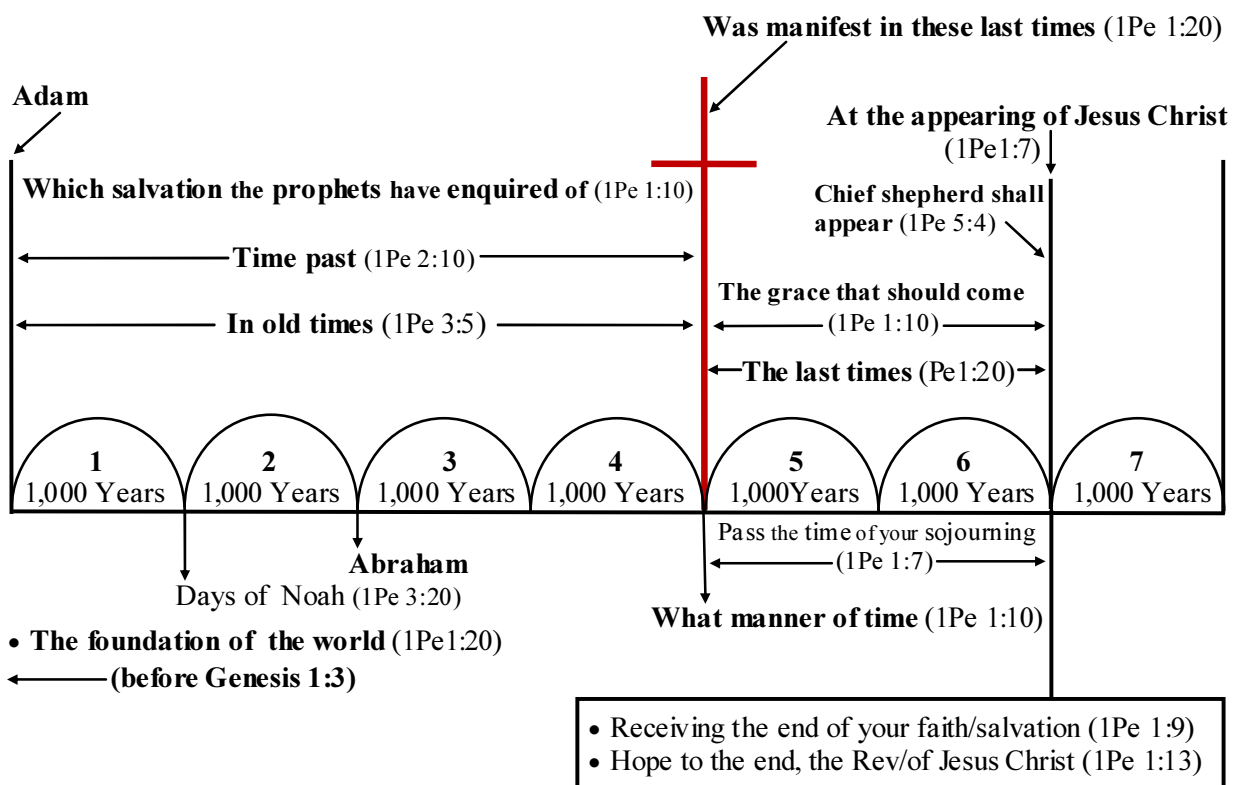
Points to consider:

1. And When the Chief Shepherd shall Appear (1Pe 5:4):

- The Second Coming of Christ.
- The evening of the sixth day of redemption.
- The beginning of the seventh day, the day of rest. Compare with 2Tim 4:8.

The following diagram places the instances of time revealed in First Peter together, for easy viewing:

131. First Peter, Time and the Redemptive Week:



Teach us to Number our Days

Second Peter, Time, and the Redemptive Week:

Chapter One:

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.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

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:

Points to consider:

1. Present Truth (2Pe 1:12):

That is: In the context of the whole of creation and redemption, understand, and be established in the truth relevant to your generation.

The believer is to understand time, and truth in its three dimensions of application:

- 1) Time past.
- 2) Time present.
- 3) Time future.

2. The Power and Coming of the Lord Jesus Christ (2Pe 1:16):

That is: The first Coming of the Lord Jesus as recorded in the four Gospels.

Note: Peter and the other disciples were eye witnesses of His (Christ's) majesty. This statement confirms the application of the verse to the First Coming of Christ.

3. Until the Day Dawn (2Pe 1:19):

That is:

- The Second Coming of the Lord Jesus.
- The Second Coming of Jesus will be the dawning of the seventh day, and will be in the demonstration of a glorious dawning (Matt 24:30; 2 Th.2:8).
- The fulfilment of Numbers 24:17.

Chapter Two:

2Pe 2:5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

:6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an example unto those that after should live ungodly;

:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

:8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds);

:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Points to consider:

1. The Old World (2Pe 2:5):

That is: The world as it was prior to the flood, from creation to the breaking up the fountains of the great deep, and the windows of heaven been opened (Gen 7:11).

2. The Day of Judgment to be Punished (2Pe 2:9):

1) Personally, in dying as a result of judgment. The death of the sinner. i.e. -

- Saul, King of Israel (1Sam 31:4-5).
- Joab, King David's general (1Ks 2:28-34).
- Ananias and Sapphira (Acts 5:1-10).

Teach us to Number our Days

- 2) Corporately, as a city, nation country and ultimately the world. i.e. –
- Sodom and Gomorrah (Gen 19:23-2).
 - Jericho and the other cities of Canaan. The Book of Joshua.
 - Judea and Jerusalem (Matt 24:2; Luke 19:41-44).
 - Babylon (Gen 11; Rev 18).
 - The Second Coming of Jesus in judgment upon the unregenerate world.
- 3) Personally, the unregenerate unsaved and unredeemed at the great white throne at the close of the seventh day of the redemptive week (Rev 20:11-15).

Chapter Three:

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

Points to consider:

1. The Last Days (2Pe 3:3):

That is:

- The church age of 2,000 years.
- The fifth and sixth days of the redemptive week.
- There is an emphasis on the last of the last days prior to the Second Coming of the Lord Jesus (Jude 1:18).

2. Where is the Promise of His Coming (2Pe 3:4):

That is, the Second Coming of the Lord Jesus.

3. Since the Fathers fell asleep (2Pe 3:4):

That is, since the fall of Adam.

4. From the Beginning of the Creation (2Pe 3:4):

Since the completion of creation and the established order cosmetically that carried through into the redemptive week.

- Considering closely what Peter is confronted with, it would appear, he speaks of a people confessing faith in Jesus Christ, while at the same time expressing unbelief in the promises of Scripture, particularly concerning the return of the Lord.

Teach us to Number our Days

- It is evident there were great areas of ignorance of truth in their theology that was the result of neglecting to search or study the Scriptures with diligence or to believing of their teachers i.e. Peter. Such ignorance included knowledge of God's calendar.
- Their apparent ignorance and attitude of doubt and unbelief is in direct contrast to the approach of the prophets to Scripture, who as we did see, enquired (prayed), searched the Scriptures with diligence, the Spirit of Christ in them signifying (making plain) each aspect of truth to them (1Pet 1:10-11; 2Tim 2:15; Acts 17:11).
- Peter's conclusion of their ignorance, was that they were willingly ignorant, but, ignorant of what? Peter again answers, appealing unto the Scriptures written of Paul for support (2Pt 3:15-18).
- The confession of doubt and unbelief by the willingly ignorant is in contrast with those in the church, who were of faith, had a vision of the Coming of the Lord based upon a revelation of the Scriptures, and with Peter, looked for the Coming of the Lord (2Pt 3:11-14) while simultaneously discerning the times and the seasons.

5. The Heavens were of Old, and the Earth Standing out of the Water and in the Water (2Pe 3:5):

That is: "Of old": S.C. 1597. long ago. Peter appeals to the event in prehistoric history of the casting down of the world that was, prior to our present recreation that those in willing ignorance should have been aware of.

6. 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 (2Pe 3:8):

This verse with Psalm 90:4 are key verses to understanding Biblical time in the context of the Scriptures that Peter and other apostles thoroughly understood. Note: chapters, one, two and five of this text.

7. But the Day of the Lord (2Pe 3:10):

- The seventh day of the redemptive week.
- A one thousand year day (2Pe 3:8).
- The day of God (2Pe 3:12).
- The age of Christ's Kingdom on earth.
- There are many expressions of this day throughout the Scriptures; we will list these in the appropriate chapter.

8. Will Come (2Pe 3:10):

- The seventh day. The day of the Lord will come. It is written and it cannot be altered.
- The day of the Lord will begin with a day as we know a day, a twenty four hour day, but without darkness (night), followed by its duration of one thousand years.
- It is the Second Coming and appearance of Jesus.

9. As a Thief in the Night (2Pe 3:10):

The negative aspect of the Second Coming of Jesus. It is descriptive of Christ's coming to the disobedient, the hypocrites and the ungodly.

- It is spoken in context with verse three (2Pe 3:3), scoffers, and verse five, the willingly ignorant, as a warning, and an encouragement to the obedient, to be careful in their communication (2Pe 3:11, 14).
- Note: The coming of, "The day of the Lord", and "The coming of that day as a thief in the night", are expressed as simultaneous happenings, they will occur together. They are not seven, or three and one half years apart.

Teach us to Number our Days

- This is the promise of the Coming of the Lord, and is spoken in answer to the question of those in willing ignorance. “Where is the promise of His Coming”? (2Pe 3:4).

The following references should be considered on the subject of Christ’s coming as a thief in the night (Matt 24:43; Luke 12:39-40; 1Th 5:2, 4; Rev 3:3. Rev 16:1). Peter not only alludes to the Lord’s calendar but writes suggesting their ignorance of it is wilful.

10. Look for and Hasting unto the Coming of the Day of God (2Pe 3:12):

- The seventh day of the redemptive week.
- The millennial age of one thousand years.
- The same as verse ten (2Pe 3:10). It is the day of the Lord.

11. Nevertheless we, according to His Promise, Look for New Heavens and a New Earth, wherein Dwelleth Righteousness (2Pe 3:13):

- That is: the eighth day, the first day, and beginning of the redeemed community’s eternal abode, in a state of eternal righteousness.
- The new heavens and new earth, the old, this present heavens and earth having fulfilled their purpose, will be on fire to dissolve and melt with fervent heat.

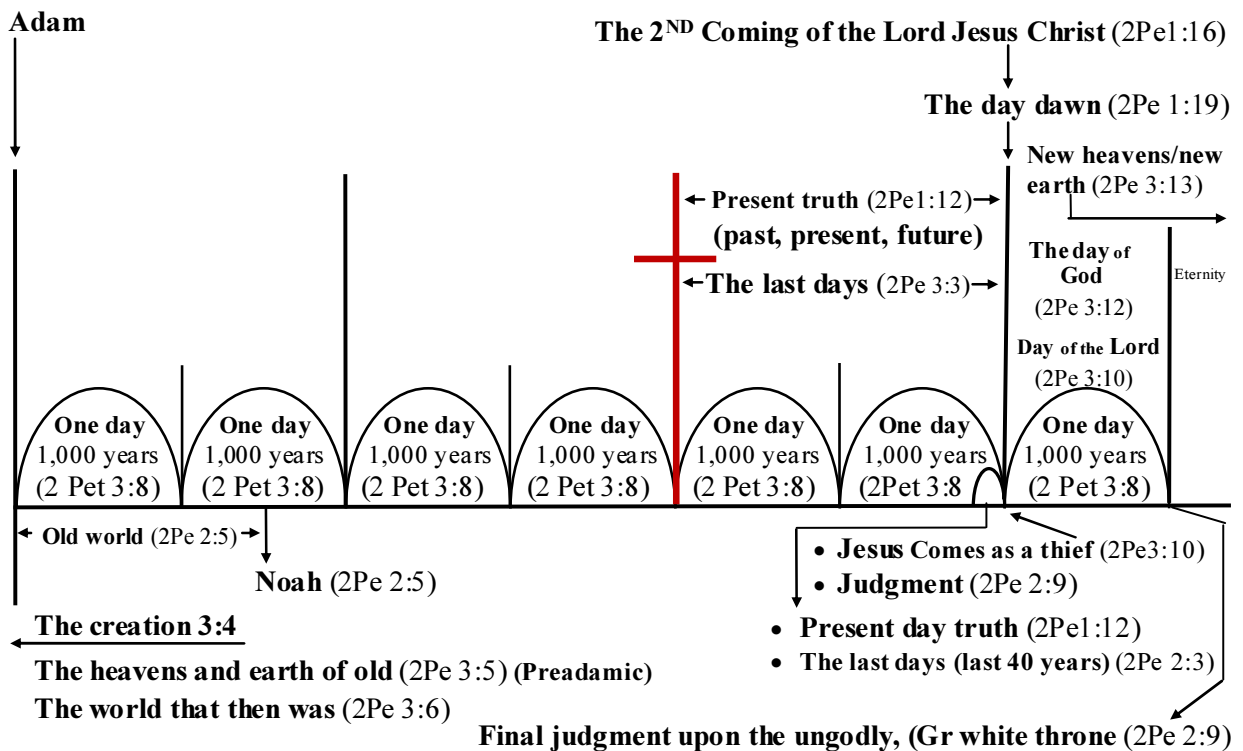
12. His Promise:

The promise spoken by the prophet Isaiah:

Isa 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind (Isa 66:22; Rev 21:1; Acts 3:21).

The following diagram places the mentions of time in 2ND Peter in perspective to the redemptive week:

132. Second Peter, Time and the Redemptive Week:



The Book of Jude, Time, and the Redemptive Week:

Reading: The whole Book of Jude.

Points to consider:

Teach us to Number our Days

1. Contend for the Faith Which was once Delivered unto the Saints (Jude 1:3):

- That is: Once delivered, delivered once and for all generations.
- The great commission and the delivering of the Gospel to the apostles by the Lord Jesus, to be preached throughout all the world.
- Its point of delivery was immediately following the Resurrection of Christ and His appearance unto His disciples. See “The great commission” this chapter (Acts 2:14-40).
- Its scope: all the world/every nation (Matt 28:19-20; Mark 16:15-16).
- Its time frame: it is the church age, from the ascension of Christ to the going out of the church into the wilderness (Rev 12:6, 14) and the Second Coming of Christ.

2. Before of Old Ordained to this Condemnation (Jude 1:4):

As those who believe have been predestined to the adoption of children by Jesus Christ to Himself, (Eph 1:5), so the disobedient have been foreordained to this (eternal) condemnation.

3. The Lord, Saved the People out of Egypt, Afterward Destroyed them that Believed not (Jude 1:5):

That is:

- The Exodus, approximately 1491 B.C. (1521 years before the Resurrection of Christ) and the following forty years Israel were in the wilderness.
- The example points to the church age of forty jubilee years.
- The fifth and sixth days of the redemptive week, consisting of two thousand years.

4. The Judgment of the Great Day (Jude 1:6):

- That is: the seventh day of the redemptive week.
- The judgment of that day involves both man and angels, and is the judgment that is to take place before the great white throne (Rev 20:7-15; 2Pet 2:4).
- It is the judgment of the ungodly.
- At the conclusion of the seventh day.

5. The Blackness of Darkness For Ever (Jude 1:13):

- That is: The eternal estate of the ungodly.
- It follows the resurrection of the ungodly and their appearance before the great white throne (Rev 20:7-15).
- It is eternal, once in there, there is no way out, it is eternal judgment, it is the eternal reward of sin and rebellion, the abode of those who reject the Gospel.

6. And Enoch the Seventh from Adam (Jude 1:14):

- Enoch, born 3382 B.C. Translated approximately 3000 B.C.
- His life and testimony foreshadows the church of the last generation which, whether alive or resurrected, will ascend after the similitude of Enoch to meet with Christ in the air (1Th 4:17).

7. Behold, the Lord Cometh (Jude 1:14):

- That is: the Second Coming of the Lord Jesus.
- The conclusion of the sixth day of the redemptive week.
- The beginning of the seventh day.
- Jude gives a dimension of the Second Coming of Christ that the Bible student would do well to study. A dimension of truth that in itself is a vital component of the complete picture of Christ's return.

8. With Ten Thousands of His Saints (Jude 1:14):

- Some interpret this to mean angels; some interpret it to be just the saints; while others interpret it to mean both. This author believes it means what it says, saints, the redeemed of Christ.

Teach us to Number our Days

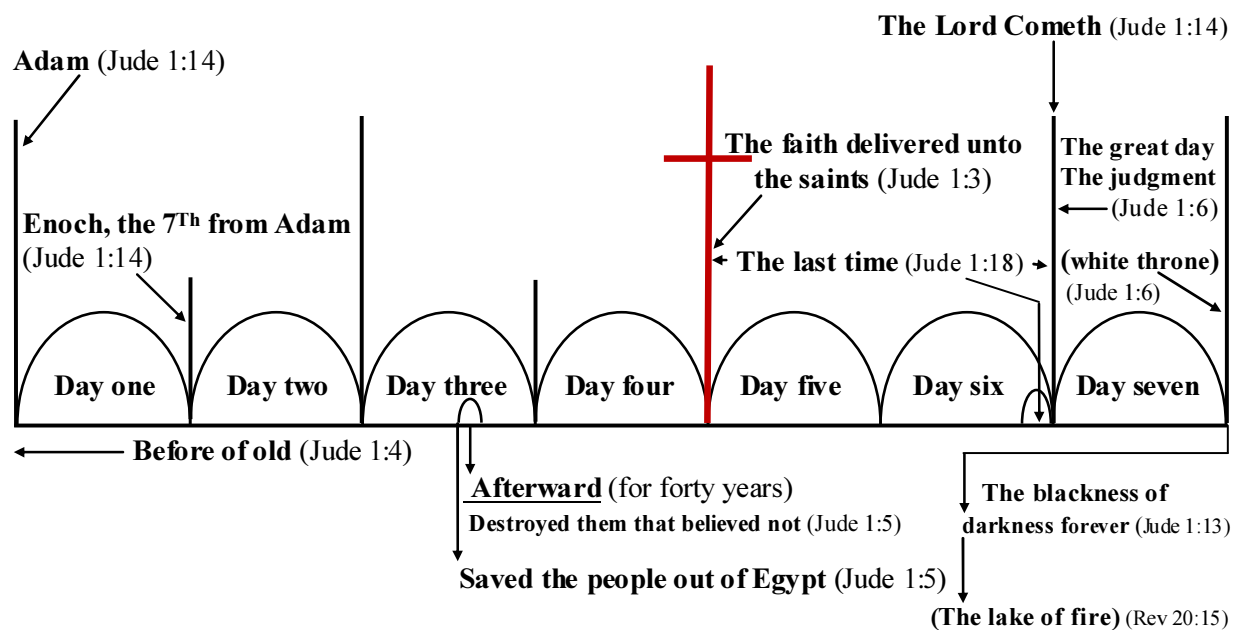
- What is of importance is to realise the resurrection of the redeemed and their ascension has taken place and the saints have assembled in their place behind Christ's great army in the air, to now come with Christ as a thief in the night, exercising judgment upon the ungodly.
- Ten thousands of His saints, it is plural, multiples of ten thousands. It suggests rank, companies, and order in the army of the Coming of Jesus.

9. The Last Time (Jude 1:18):

It is the fifth and sixth days of the redemptive week, with a particular emphasis on the last generation prior to the return of the Lord (2Pet 3:3).

The following diagram places the references to time, in the Book of Jude together, in perspective to the redemptive week:

133. The Book of Jude, Time, and the Redemptive Week:



In conclusion to chapter 22, we consider the following diagram revealing—Seasons, or periods within the ages of time, we know to be the redemptive week:

Teach us to Number our Days

98. SEASONS OR PERIODS WITHIN THE AGES OF TIME WE KNOW TO BE THE REDEMPTIVE WEEK

THE NEW TESTAMENT ————— THE FIFTH DAY
TWO SEEDS, GENESIS 3:15

THE MYSTERY OF INIQUITY
2 THESSALONIANS 2:7.

THE MYSTERY OF GODLINESS
TIMOTHY 3:16.

<p>4,000 years (A.D. 30 our calendar)</p> <p>Roman rule Legs of iron. Dan 2:33 Fourth kingdom. Dan 2:40</p> <p>Pax Romana. (Roman peace) 30 B.C.- A.D. 180.</p> <p>Jews (unbelieving) Reject the Gospel. Persecute the church. Stephen is martyred (Acts 7:59-60). Great persecution at Jerusalem, believers scattered abroad (Acts 8). James is martyred (Acts 12:2).</p> <p>Jewish, Roman wars A.D. 63-73. Jerusalem destroyed. A.D. 70. i.e. City, temple, land, people destroyed</p> <p>Emperor Domitian. A.D. 51- 96. Great persecution of the church lasting approximately 10 years.</p> <p>Spiritual decline: Spiritual decline from faith, and truth of Scripture that eventually brought the church into, what is now regarded as the “Dark ages” *</p>	<p>The ascension of Christ: (John 20:1, 14-16) Matthias: Numbered with the twelve (Acts 1:24-26).</p> <p>Day of Pentecost. The salvation of the Jews: (Acts 2) Spiritual Israel revealed. Church formed. Roman dominion and Greek language, enables the spread of the Gospel throughout the empire</p> <p>Great commission is given: Acts 1:8 1. Jerusalem (Acts 2). 2. Judea (Acts 8:1-4). 3. Samaria (Acts 8:5-24). 4. Uttermost parts of the (then known earth)</p> <p>Apostolic age A.D. 30 -100. The salvation of the Gentiles: (Acts 10) Paul at Jerusalem: Persecuted; imprisoned (Acts 21-23). Paul at Caesarea: (Acts 24-26). Paul at Rome: (Acts 28).</p> <p>Pauline Epistles written: Epistles, of James, Peter, John Jude written</p> <p>John on the Isle of Patmos A.D. 96. Book of Revelation written (Rev 1:9,19)</p> <p>Early church fathers: Martyrs, revivals, visitations. schism and heresy attack the church:</p> <p>Ignatius C 50-156. Polycarp C 69-155. Justin Martyr C 100-165. Montanus 155-1 A.D. 70 Montanus, fathered a movement towards restoring purity to the church. Irenaeus 130-202.</p> <p>Gregory Thaumaturgus C 213-270 Gregory The Illuminator C 240-332 Anthony of Egypt 251-356</p>
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Teach us to Number our Days

<p>Disseminated the view that Jesus, though the Son of God, could not be co-eternal with his Father, and must be regarded as external to the divine essence and only a creature. Other heresies prevailing i.e. Gnosticism</p> <p>Constantine. (The great) C 272-337 Christianity (a legal and) an official religion mixing Christianity with Paganism.</p> <p>The feet: Part iron part clay (Dan 2:33, 41).</p> <p>Theodosius 1st The Great: A.D. 346-395 Roman emperor (A.D. 379-395). Made Rome the final authority on matters of church doctrine and practice, above that of the Scriptures.</p> <p>Catholic Church, officially made the state religion, enforced by persecution of others. On his death the empire was permanently divided into East and Western empires. Kingdom divided (Dan 2:33, 41)</p> <p>Heathenism, and other corruptions infiltrate the church. Mixture, ritualism and form became the norm.</p> <p>Priestcraft: The priesthood of believers, is denied by the exalting of the priests office over the people.</p> <p>Leo 1st. The Great: Pope, 440-461 Increased Papacy rule and authority. Stressed the primacy of the apostle Peter and taught what Peter possessed had been passed on to Peter's successors.</p>	<p>Arius: A.D. 256-336</p> <p>Constantine (The great) C 272-337 Made Christianity a legal religion, 325. Nicene council held. Creed of essential beliefs drawn up</p> <p>Martin of Tours: C 335-397 Evangelised France preaching of the Word confirmed with miraculous signs.</p> <p>John Chrysostom: A.D 347-407 A fearless preacher of righteousness</p> <p>New Testament Canon appears: N.T. Consisting of twenty seven books A.D.367</p> <p>Theodosius 1st: The Great: A.D. 346-395. Saved, baptised and exhibited the qualities of a Christian ruler.</p> <p>Augustine of Hippo: A.D. 354-430 Responsible for the saving of thousands from heresies, and corruptions by sound theological Teaching. Augustine resided in North Africa</p> <p>Jerome: (Hieronymus, Sophronius Eusebius) C 340-420. Translated Old and New Testaments into Latin, about A.D. 400.</p> <p>Simon Stylites: A.D. 390-459 People needing spiritual help were drawn to him. His powerful preaching awakened many.</p> <p>Patrick: C 389-461. Probably born in Scotland, enslaved, sent to Ireland, from where he escaped to Gaul. Returned to Ireland as an evangelist and missionary with many thousands coming to Christ as a result of his preaching.</p> <p>Columba: C 521-597. Irish evangelist, answered God's call to evangelise Scotland. Settled in the Isle of Iona with twelve companions from there made preaching tours throughout the mainland and other Islands. The king of the Picts and Scots became believers, with many of his people</p>
<p>* For an informed understanding of the church, its decline into the dark ages and its restoration, the book "Restoration Theology", by Kevin J Conner is recommended. K.J.C. Publications. P.O. Box 300, Vermont, 3133. Victoria. Australia.</p>	

Teach us to Number our Days

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Teach us to Number our Days

99. Closing Thoughts:

The mentioned awakenings, revivals and visitations that occurred from A.D. 100 to 1,000, are not by any means the whole sum. No doubt great men, great movements, and awakenings occurred throughout the centuries that are not recorded in history.

Men and women whose names will never be known in the annals of natural history, suffered or died for their faith, laboured in the Gospel in unknown lands, winning souls to Christ through sound preaching of repentance from dead works and exercising of faith towards God.

Many of those mentioned, though they brought a genuine awakening, and ministered with sincerity, brought mixture, bringing the churches they founded, or shepherded under the control of Rome, the Pope and central government.

Concerning the Jew's and the Church:

Concerning the Jew's and the church, two developments occurred, that affected both parties thinking, throughout the early centuries up to the year A.D. 1,000. Two developments that affect many theologically in the church today. They are as follows:

1. The Persecution of the Jew's by the "church"

With the church being Romanised, and sliding into spiritual decline, carnality, religious pride, and racial bigotry developed over the centuries with a prejudice against the Jew's.

This unchristian and unfortunate development eventually broke out into full scale rejection and persecution of the Jew's throughout the Romanised world, producing in the heart of many Jew's a fear and distrust of the church, and Christians, which prevails in the thinking of many in Jewry to this day.

2. The "Pure Gentile" Church:

Coinciding with the growing attitude against the Jew's there developed, what has become known as the "Pure Gentile" church. It propagated the church being Gentile at the exclusion of the Jew's.

Many references of Scripture were prevailed upon to establish the error. This lie of centuries past, affects the theology of much of the church today, with a confusing array of doctrines on the subject of the place of the Jew's and Gentiles in the purposes of the Lord.

A Conclusion:

In conclusion to this chapter let the thought be established: In the mind of God concerning mans redemption, Christ and His church is the eternal purpose of God. The church consists of regenerated, converted Jew's and Gentiles. As such, they are all one in Christ. The "door" of salvation has been opened to both, when the "door" of salvation closes to one, it closes to both. As the Scriptures says unto both Jew's and Gentiles.

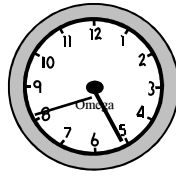
2 Corinthians 6:2 . . . now is the accepted time; behold now is the day of salvation.

Nevertheless as stated in other places in this text, there is to be a future visitation of the presence of the Lord upon the (natural) nation of Israel, in which many will be saved and added to the church, not Catholicism, denominationalism, but to His church which is any church of assembled believers of the one Gospel: the Word of God.

We have concluded our study of the fifth days of the creative and redemptive week, and now turn our attention to the sixth day of the creative week.

Teach us to Number our Days

Chapter Twenty-Three



The Sixth Day of the Creative Week The Creation of Animals

The Sixth Day of Creation:

- Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- :25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that *it was* good.
- :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.
- :27 So God created man in his *own* image, in the image of God created he him; male and female created he them.
- :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.
- :29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.
- :30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.
- :31 And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

The Sixth Day of Creation Divides Naturally into Two Distinct Considerations:

1. The creation of animal.
2. The creation of man.

The events of this sixth day are such, that to adequately cover each section in their uniqueness, it will be more convenient to consider each section as separate chapters.

The Creation of Animals:

Points to consider:

1. And God Said (Gen 1:24):

Again we see the Lord stamping His authority upon the events of this the sixth day, as He did in previous days, declaring His responsibility for all that is and He is about to create.

With the introduction of each of the days in this fashion, there is the suggestion the Lord does so with a sense of pleasure and elation in the work He is about to perform.

The Phrase “And God said”:

“And God said.” The phrase is used four times in connection with the events of creation on this the sixth day. They are listed as Follows:

- 1) And God said: (Gen 1:24) To do specifically with the creation of animals.
- 2) And God said: (:26).To do specifically with the creation of man.
- 3) And God said: (:28) To do specifically with God’s commission to man.

Teach us to Number our Days

- 4) And God said: (:29) To do specifically with what, man, beast, fowl and creeping things were given to eat.

2. And God Said, let the Earth Bring Forth the Living Creature (Gen 1:24):

Living: S.C. 2416. Alive; hence raw (flesh).

Creature: S.C. 5315. A breathing creature, i.e. an animal. Distinctly different to birds or fish created on the fifth day. The word creature suggests a creator and to consider each creature the Lord is to be honoured as the creator of each and his purpose in and for each respected.

Not all Flesh is the Same Flesh:

The distinction between each living creature is not limited to the outward appearance of each creature, and their habitual expression of life. The distinction is also inward, with each species unique and different in its flesh, with each possessing its own peculiar texture, taste and colour and D.N.A.

Four Categories of Flesh:

1Co 15:39 All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

1) Flesh of men:

Acts 17:2 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

2) **Flesh of beasts:** S.C.2934. (spec.) a domestic animal. It is said here in context with and inclusive of the whole animal family.

3) **Flesh of fish:** Inclusive of the whole variety and the breeds within the fish family.

4) **Flesh of birds:** Inclusive of the whole variety and the breeds within the bird family.

3 After His Kind (Gen 1:24):

- That is: God is establishing within each category of flesh there are categories' or "kind" peculiar to its category of flesh and with it the law of reproduction. Each form of life, whether it be cattle, creeping thing, beast, fish, bird or man each was created to reproduce after its own kind.
- The theory of evolution is in direct conflict and violation of the law of reproduction, and by this law (and others) is exposed for the lie that it is i.e. Monkeys, apes and man.

4. Let the Earth Bring Forth the Living Creature after his Kind, Cattle, and Creeping thing, and Beast after his Kind (Gen 1:24):

Three Categories of Living Creatures:

1) Cattle: S.C.929. A beast.

Probably means to be mute, a dumb beast, especially any quadruped animal.

New Webster Dictionary: A term applied collectively to domestic quadrupeds, such as serve for tillage or other labour.

Amp Bible: Speaks of cattle as: (Gen 1:24). Live stock.

(Gen 1:25). Domestic animals.

2) The creeping thing: S.C. 7431. A reptile, or any other rapidly moving animal.

N.W.Dictionary: Reptile. Creeping, from repo, reptum, to creep; akin to serpo, to creep. Serpent. Creeping; moving on the belly, or with small, short legs.

Teach us to Number our Days

3) **Beast:** S.C. 2416. From 2421; alive; hence raw flesh.

Amp Bible: Speaks of this animal as a wild beast.

It suggests animals that cannot be domesticated, untameable, wild in nature, therefore unreliable, untrustworthy, and dangerous.

5. And God Made the Beast of the Earth after His Kind and Cattle after Their Kind, and Everything thing that Creepeth upon the Earth (Gen 1:25):

Points to consider:

- God again differentiates between the categories of the creatures, but also alludes to the species within the species, or kinds within each kind.
- The whole of creation is a marvel giving witness to the creative wisdom, ability and versatility of God's wonderful creative mind.
- God has changed the order in this verse to that in Genesis 1:24. It is now as follows.
 - 1) The beasts, that which is wild by nature is now mentioned first.
 - 2) The cattle: those able to be domesticated and are tameable are now mentioned in second rank.
 - 3) The creeping thing.

Why the change of order? It suggests an anticipation of a condition to come.

i.e. God is looking forward in time in anticipation of the fall of Adam, and the symbolic analogy of these creatures to created man, in nature and habit, throughout the week of redemption.

It is in anticipation of bringing in the principle of, first the natural, then the spiritual, i.e. It is first the fallen, unregenerate man, then the spiritual man (1Cor 15:46).

Though man was created in the image and likeness of God, and reflected God's creative ability and wisdom, following the fall of man from grace, man retained those attributes, but restricted in use and authority and corrupted by sin.

Man when he fell, the whole spectrum of creation became infected by the entrance of sin. And man in nature became equal to the animals and is expressed as such in the Scriptures.

Ecc 3:18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

:19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

:20 All go unto one place; all are of the dust, and all turn to dust again.

Beasts: (Gen 1:18): S.C. 929. As we have established, probably the mute dumb beast. Live stock, a domestic animal.

Even the domestically tameable animal is a beast in nature, until it is changed, disciplined, trained and made domesticated. God in His Word places a distinction between the tamed and untamed (caring and the uncaring) in the above verses.

The Prophet Ezekiel:

The prophet Ezekiel relates the principle of men being like unto beasts to the church, the congregation and the two beast natures, with the Lord judging between the two:

Eze 34:17 And *as for* you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

:18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

:19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

:20 Therefore thus saith the Lord God unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

Teach us to Number our Days

- :21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;
:22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.
:23 And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

It is God, and God alone, Who has the power to domesticate fallen mans unregenerate animal like nature and reform it into His own likeness, which He does in us through Christ and our regenerated soul (2Cor 3:18, 5:17-18; Eph 4:11-16). Paul demonstrates this truth using the analogy of the wild olive tree:

Rom 11:24 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?

Peter in his Epistle speaks of the unjust and those who walk after the flesh as being brute beasts, as Jude speaks of those who speak evil of those things (Godly things) which they know not.

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

- :10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.
:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

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.

We will come back to this point and develop the thought more fully later in this chapter.

6. And God Saw That it was Good (Gen 1:25):

- That is: God saw everything He had created in the order in which He had ordained them, in their place where He set them in the earth, and in their function, it was good, and in the context of the whole of creation it was beautiful.
- With the creation of the fish, birds and now animals, it is appropriate to mention here, God's love for animals. He created each one as He pleased, and loves them all in their uniqueness of personality and habit.
- A love of animals, a respecting of their needs and where possible showing kindness to animals is part of our new nature in Christ and an expectation of the Word:
Pro 12:10 A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel (Gen 33:13-14; 1Sam 17:34-35).

We will now return to, and develop the study of beasts, cattle and the creeping thing.

In each of the previous days we saw, in everything God created there was the symbol that pointed to the redemptive week, and to that which is good and that which is evil.

For Example:

The first day: Light and darkness. The light is in character with that which is good and the darkness is in character with that which is evil.

The second day: The waters upon the earth and the waters above the earth.

The third day: 1) The dry ground appears, and points us to, vessels of honour and vessels of dishonour.

2) Plant life: Pointing to men as grass, herb and trees.

Teach us to Number our Days

The fourth day: The sun, moon and stars, ruling over the day and the night: Pointing to the Godhead, Father, Son and Holy Spirit.

The fifth day: Fish life: 1) Good fish, good people.
2) Bad fish, bad people.

Bird life: 1) Good men inspired of the Holy Spirit.
2) Bad men inspired of evil spirits.

So in this sixth day, in creation there is the symbol. The language of the symbol becomes the language of redemption.

The Beast:

There is the wild, undomesticated, untamed or untameable beast. Beasts' wild in nature, dangerous, unreliable, not to be trusted to be safe with, unpredictable, **instinctively violent or cruel in nature or habit**. It is not suggested this is what they were in nature prior to the fall, but, what they became following, and as a result of the fall.

What their temperament and behaviour was before the fall we are not told, and therefore do not know, but assume they were subdued in temperament, or at least placid, and this was the case with the animals until the days of Noah and the flood. What we do know is that following the fall of man into sin, sin affected the whole of God's creation in nature and temperament with everything living became subject to death.

It is after the Fall that the Following Expressions are Used:

1. An Evil Beast

Jacob, seeing Joseph's coat covered in blood, and believing his sons' evil report, believed, "an evil beast had devoured him".

Gen 37:20 Come now therefore, and let us slay him, and cast him into some pit, and We will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Israel in Their Disobedience Became Subject to Beasts:

Eze 34:5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

:6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

Beasts of the Field: (Eze 34:5). Speak of kingdoms and the nations of the world.

Mountains: (Eze 34:6). Likewise speaks of kingdoms and nations.

Every High Hill: (Eze 34:6). Speaks of lesser kingdoms and nations i.e. Nations within a kingdom.

2. Clean and Unclean Beasts:

Noah was commanded of the Lord to take of the clean beasts, seven of each, while of the unclean to take two of each into the ark.

Gen 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

What determined the difference between the clean and the unclean prior to the giving of the Law of Moses, we are not told. But all indications are the differences of nature, habit and temperament determined their choosing.

The type therefore, points us again to fallen man and the Law of Conscience, which law operated from Adam to Moses and the introduction of the Law of Moses. For the benefit of our study we repeat some thoughts concerning the Law of Conscience from our last chapter.

The Law of Conscience operated alone in conjunction with man's free will throughout the first two days of the redemptive week, extending through into the third day, to the appearance of Moses and

Teach us to Number our Days

the introduction of the Law, that man by conscience might obey the unwritten moral law by his free will and works.

The Law of Conscience is still in function, but the corruption of the conscience by sin from the outset of the fall made it impossible for man to consistently and righteously discern between good and evil, necessitating the need for introducing the written Law of Moses, while directing mans conscience to his need of a Redeemer.

Under the Law of Moses, the people of Israel were to give distinction between clean and unclean beasts, birds, fish and cattle. In doing so God revealed certain characteristics of both, characteristics that determined their acceptability, for eating, sacrificing, or for rejecting as unclean.

Under the Old Covenant:

Under the Old Covenant, Gentiles (those nations apart from Israel, were considered to be unclean by all Israel. Thus, under the law we see the equating of unclean animals with nations and people outside covenant relationship with the Lord.

Under the New Covenant:

Under the New Covenant all in sin, Jew and Gentile, are unclean by virtue of their sin and unrighteousness that has not been cleansed away by the blood of Christ (Rom 3:20-30).

It is also true, that now, through faith in the Lord Jesus Christ and obedience to the Gospel; all who believe are cleansed from the uncleanness of sin, Jew and Gentile, and are made one in Christ.

Peter the Apostle Receives a Vision:

Seven years after the opening of the door of salvation to the Jews at Pentecost (Acts 2); the door of salvation is about to open to the Gentiles. Peter, at this point in his life, is seeing Gentiles from the perspective of the Old Covenant, unclean, and only able to come to Christ as Gentiles did under the New Covenant.

Peter believed salvation was only of the Jews, and failed to see Gentiles as equals coming to Christ and being added to the church through faith. Jesus had to change Peter's mind set. As already considered, Peter had to be converted from law to grace, Moses to Christ, Old Covenant to New Covenant, natural Israel to Spiritual Israel, and works of the law to works of faith.

Acts 10:11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

:12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

:13 And there came a voice to him, Rise, Peter; kill, and eat.

:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

:15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

Explanation:

Peter was given the vision in preparation for his going unto the house of Cornelius, a Gentile. Jesus was about to open the door of salvation unto the house of Cornelius and beyond to all Gentiles through Peter. Peter needed to see the issue of the Gentiles and salvation from the Lord's perspective and the New Covenant, once Peter's mind set was adjusted; he was ready to be sent unto the house of Cornelius.

Peter Testifies of His Conversion of Mind:

Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

Teach us to Number our Days

The Gentiles Come to Christ:

Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

We see throughout the Scriptures and history, images of men, beasts, animals and birds used to describe men, nations and kingdoms, some good, most evil.

For example:

In the Book of Daniel chapter 2, Nebuchadnezzar has a vision of an image of **A MAN**, that in turn is interpreted of Daniel by the wisdom of God, to be seen as four world kingdoms, evil in nature, that begin with Daniel's generation in which the first kingdom, Babylon, would be in power, followed by the next and so on until the fourth and final kingdom, a kingdom to arise in the last generation prior to the Second Coming of Christ. See the whole of Daniel chapter two:

The First: Was the Babylonian Empire, which is identified as the head of gold.

The Kingdom of Babylon had the symbol of the lion (Dan 2:31-33, with :36-38).

The Second: Was the Medo-Persian Empire, which is identified as the breast and arms of silver.

The Kingdom of Medo-Persia had the symbol of the ram (Dan 2:31-33, with :39).

The Third: Was the Grecian Empire, which is identified as the belly and thighs of brass.

The Kingdom of Greece had the symbol of the he goat (Dan 2:31-33, with :39).

The Fourth: Was the Roman Empire, which is identified as the legs of iron, followed with the dividing of the kingdom into two divisions.

The Kingdom of Rome had the symbol of the eagle (Dan 2:31-33, with 40-42).

All four kingdoms have their ultimate fulfilment in the final generation leading up to the return of the Lord Jesus, in the composite beast, that in character will manifest all the evil characteristics of all four kingdoms before it.

Israel in the Wilderness:

When Israel, consisting of twelve tribes were in the wilderness, camped, or in a journey, did so divided into four sections, with each section consisting of three tribes, and each having a lead banner depicting a living creature.

1. Judah: Judah was the lead tribe under the banner of the lion, with two other tribes with it, forming a family of tribes and an army. The other two tribes numbered with Judah were, Issachar and Zebulun (Num 2:3-9).

2. Reuben: Reuben came next under the banner that had the face of a man, with two other tribes, again forming a family of tribes and an army. The other two tribes numbered with Reuben were, Simeon and Gad (Num 2:10-16).

3. Ephraim: Ephraim came next under the banner of the ox, with two other tribes, again forming into a family of tribes and an army. The other two tribes numbered with Ephraim were Manasseh and Benjamin (Num 2:18-24).

4. Dan: Dan the final tribe under the banner of the eagle, with two other tribes forming into a family of tribes and an army. The other two tribes numbered with Dan were Asher and Naphtali (Num 2:25-31).

For further insights see Companion Bible, Numbers chapter two.

Teach us to Number our Days

Four Living Creatures:

Four banners depicting four living creatures that are symbolic of four men, all of whom are significant in Scripture and have been translated to Heaven:

- 1. The Lion:** Was on the banner of the Tribe of Judah and pointed to Jesus, the true Lion of the Tribe of Judah (Rev 5:5; Mark 16:1; Luke 24:50-51).
- 2. The Face of a Man:** Was on the banner of the Tribe of Reuben and pointed to Elijah (2Kg 2:11).
- 3. The Ox:** Was on the banner of the Tribe of Ephraim and pointed to Moses (Matt 17:3; Jude 1:9).
- 4. The Eagle:** Was on the banner of the Tribe of Dan and pointed to Enoch (Gen 5:24; Heb11:5).

The twelve tribes gathered in their sections under their particular banner, did so under Moses, their “king “who reigned over Israel forty years (Deut 33:4-5).

This all points to the Lord Jesus and His church, the Spiritual Israel, also consisting of twelve tribes and Christ’s Reign over His church throughout the church age of forty jubilee years, culminating in the last generation with the Second Coming of Christ and the church’s gathering unto Him in the air.

Four Living Creatures in the Book of Ezekiel:

Reading. Ezekiel 1:1-28:

The language of Ezekiel’s vision is in harmony with the apostle John’s vision in Revelation chapters four and five, where John beholding the throne of the Lord, witnesses the bringing forth of the seven sealed book that none could open, but the Lamb Who had been slain.

The two visions, Ezekiel’s and John’s complement each other and with other Scriptures on the four living creatures make an interesting study to research.

Points to consider (Relative to our present subject):

1. All Four have the Appearance of a Man (Eze 1:5):

That is:

- They all are human, not angels but men.
- They are in Heaven, not on earth, and before the Throne of God.
- They are four living creatures, that is, they all have been on earth and have been either raised from the dead, or have passed from life into Heaven without seeing death. This is what is signified by the expression, “living.”
- Though there are four, yet they are in the likeness of One. This suggests three, in the likeness of one who among them has the pre-eminence.
- This all points to the Lord Jesus, Who has the pre-eminence among all (whether in Heaven or in earth Col 1:18).

2. Every One had Four Faces (Eze 1:6):

That is: Every one reflected the same image, the same message; they were four, of four different time periods, yet in absolute agreement, saying the same things, speaking the Word of God, reflecting the glory God.

3. And Every One had Four Wings (Eze 1:6):

Four: Four is the number symbolic of the whole of the earth. It is suggested, the wings are the wings of an eagle, and the dominion of the four living creatures was and is over the whole earth. The wings suggest they were endowed with power from on high enabling them to live, move and minister supernaturally.

Four Wings:

Wings are the serving organs of flight, enabling birds and other flying creatures to fly; as such they are symbolic of the following:

Teach us to Number our Days

- Wings are symbolic of time (we hear people say: “time flies” or “the wings of time”).
- Wings are symbolic of dominion with the living creatures exercising dominion over the whole earth, particularly throughout the four days of the redemptive week from Adam to the First Coming of Christ.
- The thought of the four wings being symbolic of time and of the first four days of the redemptive week, is strengthened when we consider the vision, with John’s vision, where the four living creatures have six wings (Rev 4:8).
- The four wings, seen by Ezekiel are added to under John’s vision. Consistency of interpretation suggests the six wings are therefore symbolic of the first six days of the redemptive week. Thus we see perfect harmony of vision between Ezekiel and John.

4. Their Feet were Straight Feet (Eze 1:7):

That is, straightness of walk not influenced by the left or the right (Note: verse 9) (Heb 12:13; Psalm 5:8; Prov 4:25; Eze 10:22; Isa 40:3-5; John 1:23).

5. As for the Likeness of Their Faces, they Four had . . . (Eze 1:10):

- 1) The face of a man, pointing us to Elijah.
- 2) The face of a lion, pointing us to Jesus.
- 3) The face of an ox, pointing us to Moses.
- 4) The face of an eagle, pointing us to Enoch.

The Testimony of the Four Living Creatures:

1. Enoch:

- Enoch ascended to Heaven without seeing death (Gen 5:24; Heb 11:5).
- His ascension testifies of the power of an endless life.

2. Elijah:

- Elijah also ascended to Heaven without seeing death (2Ks 2:11).
- His ascension also testifies of the power of an endless life.

Together the testimony of Enoch and Elijah, point us to the Second Coming of Christ, and to those alive and remaining in that day, who will experience the ascension of the just with the resurrected dead in Christ, to meet with Christ in the air, without experiencing physical death (Matt 24:31; 1Th 4:17).

The experience and testimony of Enoch and Elijah, is the assurance and guarantee to the believer, of the believers ascension at the return of Christ.

The matter is established in the testimony of two, Enoch and Elijah (Deut 17:6).

3. Moses:

- Moses died and was resurrected from the dead, and ascended to Heaven (Deut 34:7; Jude 1:9; Matt 17:4).
- His resurrection testifies of the power of God to raise the dead, enabling them to experience ascension, receiving everlasting life.

4. Jesus:

- Jesus died and was Resurrected from the dead, and ascended to Heaven (Matt 27:50; Acts2:22-24, 32-34).
- The Resurrection of Jesus also testifies of the power of God to raise the dead, enabling them to experience ascension, receiving everlasting life.

Teach us to Number our Days

Together the testimony of Moses and Jesus, point us to the Second Coming of Jesus, and to those in that day, who, by the power of God shall be raised from the dead and with those alive and remaining be caught up together to meet with the Lord in the air (Matt 24:31; 1Th 4:17).

Though the Resurrection and ascension of Christ, in itself, is the guarantee of our resurrection and ascension, God being true to His Word in demanding all matters be established in the mouth of two or three witnesses does so Himself in the matter of our resurrection and ascension.

The matter is established in the testimony of two, Moses and the Lord Jesus (Deut 17:6).

As is apparent, only the points, necessary to our study have been considered, the student of the Word is encouraged to pursue further understanding of Ezekiel chapter one for further insights, considering also Ezekiel chapter ten and other references mentioned in this chapter.

The Four Living Creatures in the Book of Revelation:

In the Book of Revelation we see these four living ones standing before the throne of God, after the similitude of Ezekiel.

Rev 4:6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

:7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

Beasts: S.C. 2226.

- A living thing, i.e. an animal.
- Suggests a domesticated living animal or being.
- Different to Rev 13:1, where John describes the rise out of the sea of another beast, a wild, untamed, cruel beast.
- Beast: S.C.2342. A dangerous animal.

1. The first beast, like a lion: It is Jesus.
2. The second beast, like a calf: It is Moses.
3. The third beast, a face as a man: It is Elijah.
4. The forth beast, a flying eagle: It is Enoch.

As much as these four beasts depict four living men, they are also to be seen as four faces of Jesus. Jesus in His humanity, as the living God in the form of a human being, God in the flesh, manifesting in the flesh the characteristics portrayed previously in the life and ministry of Moses, Elijah and Enoch, who ministered in the earth prior to the Coming of Jesus.

1. As the Lion: Jesus is King in authority over His church, creation and the universe.

2. As the Face of a Man:

- Jesus, as the Son of Man, (human), (Heb 4:15.) and representative of man, before God.
- As the Son of God (in deity). Jesus is the representative of God before man.
- The Word made flesh (John 1:14).
- The Lamb of God (John 1:29, 36; Rev 5:6).
- Made sin and sacrificed for the sin of the world (2Cor 5:21).
- Created (in reference to His body) to have dominion (be King) over God's creation (Gen 1:26).

3. As the Calf or Ox: The Apostle and High Priest of our profession (Heb 3:1).
The five ministries personified (Eph 4:8, 11).

- 1) **Apostles**
- 2) **Prophets**
- 3) **Evangelists**
- 4) **Pastors**
- 5) **Teachers**

Teach us to Number our Days

4. As the Flying Eagle. Our Deliverer:

- The eagle is regarded as the king of the birds and his domain the air (sky).
- The Christ, the anointed of the Holy Spirit
- Leader of the church, particularly in the days ahead as the church goes out into the wilderness. (Rev 12:6, 14).

There is a consummating of these characteristics of Christ, in the church in the end times, with the church maturing and perfected, to manifest the headship and authority of Christ, as the sons and daughters of God, the body of Christ doing the work of the ministry: i.e. the apostle, prophet, evangelist, pastor and teacher.

The nature and character of the ascended Christ revealed in the four faces, manifests to the world in great power in signs, wonders and miracles, following the preaching of the Everlasting Gospel (Rev 14:6.) throughout the earth, bringing deliverance to many, and an invitation to the marriage supper.

Cattle (Gen 1:25):

A beast, live stock, or that of domesticated animals.

It is a well known fact of life that there are animals that may be domesticated and there are those that cannot.

For Example;

- The horse, but not the zebra.
- The Indian elephant, but not the African elephant. Though the Indian elephant may be domesticated up to as many as four hundred people are killed by them each year in India.
- The dog, but not the hyena, wolf or coyote.
- The “family” cat, but not the lion, tiger or other large or wild cats.
- It is acknowledged, many wild animals considered undomesticatable have been tamed, but when this is so, are still considered potentially dangerous, and kept in isolation from others.

In Animals Wild and Domesticated, We see an Analogy in the Scriptures:

The hart: The hart is likened unto those who have a thirst for God (Psalm 42:1).
Able to leap Isa 35:6. Sure footed (Deut 12:12-15, 22; 14:5; 15:22).

The roe: The symbol of pleasantries. An attribute of the bride of Christ (Prov 5:19). (The hind is the female of the hart).

The dog: Like unto pastors who do not do their job, as they should. This analogy is believed to have originated from the use of the dog as in shepherding (Isa 56:10-11).

- They are dumb dogs (Isa 56:10; 2Tim 4:2-5; 1Cor 14:7-9).
- They cannot bark. Ignorant (Isa 56:10). (Do not know what to say). Sleeping, lying down, and loving to slumber, silent when they should be heard and heard when they should be silent.
- They are greedy dogs which can never have enough (Marg: Heb. Know not to be satisfied) (Isa 56:11; Phil 3:2; Rev 22:15).

The horse: To discipline, discipleship, war, submission, obedience, teachable (Prov 21:13, 26:3; Zech 10:3; Rev 19:21).

The camel: Possesses great strength, carries great burdens, long endurance (Gen 24:64).

The ox: To strength and determination. The five ascension gift ministries (Eph 4:8,11; Prov 14:4; Jer 11:19; 1Cor 9:9; 1Tim 5:18).

The mule: A beast of burden, faithful, used in the coronation of kings (1Ks 1:38).

Teach us to Number our Days

The goat: To fools and the disobedient (Matt 25:32-33; Zec 10:3).

The sheep: To Disciples of Christ, the obedient, submissive, and those who willingly sacrifice. The ultimate sacrifice is that of the laying down of their lives for Christ (Matt 25:32-33. John 10:2, 3, 4, 7, 8, 11, 12, 14, 16, 27; Acts 8:32; 1Pet 2:25; Matt 12:11).

- The sheep is naturally a flocking animal.

The wolf: Wild, cunning and dangerous; hunts in packs:

- To the deceitful worker (Acts 20:29).
- To the hireling or false shepherd (John 10:12).
- To the deceitful, who spare not the flock, cause division (John 10:12; Acts 20:28-31; 2Cor 1:13; Eph 4:14; 5:5).

The coney: Gives the appearance of chewing the cud, but in reality it doesn't.

- To wisdom (Prov 30:26).
- Yet under the law the coney was unclean (Lev 11:4-5).

The ass: To obstinacy, determination meekness and reliability (Num 22:30; Matt 21:5).

The swine: The pig:

- To what is contemptible, abominable (Mark 5:1-18; Dan 9:27).
- The miracle of the two thousand swine running violently down a steep place and into the sea, is a prophetic allegory of the nation of Israel in the days of Christ, who in their unbelief and untowardness had become unclean, spiritually and in practice and become like unto the swine as under the law, the Jew's were unclean and unacceptable in their sin.

The swine running violently down the steep place typifies the nation's rapid decline and imminent destruction and dispersion among the nations which came to pass in A.D. 70 with the destruction of the Jewish nation, Jerusalem, the temple and the land.

The fox: To someone cunning, sly, distrustful, unreliable, vain in their imagination. Foolish prophets Eze 13:3-5; they spoil churches S/S 2:15. Foxes do not look dangerous, but they are. They are persistent i.e. chase them off and they keep coming back. Jesus referred to Herod as a fox (Luke 13:32), who in history was selfish, cunning, contemptible and destructive. The fox portrays the enemies of Christ.

The serpent: To Satan and those people that are his, born in sin, and have his poisonous bite (Gen 3:15; Psalm 58:3-4; Eph 2:2).

The lion: Peter likens the devil to a roaring lion, walking about seeking to devour (1Pet 5:8). No doubt this image of the devil refers to the lion's tendency to stalk and kill its prey (John 10:10).

The deaf adder: The serpent natured, unregenerate people who are willingly spiritually deaf to the voice of God and the Gospel (Deut 32:33).

We have considered the four beasts, the four faces of Christ and their significance. We now consider another important portrayal of Jesus by an animal, this time by the picture of the Lamb.

John, in his introduction of Jesus to all gathered to the River Jordan, does not introduce Jesus as the Christ, or as one of the four living creatures (Ezekiel 1:5-28.), nor, by His name Jesus, but as the "Lamb of God".

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.

:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Teach us to Number our Days

- :31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
:34 And I saw, and bare record that this is the Son of God.
: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!
:37 And the two disciples heard him speak, and they followed Jesus.

Point of interest:

1. The Lamb of God (John 1:29, 36):

That is: This Man, this One, Whom you behold, is the provision of the Lord, He is given of God to the world (John 3:16).

2. Which taketh away the sin of the world (John 1:29):

That is: He takes away from fallen man the blight and corrupting influence of sin, its condemnation, and the judgment of God that is upon sin.

3. Behold (Him) (John 1:29):

That is: Consider Him, know Who He is, watch Him, follow His every movement, and don't let Him out of your sight. (Note: John 1:37.)

Jesus as the Lamb Signifies:

- Submission (Luke 22:42). Submission to the Father, to the cross and the laying down of His life.
- Death to self (Luke 22:42).
- Sacrifice (John 10:15, 17-18; Isa 53:7).
- Meek and lowly in heart (Matt 11:29, 21:5).

The information presented by John in his introduction of Jesus as the Lamb of God, anyone with a heart towards the Lord would, have by revelation of the Holy Spirit, the conclusion, "Jesus is the Christ". As believers and Disciples of Christ we are to reflect the attributes of Christ in our service to God seen in Christ the Lamb of God, not by commandment, but by a willing heart.

- In submission to Christ (Jam 4:7-8; Heb13:7, 17, 24).
- In death to self: (1Cor 15:31).
- In sacrifice: (Rom 12:1-2).
- In meekness: (Matt 5:5).

The Significance of Jesus as the Lamb of God:

This introduction of Jesus as the Lamb of God embraces every sacrificial offering of lambs, offered up unto God throughout history, from Adam (Gen 3:21), to the day of Christ and His appearing unto John.

Every offering for sin, whether lamb, goat, bullock or some other animal or bird, they all pointed prophetically to the Lord Jesus. In Him, they all have their fulfilment and eternal accomplishment.

In Jesus, is fulfilled the prophetic promise of Abraham, spoken by Abraham, first to his son as they journeyed towards Moriah, then after the "sacrificial offering, death and resurrection" of Isaac had been accomplished, and Isaac had been restored to his father Abraham, alive (Genesis 22). Note: the following verses:

Gen 22:7 And Isaac spoke unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Teach us to Number our Days

Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

:14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the Lord it shall be seen.

The Lord Jesus is both High Priest and offering (sacrifice). Our High Priest; not after the Levitical Priesthood, but after the Melchisedec Priesthood (Heb 5:1-10).

The Lamb in the Book of Revelation:

In the Book of Revelation, Jesus is portrayed as the Lamb on no less than twenty six occasions, revealing an emphasis. This symbolic language has its first application to the casting down of the world that was (Rev 5:6), to then have its application to sixth day of redemption and the end times, where much of the Book of Revelation is applied.

As the Lamb of God in the Book of Revelation, Jesus is still submitted in meekness to the Father, seeking to fulfil the Father's will, and is the eternal sacrifice for sin and as a result of His Resurrection the Good Shepherd (John 10:11) is now the Chief Shepherd of His sheep (1Pe 5:4). But, to sinful, the unregenerate man, He is the instrument of God's wrath and judgment (Rev 6:16; 17:14).

In the Revelation Jesus sits upon His throne with the Father, He rules over Heaven and earth, He is Lord of lords, and King of kings, He is the Lamb of God and the Lion of Judah (Rev 5:6; 5:11-14; 17:14; 19:16).

Jesus is portrayed as the Lion of Judah and as the Lamb of God, two separate offices, yet complementary of each other. In Christ as the Lamb and Christ as the Lion the prophecy of Isaiah is fulfilled in the one person of Christ:

Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Kevin J Conner, in his exposition on the Book of Revelation, contrasts the Christ as the Lamb and the Lion as revealed in the following diagram:

100. THE LAMB	THE LION
The victim His death Spirit of meekness Spirit of humility Spirit of sacrifice Spirit of suffering Price of redemption His human divine His First Coming	The victor His Resurrection Spirit of boldness Spirit of majesty Spirit of kingship Spirit of conquering Price of kingdom His divine nature. His Second Coming

The book of **REVELATION** (an exposition) Pg 153

The Antichrist, a "Lamb":

The spirit of antichrist, which has been abroad since the fall, will in the final generation leading up to the return of Christ, personify and manifest as a man, a man of sin and perdition (2Th 2:3), and deceive the world into believing in him, the world then responding to his lying signs and wonders in worship of him and the image to be made in his honour.

Teach us to Number our Days

Paul, Prophecies of Antichrist's Appearing:

- 2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,
- :2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- :3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;
- :4 Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.
- :5 Remember ye not, that, when I was yet with you, I told you these things?
- :6 And now ye know what withholdeth that he might be revealed in his time.
- :7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
- :8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- :9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
- :10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- :11 And for this cause God shall send them strong delusion, that they should believe a lie:
- :12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

In our last chapter we considered many of the following verses and their relevance to time and the redemptive week. We now, of necessity reconsider them in context with our present subject and the verses referred to above.

Points to consider:

1. Let no Man Deceive you (2Th 2:3):

In harmony with the Lord's approach to His disciples in Matthew chapter 24, Paul warns those he writes to, of evil men, men who will deceive the unwary. For convenience sake we repeat the warnings of Jesus and the order in which they are given.

It should be noted here and emphasised: Though church leadership have a responsibility to warn the church of deception, Paul lays the responsibility for the discerning of antichrist's; and protecting of one's soul from deception, with the believer themselves. Each member must take responsibility for the welfare of their own soul.

1) He warns of men (2Th 2:4):

That is: Men who come to you, who may confess to have faith, but are unregenerate or carnal, have not the Holy Spirit, nor been sent of God.

2) He warns of men who would come in His name saying, "I am Christ" and shall deceive many (2Th 2:4-5):

That is: They come acknowledging Jesus to be the Christ, using the truth to deceive.

3) False prophets shall arise, and shall deceive many (2Th 2:11).

4) False Christ's (2Th 2:24) Ones proclaiming themselves to be the Christ in person, Christ by transformation, or by virtue of the anointing upon them.

5) False Christ's and false prophets working together to deceive:

All are working in the earth today, to deceive, with increasing frequency and receptivity. The final manifestation of deceit will be with the appearance of Antichrist and the false or lying prophet working together (Matt 24:24; Mark 13:22; John 4:48).

Visitations and Revivals:

Every visitation and revival that is the result of an outpouring of the Spirit of God will be accompanied with genuine signs and wonders.

Teach us to Number our Days

In every revival you have, you must of necessity have people and where you have people, there will be those motivated by the flesh rather than the Spirit of God, who draw attention to themselves, look for excitement, a sensation, a tickling of the ears, anything, rather than allow the Spirit of God to do His work in their lives. As one evangelist said: “The light attracts the bugs”.

What is also unfortunate, is, there will be ministries motivated by the flesh, willing to give what the people want. Such carnal attitudes frustrates the purpose of God in such visitations, and opens the door to demonic spirits to take advantage of opportunity offered them, and move in to corrupt the revival, and bring deception.

101. John Wesley had the Following to Say on Revivals of God and Following Manifestations:

“Do not easily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from Him. They may be from nature. They may be from the Devil. Therefore “believe not every spirit, but try the spirits, whether they are of God” (1John 4:1). Try all things by the written Word, and let all bow down before it. You are in danger of enthusiasm (fanaticism) if you depart ever so little from Scripture.”

(From John Wesley, A plain account of Christian perfection)

Jonathan Edwards, the American revivalist and theologian, reveals his concern in the following statement:

102. The Work of the Spirit:

The work of the Spirit “Is not to be judged by any effects on the bodies of men; such as tears, trembling, groans, loud outcries, agonies of body, or the failing of bodily strength”.

(Jonathan Edwards.1703-1758)

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.

Point to consider:

1) It is the Last Time:

- It is: the fifth and sixth days of the redemptive week.
- The church age of two thousand years, from Christ’s ascension on the day of His Resurrection to His return.
- The last two days of the first six.

2) Antichrist and Antichrist’s:

Two further dimensions of deception to discern.

Antichrist:

That is: S.C. 500. An opponent of the Messiah. In the context of the Scripture under study, it is pointing us to a “man” who will stand in place of Christ, opposed to Christ, and against Christ.

Antichrist’s:

That is: antichrist’s, plural, many antichrists. Being an adherent, disciple or a casual follower is enough to make you an antichrist.

Teach us to Number our Days

Throughout the church, throughout each generation and the last time (generation), there shall be antichrist's, men and women of the spirit of antichrist, rising from within and outside the church to oppose Christ (and His church), deceiving and being deceived.

Their Place of Origin (1Jn 2:19):

That is: They were in the church, in fellowship, hearing the Word and receiving the blessing of the communion, but went out from the fellowship.

Though the term antichrist is applicable to those outside of the church, it is used here of John in description of those in the church, in opposition to the Spirit of Christ in the church, who, in an act of rebellion go out from the church, that they may be manifested to the church and discerned by the church to be against Christ.

Not everyone who leaves "a" church is of the spirit of antichrist, there are genuine reasons for people leaving churches, and these must not be confused with those leaving with a wrong spirit. The other side of the coin of cause is: churches receiving people who have gone out from a church in rebellion do so at the risk (certainty) of contaminating their flock.

John teaches both Antichrist and antichrists will go out from Christ's church, that they may be manifested. No doubt this is written that we may watch and be discerning of Antichrist in his time.

We return to 2nd Thessalonians chapter two and continue our study.

2. And That Man of Sin be Revealed (1Jn 2:3):

That is: A man full of sin, sin incarnate, of the nature and essence of sin, totally unrighteous:

- A man deprived of good:
- A transgressor of the law.
- A man of lawlessness.
- A fallen or apostate man.
- A man given over to sin.
- The Antichrist: a man against Christ.

The Epistle of Jude, also known as the "Epistle of the Apostates," gives a key to prevention to falling into sin, while revealing a reason for doing so:

Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

:22 And of some have compassion, making a difference:

:23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

:24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy.

It is the believers' responsibility to keep themselves in the love of God. When we do so, it is the Lord's responsibility to keep us. In this, we operate faith.

3. The Son of Perdition (1Jn 2:3):

Perdition: S.C. 684. From a presumed derivative of 622; ruin or loss (Physically, spiritually and eternally):- Damnable.

The Son of Perdition:

Only two men in Scripture are described as a "son of perdition".

1) Judas Iscariot, one of the twelve disciples of Jesus (John 17:12).

The apostleship and fall of Judas, points to the Antichrist, who is to be revealed in his time, as Judas was revealed in his time.

Teach us to Number our Days

- 2) Antichrist, the man of sin and son of perdition, unredeemable, he is in rebellion to God, a blasphemer of the Holy Spirit, a man who has fallen away, crucified to himself the Son of God afresh, wilfully in sin, dead in trespasses and sins (Mark 3:29; Heb 6:6, 10:26; Eph 2:1).

The fall of Judas Iscariot and Antichrist are not predestined of the Lord, but the Lord in His foreknowledge of the future, foretells what will be, that we recognise their fulfilment in their time.

Both Judas Iscariot and Antichrist are what they are by choice and not by predestination.

Consider the following table concerning Judas Iscariot as a type of Antichrist with the table after it exposing the evil heart of Judas that reflected the heart of Antichrist, who is to be revealed in his time:

103. JUDAS ISCARIOT, A TYPE OF ANTICHRIST		
No	The Type	Reference
1	An apostle and disciple of the Lord Jesus	Matt 10:4
2	He was part of the ministry enjoyed by the twelve	Matt 10:1-2
3	He was an instrument of the truth	Matt 10:6-8
4	He was anointed of the Holy Spirit	John 17:18
5	He preached with signs wonders and miracles following his ministry	Matt 10:8
6	He was at the last supper, partook of the Passover Feast with Jesus and the other disciples	Matt 26:20-25
7	When Jesus washed the disciples feet, He also washed the feet of Judas	John 13:4-11
8	Had the bag. Appears Judas was entrusted with the finances.	John 13:29

104. THE EVIL HEART OF JUDAS ISCARIOT		
He was at the Last Supper, Partook of Passover with Jesus and His Disciples		
No	The Manifestations of his Heart	Reference
1	There was lust in his heart	Matt 26:15
2	He was a thief	John 12:6
3	He had indignation towards Christ without cause	Matt 26:8
4	He was the cause of indignation against Christ, in the hearts of other disciples (the cause of division).	John 12:4-6
5	He became offended. This is implied, but considering the answer of Jesus to His disciples for their indignation, it is then Judas departs from the presence of the Lord, to then betray Him.	Matt 26:8-13 Note:14-16
6	It was in his heart to betray Christ, revealing disloyalty	Matt 26:16
7	His heart became a heart Satan was able to enter, possess and control (to the point of inspiring suicide when finished with him)	Matt 23:3-5

Teach us to Number our Days

4. Who Opposeth and Exalteth himself above all that is Called God or That is worshipped (1Jn 2:4):

“All that is”: In Heaven:

The three persons of the Godhead, the Father, the Son and the Holy Spirit.

On Earth:

There is one alone that is called God, that has been exalted of the Father, that has been given a name above all names, that is to receive worship of all that come unto Him, and that is the Lord Jesus (Phil 2:9-11).

The man of sin will wilfully, and knowingly, set about to make himself out to be (like) the Christ, present himself as God, and deceive the world (Rev 5:6).

5. So That he as God (1Jn 2:4):

That is: Antichrist will desire to be as God, claim to be as God. The language is in character, and word, similar to that of the first apostate, Lucifer, the Devil, who in history past, exalted himself and attempted a takeover of Heaven:

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.

The Five “I Wills” of Lucifer Isa 14:12-14:

- | | |
|---|-------------------------------------|
| 1) I will ascend into heaven: | That is, self ascension. |
| 2) I will exalt my throne above the stars: | That is, self exaltation. |
| 3) I will sit upon the mount of the congregation: | That is, self enthronement |
| 4) I will be like the most high: | That is, self dependence and pride. |
| 5) I will ascend above the heights of the clouds: | That is, self deification. |

Antichrist, who will oppose God, Christ, and the church, and exalt himself, will have the five self will characteristics of Lucifer.

Lucifer's fall affected, both Heaven and earth (Isa 14:15-17).

Obadiah Prophecies an Appropriation to Antichrist:

Oba 1:3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

:4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

The Eagles: The Spirit filled saints of God.

The Stars: The saints of God, but in particular the pastors/leaders of the church (Rev 1:20).

The prophecy of Obadiah corresponds with the Book of Revelation and the account of a star falling from Heaven:

Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

A Point of Interest:

The star mentioned here is clearly referring to a person, it is “him”, it is a man and his fall from Heaven to earth would seem to correspond with Revelation 12:7-9, where we have the account of the casting out of Satan from Heaven.

Teach us to Number our Days

This should not be confused with Revelation 8:10, where John speaks of a great star falling from heaven. In this instance, there is no mention of a man and the language is more to be taken literally and not figuratively, and the star to mean a meteorite, or similar heavenly body, plunging into the earth and affecting the earth as described.

Determining the application of these things is essential to correctly ascertaining the actual time of the revealing of Antichrist.

6. So That he as God Sitteth in the Temple of God (1Jn 2:4):

That is the church, not a rebuilt temple in Jerusalem. Consistency of Scripture demands we apply the truth of the temple here to the church, which under the New Covenant economy is the temple of God (1Cor 3:16; 6:16; 2Cor 6:16; Eph 2:22; Heb 3:6; 1Pet 2:4-9). Neither the prophets of the Old Testament; nor Jesus, nor any of the New Testament writers promise, prophecy, or indicate anywhere, the rebuilding of the physical temple in Jerusalem.

7. Shewing himself That he is God (1Jn 2:4):

This will be the greatest deception to ever come upon the earth since Lucifer's fall and casting down of the world that was. It will be the pinnacle of pride; self exaltation and arrogance. It will be sin, in all its mischievous and ugly characteristics manifested in one man, displaying himself before the world as God, believing it of himself and the world believing it of him.

- It will be the master lie, the deception of all unbelieving men and a futile evil hope of the nations in the last days.
- It will be brought about through the rejection of the preaching of the Everlasting Gospel.
- Lying signs and wonders will be performed by Antichrist to deceive and bring the nations of the earth under his dominion.
- He will then use the people and the nation's military powers in a vain and final attempt to fight against Christ.
- It will be the final conflict of the age: the battle of Armageddon (2Th 2:9; Matt 13:6; 2Tim 3:13; Rev 13:6; Rev 13:3, 8; 16:16).

8. Remember ye Not, that, When I was yet with You, I told you these Things? (1Jn 2:5):

That is: The principle of reminding others of the Word of the Lord already spoken.

Paul knew urgency in his spirit to not only teach end time events, but, also repeat the teaching of them again and again.

How much more should end time events be ministered in the church today, and repeated again and again, that the heart of the believer be prepared for those things coming upon the earth, and in particular the Day of Atonement and following Second Coming of Christ (Job 33:14, 40:5; Psalm 62:11; Acts 20:27).

Paul spoke in the Dimensions of Two Men and Two Revelings:

1) The revealing of Christ (2Th1:7-10; 2:1, 9, 14; 3:5).

2) The revealing of the man of sin, the son of perdition (2Th 2:3-10).

9. And Now ye Know (1Jn 2:6):

The element of human responsibility is being employed by Paul, to challenge the believers to their responsibility to hear their teachers, and the Word of the Lord ministered to them. To chew the cud, by regurgitating the Word they have heard. That the Word might become flesh, thought, and action inspiring their walk in the Spirit before God. And the Word of God be indelibly written within the hearts and minds of the believer (1Th 5:1; Heb2:3; 10:16).

Teach us to Number our Days

10. And Now ye Know what With holdeth that he Might be Revealed in his Time (1Jn 2:6):

Note: Verse three . . . And that man of sin be revealed, the son of perdition.

That is: God (Holy Spirit) in His divine wisdom is restraining Antichrist from being revealed, and will continue to do so until his appointed time, when, God will permit his manifestation to take place, following the preaching of the Everlasting Gospel in all the earth (Rev 14:6).

There is a relationship here, with the withholding of the four winds of Revelation chapter seven:

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree (Dan 7:2; Zech 6:4-5).

11. His Time (1Jn 2:6):

That is:

- The end time, the final generation, the end of the church age.
- The appointed time of the Lord for His revealing of Antichrist.
- The appointed time of the Lord, for revealing Antichrist would appear to be as follows.
 - 1) Following the preaching of the Everlasting Gospel in all the earth (Rev 14:6).
 - 2) Following the casting out of Heaven Satan and all his angels (Rev 12:9).
 - 3) Immediately (a short time) before the church goes out into the wilderness (Rev 12:9, 13).
 - 4) Immediately before the commencement of the tribulation (Rev 12:14).
 - 5) Approximately three and one half years before the return of Christ (Rev 12:12).

12. For the Mystery of Iniquity doth Already Work (1Jn 2:7):

This takes us back to the fall, to the Lord's promise of redemption, and the revealing of 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.

- 1) **The seed of the woman:** It shall bruise the serpents head. This is to be fulfilled at the return of Christ, when Christ will inflict Satan with an incurable bruising of his head, by a crushing under the foot. It is the seed line that ultimately leads us to Christ, then to Christ and His church.
- 2) **The seed of the serpent:** It shall bruise the heel of the One to come of the woman. This was fulfilled at Calvary. It is the seed line of the serpent that ultimately leads us to Antichrist.

105. MANY TYPES OF CHRIST	MANY TYPES OF ANTICHRIST
Abel: The first martyr Seth: The first substitute man Noah: The ark builder Abraham: The father of faith Isaac: Type of the son Jacob: The fruitful one Moses: The deliverer Joshua: The general David: The King Christ, the fulfilment of each type	Cain: The first murderer Nimrod: King of the first kingdom Korah: Led a rebellion against Moses Saul: An apostate King Absalom: Stole the hearts of Israel Ahab: Husband of Jezebel Manasseh: Most evil King of Judah Tobiah: Found in the house of the Lord Haman: Sought to destroy every Jew Judas Iscariot. The apostate apostle Antichrist, the fulfilment of each type

The Two Seeds Consummate in the Lives of Two Men:

- 1) Christ in His First Coming, His virgin birth, the seed of the woman, His heel bruised at Calvary.

Teach us to Number our Days

Bruised: Isaiah 53:5, 10.

- Wounded for our transgressions (Isa 53:5).
- Bruised for our iniquities (Isa 53:5).
- It pleased the Lord to bruise Him (Isa 53:10).

2) The Serpent, Antichrist, who is yet to be revealed, the man of sin, the son of perdition.

- His head is to be bruised.
- A fatal blow bringing complete destruction (Rom 16:20; Psalm 44:5; 47:3; 68:21; Josh 10:24-25; Eze 28:10).

Since the giving of the prophecy (Gen 3:15) there has been perpetual war between the two seeds, the two seeds are eternally irreconcilable.

There are Two Bodies:

1) The church, the corporate body of believers (1Cor 12:12). Its head is the Lord Jesus Christ (Eph 4:15; Col 1:18).

2) The nations of the earth:

- Those in darkness, a body of unbelievers. Its head is Antichrist.
- A corporate beast (Dan 7:11 with Rev 13:1).
- Out of this corporate beast will arise Antichrist, the little horn of Dan 7:8.

13. Only He Who now Letteth will let, Until he be Taken out of the Way (1Jn 2:7):

That is:

- The appointed time for Antichrist's removal out of the way.
- The way being Christ and His church (Eph 3:1-6; Col 1:18).
- The way of the Lord corrupted in the days of Noah (Gen 6:12).
- Taken out of the way similarly to Judas Iscariot's removal from the presence of Jesus and His disciples (John 13:30).

14. And then Shall that Wicked be Revealed (1Jn 2:8):

That is: "Revealed": S.C. 601. To take off the cover, i.e. disclose, (him).

The little horn (Dan 7:8, 11, 20-21).

15. That Wicked (1Jn 2:8):

That is:

- The man of sin, the son of perdition (1John 2:3).
- The lawless one, already wicked, already deceiving, wicked in heart, totally opposite to anything righteous.

16. Whom the Lord shall Consume with the Spirit of His Mouth, and shall Destroy with the Brightness of His Coming (1John 2:8):

That is: The Second Coming of the Lord Jesus as a thief in the night, fulfilling the prophecy of Isaiah:

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

17. Even Him, whose Coming is after the Working of Satan (1John 2:9):

That is:

- The Second Coming of Christ at the close of the church age.
- Immediately following the resurrection of the dead in Christ and the ascension of all in Christ to meet with Him in the air.
- The end of the tribulation.

Teach us to Number our Days

18. With all Power and Signs and lying Wonders (1John 2:9):

The abuse of (miraculous) power that in origin is Satanic power producing signs and lying wonders will be Antichrists method of deceiving the nations in the days of his manifestation during the period of the tribulation.

Three Dimensions of Deceit:

1) All (deceiving) power:

S.C. 1411. Gr, Dunamis. Force, spec. miraculous power.

The same as Acts 1:8, where it describes the acts of the Holy Spirit working in and through the believer.

Satan will counterfeit the power of the Holy Spirit through that, which will be a lie, deceiving the world.

2) Deceiving) Signs:

S.C.4592. (The same as Mark 16:17, 20) an indication. Every true sign wrought in the power of the Holy Spirit will indicate, point to, and confirm the Word and presence of the Lord Jesus working with His disciples (Mark 16:20).

Here the same principle is used of Satan, to indicate, point to and confirm the (lying, deceiving) word and presence of Antichrist.

3) Lying (deceiving) wonders:

That is: Wonders S.C. 5059. (The same as Acts 2:22).

Lying wonders capturing the attention of the undiscerning, with the intention of drawing the attention of the people away from the truth to the lie, the lie of Antichrist. It is the lie that has its ultimate fulfilment in the making and worship of the image of the beast:

Rev 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

:14 And deceiveth them that dwell on the earth by *the means of* those Miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

:16 And he causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads:

:17 And that no man might buy or sell, save he that had the mark, or The name of the beast, or the number of his name.

:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

19. And With all Deceivableness of Unrighteousness in Them that Perish (1John 2:10):

This will be the means, method and devices used by Antichrist to deceive. He will achieve it by making anything and everything right, righteous, or good look bad, unjust and worthy of mockery. Where he can, he will make what is wrong, bad and unrighteous look good and acceptable through corruption and perversion, thereby arousing the lusts and emotions of the flesh. It is happening now with Hollywood leading the advance.

As believers in Christ and His Word, we loving the Word, obeying the Word, and living by the Word are to discern the spirit of antichrists that is already working in the earth, and not only overcome it but them personally and corporately and be shining lights in the earth giving hope to those in the world looking for the truth and other believers that they may be strong in their faith and testimony.

As believers in Christ, everything of this world is relevant and must be viewed, measured and judged by the Word and the Holy Spirit's standard of righteousness that is our governing rule of life, in thought and practice.

Teach us to Number our Days

Two Appropriate Scriptures on the Subject:

- 1) 2Co 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

This author is of the persuasion, there is widespread ignorance of Satan's devices in the church, with multitudes being deceived by those devices, with little resistance to his attempts to corrupt and pervert the church, making what the church has unrighteous, as in the days of Noah (Gen 6:12).

- 2) Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Wiles: S.C. 3180. Travelling over, i.e. travesty (trickery).

Like the card sharp, the trickster, who by sleight of hand deceives that he may rob the unsuspecting of their valuables, so the spirit of antichrist, he will defraud, deceive, and rob the gullible, the unsuspecting and undiscerning of all that is righteous, holy, good and of eternal value (Eph 4:14; 2Cor 11:2-4; Gal1:6-7; Jud :4; 2Cor 13:5 Gal.1:10; 3John 3-4, 8, 12; 1John 4:4; 2Cor 13:8).

20. Because they Received not the Love of the Truth, that they Might be Saved

(1John 2:10):

Note: It is not "a love", but "the love" (of the truth). It is to do with the heart, the conscience and our attitude. A love that is not of ourselves, it is love received, therefore given.

Psa 51:6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

:32 And ye shall know the truth, and the truth shall make you free.

John 18:37b . . . Every one that is of the truth heareth my voice (John 17:17; Matt 13:12; 16:17).

21. Saved (1John 2:10):

- Saved from deception and the lie of antichrists' and Antichrist (1Th 5:21; 1John 4:1).
- Saved from the rule of Antichrist (Rev 12:6, 14).
- Saved from death inflicted upon the saints (Dan 7:21; Rev 12:17; 13:7).
- Preserved throughout the time of the tribulation period to be alive and remaining at the return of Christ (1Th 4:15-17).

22. For this Cause God shall send them Strong Delusion (1John 2:11):

Three Reasons for a Delusion:

- 1) Received not the love of the truth (2Th 2:10).

- 2) When God called, none did answer, when God spoke, they did not hear.

Isa 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not (Matt 13:13; Isa 6:9-10; 43:8; Deut 29:4; Jer 5:11; Eze 12:2; 2Cor 3:14).

- 3) **When they knew God, they glorified him not as God, neither were thankful.**

Rom 1:21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Note: Rom 1:22-32. The characteristics of their sin (:21-23). Their delusion (:24-28). Their spirituality, (:29-31). Their judgment (:32).

Teach us to Number our Days

23. That they Should Believe a lie (1John 2:11):

"That they should believe a lie" is said in context with the chapter, the lie of Antichrist and his deceiving power, signs and lying wonders (1John 2:9).

24. That they all Might be Dammed who Believed not the Truth, but had Pleasure in Unrighteousness (1John 2:12):

Being damned is the result of rejecting the preaching of the Gospel that reaches its climax with the preaching of the Everlasting Gospel preached throughout all the earth. (Rev 14:6-7.). They will suffer the darkness and deception of the tribulation to then die by the brightness of Christ's return (2Th 2:8). "Dammed" is an expression describing the punishment of those in Hell in the company of those of all ages, who have died in unbelief of the truth.

25. It is Necessary to finish this Section of our Study on a Positive Note:

This author is thankful for the many faithful saints, who have encouraged and supported him in the faith as Paul did the Ephesians in his Epistle as revealed in the following verses. May the reader know such encouragement and be an encourager themselves of the faithful.

Eph 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,
:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
:16 Cease not to give thanks for you, making mention of you in my prayers,
:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

1Jn 2:13 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.
:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

Four keys revealed in these verses to combat spiritual deception:

- 1) Sanctification of the Spirit (1John 2:13).
- 2) Belief of the truth (1John 2:13).
- 3) Standing fast (1Jn 2:15). In the Gospel and your vision of the obtaining of the glory of the Lord Jesus Christ (1John 2:14).
- 4) Holding the traditions which you have been taught (1John 2:15).

Traditions: S.C. 3862. Precepts: - Ordinances, traditions.

Precept: A commandment intended as an authoritative rule of action; a command respecting moral conduct; an injunction; *law*.

106. A Principle of Local Church Leadership Responsibility:

Within every local church, there are those with the God given responsibility of governing. Who in accordance with God's Word and the wisdom of the Holy Spirit, must, as circumstances arise; make the appropriate rules respecting moral conduct and action. By this means they bring Gods wisdom and guidance to the righteous and prevent corruptive elements entering or influencing the church.

Teach us to Number our Days

The False Prophet will portray himself as a Lamb:

Part of Antichrist's deception of the nations of the earth will be to have his accomplice, the second beast, and lying prophet, sound like a lamb in words and action. In this manner he will be a counterfeit of the Lord Jesus, but inwardly he will be after the similitude of a wild ravenous beast, making political and religious promises to deceive.

Rev 13:14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

This lying prophet and the deception he will bring, we are warned of by the Lord Jesus, in the following account from the Gospel of Matthew. Note: The reference to lying prophets appearing in sheep's clothing.

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Compare with the picture there of the true Lamb:

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Two Dimensions:

1. Outwardly, the appearance of a lamb (the Lamb of God); in word, the sounding like the lamb (the Lamb of God), counterfeiting the character of the true Lamb, deceiving the ignorant, and those willing to believe the lie.

2. Inwardly, a ravening wolf, waiting his time to reveal his true nature and intent.

Ravening: S.C. 727. From 726; rapacious.

New Webster's dictionary:

Rapacious: Given to plunder, accustomed to seize or take possession of property by violence.

This description of Antichrist alluded to in Matt 7:15, is balanced by a further allusion to him in the words of Jesus to His disciples, as follows:

Matt 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul?

Daniel Received of the Lord Prophetic Visions of these Things:

Dan 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

- :2** Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.
- :3** And four great beasts came up from the sea, diverse one from another.
- :4** The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.
- :5** And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.
- :6** After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.
- :7** After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the

Teach us to Number our Days

residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

Four beast kingdoms, the first three each symbolised by a separate beast, each beast to rise in its time in history, in its geographical place in the earth, each beast distinctly different in character, yet all commonly beastly and untameable in nature. This is followed with a fourth (non-descript) beast, dreadful and terrible.

The vision of these four beasts' is a separate vision, yet an extension of Daniel two where it is a vision of an image of a man, and both have their ultimate fulfilment in the last days, prior to the return of Christ.

Beast's (Dan 7:3): S.C. 2423. An animal. A wild animal, untameable, can't be domesticated, wild in nature, unreliable, untrustworthy.

Points to consider:

1. Each beast kingdom is distinctly different. This is evident by the animal depicting each kingdom:

Each beast kingdom is depicted by its particular animal, suggesting differences of race or nation, difference of political ideology, culture, government, religious expression, yet common in animal nature.

2. The four winds of the heaven strove upon the great sea (Dan 7:2):

That is:

- **Four:** Speaks of the four directions of the earth, representing the whole of the earth.
- **Winds:** Speak of spiritual powers.
- **Strove:** Speaks of spiritual conflict, turmoil, nations of the earth in conflict.
- **The great sea:** Speaks of peoples, humanity, nations, the nations of the earth, civilisation.

3. The Interpretation of the Four Beasts is as Follows:

This author accepts the vision is an extension of Nebuchadnezzar's vision, but is also of the persuasion that their interpretation has a modern application and this is shared following each interpretation:

1) The first was like a lion and had eagle's wings (Dan 7:4):

That is: The Kingdom of Babylon, the head of fine gold (Dan 2:32, 37-38 and 45). There is the application of the Lion to England and the Eagle to the United States of America, with the plucking up of the wings to that of the American War of Independence that brought a separation of America from England.

2) A second, like to a bear (Dan 7:5):

That is: The Kingdom of Medo Persia. The breast and arms of silver (Dan 2:32, 45). There is the application of the Bear to Russia another present world power. It is not coincidence that the symbol of Russia is the Bear.

3) And lo another, like a leopard (Dan 7:7):

That is: The Kingdom of Grecia. The belly and thighs of brass (Dan 2:32, 39, 45). There is the application of the Leopard to the Afro-Asian nations that is the natural habitat of the leopard and is presently rising in significance.

4) A fourth beast, dreadful and terrible (Dan 7:7):

That is: The Kingdom of Rome. The legs of iron and feet of part iron and part clay (Dan 2:33, 40-43, 45). Though symbolic of the Kingdom (or empire) of Rome, there is the application of this beast to that of the future beast kingdom of Antichrist that is presently being preceded by the United Nations.

Teach us to Number our Days

The Little Horn:

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

Points of interest:

1. **A horn:** Symbolic of power, authority and of a kingdom.
2. **It is a man** (Dan 7:8b):
 - The mouth piece of a world kingdom.
 - A man who rises from among (or out of) a world kingdom.
 - In him the eyes of a man. The eyes are the window of the soul; there Satan is to be found, in possession, in control of the man.
 - Satan (Lucifer), using the eyes of the Antichrist to view the world.
 - Speaking great things (Rev 13:5).
 - A dictator to whom all the earth will look to and follow.
 - A king who will exercise his own will.

Kevin J Conner, in his exposition on the Book of Revelation, contrasts the image dreamt by King Nebuchadnezzar in Daniel 2, with the vision of Daniel and the four beasts of Daniel 7 as shown in the diagram below.

107. Nebuchadnezzar's dream	Daniel's interpretation of the dream
The Image of a Man	The Kingdoms of this World – Deified Man
The Head of Gold	The Kingdom of Babylon – Dan 5:30-31
The Breasts and Arms of Silver	The Dual Kingdom of Medo - Persia- Dan 5:31
The Belly and Thighs of Brass	The Kingdom of Greece - Dan 8:20-21
The Two Legs of Iron	The Kingdom of Rome – Dan 9:26
The Feet and the Ten Toes of Iron and Clay	The Kingdom of Antichrist – Rev 17:12
The Stone out of the Mountain	The Kingdom of God and of Christ Matt 21:44
Struck the Ten Toes and destroyed the image	The ten Kings and Antichrist Destroyed – Rev 19
The Stone Became a Great Mountain	The Kingdom of God fills the whole Earth- Rev 20

The Book of **Revelation** (an exposition) pg 426.

The fulfilment of Nebuchadnezzar's dream, interpreted by Daniel, and the vision of four beasts here correspond with, and together have their fulfilment in John's vision of the composite beast in Revelation 13:1-18.

The Fulfilment of the Vision:

- Rev 13:1** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
- :2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
 - :3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
 - :4 And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who *is* like unto the beast? Who is able to make war with him?
 - :5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.
 - :6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
 - :7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
 - :8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
 - :9 If any man have an ear, let him hear.

Teach us to Number our Days

The Angel Interprets the Symbol of Rev 13:1-9:

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 of the world, when they behold the beast that was, and is not, and yet is.

- :9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
- :10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.
- :11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
- :12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
- :13 These have one mind, and shall give their power and strength unto the beast.

What Daniel saw concerning the four beasts in his vision came to pass over hundreds of years. John's vision will be fulfilled in one generation, in the very last days, in one kingdom consisting in character the animal characteristics of the previous four beasts.

Again we appeal to Kevin J Conner and his exposition on the Book of Revelation, and the following diagram, contrasting the vision of Daniel 7 with the vision of John in Revelation 13.

<i>108.</i> The Vision of Daniel	The Vision of John
1 The four Beasts out of the Sea 2. The lion with Eagle wings – Babylon 3. The Bear with wings in its Mouth – Medo- Persia 4 The Leopard with Four Heads – Grecian 5. The Non- descript Beast – Rome 6. Total of seven heads on four Beasts 7. The fourth Beast having Ten Horns 8. The Little Horn out of the fourth Beast who overthrows three horns in rising 9. Has mouth and eyes speaking great things 10. Makes war on the Saints and prevails 11. Rules for time, times and half a time 12. Broken by the Son of Man	1. The composite Beast out of the Sea 2. The mouth of the Lion 3. The feet of the Bear 4. The body of the Leopard 5. An indescribable Beast 6. Having seven heads 7. Having Ten Horns Crowned 8. Must have given the three horns their power back, subject to him 9. Speaks great blasphemies against God 10. Makes war on Saints and overcomes them 11 Rules for time, times and half a time 12. Is destroyed by the coming of Christ

The Book of **Revelation** (An Exposition) Pg 431.

These evil beast kingdoms that are to consummate in the last days in the rise of the kingdom of Antichrist, will oppose Christ (the Lamb) and His Kingdom, with a conclusion of eternal consequence.

The Beast Kingdom of Antichrist:

This kingdom is overcome of the Lamb (the Lord Jesus), judged and destroyed at the return of Jesus Christ, and cast into the lake of fire. The following Scriptures explain:

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

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.

Teach us to Number our Days

- :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.
- :17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
- :18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.
- :19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
- :20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.
- :21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh (Dan 2:44b-45; 7:2; 9:27; Matt 24:30; 1Th 5:3-4; 2Th1:7-10; 2:8).

Returning once more to Rev 17 there is a principle that needs to be realized before moving on and that is the principle of liberty. The evil beast kingdoms have only the liberty God allows them and God will use them, putting it into their hearts to fulfil His will (Rev 17:17).

Rev 17:17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

We have a parallel here to the days of the trial of Christ as He stood before Pontius Pilate with the Jew's accusing Him.

John 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

- :11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

The Confession of Kings:

The Last Generation of the Fourth Day:

John 19:14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

- :15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no king but Caesar.

It is a confession of Kings, on the one hand the Jews have Jesus their Messiah the Prince, (Dan 9:26) offering Himself for their sin, that through faith in Him they be not destroyed. On the other hand, there is Caesar (an Antichrist and type of Satan), the one they were to accept as king in preference to Jesus, who would ultimately destroy them, their city and land. The Jews in their confession of Caesar as king were in principle giving sovereignty of their lives and claim of the kingdom over to Caesar. No wonder Jesus said:

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.

The Last Generation of the Sixth Day:

This generation we live in parallels the last generation of the fourth day and first generation of the fifth day, and their rejection of Messiah the Prince, in that through the rejection of the Gospel there is a rejection of Jesus from being King over their lives in preference for the world. As a result of that rejection, God will allow the rise of another king (another Caesar), the man of sin Antichrist (2Th 2:3-8), who as the beast in his beast kingdom (Rev 13:1) will deceive the nations, and bring this final generation into the siege of the tribulation bringing death to multitudes, culminating in the return of Jesus and their ultimate and total destruction.

Revelation 17:17 is spoken in harmony with the historical account of the Jews acceptance of Caesar as their king in preference to Jesus, that we might by the comparison, discern the events of our present

Teach us to Number our Days

day, and visualize how the political and religious policies of the United Nations are taking those in unbelief and rejection of Jesus under the dominion of the future worlds Caesar, Antichrist, Satan incarnate.

The United Nations is the forerunner to the ultimate beast kingdom, and in its time, will make way for the ascension to power of the man of sin and the world influence of his kingdom. It would be no surprise, if one day the world proclaims “We have no king, but ? (What ever Antichrist’s name will be).

The Lord Promises the Evil Beast Will Cease:

Earlier in this chapter we appealed to the prophet Ezekiel who uses the language of created animals to describe the nature of those within the church. Ezekiel goes on to describe the destruction of the ungodly that in the last days are to be numbered with those in the beast kingdom. The causing to cease of the beast coincides with the church in the wilderness and gives insight to the provision of the Lord for His own.

Eze 34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

:30 Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

:31 And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord God.

The Eternal Estate of the Beast and All that are in it:

Rev 19:15 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.

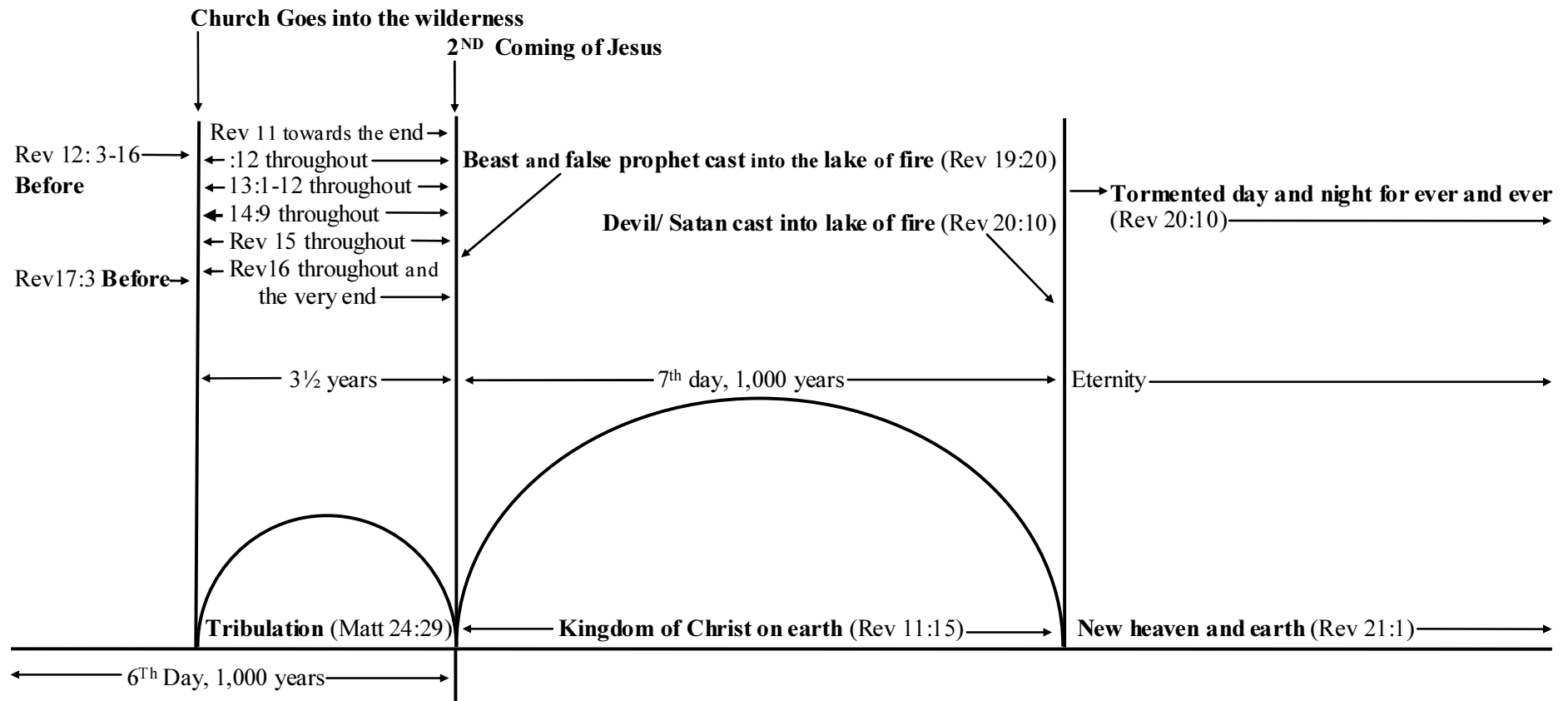
Consider the following diagram giving descriptions of the beast in the “tribulation chapters”

109. **Descriptions of the Beast During the Tribulation Chapters**

Chapter	The Description of the Beast	His Manifestation	Emphasis of Time relative to the tribulation.
Rev11:7	The beast that ascended out of the bottomless pit	Against the two witnesses	Towards the end. Note 11:3
12:3,4,7. 9,13,17	The great red dragon, having seven heads and ten crowns	Against the church/ bride, remnant	Before – Rev 12:3 – 16. Throughout - :17
13:1,2,4 12.	A beast rises up out of the sea, having seven heads and ten horns.	Against the saints :7 (The remnant 12:17) All that dwell upon earth worship him :8	Throughout.
14:9.	The beast and his image and the receiving of his mark.	(demands) worship, (deceives the world)	Throughout.
15:2.	Victory over the beast, his image and over his mark.	Against the saints, but fails.	Throughout.
16:13.	The dragon, and the beast and the false prophet.	Unclean spirits like frogs, lying miracles gathers the ungodly to battle against Christ.	Throughout, climaxing at the end.
17:3,7.	The scarlet coloured beast, seven heads ten horns.	The harlot woman, Babylon sitting upon the beast.	Before.
19:19-20.	The beast, the kings of the earth, their armies, the false prophet.	Cast alive into a lake of fire.	The very end
20:2,10.	: 2. The dragon, old serpent, which is the devil and Satan. :10 The beast and the false prophet .	Joined by the devil, together in the lake of fire.	End Rev 20:2 End of millennium 20:10.

Teach us to Number our Days

134. SCRIPTURES IN THE REVELATION (Tribulation chapters) CONCERNING THE “BEAST” RELATIVE TO THE REDEMPTIVE WEEK:



Teach us to Number our Days

The Kingdom of God:

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.

:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night (Dan 7:13-14, 22, 27).

Daniel had further visions involving beasts that we will now address:

The Vision of the Ram and the He Goat:

Dan 8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

:2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

:5 And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

:6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

:7 And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

The Ram: Represents the Kingdom of the Medes and Persians, with the two horns symbolic of the two nations or kingdoms within the one.

1. The higher horn, the Kingdom of Persia which gained the ascendancy over the Medes under the reign of Cyrus the Great. C. 559 B.C.
2. The lower horn, the Kingdom of the Medes, which reached its zenith of power under the reign of Nebuchadnezzar who came to power in 604 B.C.

The He Goat: Represents the Kingdom of the Grecians, which defeated the Medes and Persians under the reign of Alexander the Great, the little horn of Dan 8:9.

Thus we see created animals (beasts), used as symbols of the kingdoms of the earth, and the wild, untameable nature depicting the unregenerate and sinful nature of each.

We now return to Genesis chapter one and continue into the study of the creation of animals and the creation of cattle.

Genesis 1:25. And God made the . . . cattle, after his kind.

Cattle: (For convenience we repeat Strong's concordance): S.C. 929. A beast. Probably means to be mute, a dumb beast, especially any quadruped animal.

Teach us to Number our Days

New Webster's Dictionary: A term applied collectively to domestic quadrupeds, such as serve for tillage or other labour.

Amp Bible: Speaks of cattle as: (Gen 1:24). Live stock.
(Gen 1:25). Domestic animals.

We have considered some of the domestic animals (cattle) under our previous heading in context with the wild beast kingdoms.

Let it be sufficient to say, the animals considered domestically trainable, whether clean or unclean, typify Jews and Gentiles who have been born of the Spirit, and added to Christ's church. To be unclean is to suggest the presence of sin, that by the washing of the water of the Word the believer is cleansed of, changed habitually to be more disciplined and manageable in the hand of the Holy Spirit (Eph 5:26; 2Cor 3:18; Gal 3:18, 25).

Of all the animals and in particular the domesticated variety, none is used more, or more descriptive of the believer and disciple of Christ than that of the lamb or sheep.

Lambs: The lamb depicts the believer as the new born (the babe) who for growth is reliant upon the milk of God's Word rather than the meat of God's Word.

Peter was commanded of Jesus to feed His lambs. It is interesting to note: Peter in his encouragement of the saints applies such terms towards those he writes:

John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby (Luke 10:3; Isa 40:11; 1Cor 3:2; Heb 5:13).

Sheep: Sheep depict the believer, who through growth and development matures to feed on the grass (meat) of God's Word.

Peter was commanded of Jesus to feed His sheep.

John 21:16 He saith to him again the second time, Simon, *son* of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

:17 He saith unto him the third time, Simon, *son* of Jona, lovest thou Me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep (Heb 5:12-14).

Jesus speaks in commandment to Peter as the Chief Shepherd of the sheep, as the overall Shepherd and owner of the sheep; as such the Scriptures portray Jesus in this office in the following dimensions.

Pictures of Christ as the Shepherd of His Sheep:

1. Jesus is the Good Shepherd:

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

- Jesus is good as God is good, being God Himself and in all the ways the word good implies, literally and morally. Therefore, Jesus is to be trusted, believed, loved, obeyed and followed by the believer, without fear or doubt.
- Jesus as the Good Shepherd laid down His life for His sheep.
- John 10 is a revelation of the character of Jesus, His character is good.

2. Jesus is the Great Shepherd:

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,

Teach us to Number our Days

:21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory forever and ever. Amen.

That is: Jesus, as the Great Shepherd, is spoken of as such, as a conclusive statement to the Book of Hebrews, following the writer's proclamation of Jesus being better, greater and more worthy, as follows:

- Better than the prophets (implied) (Heb 1:1-3).
- Better than the angels (Heb 1:4).
- Counted worthy of more glory than Moses (Heb 3:3).
- Jesus is the great high priest (Heb 4:14).
- Because of Christ, our regeneration and faith we are better within as people (Heb 6:9).
- Jesus is the better hope. Better than Aaron and the Levitical priesthood (Heb 7:19).
- Faithfulness to Christ in this world is to be rewarded with things in Heaven of a better and enduring substance (Heb 10:34).
- The message of the blood of Jesus speaks better things than that of Abel Heb12:24 (Matt 12:6, 41, 42; John 4:12; 8:53).
- Through faith in Jesus we have the promise of a better resurrection (Heb 1:35).

The word great denotes achievement, it is a title deserved, earned or bestowed upon someone in recognition of their accomplishments. Jesus is great, in that He, as the Good Shepherd has laid down His life for His sheep, but then taken it up again by Resurrection from the dead, thereby conquering death.

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Jesus is great, in the sense of name, pre-eminence, exaltation, and crowning as one Who reigns over others:

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;

:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Col 1:18 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.

3. Jesus, the Shepherd and Bishop of Our Souls:

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls

Bishop. S.C. 1985. An (the) overseer, superintendent.

The word bishop describes the office of the Christ over His sheep and church. Jesus Christ is Lord, architect, plan and planner, the inspiration and builder of His church, the author and finisher of our faith (Heb 12:2).

As bishop, Jesus oversights His under shepherds, shepherding and over sighting His sheep through them (Heb13:17, 24; 1Pet 5:1-4).

4. Jesus, the Chief Shepherd:

1Pe 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

:3 Neither as being lords over *God's* heritage, but being examples to the flock.

Teach us to Number our Days

- :4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
- :5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
- :6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
- :7 Casting all your care upon him; for he careth for you.

That is: In context with the chapter, Jesus is chief shepherd over His under shepherds, whom He has placed over His sheep (Acts 20:28). Peter employs the pattern in his demonstration of himself as apostle/elder over other elders.

Chief: S.C. 750. A head shepherd:- chief shepherd.

As such Jesus is the commander in chief, all things pertaining to the government of His church and Kingdom, the lives of His subjects and authority over their lives commences with Him.

As such, order, time, place and rank begin with Jesus. Jesus is not only head over His church (Col 1:18) but should be recognised as supreme, with all power and authority over all (Matt 28:18).

Many sheep in Christ's church would be more content, happier, and better nourished in the Word of God, if they had a revelation of church government as God has ordained it, and committed themselves to living under it, in obedience, in a spirit of submission, doing the work of the ministry (Eph 4:11-12).

Pictures of Believers as Sheep, in Relation to Jesus the Good Shepherd.

Reading John 10:1-18:

Points to consider:

1. Good Sheep See their need for their Shepherd (John 10:2, 11):

That is:

- Their need for feeding: Pasture, doctrine, sound teaching.
- Protection: A good shepherd will fight for the sheep, and his sheep know it.
- Guidance: Sound counsel, spiritual advice.
- Provision: Opportunity, development, buildings, i.e. Sheep shed.
- Witness: Confirmation as to considered ventures or activities contemplated.

We express our desire for Christ, the Chief Shepherd by our commitment and obedience to Christ's under shepherds provided by Him.

2. They Enter in Through the Door (John 10:1):

That is:

- Jesus is the door (John 10:7). This truth is no better demonstrated than that of the tabernacle of Moses which consisted of three doors (i.e. Gate, door and veil) that Jesus identifies with as our High Priest and forerunner and has as such entered in beyond the veil (Heb 6:19-20).
- Good sheep enter the sheepfold (the church) by Christ (John 10:9).
- They are born into the Kingdom. (John 3:5-9) then added to the church (Acts 2:47).

3. They Hear the Voice of the Shepherd (John 10:3):

That is:

- They are accustomed to the shepherd's voice.
- Good sheep hear no other voice.
- Will judge the voice of the under shepherds by the voice of the Good Shepherd.
- Under shepherds will speak with the same voice as the Good Shepherd.
- They do not wish to hear any other voice, this produces obedience.

Teach us to Number our Days

4. They are Separated Sheep (John 10:4):

That is:

- Total sanctification and separation from the world to Christ (Heb 7:26; 2Cor 6:17; Eph 5:26).
- He is the head, they are the body (Col 2:19; 1Cor 11:3; Eph 4:15; 5:23; Col 1:18).

5. They Know His Voice (John 10:4):

That is:

- Good sheep discern between Christ's voice and (the many) other voices.
- They know the difference between the truth and the lie, discerning between good and evil (Heb 5:14).
- They readily recognise the Lord's voice, as it is spoken through His under shepherds and obey it.

6. Know (John 10:4):

That is: To know intuitively, from birth (John 3:5-9), not from having been taught, but is strengthened by the understanding of the Scriptures.

7. Good Sheep Follow Him (John 10:4, 27):

That is: As Jesus has entered into the Holy of Holies before us (Heb 4:14; 6:20). Similarly to the Ark of the Covenant that went before Israel with 2,000 cubits measure between them when crossing the River Jordan (Josh 3:4), so those today that have their faith in Christ understand the times and the seasons and follow on in their vision of one day seeing Him.

So the Good Sheep of all generations, in Christ's church, throughout the church age of 2,000 years, follow Christ, hearing and knowing only His voice, ever looking unto His Second Coming with anticipation.

Eph 5:1 Be ye therefore followers of God, as dear children.

There is the application of this principle to the good sheep's practical life, in the church, in their generation and their obedience to the under shepherd Christ has placed over them (Heb 13:17, 24; 1Cor 4:16, 11:1; Phil 3:17; 1Th 1:6; 2:14; 1Pet 3:13; John 8:12).

Not a passive following in which the believer is inactive, but an active following in which they are productive, fruitful, doing the work of the ministry (Eph 4:11-12) and the works of Christ (John 14:12).

8. Following (John 10:4):

That is: They know they need to be led and to be humble; to trust Christ and be happy to be led of Him. There is no thought of doing their own thing (Rom 8:14).

9. They Flee from Strangers (John 10:5):

That is: They hastily withdraw their presence from those of evil influence, or those who of God have no valid authority or influence over them.

- A stranger they will not follow.
- They will flee from him (Matt 5:29-30).
- They know not the voice of strangers. Suggests a discernment of spirits, a possessing of wisdom, a valuing of their salvation (Heb 2:1-3), and a love for their true shepherd.

10. They Shall go In and Out (John 10:9):

This term is used metaphorically in several instances in the Scriptures, in this instance it is used in relation to animal husbandry and particularly of farming sheep.

It is the Great Shepherd of the sheep, the Lord Jesus, giving promise to them that are His.

In Bible days, shepherds, when concerned for their sheep of a night brought their sheep into an enclosure, sleeping at the entrance or door. This enabled them too:

Teach us to Number our Days

- Watch for enemies.
- Provide protection.
- Assure the sheep. His presence brought comfort.

It has been suggested, that at such times David practiced the playing of his harp. (David played the harp (1Sam 16:18-23). His playing had an assuring, comforting influence upon the sheep.

Some enclosures were permanent as part of the family home structure, while others were in the fields, the walls built of stone making the structure permanent and constantly available as needed. Other structures were more of a temporary nature made with hast of brush, branches or other available material at the site.

110. “Over my dead body”:

The saying: “over my dead body” originated as a Jewish idiom. The only way an enemy of the sheep could get to the sheep, was over the “dead body” of the shepherd. In other words they would have to kill the shepherd first.

First:

It has its Application to Christ and His Disciples:

Zec 13:7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Mat 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Mat 26:56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

At Calvary we see the Shepherd of the sheep smitten, crucified and killed and the sheep scattered. Following His Resurrection we see the Shepherd re-gathering His sheep; first in His appearances to His disciples, then through His disciples as they went everywhere preaching the Gospel and by the Gospel gathering the now believing sheep to Christ.

Secondly:

It has its Application to Christ, the Jews, and their Dispersion and Re-gathering:

Zec 13:7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

:8 And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein.

:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, The Lord *is* my God.

Points to consider:

Much time could be spent on these verses and their application to the Jew's, let it be sufficient to say, Zechariah foresaw the crucifixion of Messiah, the Shepherd of the nation of Israel (Zec 13:7 with Psalm 23:1), by His own sheep (Zec 13:7 natural Israel). At the cross, Jesus was smitten, rejected of the nation and crucified.

Following His Resurrection, the Disciples of Christ first preached the Gospel to the Jew's (Acts 2), with many accepting their Messiah, the Lord Jesus. It is also true, that on the whole the nation, rather than be gathered by the Gospel to Christ, rejected the Gospel, and in A.D. 70. as unbelieving sheep, were scattered among the nations of the earth.

Teach us to Number our Days

Again it is true to say, in the history of the nations, since the Resurrection of Christ, no ethnic group of people has experienced continued expulsion and scattering, (particularly of a forced nature) as the Jew's. It is the providence of God that they could endure as they have, and maintain their Jewish identity.

It is now, Christ and the Gospel that the Jews have rejected, it is the Gospel they must hear and believe, to be gathered and restored to their Shepherd, the Lord Jesus (Rom 1:16; 1Cor 1:18; Zech 12:10; Rom 10:13-15).

The chapter (Zech 13) concludes with the promise of suffering but, an eventual calling by the Jew's upon the Lord's name, the name of the Lord Jesus Christ (Acts 4:12); and the Lord proclaiming, "It is my people". Then, the believing Jew's will say (confess) "the Lord (the Lord Jesus Christ) is my God (Zec 13:9; John 20:28; Acts 2:36).

The verses in question cover the period of the church age, with the nation of Israel knowing a visitation of the Lord with many turning to Christ and being saved in the last days.

11. They have the Life that Only Christ can Give (John 10:10):

- It is the life that is the result of being born again (born of the Spirit) (John 3:5-9).
- The life reliant upon the Holy Spirit (Rom 8:11).
- The life that increases with abundance, as those who have it, mature in their walk in Christ (John 1:13).
- It is Resurrection life (Heb 6:1-3; Phil 3:10-11).

12. The Good Shepherd knows His Sheep and the Good Sheep know their Shepherd (John 10:14):

That is:

- The Good Shepherd and His sheep have a healthy, recognisable, intimate, relational understanding of each other.
- Jesus gives the example of His own relationship with the Father, as an illustration of the relationship the believer in Christ is to enjoy with the Father.

John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

2Tim 2:19. The Lord knoweth them that are His.

2Tim 1:12 For I know whom I have believed (1John 1:7; John 15:1-16; 17:21-23)

13. Good Sheep are Evangelistic (John 10:16):

- (Good sheep reproduce of themselves, after their own kind, they have lambs).
- Good sheep always are aware there are other sheep. It is sheep outside of the fold (the church) (Matt 9:37; Mark 16:15; Acts 1:8).
- Knowing this and with caring hearts they recognise their need to be ever reaching out into the community, and beyond to the world, bringing others into the fold (the church), through the preaching of the Gospel (1Cor 9:16).
- It is to actively do the work of the evangelist (Eph 4:12).

14. Good Sheep Recognise there is Only one Fold (John 10:16):

That is:

- One church, consisting of Jew's and Gentiles, of all nations.
- It is the church universally and locally.
- The criterion is: to be in Christ.
- No racial, cultural, social, sexist or religious differences, but all one in the church and body of Christ.

Teach us to Number our Days

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.

- Each member is necessary and is in possession of the means of contribution to make their church a better place. God has given them gifts, and natural abilities, that when exercised contribute to the welfare of the church, and the furtherance of the Gospel (1Cor 12:12-14).
- That does not mean we throw care to the wind and propagate unity accepting others into fellowship on the basis of “love” at the expense of doctrine.
- Unity must be the product of a life in which all involved, are walking in the light (of God’s word), and fellowship in that light after the similitude of Christ’s walk with the Father
1Jo 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 (John 10:15).
- It is to be found first, within the assembled body, then flow out from that body to others of the same spirit. Thus fellowship will be in the spirit, in the light of God’s Word, with Jesus in the midst to perform His will and the church going on to fulfil the prayer of Jesus:
John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;
: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.
: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 of the world.

Paul, understanding these things wrote:

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

111. Seven Considerations for Unity:

- 1. The unity of the redeemed soul and human spirit with the Father through faith in the Lord Jesus Christ.**
- 2. Unity of husbands and wives in joint redemptive relationship with Christ and with each other.**
- 3. Unity of family (the Christian home), each member of the family in redemptive relationship with the Lord, and with each other.**
- 4. Unity of relationship within the local church, where the united family fellowships in unity with the other united families of the church.**
- 5. Unity between the Pastor (the under shepherd to Christ), and others’ in leadership with him (elders, deacons, etc) in redemptive relationship with Christ.**
- 6. Unity between the Pastor his leadership and the congregation (the people).**
- 7. Unity of relationship within the local church, with the corporate in redemptive relationship with the Lord Jesus Christ (the head, and body at-one-ment).**

Teach us to Number our Days

15. Good Sheep Believe (implied) (John 10:26):

That is:

- They believe because they are Christ's sheep.
- Believers in Christ are believing sheep (It is in their nature to believe).
- The unbelieving Jew's did not believe because they were not His sheep.

One of the characteristics of the believer in a love relationship with Christ is they believe all things (about Christ).

1Corinthians 13:7 . . . believeth all things.

1) There is a following of Christ (John 10:27):

That ultimately leads the "sheep" believer into Christ's eternal Kingdom.

2) Christ gives unto them eternal life (John 10:28):

3) They shall never perish: (John 10:28)

Though the body may perish, they shall live with Christ for eternity.

4) They are inseparable from Christ (John 10:28):

No man can pluck them out of Christ's hand. That is eternal security.

Note: John 10:29 Nor out of the Father's hand. That is eternal son ship.

112.

CHRIST'S SHEEP BELIEVE

Christ's deity
Christ's teaching.
Christ's promises.
Christ's power.
Christ's miracles.
Christ's crucifixion.
Christ's Resurrection.
Christ's ascension
Christ's authority.
Christ's commands
Christ's vision
Christ's returning

True believers will
never deny →

The existence of God.
Inspiration of Scripture.
The power of God.
Christ's Resurrection.
Creation.
Repentance from sin.
Salvation by faith.
The deity of Christ.
The Godhead: Father.
Son.
Holy Spirit.
The Local church.
The return of Christ.
Resurrection of the dead.
The miracles of Christ.

16. The Rewards of Good Sheep:

1) There is a following of Christ (John 10:27):

2) Christ gives unto them eternal life (John 10:28):

Though the body may perish, they shall live with Christ for eternity.

3) They shall never perish (John 10:28):

4) They are inseparable from Christ (John 10:28):

No man can pluck them out of Christ's hand. In this the guarantee of eternal security.

Note: John 10:29 nor out of the Father's hand: This is the guarantee of eternal sonship.

Teach us to Number our Days

We return once more to Genesis 1:25 and consider the third and last kind of creature, created in this sixth day of creation, the creeping thing.

The Creeping Thing:

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

: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.

Gen 1:24 . . . and creeping thing.

Gen 1:25 . . . and everything that creepeth

Gen 1:26 . . . every creeping thing, that creepeth upon the earth.

For clarity of understanding we repeat the meaning of the word, “*creeping thing*”.

The Creeping Thing:

Creeping: S.C. A reptile, or any other rapidly moving animal. (New World Dictionary). Reptile. Creeping, from repo, reptum, to creep, akin to serpo, to creep, serpent, creeping, moving on the belly, or with small short legs.

Like the beast and the cattle, the creeping thing points to a class of people, who in nature and habit are like unto the creeping thing. That is they creep, and like the beast or cattle, God’s created man is to exercise dominion over them.

A. S. Worley:

At a minister’s conference held in the North Island of New Zealand in 1977, a well known and respected evangelist at that time, A. S. Worley, spoke to those gathered for only twenty minutes and on only the one occasion. His message had a profound impact on this author.

Brother Worley spoke briefly to those of the conference, of the revival and restoration truths the Lord had blessed their churches in so many parts of New Zealand, and then gave a prophetic warning that not only came to pass immediately thereafter, but has been almost entirely ignored.

Brother Worley ministered from Genesis chapter one, drawing everyone’s attention to creation, and in particular the verses we are now considering, speaking of the creeping thing, prophesying, as the ministers of Christ’s church, they must be vigilant, for there would come those who “creep”, and seeing our liberty, and desiring that liberty, would if they are given access, “creep” in with their corruptive influences to corrupt the revival, taking the revival away from the restoration truths it was born in.

As one who heard and heeded this warning, I soon became amazed and alarmed at how soon Brother Worley’s prophetic word came to pass, and his word ignored or forgotten.

The Word of the Lord, when it is sown in the hearts of the believer will always bring liberty, in such revivals there will always be those on the outside looking in, who seeing that liberty, will desire that liberty, but, not necessarily want to submit their spirit to others or the message i.e. teaching (Gal 5:1,13; 2Cor 3:17; Gal 2:4).

Following Brother Worley’s warning, the doors were flung open to embrace “brethren”, “brethren” who desired the liberty, without an ear to hear the message, having their own message, which in many cases they wished to proclaim. It was fellowship on the bases of personality, “love” and not truth and doctrine.

Teach us to Number our Days

Those concerned, who raised their voice to remind of A. S Worley's prophecy, pointing out, fellowship must be on the basis of truth, were ignored, their concerns dismissed and themselves accused of legalism and narrow mindedness.

Eventually the "creeps" infiltrated the stream, influencing its existing leaders, its ministers and churches, corrupting the stream with their contrary doctrines and personal vision. They wheedled their way into leadership, turned the stream into a denomination, to then steadily continue in their evil way and in doing so, frustrate the original vision. They divided much of the stream from truth established, till little if anything of the original remained.

As another servant of Christ beholding these things expressed in his dismay: "They have hijacked the stream" (2Pet 2:19). Another said "I have been put into a position in which I am forced to resign from what I never joined". This author on receiving the counsel of others also resigned from the stream in sorrow and grief at the loss of fellowship and destruction of what God had given. At the time of his resigning he felt a stranger in what he had been in almost from its inception, but in doing so found Christ as his companion in a measure not experienced beforehand and a maturity in the faithful around him that has encouraged him to the present day. Others asked to sign membership forms submitting themselves and their churches to the then national leadership asked "How can we submit ourselves and our churches to a man we do not know, nor for that matter knows us". The history of the church following visitation has been plagued by such men, who as legislated apostles assume an authority at the expense of genuine fathers and anointed apostles who have emerged out of the visitations born of God.

How do such men achieve acceptance? Much time could be spent on the question of their pride, background of rebellion but, and we are talking about "creeps" once they're in the circle of leadership they work as Paul writes of such people in his day, people that opposed him and the work he did for the Lord:

2Co 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

:13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

A Little Leaven, Leavened the Whole Lump:

1Co 5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

The personalities, the age, the place and the circumstances may be different, but the working of sin within the soul of a man and his corruption of others in times of visitation, is as leaven working within the meal to corrupt the whole lump. The author writes of his experience and insights aware that there is to be a final visitation of God with the preaching of the Everlasting Gospel and coinciding with such a visitation will the Antichrist be exposed to then deceive others. This author encourages you to do what Jesus commands us both to do now and in the days ahead – "Take heed that no man deceive you" (Matt 24:4).

Paul the Apostle Warns Timothy of those that Creep:

2Ti 3:1 This know also, that in the last days perilous times shall come.

:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

:5 Having a form of godliness, but denying the power thereof: from such turn away.

:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

:7 Ever learning, and never able to come to the knowledge of the truth.

:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

:9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

Teach us to Number our Days

- :11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
- :12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
- :13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- :14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;
- :15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- :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.

Paul identifies the problem with those that “creep” as a phenomena of the last days, the church age, the very last days, these days, the last generation prior to the return of Christ (2Tim 3:1).

Paul Lists their Characteristics:

Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents (natural as well as spiritual), unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power there of (1Tim 3:2-5). These and many of the points ahead prevailed following A.S. Worley’s prophecy.

Points of interest:

1. Paul Commands an Action Against them that Creep:

2Tim 3:5 . . . *from such turn away.*

2. Paul Illustrates the Actions of them that Creep (2Tim 3:6):

Amp Bible: Worm their way into . . .

Houses: Local churches (remembering houses speak of churches), as well as family homes.

Silly women: Silly churches (remembering women in Scripture signify a church), and silly women are prone to deception. Silly women are undiscerning of danger and prone to opening their spirits to them that creep.

3. Paul Testifies of the Deceived and their Biblical Ignorance (2Tim 3:7):

Note: Amp Bible:

(These weak women will listen to anybody who will teach them); they are forever inquiring and getting information, but are never able to arrive at a recognition and knowledge of the Truth.

4. The Days of Moses:

Paul appeals to two “creeps” in history, who withstood Moses, when Moses went in before Pharaoh (2Tim 3:8; Exo 7:11-13).

5. Paul Testifies of the Failure of the Efforts of those that Creep:

That is: If the church and those responsible for the welfare of the church turn the church away from the “creep” and their influence (2Tim 3:9).

Unfortunately, as history bears out to often, it is church leadership itself that is the first to receive “the creeping thing” into fellowship, giving them license to work their work of deception, thus deceiving whole houses (churches and sometimes whole streams of churches).

6. Paul’s Personal Testimony:

Paul appeals to his own testimony of steadfastness and faith in the power of the Scriptures, manner of life and service to the Lord, as his means of resisting the influence of “creeps” (2Tim 3:10-11).

7. Paul Prepares Timothy:

Paul, after the similitude of A.S. Worley warns Timothy of the imminent approach of them that creep and in doing so prepares Timothy, to be accepting of persecution, as a consequence of his

Teach us to Number our Days

faithful adherence to the Word. (It would appear to be persecution that is the result of Timothy's resistance to the efforts of those that "creep" that Paul with reason writes (2Tim 3:12).

8. They are Evil Men:

Paul exposes the "creeps" as evil men and seducers, warning that such men (and women) shall wax worse and worse, deceiving and being deceived (2Tim 3:13.). Paul draws Timothy's attention to the value of the Word of the Lord he has been taught (2Tim 3:14).

9. One of the ploys of the enemy is to undermine the confidence of the unwary in the Word ministered in the local church (or stream), particularly those raised up of the Lord and having the oversight. There are many temptations before the believer in leadership today, to turn their ear and heart away from what the Lord would say to them, to other voices and their message.

10. The Value of a Sound Christian Heritage:

Paul reminds Timothy of his Christian heritage and foundation in the Scriptures, the Scriptures being the means of making him wise unto salvation, and his adherence to them the means of protecting himself from the influences of the "creep" (2Tim 3:15).

11. Paul Appeals to the Authority of Scripture:

Paul concludes the chapter establishing the supreme authority of the inspired Word of God as Timothy's rule of faith and judgment, and means to perfection in the sight of God (:16-17).

Jude Spoke in Harmony with Paul on the Issue of "creeps":

Jud 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

:5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Points of interest:

1. Our Common Salvation (Jude 1:3):

Jude speaks of the common salvation, a general salvation they, and every believer needed to be prepared to contend for that salvation and its defence (Jude 1:3).

2. Jude exposes those that "creep" (Jude 1:4):

Jude then exposes the enemy they are to contend with, who have a proven record of opposing the common salvation.

Common: S.C. 2839. i.e. (lit.) The salvation of the Lord shared by all or several.

As Jude Writes: **Jude 1:4 For there are certain men crept in unawares**

That is: Men and women that have wormed their way into the church (stealthily. Amp Bible), influencing the church through deceit. Evidently, by what Jude writes the "creeping thing" was already within the church/s he was writing to and also at that time active.

3. Ungodly Men (Jude 1:4):

Ungodly men giving the appearance of being sincere and Godly but are not. Their found in the church, among leaders and in the back ground sowing their leaven, working to bring their influence, claiming to be sent of Christ, but are without Christ. They are undomesticated cattle, beastly in nature, which in habit creep into houses.

To this day this author acknowledges the warning of A. S. Worley to be of the Lord and is witness of the wickedness, stealth and deceit of those, who without a care for truth restored sought their selfish and personal ambitions and it happened because men warned didn't take heed.

Teach us to Number our Days

Three Things “Creeps” Achieve once they’re in, and have Established their Influence (Jude 1:4):

1. Turning the grace of our God into lasciviousness:

Or: turning the grace (the spiritual blessings and favour) of our God into lasciviousness. It is the “creeps” using Christian liberties to wheedle their way in, to then spread their influence resulting in lasciviousness.

Gal 5:13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

1Pe 2:16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

2. Denying the only Lord God:

Not necessarily denying the existence of God, but denying His Lordship over their lives and frustrating it over the lives of others.

3. And (denying) our Lord Jesus Christ:

That is, not essentially denying the existence of Christ, but in spirit and action, denying the Lordship (headship) and influence, of the Lord Jesus Christ over their lives, and the lives of their victims.

When people deny the headship of Christ within the context of the church, it is either they wish to rest the legitimate authority away from them that have it to themselves, or to give it to a favoured personality. To gain their way, they create murmuring, debate and opposition to every legitimate expression of leadership to cause doubt and frustration in the hearts of the people in their effort to destroy leadership. They author, condone or receive evil reports for spreading against the just that they may discredit them, seeing them as enemies to their cause. Absalom, the rebel son of David was such a creep and used such tactics to convince others, he was the better man for the leadership.

Their Effect upon the Unsuspecting Church:

They defile the flesh:

They Take Advantage of Christian Liberty:

Paul speaks of the “creep” as one who hearing of, or seeing your liberty in Christ Jesus in order of service, fellowship and relationship slide sideways into the church seeking to gain advantage for their pernicious intentions, that when given room bring churches into bondage.

Gal 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Jude Exposes their Heart:

Jud 1:8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

Three Inward Conditions of their Heart:

1. They are filthy dreamers.
2. They despise dominion (Yet want it for themselves or for another).
3. They speak evil of dignitaries.

It is common for men to remember others (and with reason) as snakes, serpents, chameleons, worms, creeps, vipers, as being slippery, crawlers, people who wriggle out of responsibilities, etc.

No doubt, as is clear from what we have seen in our study, the Word of God does also, and demands, the believer discerning, vigilant and unafraid to call them what they are -“creeps.”

Teach us to Number our Days

Examples of Creeps:

1. Lucifer:

- 1) Lucifer was the first creep, with his approach and influence upon the angels in Heaven that brought about his and the disobedient angels fall from God's presence at a time prior to the creation we now are part of (Isa 14:12-17; Eze 28:12-19).
- 2) The deception of Eve and Adam's fall with her. Lucifer's approach and tactics before Eve, were in character with that of a creep and sets the pattern for all following deceptions (Gen 3:1-14; 2Cor 2:11(his devices); Eph 6:11 (wiles of the devil); 2Cor 11:3; 2Th 2:9; Rev 12:9; 20:7-8).

2. Sanballat, Tobiah and Geshem:

Sanballat, Tobiah and Geshem, with others attempted to hinder every work of restoration wrought by Nehemiah, following the Babylonian captivity of the Jew's (Neh 2:10, 19; 4:1-3, 7-8, 11; 6:1-19; 13:1-7, 28).

3. John the Baptist, Called the Pharisees and Sadducees a Generation of Vipers:

Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Jesus also spoke after a similar manner of the Pharisees (Matt 12:34; 23:33).

4. Certain Men:

Acts 15:1 And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

They are Men:

- They are not acknowledged as brethren, but simply "men".
- They are in the flesh and not in the Spirit.
- They went out from the church in Jerusalem, but were not sent (Acts 15:24).
- They troubled you with words (Acts 15:24).

They came preaching false doctrine. i.e. "You must be circumcised after manner of Moses, or you cannot be saved" (Acts 15:1, 5).

Note: Paul and Barnabas had no hesitation confronting the culprits and then, addressing the church from whence they came (Acts 15:2).

It should be mentioned, creeps may be outside working with ones within, or have been inside, but gone out, and now endeavour to make "disciples" out of your church members.

5. Some that Trouble You:

Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel:

:7 Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

:8 But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.

:9 As we said before, so say I now again, if any *man* preach any other Gospel unto you than that ye have received, let him be accursed.

:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

:11 But I certify you, brethren, that the Gospel which was preached of me is not after man.

That is:

- They preached another Gospel (Gal 1:6, 8).
- Yet it was not another, but a perversion of the true Gospel (Gal 1:7).
- They had at least a measure of success for Paul writes: "Soon removed from Him that called you" (Gal 1:6). "Some that trouble you" (Gal 1:7).
- That is deceitfulness at its evil worst.
- They are accursed (Gal 1:9).

Teach us to Number our Days

The Test of any Preacher and his Message:

There is a rod by which we are to measure the genuineness of any (Gospel) message and it is achieved by the Gospel itself; the Word of God; the Gospel that has established you in Christ. That which the Galatians believers first believed, initially preached of Paul to them (Gal 1:11 2Cor 11:1-4).

6. False Apostles/Deceitful Workers:

2Co 11:13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

:14 And no marvel; for Satan himself is transformed into an angel of light.

:15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

- They are egotistical, ambitious men, priding themselves to be God's answer for the church, despising the existing authority, desirous of authority and position and the praises of men.
- Deceitful workers, (creeping workers) transforming (transfiguring or disguising) themselves into the apostles of Christ (2Cor 11:13), after the similitude of Satan transforming of himself as an angel of light.

7. Judas Iscariot:

Judas Iscariot, was not only a "creep" in the underhanded way he went about betraying the Christ, but revealed the characteristics of the "Chameleon" when he led the temple soldiers to Jesus, hailing Jesus, calling Him master, then betraying Him with a kiss (Matt 26:49; Mark 14:44. Note: Absalom 2Sam 14:33).

8. Nicolaitanes:

Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

9. Jezebel:

Rev 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

:21 And I gave her space to repent of her fornication; and she repented not.

:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

10. The Danite:

Gen 49:16 Dan shall judge his people, as one of the tribes of Israel.

:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

:18 I have waited for thy salvation, O Lord.

Perhaps the most descriptive of the "creeps" is the tribe of Dan, that as one of the tribes of Israel, is characterised as a serpent in the way, which is contrary to the Spirit of Christ, and is found to be judgmental and condemning of others, particularly those in legitimate authority in the church, causing division and separation between the believer and Christ.

Points of interest:

1) The Tribe of Dan:

That is: The tribe of Dan within the Spiritual Israel, the church, and not natural Israel.

2) The Way:

- The way of the Lord (Acts 18:25-26).
- The way of salvation (Acts 16:17).
- The Lord Jesus Christ (John 14:6).
- The way that under the New Covenant is Christ and His church (Eph 3:3-6).

Teach us to Number our Days

3) **A Serpent:**

- The Danite is in character with the serpent. The same word as Genesis 3:1.
- The spirit motivating such people is the old enemy Satan, who is characterised by the serpent (Gen 3:1, 14-15; Rev 12:9, 20:2).

4) **An Adder:**

A “adder” is: S.C. 8207. A kind of serpent (as snapping), prob. The cerastes or horned adder.

It implies a striking and biting to inject its poison into the blood stream of its victim. Typifying the poison inflicted upon the minds of the unwary believer in Christ’s church who falls victim to the affliction of the Danite.

5) **The Horse and His Rider:**

That is: Christ and His church. The object of the adders strike is to bring division and separation, between the Horse (church) and the rider (Christ).

The Danite in the church (or out of it), must be discerned and marked (Rom 16:17).

It should be noted. The tribe of Dan is not listed as one of the tribes of Israel in Revelation chapter seven; he is excluded, the reason being those characteristics revealed in Genesis 49:17.

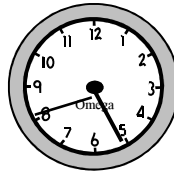
Those believing the twelve tribes mentioned in Revelation seven, to be natural Israel, and not Spiritual Israel must realise, it is completely impractical, even absurd, to consider a whole tribe of natural decedents such as Dan, would be born with the revealed characteristics of Genesis 49:17; therefore suffering the condemnation and exclusion from being listed with those chosen in Revelation seven.

It should be also noted, and reason given for the exclusion of the tribe of Ephraim, with the tribe of Dan, and their replacement with the inclusion of Manassas and Joseph and Levi in Revelation seven. The answer to these questions are realised in the Spiritual Israel, and not in natural Israel.

Other Examples of “Creeps”: (Col 2:18; 2Tim 1:15; 2The 2:1-3; 2:1-3; 2Pet 3:3). This concludes our chapter on the sixth day and the creation of the animals, we will now consider the sixth day and the creation of man.

Teach us to Number our Days

Chapter Twenty-Four



The Sixth Day of the Creative Week The Creation of Man

Introduction:

- Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- :25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that *it was* good.
- :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.
- :27 So God created man in his *own* image, in the image of God created he him; male and female created he them.
- :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.
- :29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.
- :30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.
- :31 And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

The Sixth Day of Creation Divides Naturally into Two Distinct Considerations:

1. The Creation of Animals
2. The Creation of Man

We have completed the study of the creation of the animals, and now move on to creations account of first, the creation of man, and then to the very evening of the sixth day and the creation of the woman.

The Creation of Man:

The question may be asked at this point. “Why did God leave it until the sixth day to create man, and create him last of all”?

There are Two Simple Answers:

1. All of God’s acts of creation, including the creation of animals, were in preparation for the creation of man that man may under God’s covering exercise dominion over God’s finished creation (Genesis 1:26-28). God had to create man’s dominion so as when He created man his dominion was ready for him.
2. The Companion Bible suggests. “That the heretics might not say there was a companion with Him in the work”, i.e. Lest man should claim a share in it.

Points to consider:

Teach us to Number our Days

1. And God said (Gen 1:26):

It is the repeated statement of the commencement of the previous days introducing the creative acts of God. In this instance, God is declaring His responsibility for all animal life, and what is more importantly - the creation of man.

The Lord would have us make it personal, it is our beginning and source, our heritage, and our future, for man was created to have dominion, and, though he has lost it in measure through the fall, through the process of redemption in Christ Jesus, man is being restored to his original state, that he may exercise his God given dominion again, but this time in conjunction with the Lord Jesus. This we achieve now through three dimensions of time

- 1) This we do now, as citizens of the Kingdom; (Col.1:13) and in the exercising of Kingdom principles (see the Sermon on the Mount (Matt 5 to 7).
- 2) In the Kingdom to come. That is in Christ's Kingdom on earth (Rev 5:10; 20:6).
- 3) Then throughout eternity in the new heavens and earth (Rev 22:5; Heb1:8-12)

2. The Creation of Man:

And God said, let us make man in our image (Gen 1:26):

- The Word is speaking.
- It is the second member of the Godhead, The Lord Jesus.
- It is the Word Who became flesh and dwelt among us (John 1:14).

Note the word: "us".

That is:

- Plurality of persons without revealing how many.
- The eternal Godhead (Acts17:29; Rom 1:20; Col 2:9).
- The Father, Son, and the Holy Spirit (Matt 28:19).
- The Father, thought creation.
- The Son, spoke creation.
- The Holy Spirit articulated the thought spoken, and man (and all creation) became the reality.
- The language denotes a consultation of the divine Persons, expressing unity of thought, purpose and intent in the creation of man.

3. Created in the Image of God:

Gen 1:26 Let us make man in our image and in our likeness.

Image: S.C. 6754. From an unused root meaning. To shade; a phantom: i.e. (fig) Illusion, resemblance; hence a representative figure.

Image: New Webster's Dictionary. To imitate the figure or appearance of an object (in this Instance: God). Made by reflection.

Likeness: S.C. 1823. From 1819; Resemblance; model, shape.

Likeness: New Webster's Dictionary. A portrait, an exact resemblance.

It is evident, in "our (God's) image and likeness" the immediate refers to the outward form and physical, appearance of man. The term penetrates the surface image to the inward image and likeness that likewise cannot be justly separated from God's attributes in nature, character and personality. John Brown, in his commentary makes the following comment:

Teach us to Number our Days

113. The Image of God Includes:

- 1. The resemblance of His soul, in respect of spiritual substance, understanding and will:**
- 2. The happiness of His state, and His honourable dominion over His creatures:**
- 3. And chiefly the moral conformity of His soul to God, in spiritual knowledge, righteousness and holiness.**

John Brown 1722-1787.

Thus the character and nature of the invisible God emanated through the created man, yet a created man with a free will of his own.

The Creation of Man:

Psa 139:14 I will praise thee; for I am fearfully *and* wonderfully made: marvelous *are* thy works; and *that* my soul knoweth right well.

Created in the beginning a perfect man:

- Physically.
- Morally.
- Intellectually upright (Ecc 7:29).

Not the result of evolution:

- Not an ape, baboon or monkey .
- Not the result of a plasmatic jelly that once floated about.
- Not the result of millions of years of evolutionary processes.

4. Let Them Have Dominion:

Gen 1:26 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.

That is: Dominion is given unto the created man over the total creation of God. This reveals the divine purpose of God from before creation began.

Note the word, “**them**”. It is plural, and is applied in the following three dimensions.

- 1) It is the man and woman together.
- 2) It is prophetic of the whole of the human race, i.e. All following generations.
- 3) It is prophetic of Christ and His church.

Though man has fallen from grace, he still has dominion over God’s creation, though that dominion is now corrupted by sin and the influence of Satan.

5. Created them Male and Female:

Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

This is how it was in the beginning; this is how it will be in the future. But now in this present time, God through the process of redemption is dealing with the corruption of created man, his dominion and his sin inherent through the fall.

The Order of Creation:

- It is: First the man: Created in the image of God.
- Then the woman: Created from (out of) the man, who was created in the image of God.
- Together the man and the woman were created in the image of God.

Teach us to Number our Days

- The man is not more and the woman is not less.
- Together they reflect the image and likeness of God.
- Two halves making a whole, whole man and whole woman realized in their togetherness.

6. The Creation of Adam:

Gen 2:7 And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

1) God formed the body of Adam of the dust (clay) of the ground.

This is the only instance in the creation story in which God is described in the similitude of a potter making anything. It reveals something of the love and care of God in the creation of man, and man's uniqueness in God's sight.

2) God breathed into the nostrils of His created man and the man became a living soul.

The soul consists of three functioning parts:

One: The mind.

Two: The emotions.

Three: The will.

A Living Soul:

That is: Adam, now complete, physically and with the life of God within him, as a living soul, he understood all things by revelation, having the mind of Christ.

Gen 2:19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

Adam had the intellectual capacity to study; each living creature, animal, bird, fish and reptile; considering their form, habits, species and other characteristics, naming each appropriately.

God Brought before Adam:

- Mr Zebra, in his striped pyjamas.
- Mr Elephant, that looked like a giant walking vacuum cleaner.
- Mr Penguin, in his tuxedo.
- Mr Bull dog, which, many in the Second World War, respectfully thought Sir Winston Churchill resembled.

This all Creates Further Questions to Answer:

- How many separate living creatures were there for Adam to name?
- How long did it take God to bring each living creature before Adam, for Adam to name?
- How long did Adam need and take to consider each living creature, their species, characteristics and habitat and give each, their appropriate name?
- How long did Adam work in God's garden tending and keeping it? (Gen 2:15).
- How long did it take God to create each living creature, cattle, beasts and creeping thing, considering each article of His creative handy work, and concluding each to be "good". Followed by His placement of each living creature in its specific place in His restored earth?
- Did God create each living creature without feeling, without lovingly shaping, placing, and admiring each creature as His special handy work? I think not.
- Even we, in our fallen state, naturally consider and take pleasure in what God has created, we visit zoo's, keep pets, admire the animals in the wild, and treat their creator as being someone who created them in a mere twenty four hour day without genuine feeling, tenderness and cold in appreciation of own His divine handiwork.

Teach us to Number our Days

- We in our ignorance of the true nature of God; can without realising or, without saying it, have a concept of God making Him impersonal, cold and unappreciative of His own creations. This is the result of our carnal insensitiveness to His feelings; ignorance of His love for every article of His creation and His compassion for all that were “pets” in His sight.

Note: **Gen 8:1. And God remembered Noah, and every living thing, . . .** (Also 9:12, 15, 17).

Every genuine potter with creative ability takes a pride in each article he makes, then when it is finished takes time to consider it with loving adoration until satisfied. Can you imagine the Lord doing so with each article of His creation?

How long is a day of creation? For Adam accomplished the responsibility within the framework of the sixth day, after:

- The creation of all the animals.
- Following the creation of himself.
- Before the creation of the woman.
- During the hours of light? (it is believed evening brought darkness, I don't)
- Who's in a hurry? Who's impatient? God is not, we are. Who wants it all within six twenty-four hour days? Ignorant people of time and God's plan and patients do. Isaiah says it all.

Isa 55:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

Eph 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

:15 Of whom the whole family in heaven and earth is named.

These verses are the evidence and proof; that Adam had the mind of Christ, when naming the living creation. That is Adam's mind was open towards Christ, to receive the thoughts of Christ.

The Bible commands us to have the same mind as Christ, and to do so, is to interpret creation as Christ did it.

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

The woman's creation:

The woman's creation; and her marriage to Adam is a prophetic pattern of the church, particularly as the bride of Christ. As believers in Christ, we are to study (the Word) and seek, to approve ourselves before God, by rightly dividing the Word, that the Word may give us a vision of God's purpose in Christ and His church (2Tim 2:15; Eph 5:30-32; Prov 4:18, 29:18). Adam and Eve are the original type of Christ and His church; particularly as the bride of Christ.

Other Types of Christ and His Church (Bride):

- Abraham and Sarah (Gen 12:5).
- Isaac and Rebekah (Gen 24:67).
- Jacob and Rachel (Gen 29:27-28).
- Moses and Zipporah (Ex 2:21), Zipporah a Gentile.
- Ruth and Boaz (Ruth 4:10-17), Ruth a Gentile.
- David and Abigail (1Sam 25:39).
- Esther and Ahasuerus (Esther 2:17), Ahasuerus a Gentile.

7. The Beginning of Languages:

Contrary to evolutionist thinking, language is not a convenience that man developed over millenniums or centuries of time, with the development of the vocal cords capable of first making growls, grunts or guttural sounds of communication, evolving into the present “phenomena” of languages, displacing also communications of gesture and symbols. George H Pember (1838-

Teach us to Number our Days

1910) makes the following comment: “Nay, it is an intuitive faculty, bestowed by God upon Adam when he was created, whereby men were enabled to express their thoughts in appropriate sounds, which were it may be, something like what grammarians would call onomatopoeic words; and which were understood naturally, somewhat in the same way, perhaps, as, when we are listening to the music of a great master, we can distinguish between the strains of exultation and of depression, of defiance and of pleading, of confidence and of despair. End of quote.

God communicated vocally with Adam (Gen 1:28-30; 2:16; 3:9), with Adam understanding perfectly. Likewise Adam communicated with God (Gen 23-24; 3:10). Adam also appropriately, intellectually and vocally named every living creature by the inspiration of God (Gen 2:19-20; Eph 3:15. He also communicated with Eve, with Eve communicating with Adam and God.

From Adam and the fall, until the rebellion in the days of Nimrod and the building of Babel, the whole earth was of one (natural) language (Gen 11:1). In scattering the inhabitants of the then world over the earth (Gen 11:8), God confounded (mixed) the language of all the earth (Gen 11:9).

The confusion of languages seen today is the result of the sin of rebellion in the days of Babel under Nimrod its King, but at the Second Coming of the Lord Jesus, when He shall establish His Kingdom on earth following His judgment upon the unregenerate, all in Christ will again speak in the one natural language. Zephaniah the prophet said (Note the underlined: The prophecy has its application and fulfilment in the last of the last days, climaxing with the establishing of Christ’s Millennial Kingdom):

Zep 3:8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

:9 For then will I turn to the people a pure language (singular), that they may all call upon the name of the Lord, to serve him with one consent.

8. God Blessed Them

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 blessing is spoken in conjunction with a commission. It could be said to be Adam and Eve’s great commission, a commission that is in effect a mandate, a law that is given to guide and direct man, while charging him with responsibility and accountability. The commission to Adam and Eve is the first of three mandates (or laws) that in essence sets the bench mark for human culture and social development thereafter. They are:

- 1) The blessing and commission (Gen 1:28).
- 2) Headship (Gen 2:18-23).
- 3) Marriage (Gen 2:24).

9. Six Points to the Blessing of God upon Adam and Eve:

1) And God Blessed Them:

That is: God bestowed His approval upon them, giving them liberty to function, and prosper within the boundaries of His divine purpose.

Defining the Lord’s divine purpose in creation and redemption and our place in that purpose, is essential to our proper interpretation of Scripture, function, fruitfulness, personal achievement and contentment.

2) And God Said unto Them, be Fruitful :

- The same, as in the case of plant life (Gen 1:11).
- The same, as in the case of sea life (Gen 1:22).
- The same, as in the case of bird life (Gen 1:22).
- The same, as in the case of animal life (Gen 1:28b).

Teach us to Number our Days

The Purpose: It is to reproduce after their own kind.

3) **Multiply:**

That is: S.C. 7235. Increase (in whatever respect) :- Bring in (abundance).

Some believe, the thought of God is numerical, with the thought coming over into the new creation, with God having a definite number in mind. A number, He alone knows.

“Be fruitful”, applies to individual couples, “multiply”, applies to the corporate.

114. Be fruitful: Multiplicity suggests abundance, an abundance that was not achieved in creation prior to the fall, but, as originally intended, will be achieved as indeed the world is full of people today, but then also through Christ and the new creation a host that will ascend to meet with Jesus in the air.

There are Two Dimensions of Multiplicity, and we all are Part of Both:

First the natural:

That is:

- That which is of natural regeneration.
- That which is flesh, the reproduction of the flesh.
- We have today, such terms as the population explosion, over population and birth control.
- Natural man is fulfilling the command to multiply, but, because of his sin, his ignorance and unbelief, he lacks the faith to believe God’s Word and the wisdom to handle it.

Secondly the Spiritual:

That is:

- That which is born of the Spirit (John 3:5-9).
- That which is born of the will of God (John 1:13; Jam 1:18; Tit 3:5; 1Pet 1:23).

4) **Replenish the Earth:**

That is: S.C. 4390. Fill all the earth. Be full.

The word “replenish” has a wide application, including the word used by the translators of the King James Version. The word replenish is used by the translators in support of the conviction of the earth existing in time past, and there being at least one creation existing in past history, involving life, including man, as mentioned in previous chapters. A past creation, that came to an abrupt end, indicative of the wrath and judgment of God. This author, with respect towards those of a contrary opinion is of the persuasion that this is scripturally and historically true.

5) **Subdue it:**

That is: “Subdue” the earth and all of the animals and creation of the previous five days.

Subdue: S.C. 3533. To tread down; hence negative. To disregard; positive. to conquer, subjugate, violate. :-Bring into bondage, force, keep under, bring into subjection.

There can be no denying the inference here; the language is suggestive of warfare, of the presence of an enemy, danger and the need to actively be discerning and aggressive against any intrusion.

It has also an application to the elements, i.e. the four constituents of the material world:

- Fire.
- Air.
- Earth.
- Water. Our next point gives further insight.

Teach us to Number our Days

6) **And Have Dominion over:**

- The fish.
- The fowl.
- Everything living that moves.

Dominion: S. C. 7287. To tread down, subjugate.

It is the same as in the case of subduing but with the added dimension of:

- Prevailing against.
- Reign over.
- Exercising rule, or bear rule.
- Take dominion.

Here we see the first instance or allusion to the Kingdom of God on earth. Adam was created King over God's creation and commissioned to have (take) dominion, rule, and to reign.

The Exercise of Dominion:

- 1) Where there was an enemy or enemy activity Adam was to dominate, subjugating the enemy rendering his every effort to usurp Adams authority worthless.
- 3) Adam was to take dominion over God's creation without being dominated himself, that he might freely exercise a dominion of service to both the creation of God, and unto God the creator (Gen 2:15).

A Question that cannot be avoided:

Creation when complete, was perfect, God considered it, and proclaimed it very good (Gen 1:28).

Why then did God deem it necessary to commission Adam, to tread down, subdue and prevail that he may rule? The inference of the presence of an enemy lurking (creeping about) is strong and with it suggests the presence of an intelligent being in the vicinity, which has evil intent. God is not only warning Adam of such an enemy, but commanding Adam to tread down the enemy subduing him. Again we see the similarity to the great commission given of Christ to His church (Acts 1:8), and the advice Paul gives to the Ephesians (Eph 6:10-18).

What does God mean in His commandment to Adam to not only "till" God's garden, but, also "keep it?"

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.

Keep: S.C. 8104. Shamar, a prim. Root; prop. To hedge about (as with thorns), i.e. guard; gen. to protect, attend to, etc:- beware, be circumspect, take heed (to self), keep, mark, look narrowly, observe, preserve, etc.

It is this authors conviction that Adam carried out the commission, prevailing over his enemy for as long as it was before Eve was deceived and Adam rebelled (1Tim 2:14). There can be no doubt Adam successfully defended his domain, with Satan changing his strategy in his attack against Adam and Adam counter attacking Satan; with Satan then moving against Adam through Eve. A strategy not uncommon; in history, neither in Scripture, nor in Christ's church.

Note: The words of Samson when he was overcome of his enemies, following his wife's betrayal of him.

Jdg 14:18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them: If ye had not plowed with my heifer, ye had not found out my riddle.

Teach us to Number our Days

115. Adam's enemy:

Dr Bill Hamon, in his book, 'The Eternal Church' has the following to say that is relevant to our subject, and perhaps a key to understanding the presence of Satan in the garden (rearranged to suit the tenor of our subject).

God; placed man on planet earth, made his body from the dust of the earth, and placed him on the planet which was Satan's prison.

The Eternal Church. Pg 7.

The thought is Satan (Lucifer), since his fall (Isa 14:12-17.) he had been imprisoned on earth. He had been roaming throughout the environment of the freezing cold, flooded and darkened earth. It was Satan, Adam was to discern and keep in subjection. There is also the prophetic element, for, following the fall and the entrance of sin, every generation of believers has had to realise they are in warfare and must fight the good fight of faith (1Tim 6:12; 2Tim 4:7; Heb 10:32; 11:34; Eph 6:10-18).

This spiritual warfare will continue unabated, until the return of the Lord Jesus; when the church through Christ, will fulfil once and for all the commission of God to Adam, and tread down her enemies (Psalm 108:13; 60:12); and bruise (the head of) Satan under her feet (Gen 3:15; Rom 16:20).

This final crushing of the head of the serpent (Satan) coincides with the return of the Lord Jesus.

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.

Note: (Rev 19:15) he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Through the fall, we see two spiritual kingdoms of significance emerge, two opposing kingdoms, which will come to prominence, with one being destroyed, and the other entered into by the redeemed of the Lord:

1) The Kingdom of God, also expressed as the Kingdom of Heaven and Kingdom of Christ.

2) The Kingdom of Antichrist, the beast, also expressed as the Kingdom of Darkness.

A Point of Importance to Make Here:

Adam, contrary to opinion, did understand the principle of good and evil; he was far from being ignorant. Adam was involved in spiritual warfare, able to discern, recognise his enemy and take the appropriate action against him

Adam was created in with the mind of Christ. What Adam (and Eve) did not know, was the internal knowledge of good and evil, that is "good" outside of God, and independent of God. A good/ness that falls short of the "good" that God knows and is and wants His new creation to now know through Christ.

Teach us to Number our Days

There is much the world has to offer the Christian that is “good”, that God would have us leave alone. There are good things offered by the Lord to the redeemed in Christ that are better than the “good” of this world.

Adam understood perfectly and exactly what evil was, and was not deceived of the devil, as Eve was, but fell through rebellion.

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

In Christ, the believer is to overcome (conquer) evil (Rom 12:21), overcome the wicked one (1John 2:13-14), try the spirits (1John 4:1), discern spirits (1Cor 12:10), and ultimately bruise (marg: tread) Satan under their feet at the Lord’s return (Rom 16:20).

10. Adam Needed His Wife:

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 psalmist declares man was created with the specific purpose of exercising dominion over God’s creation:

Psa 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

:7 All sheep and oxen, yea, and the beasts of the field;

:8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

For the commandment of Genesis 1:28, to be implemented in the life of Adam, Adam, first had to have a wife, and for Adam to have a wife, there had to be a marriage.

The Providing of the Wife:

Gen 2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

:22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

:23 And Adam said, *This is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

There Had to be the Marriage:

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.

It would be ridiculous to think Adam would prophesy **the law of marriage**, and not marry Eve according to that law.

Though Adam and Eve did not have physical mothers and fathers, they did have God, their creator and spiritual mother and father, Who brought them together in Holy marriage, according to God’s Law. What order of service took place we are not told, that is left to our imagination (Isa 64:8; Luke 3:38), but in keeping with the nature of God some kind of ceremony followed by a celebration occurred.

9. It is a Shared Dominion:

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.

Though the commandment is given unto both Adam and Eve in chapter one, in chapter two, and before the creation of the woman, Adam is given commandment concerning the trees of the garden.

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.

:16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Teach us to Number our Days

: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.

That is: In Ch 1:28. God created the man and the woman and gave dominion unto them both. It is a shared dominion. In chapter two, God qualifies that dominion. Before the woman was created, God gave commandment unto the man concerning his responsibility in the garden.

The Garden: The “garden” is the emblem of the Heavenly state, called the Paradise of God (Rev 2:7).

The woman, who was created after the commandment, was given to Adam. She was created and given unto Adam in marriage, as his help meet, to exercise dominion over God’s creation with Adam, under Adam as if still in Adam. In this we see a wonderful prophetic picture of Christ’s bride that is in Him and being in Him will for eternity share with Him all things in His eternal Kingdom.

An Help Meet:

An “help meet”: S.C. 5828. Same word is used for both help and meet and is the same as 5826. To surround, i.e. protect or aid (as in aiding, supporting, encouraging another).

In these verses, we see the principle of **headship** created, ordained of God and established in Adam and Eve, in anticipation of the human race that was to follow.

The truth of headship has its beginning in the Godhead, and may be viewed in the following diagram, first, revealing the Godhead in their eternal state of equal equality, followed by their position relative to our redemption.

1) First, we must View the Godhead in the Context of Eternity:

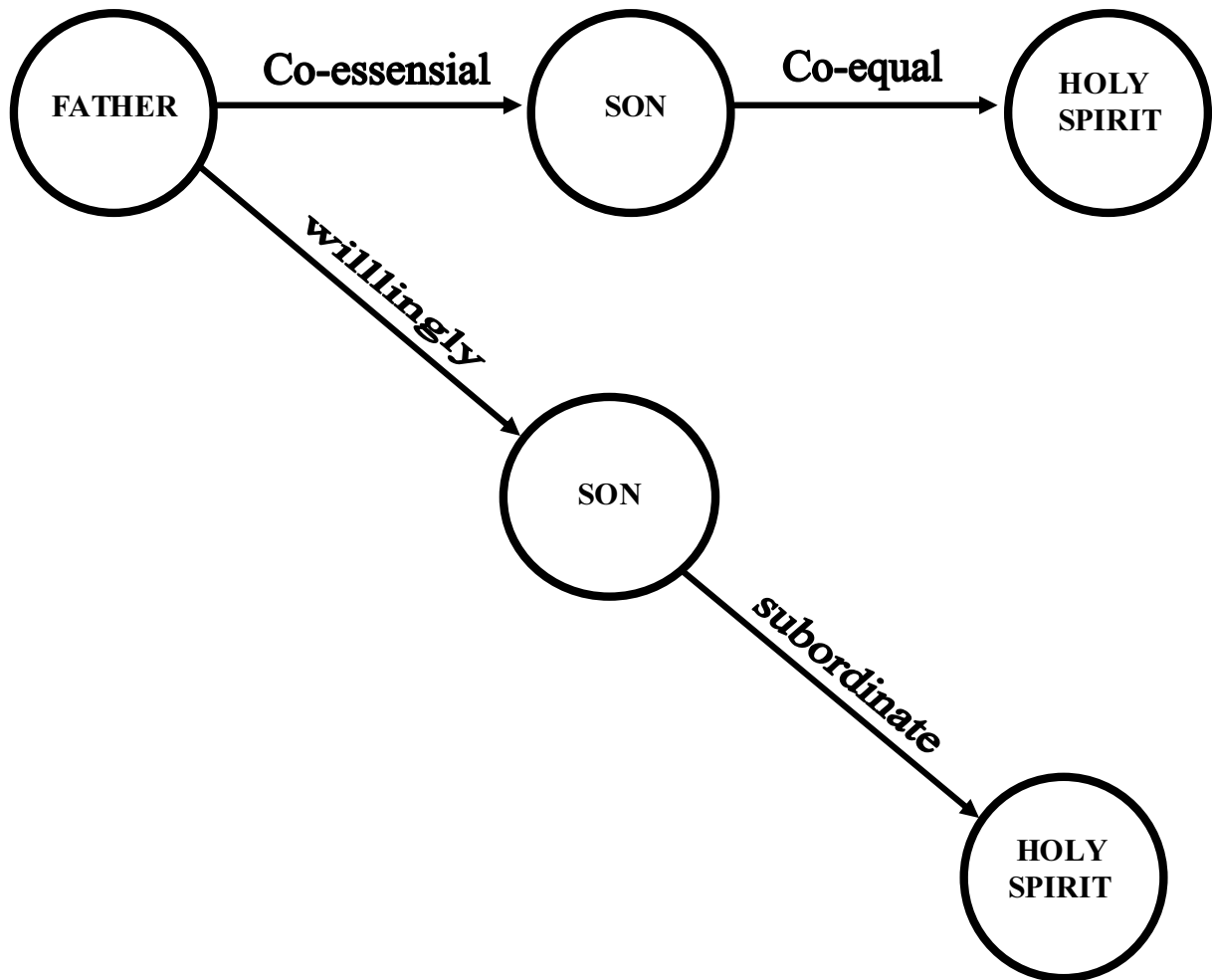
That is: The Godhead, Father, Son, and Holy Spirit, are eternally co-essential and co-equal

2) Secondly, we must View the Godhead in the Context of our Redemption:

That is: The Son has made Himself willingly subordinate to the Father, and the Holy Spirit has made Himself willingly subordinate to the Son.

The following diagram and other material was first developed by W.J.E. Baxter, and is used with adaptations to suit our present study:

135. **Equality and Submission in the God Head:**



Creation and the Lord Jesus Christ:

We will now consider the truth; of God creating through the Lord Jesus, the Word.

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

Eph 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

:15 Of whom the whole family in heaven and earth is named,

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.

The Principle of 1Cor 11:3 is First Seen in Adam and Eve:

Paul writes to the Corinthians on headship:

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

The Principle of Headship in the Christian Family:

Paul, aware of the Genesis account, establishes the principle of headship in the Christian family.

In the principle (or law) of headship revealed in Genesis, the Lord is defining the roles of men (as husbands) and women (as wives) for all generations, first in the context of their union in marriage, followed by the extension of the union with the inclusion of children and parenting.

Teach us to Number our Days

With the, intrusion of sin, and lawlessness, the law of headship has been corrupted, ignored, denied or abused. With the increase of the human race, there has been the corresponding increase of sin and lawlessness leaving throughout history a trail of human misery and heart break.

116. Submission in Action:

When submission is considered a law of requirement, then sin in us will rebel against it. When submission is exercised as an attitude and willing decision of the heart, the believer will experience inward peace and fulfilment in serving the Lord Jesus and them He has placed over them. Submission is therefore to be considered an attitude and decision of the heart, rather than a law of demand or requirement.

We compare the principle of headship as established in creation, with headship as it is revealed under the New Covenant in the following table:

The left hand arrows pointing down, point from the one “over”, to the one “under”, indicating service to the one “under”.

The right hand arrows pointing up indicate the response of the one “under”, to the one ‘over”, in service to the one “over” (Luke 22:25-27):

117. Headship Established in Creation Compared with Headship Under the New Covenant

Thus we see in Creation	And we see in Redemption
<pre>graph TD; G1[God (The Father)] --> G2[God (The Word)]; G2 --> G3[God (The Holy Spirit)]; G3 --> A[The man. Adam]; A --> E[The woman Eve Type of the church]; E1[] --> G1; E2[] --> G2; E3[] --> G3; E4[] --> A; E5[] --> E</pre>	<pre>graph TD; G1[God (The Father)] --> G2[God: Christ (the Word)]; G2 --> G3[God (The Holy Spirit)]; G3 --> M[The man. (redeemed man)]; M --> W[The woman (Redeemed) The church (the bride of Christ)]; W1[] --> G1; W2[] --> G2; W3[] --> G3; W4[] --> M; W5[] --> W</pre>

God takes the initial steps to save us (John 15:16); and there are times when it is the Lord that initiates relationship with us; but there is a principle here and that is: God has created us with a free will, and it is up to us, as the one “under” to relate to the one “over” while calling on the one “over” for their help and support, to serve the one “over”, while simultaneously serving any “under” us.

Teach us to Number our Days

This is in effect, the principle of theocratic government in practice, and the believer is encouraged to draw nigh (close) to God in accordance with the exhortation of James:

Jam 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded (Heb 4:16; 7:19; 10:22; Psalm 22:28).

Concerning the Man:

There are times when the redeemed man, must take responsibility for his headship, and initiate ministering to his wife and family accordingly, while looking to his Head with a spirit of submission for direction, inspiration and wisdom.

We see this principle working as an example to us; in the life of the Lord Jesus, in His relationship with the Father. If the man (though he be redeemed) fail to look unto his Head; he will also fail in his calling to headship and effective ministry to those under him.

So with the Woman:

Though the woman shares in the blessing of the Lord, and in Christ's dominion, she must exercise her free will, with a spirit of submission, unto her head, seeking direction and inspiration and the wisdom of the Lord.

If the woman (though she be redeemed) fail to look unto her head; she will also fail in her calling to shared dominion and effective ministry to those under her. If we all, at all times, remember to look to the one over us, as we serve the one under us, it will produce the fruits of righteousness, and bring happiness to others as well as to our own hearts.

The Principle of Headship in the Church:

Again, Paul, aware of the Genesis account of headship, and headship in the Christian home and family under the New Covenant, was aware of the principle of headship in the church.

Paul Speaks of the Headship of Christ:

With the ascension of Christ to the right hand of the Father, Christ raises up men, endues them with His ministry abilities and anoints them with the Holy Spirit for service over His church.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers (Jer 3:15; Acts 20:28-32; Heb 13:7, 17, 24; 1Pet 5:1-4; Rev 1:16-20)

Their purpose:

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

- :13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:**
- :14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;**
- :15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:**

Their Effectiveness upon the Body of Christ (Each local church):

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It is Christ the head (Eph 4:15) and it is His body, the church that He is Head over. In Ephesians 5:32; the language is that of the church being the bride of Christ. Paul writing to the Colossians adds:

Teach us to Number our Days

Col 1:18 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 preeminence. Note: It is Christ the head, and it is the church which is His body.

The following table reveals the principle of headship of Christ over His church:



W.J.E. Baxter in his lectures on “Authority or Anarchy” offers the following extended information that has been adapted and presented in the following table:

119.	<p>Titus 1:4-5:</p> <ol style="list-style-type: none"> 1. The Father (John 17:1,2). 2. The Lord Jesus Christ (Eph 1:19-23; 4:1-12). 3. The Holy Spirit (Acts 1:2; 4:8; 6:3; 7:55; 8:29; 11:12; 13:2,4; 16:6; 20:28; Rom 15:19; 1Cor 12:8, 13, 27-29; Eph 3:5; Heb 2:4; 1Pet 1:12). 4. The “Planting” and “Adjusting” Ministries (Eph 4:11-16; Acts 14:21-23; 16:5; 1Cor 7:17; 11:16; 14:33; 16:1; 2Cor 11:28). 5. “Permanent” Local Ministries – Elders (Acts 14:23; Tit 1:4, 5; Acts 20:17-28; 1Pet 5:1-4; 1Tim 3:1-7; Tit 1:5-9). 6. Deacons (Acts 6:1-7; 1Tim 3; 8-13). 7. Emerging Gift Ministries (Acts 12:12, 25; 16:1-3; 1Pet 5:1-5). 8. The Flock of God (Rom 12:5, 10, 16; 15:5,7,14; Eph 4:2,25,32; 5:21; Col 3:9,13,16; Phil 3:4; 1Th 3:12; 4:9; 5:11; 1Tim 5:21; Heb 3:13; Heb 10:24,25; Jam 5:9,16; 1Pet 1:22; 3:8; 4:9,10; 5:5; 1John 1:7; 3:11, 23; 1John 4:7, 11,
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My wife Val, when ministering in our fellowship on the “**Body of Christ,**” and seeking to encourage the people in their ministry function; put together the following lists of functions, members of the body may function in, and find fulfilment, fruitfulness and reward of the Lord:

Teach us to Number our Days

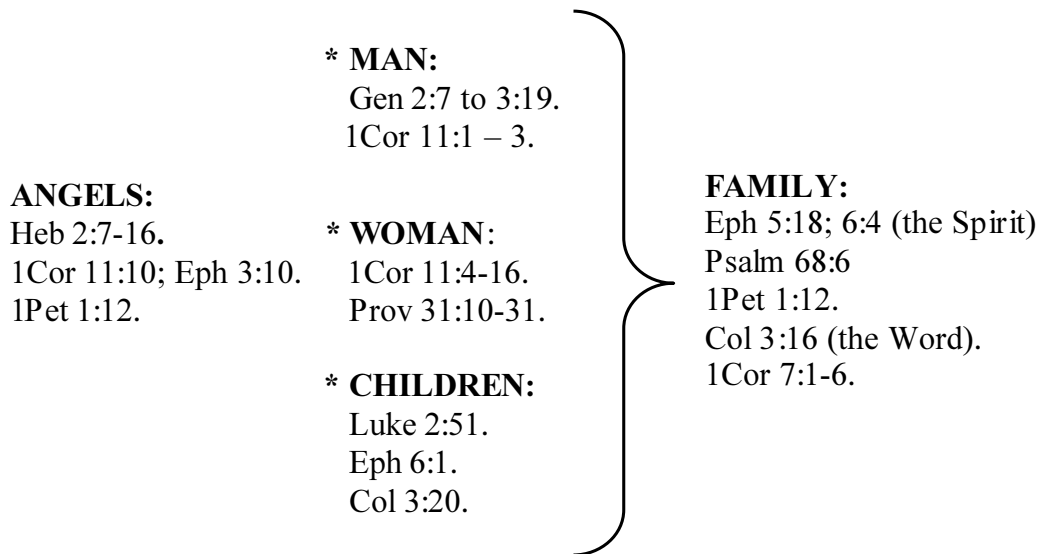
120. THE MINISTRY OF HELPS (1COR 12:28)		
MUSIC	PRACTICAL FUNCTION	COMMUNICATIONS
Musicians Song/ hymn writers. Music teachers. Song leaders. Dancers. Singers. Projectionists.	Bookshop manager/ess Assistants. Trust members. Secretary/treasurer. Secretarial assistants. Typing/computer work. Tape/book librarian. Facilitators. Builders. Painters. Gardeners. Cleaners. Floral arrangers. Car drivers. Pavement sweepers. Child caring. Doorman. Preparation, communion table Preparation of baptismal tank. Gowns/ towels. Meals on wheels. Car park attendants. Dress, uniform makers. Arts and crafts.	News letter editor. Distributors. Radio, * T.V. outreach. * Preachers. * Evangelists. * Testifiers. Visitation of the sick. Elderly. Follow up, young Christians and those interested. i.e. visitation, studies. Counsellors.
CHRISTIAN EDUCATION		
Superintendent/head master. Monitors, class aids. Specialist subjects teachers. Librarians. Remedial helpers.		
PRAYER		HOSPITALITY
Prayer * warriors * Intercessors. * Partners.		Home caring the sick. old. Gathering the young. Open home ministry. Meals, suppers, coffee times.
SUNDAY SCHOOL		CONVENTIONS, CAMPS
Superintendent Class teachers. Assistant, trainee teachers.		Organisers, facilitators. Workers, assistants. Managers.
CATERING	OUTREACH	GIVING
Wedding breakfasts. Dinners. (special occasions). Suppers. Morning/afternoon teas. Camps & convention cooks. * Servers. * Waiters * Waitresses. * Kitchen hands.	Bible clubs. Leaders. Assistants. Youth clubs. Leaders. Coffee bars. Leaders. Witnesses. Kitchen duties Personal evangelists. Counsellors. Street witnessing/fishing. Open-air outreach. Solo/personal. Teams	Monetary giving, above and beyond the normal. Helping the needy. i.e. Grants. Interest free loans. Loans. Missionary giving/ support. Special projects.
SPIRITUAL PARENTING, MOTHERS AND FATHERS. Soul winning, bearing the young, mothering, fathering, nurturing the young in Christ. There is also a structure for the Christian society		

121. THE STRUCTURE OF CHRISTIAN SOCIETY

1. CONVERSIONAL OBEDIENCE SETS THE RULE OF LIFE (Col 2:5-7)

2. DIVINE STRUCTURE REVEALED IN THE SPIRIT FILLED – INSPIRED WORD.

- God the source of authority (Gen 1:26-28; 9:1-17; Rom 13:1-2)
- Christ our Lord & head (John 17: 1-2; Matt 28:18; Eph 1:19-23).
- Civil Government (Rom 13:1-5; Tit 3:1; 1 Pet 2:13).
- Elders and the church (Acts 14:23; 20:28; 1Tim 3:5 Tit 1:5; 2:15; Heb 13:17)



*** SERVANTS AND MASTERS:** Eph 6:5-9; Col 3:22; 4:1.

*** AGED MEN, AGED WOMEN, YOUNG MEN AND WOMEN:** Titus 2:1–8

All Mankind is Under One of Two Headships:

1. Fallen Man:

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

That is: The prince power of the air (Satan). Though restricted by the Lord as to what he can do, he does what he wills to the extent that we yield to sin.

2. The Redeemed Man:

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Lord Jesus Christ is the God appointed head (Col 1:18; Eph 4:15). God is unlimited in what He can do; He does what He wills with us to the extent we yield to righteousness. In yielding to righteousness we yield to God Who is able to abundantly bless us.

- All mankind will belong to one of two kingdoms.
- We established in our last chapter; there is to be in the evening of the sixth day of redemption, two kingdoms, symbolised by animals.

Teach us to Number our Days

There are Two Kingdoms:

1. The Kingdom of God:

That is: The Kingdom of God seen under the symbol of four.

- 1) The lion
- 2) The face of a man
- 3) Ox
- 4) The eagle.

2. The Kingdom of Darkness:

That is: The Kingdom of Darkness seen under the symbol of the beast (Rev 13:1-5).

There are Two Bodies:

1. The Body of Christ:

That is: The assembled members of believers in Christ who are known of the Father, and referred to in the Scriptures as Christ's church. (Eph 3:6; Eph 4:16; Col 1:18).

2. The Body of Antichrist:

That is: All those who reject the preaching of the Everlasting Gospel (Rev 14:6) will, under the influence of Antichrist form into a body portrayed in the vision of the beast of Revelation 13:1-5. The feet of ten toes of part iron and part clay representing union without unity (Dan 2:33, 42-43).

There are to be Two Men:

That is: Every soul on earth, in the close of the sixth day of redemption will come under the direct influence of either of two men; one will be to the salvation of them who put their faith in Him, the other to the deception and destruction of all, who reject the first.

1. The Lord Jesus Christ: The Saviour and Head of His church (Eph 4:15; Col 1:18).

2. Antichrist:

- The little horn of Dan 7:8.
- The beast of Rev 13:1-5. (The beast of Rev 13:1-5 is representative of both a man and a kingdom).

There is also: The second beast of Rev 13:11. A lying prophet who will give lying witness and support to Antichrist entrenching the deception.

There are Two spirits Giving Power:

Power. S.C.1411. Dunimis. Ability, abundance, miraculous power.

1. The Holy Spirit:

- For the believer, those in the body of Christ (Acts 1:8; Eph 5:18; 1John 4:2).
- Energising the believer to do good.
- Leading the church into the wilderness, then unto Christ, at Christ's Coming.

1. Satan, (the Demonic):

- For the unbeliever in sin. Those in the body of the beast (Rev 13:1). The dragon of Rev 13:4- 5.
- Energising the unbeliever to do evil (2Tim 3:13).
- Leading the world into abomination, deception, the battle of Armageddon and destruction at Christ's Second Coming.

Teach us to Number our Days

There are Two Authorities Exercising Power:

Power: S.C. 1849. Exousia. Generally it means to have ability to exercise authority, jurisdiction or government:

1. Christ over His Church

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

2. Satan. (the Dragon) over the Beast:

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

There are Two Dominions:

1. Christ and His Church:

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.

: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 preeminence (Dan 2:44–45; 4:3; 7:27; Rev 1:6; 11:15)

Man, created under the Word, had dominion under the Word. The Word still has dominion, and exercises that dominion over the nations.

Nebuchadnezzar learnt how much the Lord had dominion, following his self-exaltation, and the Lord's humbling of him.

Dan 4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

:2 I thought it good to show the signs and wonders that the high God hath wrought toward me.

:3 How great *are* his signs! And how mighty *are* his wonders! His kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

2. Antichrist:

Man has not lost his God given dominion over creation, he still has it, but it is now corrupted by Sin (the influence of satanic nature). Sin brings opportunity to Satan, who takes advantage of opportunity to deceive man and use man's inherent dominion (Rev 13:3-4).

There shall be Two Forms/kinds of Worshipers:

1. The True Worshipers:

That is:

- Those who worship the Father in spirit and in truth (John 4:23-24).
- Those who worship at the altar (of incense) in the temple (Rev 11:1).
- The great multitude of worshippers before the throne (Rev 7:9-10).
- The worshippers of Him Who made Heaven and earth (Rev 14:7).
- Those of all nations who will come and worship before God (Psalm 86:9; Rev 15:4).

2. The Worshipers of the Dragon:

That is: those who will worship the Dragon and the image to be erected unto him (Rev 13:4-8, 12-14; 2Th 2:4).

There will be Two Brides:

1. The Bride of Christ:

Rev 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Teach us to Number our Days

2. Babylon and the Beast:

Those who will worship the image of the beast (Rev 13:15).

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

That is:

- **An adulterous union.**
- **An unclean and illicit union.**
- **A marriage of convenience.**
- **A religious, political marriage, a union of interests, against the Kingdom of God.**

Under the Law of Moses, a woman was forbidden to be in union with a beast (Lev 18:23; 20:16). Everything about this union is abominable and under the Law of Moses, the guilty are condemned to death.

There are Two Ends:

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? For the end of those things *is* death.

:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

End: S.C.5056. A definite point. Conclusion

1. The End for the Righteous:

That is:

- The Second Coming of Christ (1Th 3:13; 1Pet 1:9; Heb 3:6).
- The end of sin and the limitations of this world, and the beginning of that which is better and eternal.
- Making reconciliation (Dan 9:24).
- Bring in everlasting righteousness (Dan 9:24).
- Seal up the vision and prophecy (Dan 9:24).
- Anoint the Most Holy (Dan 9:24).

2. The End of the Unrighteous:

That is:

- The Second Coming of Christ (Rom 3:23; Phil 3:19; Rev19:11-16).
- The end of sin and the limitations of this world, and the beginning of that which is better and eternal.
- Finish the transgression (Dan 9:24).
- Make an end of sins (Dan 9:24).
- Destroy the ungodly with the brightness of His Coming (2Th 2:8).

There Shall be Two Resurrections:

1. The Resurrection of the Just:

That is: At the Second Coming of Christ, the dead in Christ, hearing the last trumpet sound and the shout of the arch angel will rise from the dead and ascend with those living to meet with Christ in the air (1Th 4:16-17).

This resurrection occurs at the Second Coming of Jesus and closure of the 6th day of redemption.

2. The Resurrection of the Unjust:

That is: The resurrection of those dead in trespasses and sins, unregenerate and without Christ and redemption, who also in their time hear the command of the Lord to rise from the dead for judgment.

Teach us to Number our Days

This resurrection occurs at the end of the one thousand year millennial age of the seventh day of the redemptive week (Rev 20:5).

There are Two Thrones and Two Judgments:

1. The Throne of Christ and judgment of the just:

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad (Rom 14:10).

This judgment being for the righteous, in nature is to be comprehended as a judgment of blessing and reward according to faith and works of righteousness.

2. The Great White Throne:

This judgment involves the unregenerate of every generation and is a reward of condemnation according to their unrighteousness and works?

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

:14 And death and hell were cast into the lake of fire. This is the second death.

:15 And whosoever was not found written in the book of life was cast into the lake of fire.

There are Two Eternal Destinies:

1. The Eternal Destiny of the Just:

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

2. The Destiny of the Unrighteous:

Rev 21:8 But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Christ and His Church Fulfil the Six points of Genesis 1:28:

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.

That is:

- All the six points/clauses have their application and fulfilment in Christ and His church, and equate with the great commission given of Christ to His Church, following His Resurrection and final ascension forty days later.
- The great commission has its ultimate fulfilment in the generation preceding the Second Coming of Christ, consummating with the return of Christ. See: The great commission (Chapter 22).
- To fulfil the great commission the disciples of Christ need the baptism of the Holy Spirit, to empower and energise them to serve Christ in its fulfilment (Luke 3:16; 24:49; John 16:7-15; Acts 1:8; 2:1-4, 33, 38-39).
- The commission to Adam, is to influence the Christian society in this life, and has its ultimate fulfilment in the seventh day, and age of the Kingdom.

1) And God Blessed Them:

Blessed: S.C. 1288. A benefit. It was bestowed of the Lord upon Adam and Eve.

Teach us to Number our Days

The blessing of God upon the believer in Christ is multiple in nature and begins with one's salvation. Note the following Scriptures that give insight into the Lord's blessing available.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

:7 *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*

:8 *Blessed is the man to whom the Lord will not impute sin.*

The blessing spoken to Adam and Eve was spoken when they were without sin and therefore it equates with the New Covenant blessing of the baptism of the Holy Spirit.

- The blessing is inseparable from God's divine presence and availability to Adam and Eve, for them to call upon Him at any time, as they went about fulfilling their great commission.
- The blessing is bestowed upon Adam and Eve with the liberty to exercise their free will, and to call upon God as they pleased.
- In the day of the fall, had Eve looked to Adam and together they had called upon God, the fall would not of occurred.
- To have called upon the Lord, as we do on the Holy Spirit, is to invite the Holy Spirit to energise our God given authority over every enemy, and challenge to our faith.

The Element of Human Responsibility:

- 1) To Adam and Eve, it was to exercise their blessing of authority, to call upon God's power to fulfil their commission. Including times when their enemy, Satan was around wanting to do his thing.
- 2) To today's Disciples of Christ, are to exercise in faith, their gift of the Holy Spirit, and the energy He brings to the believer in going about in service to Christ, in fulfilling the great commission, and in times of conflict with their enemy, God's enemy, Adam and Eve's enemy, Christ's enemy, Satan.

Between the receiving of the blessing of salvation and forgiveness of sin (Rom 4:7–8), and the realising of the final blessing promise of Rev 19:9, there is much in which the Lord blesses us in; in New Covenant relationship.

Rev 19:9. Is the blessing of God to the church for the duration of the tribulation, for it is the final assembly place of the church to await the Second Coming of the Lord. It could be said, the Second Coming of Christ, and all His Coming brings to the church, will be the consummation of all blessings to the church beforehand (Matt 5:3–12).

2) Be Fruitful (Reproduce):

The Promise of the Prophets:

Isa 54:1 Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord.

:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

The prophecy of Isaiah has its application and fulfilment in the church age, commencing with the Resurrection of Jesus, the gathering of those that were His and following Day of Pentecost and the out pouring of the Holy Spirit upon those who heard the Word (Acts 2:1-4 with 14-43). This was followed with the door of salvation being opened to the Gentiles (Acts 10), making the promised blessing available to both Jews and Gentiles.

Points to consider:

1) The Barren (Isa 54:1):

That is: Spiritual Israel, the church and bride of Christ within the natural nation of Israel.

Teach us to Number our Days

2) **The Desolate** (Isa 54:1):

That is: Again the church, the Spiritual Israel.

3) **The Children of the Desolate** (Isa 54:1):

That is: the children of the kingdom, who have been born unto God through the Gospel.

The following table lists the accounts of increase of the church throughout the Book of Acts, an increase that has continued down through history to the present day. Note: The instances where “added” is not mentioned, in the context of the Book of Acts it is implied.

122. BORN INTO THE KINGDOM, ADDED TO THE CHURCH THROUGHOUT THE BOOK OF ACTS		
No	Identifiable Characteristics of the Increase	Reference
1	There were added unto them about three thousand souls	Acts 2:41
2	The Lord added to the church daily such as should be saved	Acts 2:47
3	Many – heard the word believed – men was about 5,000	Acts 4:4
4	And believers were the more added to the Lord	Acts 5:14
5	Word of God increased; - the number of disciples multiplied	Acts 6:7
6	The Ethiopian eunuch believes and is baptized	Acts 8:37
7	(House of Cornelius) Holy Spirit fell on all them which heard the word	Acts 10:44
8	And much people was added unto the Lord	Acts 11:24
9	But the Word of God grew and multiplied	Acts 12:24
10	As many as were ordained to eternal life believed	Acts 13:48
11	A great multitude both of the Jews and the Greeks believed	Acts 14:1
12	Churches established in the faith, and increases daily	Acts 16:5
13	The jailor and those in his house are saved	Acts 16:33
14	Some, a great multitude, and of the chief women not a few	Acts 17:4
15	(The Berean's) Received the Word with all readiness of mind	Acts 17:11
16	Certain men - believed	Acts 17:34
17	Many that believed, came and confessed, shewed their deeds	Acts 19:18
18	And some believed	Acts 28:24

4) **The Married Wife** (Isa 54:1):

That is:

- Natural Israel, Jewry, the natural seed. Now divorced (Jer 3:8; Isa 50:1).
- Now cut out of the olive tree (Rom 11:17, 24).
- The cursed, withered, dead and unfruitful fig tree (Mark 11:12-14).

5) **Enlarge the Place of thy Tent** (Isa 54:2):

That is: Tent S.C.168 A tent (as clearly conspicuous from a distance) :- Tabernacle

- The church (Note: Acts 15:15-17).
- The bride of Christ to be.

6) **Thou shalt break Forth on the Right Hand and on the Left:**

That is:

- The harvest of all nations, both Jews and Gentiles beginning at Jerusalem, in all Judea, and in Samaria and unto the uttermost parts of the world (Acts 1:8).

Teach us to Number our Days

- The prophecy is ultimately fulfilled following the preaching of the Everlasting Gospel throughout the world in the last of the last days (Rev 14:6-7).

7) **Thy Seed** (Isa 54:3):

That is:

- The seed of Abraham.. It is Christ (Gal 3:16).
- The seed of Abraham, as the stars of heaven for number (Gen 15:5).
- The Spiritual Israel. The church (Gal 3:26-29).
- The Heavenly seed, those born of God (John 1:13).
- The Commonwealth of Israel (Eph 2:12).

8) **The Gentiles** (Isa 54:3):

That is: Other nations, nations of the world, to that of Israel (the natural Israel) coming together in Christ the seed of Abraham, to form the church, the Spiritual Israel.

The sheep and other sheep coming together, to form one flock, spoken of by Jesus:

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.

Sheep: Jew's: Acts 2 through to Acts 10, and the door opening to the Jews, with many Jews coming to Christ. Then all other Jews, who have come to Christ throughout history, and in our present age.

Other Sheep: Gentiles. Acts 10, and thereafter, the opening of the door to the Gentiles, and all nations of the earth, who also have come to Christ throughout history, and indeed, do today.

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

- To you which were afar off. That is: the Gentiles.
- To them that were nigh. That is: the Jews.

Note the word: "Both" (that is Jews and Gentiles in the following references: Eph 2:14, 16 and 18).

Isa 56:8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

The Gathered Outcasts:

Outcasts of Israel (Isa 56:8):

That is: The gathering Spiritual Israel out of natural Israel (Psalm 147:1-4).

Others (Isa 56:8):

That is: The gathering of the Gentiles.

Besides those that are gathered to him (Isa 56:8):

That is: the initial believers', Disciples of Christ and apostles gathered to Him prior to His crucifixion and to who He appeared following His Resurrection.

- In Christ (Gal 3:28).
- In one fold, under one shepherd (John 10:16).
- In the one vine (John 15:1-6).
- In the one olive tree (Rom 17-24).
- In the Commonwealth of Israel (Eph 2:12).
- As the Israel of God (Gal 6:16).

To him, unto him (Isa 56:8):

That is: The Lord Jesus Christ (Acts 4:12).

Teach us to Number our Days

9) The Desolate Cities (Isa 54:3):

That is: The cities of the world, Jew and Gentile, without Christ and His church.

10) Inhabited:

That is: Christ's church in every city, town, and village, where the Gospel has been preached, and the church established. Inhabited, not just with people, but inhabited with the presence of the Lord, the Lord inhabiting His assembled body (John 14:23; 15:1-10; Matt 18:20; Eph 2:22; Heb 10:25).

Isa 60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Isaiah 60:5. Is prophetic and has its fulfilment first, at the beginning of the church age, with, Jews and Gentiles coming to Zion (Ch 59:20), then, its ultimate fulfilment, at the end of the church age, with an end time ingathering into the church (the Spiritual Zion, and Israel of God), following the preaching of the Everlasting Gospel, prior to the church going out into the wilderness, to await the Coming of the Lord Jesus (Rev 14:6-7).

3) Multiply:

That is: Increase abundantly: Christ in charging His apostles and disciples with the great commission had the whole of the church age in mind, and all generations of believers. We all therefore that believe, are responsible to Christ, for the carrying out of the great commission to its fulfilment.

The Great Commission:

The great commission charges the church with the Gospel of Jesus Christ, with the object of preaching it to the nations, that whosoever will believe be saved and added to the church.

The Bible prophecies that at the end, there will be a great multitude involving millions of people, of all nations, of all generations being resurrected, to then, with those alive in that day ascending as one great body, to meet with the Lord in the air.

Naturally, it could be said, this is an aspect of Adam's commission being fulfilled, for mankind has increased to an alarming number, but this natural increase is not the fulfilment of the commission, nor does it satisfy the heart of God (Rev 17:15).

Spiritually, it is Christ and His church that fulfils both great commissions, (i.e. that given to Adam and that given to the disciples) through the Gospel, consummating with the resurrection and ascension of the believers to meet with Christ in the air, to be followed with their return to earth together, when they will live with Christ in His Millennial Kingdom; a Kingdom that will fill all the earth.

The following Scriptures should be considered for a fuller insight into the truth of multiplying. (Matt 28:18-20; Mark 16:15-16; Luke 24:46-48; Acts 1:8; Rev 7:9; 19:6, 15).

4) Replenish the Earth:

That is: Fill all the earth. Be full.

This has adequately being covered under point three. Let it be sufficient to add, that the earth and the creation, suffering under the six one thousand year days of the redemptive week, will, at Christ's return know restoration, and replenishing, bringing the Kingdom of Christ to earth, in which, all in Christ shall dwell throughout the one thousand year millennial age.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

:20 And he shall send Jesus Christ, which before was preached unto you:

:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Teach us to Number our Days

The aspect of the prophecy declaring, “restitution of all things” (:21), shall be fulfilled at the return of Christ and throughout the seventh day of the redemptive week with an ultimate fulfilment with the introduction of the new heaven and earth (See Diagram: “The times of restitution” (Acts 3:19-21, chapter 22).

5) Subdue it:

That is: To tread down; hence negative. To disregard; positive. To conquer, subjugate, violate: Bring into bondage, force, keep under, bring into subjection.

As mentioned, there can be no denying the reference to the presence of an enemy (or enemies), of danger, and the need for discernment and aggression against him (them), first by Adam, then by believers of every following generation.

The Effects of the fall:

Through temptation and the fall, man has been subdued and dominion exercised over him by Satan. It is a reversal of roles. What man was to do to Satan, Satan has for almost six thousand years been doing to man.

The Lord Jesus came into the world to reverse the situation, and restore all things to man, as God originally intended. Jesus came from the Father with a commission, a commission with power to deliver all that will believe on Him from the power of sin and the devil (Satan).

Luke 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
:19 To preach the acceptable year of the Lord.

John Says of Christ’s First Coming:

1John 3:8 . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Jesus Gave Power unto His Disciples:

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

The Church has been Given the Same Power (authority):

Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Christ and Others Exercised Authority over the Elements:

Fire: Shadrach, Meshach and Abed – nego (Dan 3:16-25).
Elijah. Called down fire from heaven (2Ks 1:10-14).

Air: Christ rebukes the wind (Mark 4:39).

Earth: Joshua, the walls of Jericho fell down (Josh 6:20, Also Num16:32-33).

Water:

- Christ - Walks upon the water (Matt 14:25).
- Peter - Walks upon the water Matt 14:28-29).
- Moses - Parts the Red Sea (Exo 14:21).
- Joshua - Parts the River Jordan (Josh 3:15-17).
- Elijah - Divides the waters of the River Jordan (2Ks 2:8).

Teach us to Number our Days

- Elisha - Parts the waters of the River Jordan (2Ks 2:14).
- Elisha - Causes the axe head to swim (2Ks 6:5-7).

Mark 16:20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

In the last of the last days, Christ will exercise His authority over the elements as demonstrated, under the seven seals, seven trumpets and the seven vials (Rev 4 to 16), culminating in His Second Coming. Then the judgment of God will burst upon the nations in earthquake, fire and brimstone, lightning, tsunamis and other demonstrations of God's fury upon the nations involving the elements.

The final victory over Satan occurs, at the return of Christ and involves Christ's church and the Heavenly host (Rev 19:11-21).

6) Have Dominion (Gen 1:26):

Dominion: S.C. 7287. tread down, subjugate. The same as in the case of subduing, but with the added dimension of prevailing against, and reigning over.

As Adam and his bride, Eve, exercised dominion over God's creation, so Christ and His bride, the church, are to exercise dominion over all the earth. This will come to pass in the seventh day of the redemptive week.

Nevertheless, the believer in this life is to exercise dominion, first, over his own spirit, then over his circumstances and every attack of the devil, knowing who he is in Christ, and the greatness of Him who dwells within.

1John 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.

Have Dominion:

That is: Take the dominion that has been given you of God, from him who by subtlety has taken dominion from created man.

It is Christ and His church that has the mandate of God to possess (or repossess) dominion. This, Christ and His church achieves through the power of the Gospel, and is demonstrated in the vision of John in the revelation, of the white horse and his rider:

Rev 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Dominion Restored, Christ and His Church Rule:

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.

:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Dan 7:13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

Teach us to Number our Days

Rev 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion forever and ever. Amen.

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.

As we saw with Adam, for the commandment of Genesis 2:28 to be implemented in the life of Adam, Adam, first had to have a wife, and for Adam to have a wife there had to be a marriage. So with Christ, it is a joint rule, it is Christ and His bride (church).

To present the truth in context with our present consideration it is necessary to repeat both Scriptures and application as mentioned elsewhere in this text.

Paul Understood:

Paul the apostle understood perfectly the intention of God to perfect His church, that He may through his leadership, present the church unto Christ as a bride.

2Co 11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

: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.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

:32 This is a great mystery: but I speak concerning Christ and the church.

John Understood:

As part of the complete vision of what we know to be the Revelation, John sees the church perfected, made ready, as Esther (Esther 2:8-9, 15-17) was prepared by her own obedience and willingness to make herself ready (or be willingly made ready):

Rev 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Jesus Understood:

Jesus in perfect understanding of the predetermined will of God knew that after the similitude of Adam and his marriage, so would God choose out a bride for Him (as also the servant of Abraham did for Isaac Gen 24).

With this knowledge in mind, as a guest at the wedding at Cana, Jesus answers His mother's request.

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

The following table statement emphasising the marriage of Christ and His church is presented as a consideration:

Teach us to Number our Days

123. The Marriage of Christ and His Church:

The first marriage occurred between a perfect man and a perfect woman, made from the rib of Adam in the evening of the sixth day of the creative week. So in the evening of the sixth day of the redemptive week, Christ the perfect man, and His bride, the perfect (perfected) woman, will marry.

As Eve was God's final act of creation, and was made from the body of Adam, so the bride of Christ, she will be the final act of God in redemption and be made from the body of Christ.

The Rule and Dominion over the Enemies of God, is Threefold in its Administration:

1) Christ:

Rev 19:15 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.

Time of application: the Second Coming of Christ.

2) The Church (Them that overcome):

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Time of Application: the Second Coming of Christ.

3) The Man Child:

Rev 12:5 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.

Time of application: prior the Second Coming of Christ. Caught up unto God prior to the church going out into the wilderness, where they (the man child) remains until the Second Coming of Christ when they (the man child) will with Christ and the church exercise rule over the nations.

The above information brings a dimension of the Second Coming of Christ, in judgment, to those in unbelief that should be searched out by the Bible student, understood, and made part of their message to preach in these last days.

We return once more to Genesis and our next point of interest, point 7.

7. The Forming of the Man:

Gen 2:7 And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

As a living soul Adam was enabled to communicate sensitive life to his own body, a body dependent upon food, water, air and rest (sleep) and so with his seed.

Through the fall, man, in body is frail, mortal, and through death subjected to corruption and decay. As the Lord said unto Adam following his fall:

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.

Paul Contrasts the Creation of the First Man, Adam, with the Last Adam, the Lord Jesus:

1Co 15:41 *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.

Teach us to Number our Days

- :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.
- :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.
- :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.

Christ the last Adam, being a living spirit conveys spiritual and immortal life to the hearts and minds of those that are His, (born of water and the Spirit John 3:5-9), and at His Second Coming will convey the same to them that are dead and awaiting their Resurrection. Thus the dead in Christ shall rise and take their place with the living, then ascend to meet with Christ in the air.

The creation of man and God breathing into his nostrils, and man becoming a living soul, prophetically points to the believer's resurrection from the dead, to become a quickened spirit, to then at Christ's return put off his present earthly body, with all its limitations, and receive his eternal body, after the fashion and likeness of Christ's glorious body.

124. Jesus, a Quickenning spirit:

Adam, as a living soul in an animal body of flesh and blood was made capable of reproducing himself through copulation with Eve. Thus he reproduced a replica of himself in an offspring, a replica that by inheritance had all that his parents were; but not able in any way to quicken (make alive) anything detached from him. But Jesus, though in an animal body in every respect after the similitude of Adam was and is able as a quickening spirit to quicken the spirit of others physically detached from Him. Hence, through hearing the Gospel, the believer, dead in spirit, is made alive to God (born again John 3:5-9; regenerated 3:5).

Though he/she that has been regenerated may die physically, he/she will be quickened. That is made alive at the Second Coming of Jesus to be changed physically to live eternally in their spiritual bodies.

Though Jesus in His ministry prior to His Resurrection, by virtue of being God in the flesh, had (has) the power to quicken (make spiritually alive) others, He restrained Himself from doing so, until He had dealt with the condemnation of our sin and being raised from the dead went about "quickenning" those that were His and continues to do so to all that hear the Gospel and believe.

The Following Points are Made:

- 1) Mans hope of resurrection, is first realised in the prophetical type in Gen 2:7 (John 5:25-26; 11:25-26; 14:19; 1Th 4:16-17).
- 2) When the believer in Christ is born again (John 3:5-9) he is resurrected in spirit and soul from death in trespasses and sins (Eph 2:1-6), to live unto God (Gal 2:19-20; Acts 17:28; Rom 8:11; Gal 3:14; 5:13, 25; Rom 6:8).
- 3) In the last of the last days, there is to be those in the church, who will walk in this life, in resurrection life, to manifest as the sons of God in all the earth (Phil 3:10-15; Rom 8:19; John 14:12).
- 4) At the return of Christ, there will be the resurrection of the just, with the just changed in the twinkling of an eye from death to life, to put off corruption and put on in-corruption, to put off mortality and to put on immortality, and possess their eternal bodies like unto Christ's glorious

Teach us to Number our Days

body (1Cor 15:51- 52; Phil 1:21; 1John 3:2).

8. **God Saw – That Everything was Very Good:**

Gen 1:31 And God saw that everything that he had made was very good.

Everything, of each preceding day's creation was good, but each was only part of the whole, the whole is now complete, finished, and in every detail, it is as preordained before the creation began: therefore "It is very Good".

The picture is complete; the final act of creation has been performed, there was nothing to add to it, nothing to be taken from it. God has created man, created the woman, created them in His own likeness and image, they are married. "It is very good".

It is finished, it is finished, it is finished, nothing to be added, nothing to be taken away. What then of our redemption? When finished, it will be better than good, it will be very good.

How much more will God repeat those words, "it is very good", with the completion of the six days of redemption, and He receive His fallen creation back to Himself, first, through the Resurrection of His own Son, then through the resurrection of all in Christ, and the presentation of them to Himself. Knowing these things let us believe to hear God announce once more: "It is very good".

Creation and the fall:

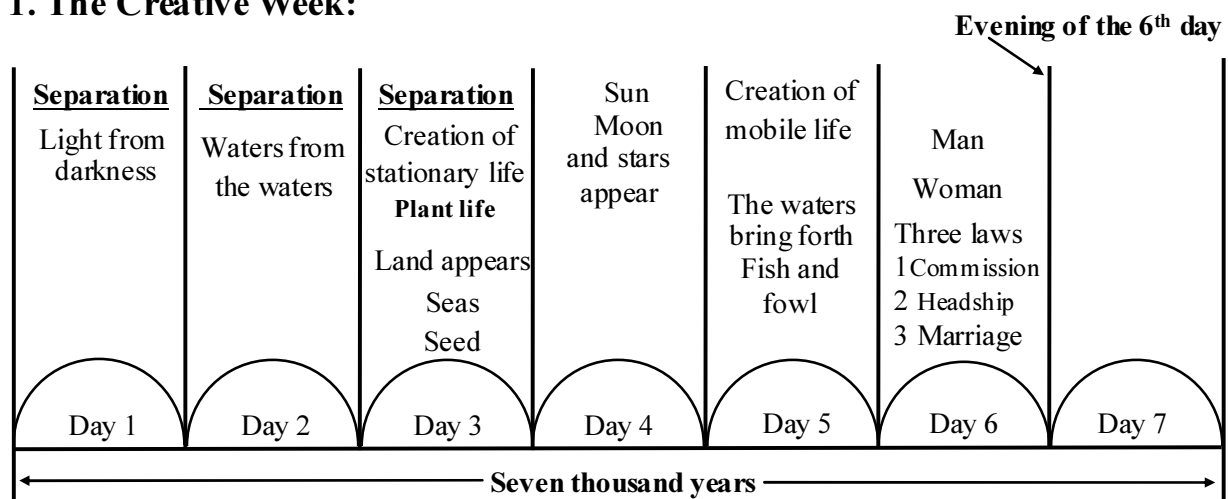
Through the disobedience and fall of Adam, the creation of God has become marred and corrupted; nevertheless the eternal purpose of God is unchanged. His Word has not returned unto Him void (Isa 55:11), His will in creation of all things, including mankind is to be, and will be accomplished through Christ and mans redemption:

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

We again come to our comparative diagram of the creative and redemptive weeks, and add the following information concerning the sixth day of the creative week:

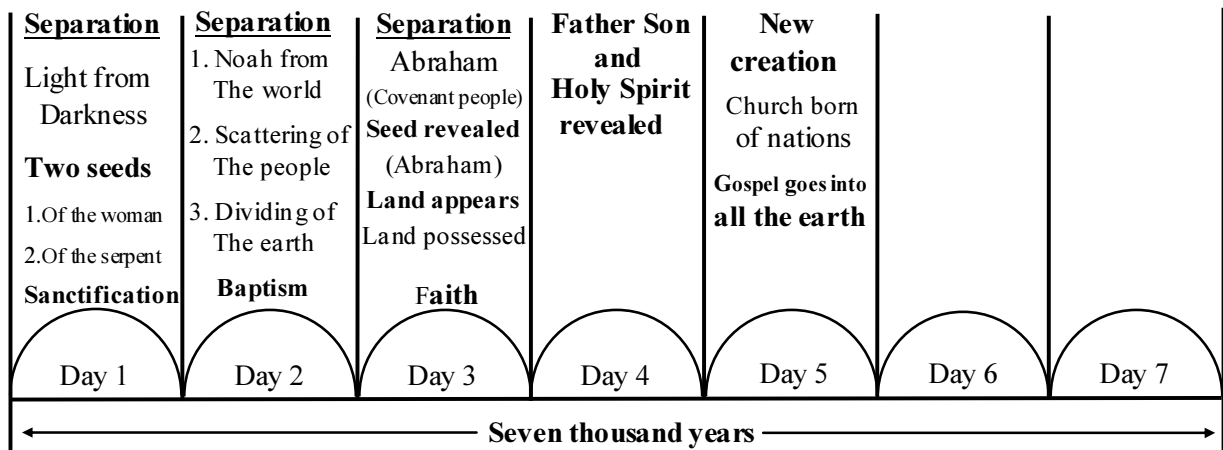
136.

1. The Creative Week:



Teach us to Number our Days

2. The Redemptive Week:



The Prophecy of Simeon:

Luke 2:30 For mine eyes have seen thy salvation,
:31 Which thou hast prepared before the face of all people;
:32 A light to lighten the Gentiles, and the glory of thy people Israel.

Points to consider:

1. Thy salvation (Luke 2:30):

That is: The Lord Jesus, the Babe he has in his arms (Luke 2:28).

2. Which thou hast prepared (Luke 2:31):

That is: The physical body prepared in the womb of Mary (Luke 1:30-31; Heb 2:14, 10:5).

3. Which though hast prepared before the face of all people (Luke 2:31):

That is:

- From the womb to the cross.
- The Lamb of God slain from the foundation (casting down) of the world (Rev 13:8).
- Just what it says, all people, Jews and Gentiles. Jesus has come to die for all that He may give life to all.
- God had both Jews and Gentiles in mind at the birth of Christ.

4. A light (Luke 2:32):

That is:

- A light to see the way (Prov 4:18).
- A revealer of what is not seen, an illuminator, one Who discloses what before was unknown in types, shadows or prophecy (Isa 42:6, 49:6; Act 13:47-48, 28:28; Rom 15:8-12; Isa 60:3,19).

5. A light to lighten the Gentiles (Luke 2:32):

The Gentiles: a people sitting in darkness that the Lord has through Christ provided for. Isa. 49; Isa 9:6-7; Psa 98:3; Mal 4:2. The Jews should have been aware of prophecy concerning the Gentiles, some likely were with the majority blind to it.

6. And the glory of thy people Israel (Luke 2:32):

That is: Natural Israel, but natural Israel rejected Christ and never saw (comprehended) the Glory of Israel, But Spiritual Israel did and the people of Israel who did with the Gentiles that believed emerged to be seen as the Israel of God.

John the apostle spoke of the seeing of the glory of God in the context of Christ's time on earth appealing to the testimony of John the Baptist.

Teach us to Number our Days

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.

:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

:16 And of his fullness have all we received, and grace for grace.

Points of interest:

1) And the Word was made flesh (John 1:14):

That is: The incarnation and birth of Jesus.

2) And dwelt among us (John 1:14):

That is: From the birth of Jesus to the ascension of Jesus (Acts 1:9).

3) (And we beheld His glory, the glory of the only begotten of the Father) (John 1:14):

That is: The result of the Resurrection of Christ, and involves the time period, and appearances of Christ to His disciples over a period of forty days.

4) John bare witness of Him (John 1:15):

That is: The six months period of John's ministry, concluding with the introduction of Christ to the world.

5) For He was before me (John 1:15):

That is: Eternity past. John recognised Jesus as the Christ by the Spirit, and as Christ, God manifested in the flesh, in nature and person is eternal, yet in body John was born six months before Jesus.

6) And of his fullness have all we received (John 1:16):

- The fullness of the Godhead (Acts 2:36; Col 1:19).
- It is the sum total of divine power, perfection and glorious attributes within Christ.
- What Christ put aside to become flesh (Phil 2:6-8), He now takes up through His Resurrection (John 17:1; Phil 2:9-11), all the glory of His majesty and authority restored, He now sits with the Father on His Heavenly throne, still God, still Man, and as John and others beheld His glory following His Resurrection, so should we believe to behold the glory of the Son of God at His glorious return:
Mat 24:30 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.
- There is therefore an application of verse sixteen (John 1:16) to the Resurrection of Christ and thereafter throughout the church age to His glorious return, and beyond throughout eternity. This truth is a vital part of the Gospel message to be preached to every creature:
Mark 16:15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

The Conclusion of the Sixth Day of Creation and the Creation of Man:

Points to consider:

1. Creation as a Whole:

That which God decreed (had in mind) at the beginning of day one, is now complete in the evening of the sixth day.

2. Creation Complete:

- The six days of creation are now a completed creation.
- A complete unit, a multiple bodied functioning unit, with every component locked in place and functioning under the laws of nature (Laws already existent and functioning, having been created sometime in the past).

Teach us to Number our Days

- Composite in character, whole as a unit, functioning as designed. Like a motor car, consisting of many parts, when assembled it is one unit, functioning as designed, so is creation.

3. The Two Spheres of Creation:

- The heavenly created bodies of the sun, moon and stars working in unison with the earthly sphere of creation
- A heaven and earth connection in unity of function and purpose, pointing to the Heaven and earth connection of the new creation in Christ Jesus throughout the redemptive week.

4. The Living Creation:

It was the whole of creation living in togetherness, in absolute harmony with each other, functioning in their ordained office place and order, in communication with each other. This author is of the persuasion that prior to the fall the whole of creation communicated with each other contributing to one another's joy and pleasure, as indeed the creation of the future i.e. the new heaven and earth.

5. Under the Dominion of Adam:

The whole of creation subjected to and under the dominion of God's supreme creation - man. It was the man and the woman together ruling jointly over the finished creation bringing pleasure to God, themselves, and the whole of creation.

6. It was Very Good:

Gen 1:31 And God saw everything that he had made, and, behold, *it was very good*. And the evening and the morning were the sixth day.

That is: Creation was complete; all was in place and functioning according to the heart desire of the creator, architect, planner and builder. All was "very good", absolutely beautiful to behold, made to enjoy.

7. And the Evening and the Morning were the Sixth Day (Gen 1:31):

"And the evening and the morning were the sixth day". As in the case of the days before it the expression expresses a complete 1,000 year day; an uninterrupted day; a full day; with that purposed of God finished.

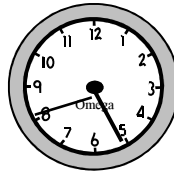
Thus, the sixth day is finished and all that God had purposed for that day, and with its completion, the completion of the whole creation purposed from the beginning. Now! And only now, God could rest.

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

: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.

Teach us to Number our Days

Chapter Twenty-Five



The Sixth Day of the Redemptive Week

Introduction:

The sixth day of the redemptive week begins approximately in the year A.D. one thousand and twenty eight. It then, stretches down through time to our present generation, concluding with the Second Coming, and glorious appearing of the Lord Jesus Christ, the resurrection of the just, and the establishing of Christ's Kingdom on earth.

There is no specific event of significance known in the history of the church age that occurred about the approximate date given above, identifying the beginning of the sixth day, for us.

There are Two Specific Reasons Suggested for this:

1. With the Resurrection of Christ, and the birth of the church, we have the church age of two thousand years, one age, consisting of two days, the fifth and sixth days of the redemptive week. They are still two distinct, and separate individual days, but characteristically similar.

The significant truths, or emphases of both days are, Christ and His church, the great commission, involving the preaching of the Gospel (the Word in relation to the New Covenant), and the salvation of both Jews and Gentiles assembled in the one church and Israel of God (Gal 6:16; Matt 28:19- 20; Mark 16:15-20; Luke 24:47; Acts 1:8; Heb 10:25).

2. With the outpouring of the Holy Spirit (Acts 2:1-4), the Lord commenced what we know as the age of the Holy Spirit. Thus we have "the church age" and the "age of the Holy Spirit" running concurrently, complementing each other, working together to accomplish man's redemption, and usher in the seventh day, the day of rest.

The significant truths, or emphases are, the Word and the Spirit working together, the Spirit quickening the Word, complimenting the Word, confirming the Word with signs, wonders and miracles, the Spirit infilling the believer and hearer of the Word to understand the Word.

It is the Holy Spirit guiding and leading the Spirit filled believers in the path of righteousness (Psalm 23:3), guiding them into all truth (John 16:13) by the Word, to bring the church to perfection (Heb 6:1-3), to the Day of Atonement (Heb 10:19), to marriage (Rev 19:7), the Second Coming of Christ (1Th 4:14-17), raising the righteous from the dead (2Cor 4:14), empowering the church to ascend to meet with Christ in the air (1Th 4:17). Amen.

The Sixth Day:

The number six is of significance in the Scriptures, with particular importance to the evening of the sixth day of redemption. The following thoughts are offered for appraisal:

1. The number six is representative of man, who in the beginning was created in the image of God in the sixth day.
2. Six is also representative of satanic man or fallen man who through the fall has come under Satan's influence and inspiration (Eph 2:1-2).
3. The number six, and its prophetic significance, reaches its ultimate in the evening of the sixth day of the redemptive week, with the personification of Satan and the great deception, as revealed in the Book of Revelation.

Teach us to Number our Days

Rev 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six (666).

4. The following instances and evens in Scripture reveal the number six and signify the importance of the number, pointing us to spiritual truths, and events to occur in the last days.

The Event:

- 1) Six generations of Cain (Gen 4:16-18).
- 2) The flood in the six hundredth year of Noah (Gen 7:6).
- 3) Goliath (1Sam 17):
 - His height was six cubits and a span (1Sam 17:4).
 - Six pieces of armour (1Sam 17:5-6).
 - His spear weighed six hundred shekels of iron (1Sam 17:7).
- 4) The man of great stature, six fingers on each hand, six toes on each foot ((2Sam 21:20)).
- 5) Six cities of refuge (Num 35:6).
- 6) The six steps of Lot in his separation from Abraham (Gen 13:10-12).
- 7) Nebuchadnezzar's golden image (Dan 3).
 - Threescore cubits high = Sixty cubits high (Dan3:1).
 - The breadth, six cubits (Dan 3:1).
 - Six different musical instruments (Dan 3:5).
- 8) Israel's remembrance of six kinds of food they had in Egypt. Egypt being a type of the world. (Num 11:5) with its humanistic doctrine and culture.
- 9) Adulterous Israel's six provisions of her lovers (Hos 2:5). (Note :8-9. The provision of the Lord for Israel, had she been faithful).
- 10) Ezekiel's temple and the six long cubits (Eze 41:8).
- 11) The six water pots of stone (John 2:6).
- 12) The number of a man. Antichrist - 666 (Rev 13:18).
 - Contrast this with 1Pet 3:20.and the number eight. The number eight, referring to the Lord Jesus Who saves us through baptism into His body (1Cor 12:12-13).
 - In contrast to the number six and in particular 666, the numerical value of the Greek word "Jesus", equals 888.

The Sixth Day and the Revelation of God's Word:

It would be wise to remind ourselves of our findings in chapter fifteen and the commandment of the Lord to Israel, concerning:

1. The Sixth Day and the Gathering of Manna:

The sixth day and gathering of the double portion, followed by the day of rest to be observed on the seventh day (Exo 16:4-8).

As Israel in the wilderness was to gather on the sixth day twice as much as they did on previous days, so the church of the sixth day of redemption, and particularly in the evening of the sixth day. It is to gather twice as much as other days, the "bread from Heaven" that is today being provided or quickened of the Holy Spirit to the church:

- 1) There is that which is "raining" from Heaven today, that is revelation to the church, the bread of truth concerning the sixth day and the end times.

Teach us to Number our Days

- 2) There is also that which is “raining” from Heaven today that is a revelation to the church, raining the bread of truth concerning the seventh day, the day of rest, and Reign of Christ in His Millennial Kingdom. See chapter 15, diagrams and comments:
- Six days thou shalt do thy work and on the seventh day thou shalt rest.
 - Remember the Sabbath Day to keep it holy.

- 3) And again there is that which is “raining” from Heaven today that is revelation to the church. It is the bread of truth concerning the eighth day and the eternal state of the redeemed in the new heaven and earth. See Chapter 15 and diagram.

For Israel to have the benefit of the life giving bread and flesh, they had to go out and gather according to their need; so with the Spiritual Israel and Spiritual bread and meat today (Heb 10:25). If you want it, it is there in the Word of God to find and gather.

2. Six Years of Sowing, Pruning and Gathering in which Israel Gathered Three Times the Amount:

- 1) Again the Lord wants His church aware that in this day, He is revealing truth from His Word on end time events in preparation for His people to experience His glory.
- 2) The Lord is also revealing truth concerning the seventh day, revealing truth to encourage the believers in their vision.
- 3) The Lord is revealing truth concerning the eighth day, the first day of eternity, and our existence in the new heavens and earth.

Five Areas of Truth to Cover in this Chapter:

- Lucifer, when created was perfect.
- The seven pictures of the church.
- The Perfection of the church.
- Eight statements and answers.
- Salvation comes to the nation of Israel.
- Time as it is revealed in the Book of Revelation.

Lucifer, when Created was perfect:

The thought of perfection is not new, Lucifer, and we must conclude the creation to which he belonged, whether angels or human, all were created perfect and existed within a perfect environment until their rebellion and fall. Isaiah speaks of Lucifer's perfection and Ezekiel speaks of his fall:

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!

Eze 28:15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

The Seven Pictures of the Church:

Like a child in its growth to maturation, the church, born at the beginning of the fifth day of redemption following the Resurrection of Christ, is fed the Word of God, to grow and develop into maturation and in the evening of the sixth day manifest as the sons and daughters of God (Rom 8:19). Such maturation is described as: Unto the measure and stature and fullness of Christ (Eph 4:13-16).

The truth of the church is illustrated for us in seven major pictures, with each picture, revealing the church's relationship with the Godhead; with Christ; the nature of the relationship and the fruit to follow in the believer's life.

All seven pictures are to be found in the Book of Ephesians.

The following table lays the seven pictures, and the relative information out for a comparison study.

Teach us to Number our Days

125. THE SEVEN PICTURES OF THE CHURCH IN THE BOOK OF EPHESIANS—————TABLE FORMAT No 1.					
PICTURE & REFERENCE	RELATIONSHIP WITH GODHEAD	PICTURE OF CHRIST	NATURE OF THE RELATIONSHIP	NATURE OF THE COMPONENTS	FRUIT OR MANIFESTATION IN THE BELIEVERS LIFE
1. The body Ch 1:20 - 23.	With the Son (1:20 23)	The head (1:23; 4:15; Col 1:18) Raised (1:20) Exalted (1:20-21 Phil 2:9-11)	Perfection (4:12, 13) Joined (4:16) Made one (John 17:21)	Every part (4:16) Members/body (5:30 1Cor 12:12-13) Members in particular (1Cor12:27) Many parts (1Cor12:12)	Speaking the truth in love (4:15) Resurrection life (Phil 3:10) Word made flesh, as Christ was made flesh (John 1:14) Preach the everlasting Gospel (Rev 14:6)
2. Common - wealth of Israel Ch 2:11–19.	With the Son (Ch 2:13)	Gr. The Christ 2:12 Heb. The Messiah. (Dan 9:25) Sacrifice(his blood) (2:13) Crucified (2:16) Our peace (2:14) Israel (Hos 11:1; Matt 2:15; Isa 49:3)	One new man 2:15 Reconciliation, Jews & Gentiles, in one body (2:16, 3:6) Access to the Father by the Spirit (2:18) Citizenship (2:19) Holy nation (1Pet 2:9) Kingdom (Col 2:9)	Jews and Gentiles (2:14) Both: (2:14,16,18)	Jews and Gentiles in unity i.e. Broken down the middle wall of partition <i>between us</i> (2:14)
3. The temple Ch 2:21–22	With the Son (2:20) With the Father (2:22) With the Spirit. (2:22)	Foundation stone (2:20; 1Cor 3:11) High priest (Heb 3:1) Living stone (1Pet 2:4) Chief, stone (1Pet 2:6)	Holy (2:21) The glory (Hag 2:9 2Ch 5:14) Reconciled (Lev 16:20) At – one – ment	Lively stones (1 Pet 2:5) A spiritual house. (1Pet 2:5) A holy priesthood (1Pet 2:5)	Holiness (2:21) Offering up spiritual sacrifices (1Pet 2:5) Shewing forth the praises (virtues) (1Pet 2:9)
CONTINUED: Pictures four to seven on following table					

Teach us to Number our Days

126. THE SEVEN PICTURES OF THE CHURCH IN THE BOOK OF EPHESIANS ————— TABLE FORMAT: No 2					
PICTURE & REFERENCE	RELATIONSHIP WITH GODHEAD	PICTURE OF CHRIST	NATURE OF THE RELATIONSHIP	NATURE OF THE COMPONENTS	FRUIT OR MANIFESTATION IN THE BELIEVERS LIFE
4. The family. Ch. 3:14–20	With the Father Ch 3:14	The Son of God (3:14) 1st born of many brethren (Rom 8:29) Son of God (Luke 3:22) Son of man (Luke 6:5)	Adoption (1:5) Named (2:15; Rev 2:17) Heirs (Jam. 2:5) (Tit 3:7; Gal 3:29) Rooted & grounded in love (3:17) Filled, fullness (1:23)	Dear children (1:5) Sons/daughters of God (2Cor 6:17-18) Children of God (Eph 5:8; 1Th 5:5) Psalm 68:6; 107:41) (in the practical sense) Fathers, mothers. Etc.	Submission (3:14) (bowing knee) Walking worthy of the vocation (4:1) Lowliness, meekness, longsuffering forbearing, endeavouring to keep the unity of the Spirit (4:2–3) (Notes: 6:1-9)
5. A perfect man Ch. 4:12–13	With the Son Ch 4:13	The perfect man (4:13) The Son of God (4:13)	Perfection (4:12) Heb 6:1-3) A perfect man (4:13) Joined (4:16)	Saints (4:12) Joints (4:16)	Doing / work of the ministry (4:12) Edifying the body of Christ (4:12) Unity of the faith (4:13; Rom 10:17) Speaking the truth in love (4:15)
6. The bride of Christ Ch 5:24–33	With the Son Ch 5:30-32	The bridegroom. (implied) (5:32) Joel 2:16; Matt 25:1-13) Redeemer (5:25) Ruth 4:1-13)	Marriage (5:31; Matt 25:10)	Members of His body, of His flesh, & of his bones (5:30)	Submissive (5:24) Sanctified (5:26) Without spot, wrinkle, but holy, without blemish (5:27) Compatible (5:30; Rev 19:7) Man child born (Rev 12:5)
7. The army Ch. 6: 10–18	With the Son Ch 6:10	Captain (Heb 2:10) The Word of God (Rev 19:13)	Strong (strength) (6:10) White horse (Rev 6:2)	Soldiers (6:10-18) 2Tim 2:3-4; 2 Ch11:1 Rev 19:11-15)	Have their armour on (6:11-17) Prayerful (communication) (6:18) War/good warfare (1Tim 1:18-19)

Teach us to Number our Days

The Perfection of the Church:

The study of the seven church pictures reveal, there is to be a maturation of the church in all seven functional experiences, individually and corporately, with the church manifesting the qualities of each in the last of the last days, concluding first, with the church entering into the experiential fulfilment of the Feast Day of Atonement, then at the return of Christ.

The seven pictures reveal the nature of the work of the Holy Spirit in building the church, particularly in the restoration of the church to redemptive truth, beginning with the Reformation, and following revivals and revelation of truth restored, with His purpose of maturing His church in all. In other words, the seven pictures characterise the church, and reveal the nature of the work of the Holy Spirit in changing us into the likeness and image of Jesus (Eph 4:13-16). This process of maturation has its application to the bride of Christ, for by her submission to the Holy Spirit and love of the Word she grows and develops, thus she prepares herself for marriage (Rev 19:7).

The first Man, Adam:

Adam, the first man, was created perfect, created in the likeness and image of God (Gen 1:26), as a son of God (Luke 3:38).

As we established in our last chapter, Adam was more than an outward physical appearance and resemblance of God, for convenience we quote John Brown once more:

127. The Image of God in Man Includes:

- 1. The resemblance of his soul, in respect of spiritual substance, understanding and will:**
- 2. The happiness of his state, and his honourable dominion over his creatures:**
- 3. And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness and holiness.**

Salvation through faith in Jesus Christ, involves restoration of the believer to what Adam was before the fall, this is what perfection means, and is a process, that involves change from what we are when we first come to Christ, to all that Jesus Christ is. This process involves our faith and obedience. (2Cor 3:18, 5:17-18, and Eph 4:11-16 which we will consider in a moment.)

Christ died to restore man back to the perfection from which Adam fell.

The Old Testament and Perfection:

1. Before the Law

Throughout the Old Testament from Adam to Moses, there were those recognised, or commanded of God to be perfect.

- Noah: Gen 6:9.
- Abraham: Gen 17:1.
- Job: 1:1, 8; 2:3.

2. Under the Law:

- At Mount Sinai God gave the Law of Moses, and under the law commanded the people of Israel to be perfect (Exo 20:1-17; Deut 18:13).
- The law is perfect (Psalm 19:7).
- The Law made nothing (no one) perfect (Heb 7:19; 9:9; Gal 2:16).
- Israel under the Law, and attempting to find righteousness by the Law, has not attained to the law of righteousness (Rom 9:31-33).

Teach us to Number our Days

- The Law acted as a schoolmaster to bring Israel to Christ (Gal 3:24).
- The Law not able to perfect anyone, make righteous, or justify, disbelieving Jewry (natural Israel), stumbled at the Law, and the appearance of Christ, who offered them righteousness through faith in Him (Rom 9:30-33).
- Nevertheless, the commandment of the Lord to Israel to be perfect must have its ultimate fulfilment, God's Word cannot return unto Him void of accomplishment.
Isa 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

3. Jesus Commanded Perfection:

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Points to consider:

- 1) **Perfect:** S.C. 5046. Gr. Teleios. From 5056; complete (in various applications of labour, growth, mental and moral character, etc.); neut. (as a noun, with 3588) completeness :- of full age, man, perfect.

That is, it has reached maturity, nothing more to be attained. Fully developed, reached its end.

- 2) Jesus Clarifies the Command, by Appealing to the Perfection of the Father:

That is: as God the Father is perfect, in labour, mental and moral character, so are you and I to be.

- 3) It is usually at this point, that all the carnal arguments against the perfection of the believer, or the church erupt and why "you will never see it in this world".

The Problem: When we look at ourselves we see fault, the flesh and other frailties and conclude it can never be. We, in effect (without vocalising it) are saying Jesus didn't know what He was talking about, or He meant something different.

The Answer: Perfection from God's perspective is, the growth and maturation of the seed (Christ, Gal 3:16), within the heart of the believer. For the seed to first bring forth the blade, the ear and finally the full corn (Mark 4:28), we who believe must see ourselves crucified with Christ, yet alive (Gal 2:20), and die daily to the world and the flesh (1Cor 15:31), that the Spirit may do His work of perfecting the seed in us, thus changing us into the likeness and image of Christ the seed (2Cor 3:18).

- 4) **Jesus Said He Would Build His Church** (Matt 16:18):

That is:

- The church as the building, and habitation of God.
- The temple of the Holy Ghost (1Cor 6:19).
- Christ's house, whose house are we (Heb 3:6).

The Type/Shadow: Solomon's temple. When it was completed, it was deemed "perfected".

2Ch 8:16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. *So* the house of the Lord was perfected.

This is prophetic of Christ's church and its perfection, when, like Solomon's Temple, the church will be filled with the glory of the Lord (1Ks 8:11; 2Ch 7:1; Haggai 2:9; Rom 8:18; 1Pet 2:4-9 with 4:13.)

Teach us to Number our Days

4. The Apostles Taught Perfection of the Church/Believer:

Peter, James, John and Paul all understood and taught perfection, expressing it in various ways, Peter expresses it as follows:

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of Conversation.

Points to consider:

- 1) Peter Having heard Christ's commandment to His disciples to be perfect, expresses perfection, employing the word "holy", a word that expresses sacredness, physical purity, and moral blamelessness.
- 2) Like Jesus, Peter qualifies the holiness of the redeemed, as being the holiness of Him, Who has called us. That is God the Father.
- 3) Peter finishes his apostolic command, revealing inward holiness is to be expressed in outward conversation (Amp Bible: in all your conduct *and* manner of living).

5. Paul Expresses Perfection:

1Co 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Points to consider:

- 1) Be Men: Paul employs the same Greek word as Jesus (Teleios, "perfection") using the word "men", with the thought of being grown up to express it.
- 2) Be Responsible: When faced with the command to be "men", we must not neglect our responsibility to compare our inward manhood after the pattern man, the man, Christ Jesus, for we are to be like Him in Word and in deeds (Eph 4:13; 2Cor 3:18; Heb 5:14; 1Cor 2:6-7).

6. Perfection and Unity:

Perfection will bring us to unity; perfection and unity are therefore linked, and when accomplished in Christ's church, will bring about the fulfilment of the prayer of Jesus.

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

: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 has loved me.

Perfection and unity are also accomplished through our involvement with the Godhead, and as such, become a projection of the nature of the Godhead in the human soul.

7. The Reward of Perfection:

1) That the World might believe:

That is: In the time of the churches perfection, the church preaches the Everlasting Gospel to all nations with many believing and being added to Christ (Rev 14:6).

2) They Shall Behold the Glory of the Lord Jesus Christ:

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 of the world.

- The perfecting of the bride of Christ in preparation for her marriage to Christ, which occurs on the Day of Atonement, and the churches entrance into the Most Holy Place of Heaven, where the marriage takes place (Heb 10:19-25; Matt 25:1-13; Joel 2:16; Rev 8:1; 19:7-8).

Teach us to Number our Days

- There is the aspect of our perfection at the Second Coming of Jesus, at the end of the church age, that ushers in the seventh day, the day in which all the earth shall be filled with the knowledge of glory of the Lord (Hab 2:14).

8. Perfection Involves the Mind:

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

To develop the mind of Christ, the believer must have the Word inscribed upon their heart, and mind (Heb 10:16). In this way the Word is made flesh, in the believer (Col 3:16).

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

Points to consider:

1) The Perfecting of the Corporate:

Though there is a responsibility upon each member of the body of Christ to yield to the Spirit to be adjusted, Paul is speaking of the perfecting of the corporate. This places a responsibility on each to be responsible for the whole and not just themselves (Heb 10:24).

2) Two Greek Words for Perfect:

In verse twelve, we have the word “perfecting”, and in verse thirteen, we have the word “perfect”.

These two words in the Greek are not the same, as in our English translation, yet complement one another revealing truth worthy of consideration:

Perfecting: (:12). S.C. 2677. From 2675. Gr. Katartizo. To complete thoroughly, i.e. repair, (lit.or fig) or adjust:- fit, frame, mend, (make) perfect (-ly join together), prepare.

Note: The language is the language of restoration; God will through the process of restoration bring His church to adjusted perfection.

It is the same word employed by Jesus, when He commanded His disciples to be perfect (Matt 5:48).

Perfect: S.C. 5046. Gr. Teleios. From 5056; complete (in various applications of labour, growth, mental and moral character, etc.); neut. (as a noun, with 3588) completeness :- of full age, man, perfect.

That is: Reached maturity, nothing more to be attained. Fully developed, reached its end.

Katartizo: Katartizo is descriptive of the process, the work of the Spirit and the Word working through the fivefold ministry (Eph 4:11) to restore the redeemed, to perfection lost.

Teleios: Teleios is descriptive of the finished process of perfection, the state of perfection, and evidenced in the redeemed corporate community life, in thought, action, and moral character. Teleios parallels holiness.

3) Paul Gives Four Characteristics of the Perfected Church (Eph 4:13):

- **Unity of the faith:** (Rom 10:17; Heb 11:1, 6; Matt 17:20; John 14:10, 12).
That is: Hearing and believing the (same) Word together. Faith comes by hearing and hearing by the Word of God (Rom 10:17). It is inseparable from unity of doctrine.
- **The knowledge of the Son of God:** (Phil 2:5; John 16:13).
That is: Subject together in the knowledge of Jesus as both Lord and Christ (Acts 2:36).

Teach us to Number our Days

- **A perfect man:** A perfected numerical body, the church made one with its perfect head, the Lord Jesus (John 17:21-23).
- **Unto the measure of the stature of the fullness of Christ:** (Eph 1:23; Col 1:19; John 1:16). The perfection seen in Jesus is the measure of our perfection; if we yield to Him, He will perform it in us.

9. Paul Taught Timothy on Perfection:

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.

Perfect: S.C. 739. Gr Ar'-tee-os; from 737; fresh, i.e. (by implication) complete.

Amp Bible:

2Tim 3:16 Every Scripture is God breathed – given by his inspiration – and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, and for training in righteousness (that is, in holy living, in conformity to God's will in thought, purpose and action).

:17 So that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work.

Equipped:

That is:

- Possessing the gift of Christ in redemption (Eph 4:7; Heb 2:3).
- The gift of the Holy Spirit (The enabling power). Leading us into all truth (John 14-16 chapters).
- The gift of the inspired Word of God (2Tim 3:16-17; Rom 10:17).
- The fellowship of light (1John 1:7; Acts 2:42).

10. Perfection is a Process:

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

:2 Of the doctrine of baptisms, and of laying on of hands, and of Resurrection of the dead, and of eternal judgment.

:3 And this will we do, if God permit.

It is seven principles of faith, beginning with our salvation through faith, and ending with our perfection.

- 1) Repentance from dead works.
- 2) Faith toward God.
- 3) The doctrine of baptisms.
- 4) Laying on of hands.
- 5) Resurrection of the dead.
- 6) Eternal judgment.
- 7) Perfection.

Four Applications:

1) The Believer:

That is: The believer personally experiencing each of the first six principles, to then be rewarded of the Lord, by the Lord taking him or her onto perfection.

2) The Church in Restoration:

Following the middle ages of spiritual decline, the church through restoration of truth and reformation, which began with the exercise of faith toward God sparking off what has

Teach us to Number our Days

become known as the Reformation (A.D.1517) will go on to perfection in these last days, fulfilling experientially the Feast Day of Atonement.

3) **The Church of the Last of the Last Days:**

The church and generation alive prior to the return of Christ will experience, experientially, each of the first six principles of Hebrews 6:1-3, to then be permitted of God to go on to perfection, manifesting the glorious qualities of the perfected church, demonstrated in the seven principles and illustrated in the table provided in this chapter.

4) **The Redemptive Week:**

Beginning with the bringing of repentance from dead works and faith toward God on the first day typified in the light of the 1st day of creation and demonstrated in the offering of Able in the 1st day of the redemptive week, the church is to come to perfection and marriage in the evening of the sixth day and conclude the week in rest on the perfect day, the seventh day.

11. **James Taught Perfection:**

Jam 1:4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

Perfect: Gr, teleios, (both instances) same as Christ's commandment to His disciples (Matt 5:48; Jam 1:17, 25; 2:22, 3:2).

128. **Perfection of Man, God's Creation:**

Perfection is attained in us by God, we are powerless to attain it of ourselves. Our responsibility is to exercise faith and obedience unto God, in belief of His promise, that God in His power may perfect His will in us).

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,

:21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory forever and ever. Amen.

12. **John Taught Perfection:**

John demonstrates the principle of perfection, in his teaching on the four dimensions of spiritual growth, as follows.

1) **Little children (babies):**

1John 2:12 I write unto you little children . . .

Children: S.C. 5040. Gr. Teknion. – an infant. From the base of 5088. That produced by seed.

Figurative: A new born Christian. John is speaking of babes in Christ, new converts starting off on the first of four stages of spiritual growth and development.

Naturally: 0 to 6 years old. A pre-schooler.

2) **Little children (children):**

1John 2:13b . . . I write unto you children.

Children: S.C. 3813. Gr. Paidion.

- A child of either sex.
- An infant.
- A half grown boy or girl.

Figurative: An immature Christian (Strong's concordance).

Teach us to Number our Days

Naturally: 7 to 12 years old.

3) **Young men:**

1John 2:13: . . .I write unto you young men.

Young: S.C. 3495. A youth (under forty).

Figurative: A young, but maturing Christian.

Naturally: A 13 to 21 years old. (or older, depending on maturity)

4) **Fathers:**

1John 2:13 I write unto you fathers.

Fathers: S.C. 3962. Gr. Pater. A father, a parent.

Figurative: A fully grown, and matured, adult Christian. Sound in doctrine, discerning, faithful, able to teach others, reproduce himself through the ministering of the Gospel to others.

Naturally: A 22 to 70 years old, plus.

It could well be, John, writing the Revelation, and thinking in the feminine, the above principle of growth, thought of the church as the bride of Christ, and was inspired to write.

Rev 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

13. Perfection, is Love Perfected in Us:

It is love that is in nature, essence and practice a reflection of God, Who is love, and personified in the person of the Lord Jesus Christ.

1John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

:8 He that loveth not knoweth not God; for God is love.

:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

:10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

:11 Beloved, if God so loved us, we ought also to love one another.

:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

:14 And we have seen and do testify that the Father sent the Son *to be* the Savior of the world.

:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Through the process of growth, development and maturation, the church will be restored to its “first love” position with Christ, to be “permitted” to go on to perfection, and marriage (Rev 2:4).

14. The Lord Jesus, the Pattern Son:

We must remember, when Jesus walked on earth, He was not just a man, but God also, the God Man. Perfection, holiness, righteousness, goodness and Godliness were personified in Him. As

Teach us to Number our Days

such, Jesus is the pattern Son and example of all the bride is to be (1Tim 3:16; 1John1:2-3; Matt17:5; Luke 3:22; Acts 2:22).

Jesus, the Pattern Son in His Youth:

Luke 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

Luke 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

:52 And Jesus increased in wisdom and stature, and in favor with God and man.

Jesus and the Temptation, a Pattern for us in Spiritual Warfare:

Tried of the tempter, the devil, Christ overcame, setting the example for us, in spiritual warfare and our own trials with the tempter:

Mat 4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

:2 And when he had fasted forty days and forty nights, he was afterward hungry.

:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Four Areas of Attack of the Devil:

1) The Tempter attacks Christ's Identity:

If thou be the Son of God (Mat 4:3, repeated (Mat 4:6).

The nature of the devil's attack is first against Christ's identity as the Son of God, thereby challenging His virgin birth; deity; relationship with God, His Father; His ministry and office as the Christ (Messiah). Jesus gives no answer to this attack of the tempter, He didn't need to, He allowed time and the fruit of His life and ministry do the answering (Matt 20:30-34). Three and one half years later at Calvary the centurion testified:

Mark 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

The devil today, uses the same attack, in his attempt to break the faith of the Christian in their identity in the Lord Jesus. Paul said: "I know in whom I have believed" (2Tim 1:12).

Jesus was not obligated to answer the devil and neither are we. This includes the devil's disciples'. Silence disappoints them for they only wish to accuse and for this reason the devil challenges the identity of Jesus the second time. Your continued silence they do not understand; it is then they change tack.

2) The Tempter Attacks the Body, the Flesh and the Appetite (Mat 4:3-4):

The tempter in attacking the flesh, takes advantage of Christ's hunger, (having just finished His forty day fast without food or water) to attack His bodily appetites, to tempt the Christ into breaking His fast in a manner contrary to the will of God.

Note: Christ's response: Christ answers, quoting the written Word, revealing the Fathers will on the matter (Mat 4:4).

Teach us to Number our Days

3) **The Tempter Attacks the Soul** (Mat 4:5-7):

The soul consists of the mind, the will and the emotions. All three come into play in this instance, with Christ maintaining His composure and control of proceedings.

Note: The devil, quick to note Jesus counteracted the previous temptation i.e. quoting the Word of God, now quotes the Word himself, out of context, self-interpreted and applied.

Jesus counteracts the attack, again quoting the Scriptures, but in context, revealing His Father's will on the matter.

4) **The Tempter Attacks the Spirit** (Mat 4:8-11):

The human, yet eternal Spirit of Christ, the Word made flesh, the conscience, the seat of worship, revelation and relationship.

He who possesses the spirit, controls the man (Rom 6:16). Christ knowing this rebukes the tempter, using His God given authority to do so, and to tell him where to go, again quoting the Scriptures, revealing the mind of His Father on the matter (Mat 4:10).

The disciple of Christ, will know the attacks of the tempter in all four areas, and as Christ used His authority and quoted the Scriptures to stop the mouth of the adversary, finally commanding the tempter where to go, so the disciple, it is a vital part of the disciples development to perfection.

Jesus, the Pattern Son in Suffering:

Heb 5:5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

:6 As he saith also in another *place*, Thou *art* a priest forever after the order of Melchizedek.

:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

:8 Though he were a Son, yet learned he obedience by the things which he suffered;

:9 And being made perfect, he became the author of eternal salvation unto all them that obey him; (Luke 22:39-44; John 12:27; Luke 18:31-33; Heb 2:10, 17-18; 4:15-16; 12:1-3).

In suffering, Jesus gives the answer, and sets the example of obedience while in it:

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done (Phil 2:8).

In Suffering, Jesus is the Pattern Son for Vision:

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.

:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Pro 29:18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

Amp Bible:

Prov 29:18 Where there is no vision (no redemptive revelation of God), the people perish; but he who keeps the law (of God, which includes that of man), blessed, happy, fortunate (and enviable) is he (1Sam 3:1; Amos 8:11, 12).

It could be said: Jesus when on the Mount of Transfiguration with His disciples could have walked into glory, leaving this world to its sin. But, had He of done so, He would have walked off alone. Instead He chose to go to Calvary and die, but, in dying and rising from the dead is now taking a countless multitude to glory. In this we see the Son's great love toward us.

Teach us to Number our Days

15. Paul, the Pattern Apostle and Disciple:

Paul, like Jesus, in spite of his present difficulties, expressed vision and determination to attain the vision, inviting others to follow him, marking others of the same vision:

Phi 3:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

:18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ.

16. Three Levels of Perfection:

- 1) **Judicial or positional perfection**
- 2) **Continuing perfection**
- 3) **Interrupted perfection**

1) Judicial or Positional Perfection:

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Heb10:14 For by one offering he hath perfected forever them that are sanctified.

That is: It is in Christ, and by the power of His blood alone we have licence (Heb 6:3), to go on unto perfection.

Legally:

- We are perfect now, through the atoning blood of Christ (Rom 5:11).
- Judicially and positionally. That is: able to stand before God uncondemned.
- We are to have witness of our positional perfection as the sons and daughters of God (Rom 8:16).

Experientially and Habitually:

We are not perfect, but are in a journey, we are going on towards perfection.

The legal perfection of Christ's redeeming blood is foundational to the Holy Spirit, and the Word's work of perfecting us experientially, and habitually. This will be redemptive perfection fulfilled. Perfection, being the maturation of the body of Christ

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

:12 For the priesthood being changed, there is made of necessity a change also of the law.

:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

:14 For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

:15 And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Teach us to Number our Days

- :17 For he testifieth, Thou *art* a priest forever after the order of Melchizedek.
:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
:19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.
:20 And inasmuch as not without an oath *he was made priest*:
:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swore and will not repent, Thou *art* a priest forever after the order of Melchizedek:)
:22 By so much was Jesus made a surety of a better testament.

Legally: We are cleansed from sin and its condemnation by the blood.

Experientially and habitually, we are cleansed by the Word and our obedience. Jesus has dealt with every obstacle that could hinder us from attaining perfection. The Spirit and the Word await our faith, that together they may change us into that image necessary (2Cor 3:18; Eph 4:10-16 with Heb 9:9; Phil 2:12).

We must allow perfection to be worked out in our own lives, overcoming sin by yielding to the Word and the Spirit (Rom 6:6-13).

2) **Continuing Perfection:**

Phi 3:10 That I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death;

- :11 If by any means I might attain unto the Resurrection of the dead.
:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.
:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.
:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Points to consider:

- **The Churches Perfection:**

Note: verse eleven; Paul is not addressing the Second Coming of Christ, if he were, he would have said so. No, Paul is addressing the issue of the churches perfection in this world, to manifest the glory of God through each of the pictures of Christ and His church seen throughout the Book of Ephesians.

- **A Spiritual/Moral Resurrection:**

It is not the physical resurrection of the dead, but a spiritual and moral resurrection, resulting in the churches moral perfection, in a generation, morally decadent, as it was in the days of Noah (Matt 24:37-39), and in the days of Sodom and Gomorrah. (Luke 17:28-30) and the days of the apostles (Acts 2:40).

- **The Process of our Redemption:**

Verse eleven. Paul identifies with us in our position and process of redemptive perfection, declaring that he, also had not attained perfection, or was already perfect.

- **Believing the Word on Perfection:**

Verse twelve. Paul was not deterred from the vision of perfection by his personal awareness, that he had not attained perfection, but believed the Word, and in his own words confessed "I follow after".

(Compare with Heb 6:20 (Jesus) the forerunner) Paul saw in Jesus, the pattern Son, and forerunner, what he could be, what we can be according to the Scriptures.

Teach us to Number our Days

- **Leave the Hindrances to our Faith Behind:**

Verse thirteen, Paul encourages us to leave the hindrances to our faith behind, and to be reaching (a position of worship) forth unto those things which are before (the promises) (2Cor 1:20; 2 Pet 1:4; 1Th 2:12; Heb 12:1-3).

The greatest hindrance to our attaining perfection is unbelief (Heb 3-4, chapters).

- **Press Toward the Mark:**

I press toward the mark (Phi 3:14).

That is: like the athlete running the race, his/her mind and sight, are on the finish line, the prize, so the believer in Christ is to view his/her Christian life as a race. Converted, disciplined, and trained in the Scriptures, he/she is to press toward the mark of the high calling of God in Christ Jesus.

Press: S.C. 1377. Suggests a pursuing, a following after. The word also suggests there will be opposition to the vision, but it is not allowed to prevent success.

The Mark: Verse fourteen: The mark is the high calling of God in Christ Jesus.

That is: Perfection: i.e.

- The perfect man (Eph 4:12-13).
- The glory of the Lord (2Cor 3:18).
- Marriage (Eph 5:31-32).
- The high calling of God in Christ Jesus (Phil 3:14).

129. Keeping Your Mind on the Finish Line:

Lorraine Moller, 1992 Olympic bronze medallist marathon runner was asked in a T.V. interview “What are your thoughts on when running a marathon.” Lorraine answered “I think only of the finish line, for should I think of anything else, I soon become aware of my surroundings, distractions and most of all the pain”. Lorraine also shared “To help break the monotony, I see the race in its sections, mentally placing those sections behind me as I pass each on the way”.

Statement confirmed 26-9-2005 by L Moller. Used by permission

Lorraine’s testimony parallels the Apostle Paul’s determination of faith, and is a practical illustration of what the disciple of Christ can obtain, when understanding where the finish line of their faith is, the nature of the prize (reward), and pursues it with steadfast determination.

Note the words of Paul to the Corinthians, who were familiar with the Olympic Games and running (note: the underlined):

1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

Paul Speaks of His Personal Responsibility and Example unto those he Desires to Encourage:

1Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

:27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Teach us to Number our Days

Paul also Writes Encouragement to the Hebrew Christians:

Heb12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us.

- **Be of the same mind:**

(Phi 3:15) Let us therefore, as many as be perfect, be thus minded.

Note: (Phi 3:13-14). Paul addresses the issue of personal responsibility, “I press toward the mark” (1Cor 2:6).

- **Corporate Responsibility:**

(Phi 3:15). Paul addresses the issue of corporate responsibility. We each have a responsibility to know the truth, and do what is necessary to attain the truth (mark), while encouraging others in the way (race).

- **Be “Perfection” Minded:**

(Phi 3:15) Be thus minded.

It involves the mind and what we are hearing and believing (1Cor 2:9-15).

The language suggests, not all believers are believers of perfection, but, you that are:

- Be thus minded (Phi 3:15).
- (If you have a love of the truth) If you be otherwise minded, or lacking pieces to the whole picture, God will reveal the pieces to you (Phi 3:15).
- Appreciate what we have attained to (Phi 3:16).
- Walk by the same rule (Phi 3:16) (The same rule of faith (Rom 10:17)).
- Let us mind the same things (Phi 3:16).

3) Interrupted Perfection:

Interrupted perfection, describes the believer (or church) that is inconsistent in his/her walk, which one day seems to have all faith so as to remove mountains, and the next wonders if he/she is saved.

He is the believer who knows what to do, but falls short of doing it, while on the other hand getting involved in, or doing what he doesn't want to do (Rom 7:15). It may also apply to those who walk in the truth for a time, but became deceived by someone else to believe a lie. For restoration and cleansing they experience a coming back to their foundation, to first principles, to repentance, to their first love (Rev 2:4), to exercising faith toward God and a fresh walk along the pathway of truth (1Cor 3:11; Heb 6:1-3).

Paul Testifies of the Carnality of the Church:

The Corinthians:

Paul's Epistles to the church in Corinth, was corrective, for division, carnality and compromise was rampant (1Cor 1:11-13; 3:1; 5:1 etc).

These conditions did not mean they were unsaved (just in danger of it), but that their carnality interrupted (or hindered) the process towards perfection.

The Galatians:

Likewise Paul's Epistle to the Galatians, it is corrective, addressing their fall from grace:

Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

:4 Have ye suffered so many things in vain? if *it be* yet in vain.

J. B. Phillips Tran: Gal 3:1“O you dear idiots of Galatia.”

Teach us to Number our Days

This condition of self-justification through the keeping of the Law, interrupted the process of perfection working in them through justification by faith, and if not repented of, would lead to apostasy.

In addressing the issue with the Galatians, Paul uses the analogy of the athlete running the race and being hindered in their obedience to the truth by others:

Gal 5:7 Ye did run well; who did hinder you that ye should not obey the truth?

The Ephesians:

Paul, in context with the seven pictures of the church throughout the Book of Ephesians, and the Spirit's work of perfecting us habitually, pleads with the church, to not grieve the Spirit.

Eph 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Every believer on his journey to perfection will stumble and fall, but, should never come under the influence of sin and condemnation, but, renew his/her relationship with the Lord through repentance and faith toward God. Proverbs encourages us in the following way.

Pro 24:16b For a just *man* falleth seven times, and riseth up again:

The Lord Jesus is our Example of Consistency:

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

:8 Though he were a Son, yet learned he obedience by the things which he suffered;

The Purpose of Suffering for the Faith:

Suffering will either make you or break you; it depends on your fortitude and faith. Suffering is an instrument of cleansing; it allows the cleansing fire of the Holy Spirit to be applied to our lives, to purify our hearts (conscience) as believers. When allowed to do its work it produces a steadfastness and consistency of faith thereby making us worthy of the glory of the Lord. To do this in times of suffering, we must allow the Spirit to drive us into the Word, where He gives the answers, direction and inspiration needed (Luke 3:16-18; 1Pet 1:6-7; Rev 3:19; Matt 5:10-12; Heb 12:3-8).

Suffering Precedes the Glory:

Again, Jesus is the pattern Son and example of experiencing the glory, following suffering, suffering the cross and its shame.

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.

:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Note: Jesus had a vision of the joy that was His following His suffering, "set" before Him like the finishing line of a race (1Pet 4:13; Rom 8:18; 2Cor 1:5-7; Phil 3:10; Heb 2:10; 1Pet 2:19).

17. Perfection is the Result of us Having a Love of the Truth:

We must "receive the love of the truth" (2Th 2:10).

- It is received, therefore not of ourselves.
- It is "a love of the truth". Not a love for the truth. A love of the truth involves the heart, the conscience and our convictions. It indwells your spirit and directs your mind and is inseparable from Christ Himself, Who is the truth living in us.

Having a love of the truth is closely linked to the realization of Christ being our sufficiency.

Teach us to Number our Days

18. Perfection means, we Sin no More:

Perfection of the church, inclusive of the people, means, the church has reached a place in which it sins no more. Note: The words of Jesus to the woman caught in adultery, realising a woman in Scripture typifies the church:

John 8:9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Points to consider:

- 1) In Christ's presence, the woman was beyond the reach of the condemnation of her accusers. (Rev 12:10).
- 2) Christ did not condemn her (Rom 8:31-39).
- 3) The command of Christ, "Go and sin no more" was the immediate action for her life and security of her eternal future (1John 1:7; Jam 3:2; Eph 4:13).

The believer in Christ should be encouraged by the moral of this story, to believe for his/her perfection in Christ, and not be deterred by the influences of the flesh and the world.

In closing this part of our study let be said once again, the church is to mature in all seven pictures of the church, "maturing" is the churches responsibility, but, when she comes to such maturity, God will permit her to "go onto perfection" (Heb 6:1-3).

"Permitting" is God's responsibility. The following words of a song, originally written with the perfection of the church in mind is shared:

There is a Virgin Church: C

**There is a virgin church,
Untouched by man,
A Holy habitation,
Built by God's own hand.
The blueprint is the Bible,
The foundation is the Son,
The walls are made of lively stones,
Chosen one by one.**

Author unknown

Eight Statements and Answers:

There is a wide spread approach to the subject of the nation of Israel, that is nationalistic and not Biblical. It is a viewing of the nation of Israel at the expense of a right regard and respect for Christ and His church.

Christ and His church together are not recognised as the eternal purpose of God (Eph 3:3-9). But the church viewed as an interim thing, provided of God until the Jews come to Christ, and God restores the "Kingdom" to (natural) Israel, re-establish the old economy, with a rebuilt temple, and its ritual and ceremonial order as under the Law.

There is a similar phenomenon occurring in many parts of the world today, where you have the revival of cultural back grounds. A resurrection and restoration of culture, contrary to the Word of God, and Christ and His church that is itself a revelation of the culture of the Kingdom of God.

Teach us to Number our Days

There is a resurrection and restoration of culture, language and racial identity, which absorbs the energies at the expense of truth and Godliness. It counteracts the Word of God, builds resistance to the message of the Gospel, and builds national and racial pride, dividing both church and community.

Christian leadership today, in many places, are accommodating the surrounding culture in which their church is planted, ignoring, or oblivious to God's perspective of culture, the Bible perspective of the Kingdom of God, expressed through the truth of Christ and His church, the vehicle through which the Kingdom of Heaven finds expression on earth. The restoration of the Jew's to the Middle East is generally viewed from a nationalistic view point, using Scripture out of context for support.

Throughout the following pages we will address the issue through eight statements and answers.

Eight Statements:

1. The Jew's are being restored to their Land by the Lord:

True: The Jews are being restored to their land, not to covenant relationship; restored, but still in unbelief and rejection of their Messiah, Christ and in their unbelief, are doing their own thing.

2. The Jews are a Blessed People:

True: The Jews certainly are a blessed people, but the blessing is materialistic; spiritually they are cursed, and dead in trespasses and sins (Eph 2:1; 2Cor 3:14).

3. The Jews are God's People:

False: The believing Jews, with the believing Gentiles in Christ, through rebirth are God's people; the rest (that is the Jew's) are unregenerate, blind and without the faith of Jesus Christ, and are of their father, the devil (John 3:5-9; 2Cor 3:14; Gal 2:16; John 8:44). The Jews, in their unregenerate state are no more the people of God than unregenerate Gentiles.

4. Their Keeping of the Jewish Feasts of Israel, as Under the Old Covenant is Pleasing to the Lord:

False: Such feasts are an abomination unto the Lord. The annual ceremonial celebration as observed under the Old Covenant has been fulfilled and done away in Christ, they now have their application, and fulfilment in Christ and His church experientially in fulfilment of the type (Isa 66:1-4; Dan 9:27; 1Cor 5:7).

What is pleasing to the Lord today, is, the church, in the context of the New Covenant celebrating the Feasts of Israel (or the Feasts of the Lord), experientially and relationally bringing forth the desired fruits of each.

5. The Plan to Build again the Material Temple in Jerusalem, and Re-establish the Sacrificial Animal Offerings is in the Purposes of God:

False: This is in contradiction to Christ's promise "I will build my church" (Matt 16:18), and to our inheritance to be realised in Christ, that at His Second Coming, He may bring many sons to glory, and to His Kingdom on earth.

If the Father were to sanction the building of the physical temple, He would be contradicting Christ's promise and produce confusion. Jesus pronounced the physical temple desolate (Matt 23:38), and condemned it to destruction (Matt 24:1-2).

The prophets, Jesus or the apostles give no promise of the rebuilding of the temple in Jerusalem, destroyed in A.D. 70

Jesus, through the sacrifice of Himself as the Lamb of God, fulfilled every Old Covenant type, and in doing so, did away with the Old Covenant, established the New Covenant, and way into the presence of God, in Heaven by His own blood.

Teach us to Number our Days

130. Would God rebuild the Temple that was in Jerusalem?

The very thought of a rebuilt temple and the re-establishing of animal sacrifices is an abomination to the Lord, and if it were built would be the greatest insult the Father could pay to His own Son.

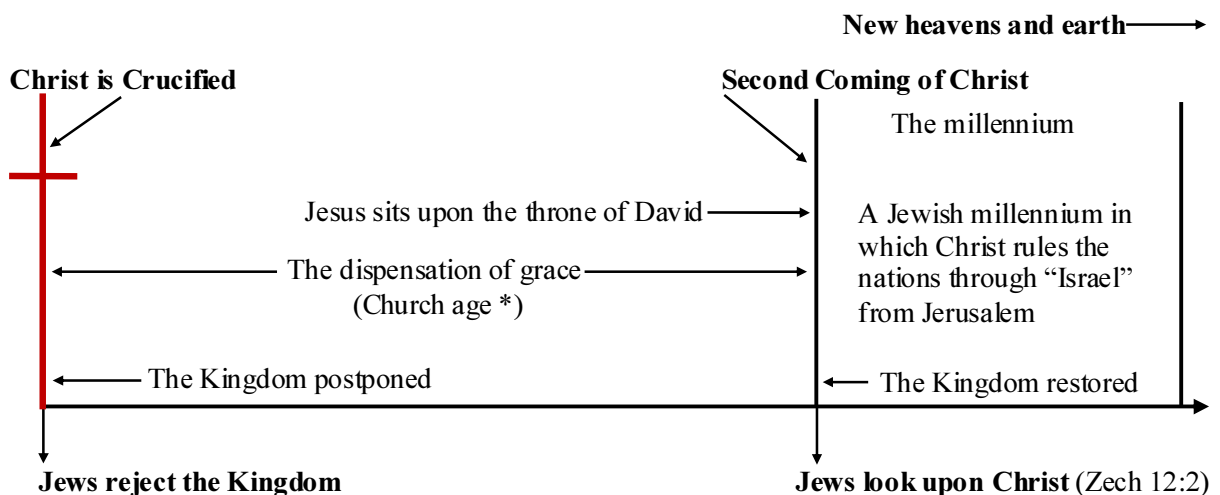
6. The Kingdom is to be restored to (natural) Israel:

False: This belief is the result of the failure to see the eternal purpose of God in Christ and His church, with natural Israel held to as God's purpose, with the church viewed as a "parenthetical revelation" (Something inserted in the midst because of Jewish blindness).

It is believed at Christ's Second Coming, unbelieving Jewry will believe on Christ, with Christ establishing His Millennial Kingdom, in which He will exercise His dominion over the nations through the restored Jewish Kingdom from the City of Jerusalem, and the church (the Gentiles) subservient to Israel. This teaching is part of what is known as "Dispensational Teaching". Dispensational teaching does not recognise the teaching of the redemptive week, so time is considered differently.

The following diagram portraying dispensation teaching of the sixth and seventh dispensations is presented as follows:

137. Dispensational Teaching on the Kingdom:



- * The "church age", is bracketed signifying its insertion between the Kingdom postponed and the Kingdom restored.

It is no longer "The Kingdom of Israel". With the establishing of the New Covenant, the expression is never used. What then is the truth of the Kingdom now? The following table gives nine truths concerning the Kingdom:

131. Nine Truths Concerning What the Kingdom is Now!

1	The Kingdom of Heaven (Matt 5:10).
2	The Kingdom, the power and the glory (Matt 6:13).
3	“Thy Kingdom come” (Matt 6:10 Compare with Matt 6:33; 12:28; Rom 14:17).
4	A Kingdom within you (Luke 17:21).
5	The Kingdom of Christ (Eph 5:5).
6	The Kingdom of God’s dear Son (Col 1:13 giving the believer citizenship) Eph 2:19).
7	The Kingdom of God (1Cor 6:9–10).
8	His (the Lord) Heavenly Kingdom (2Tim 4:18). <ul style="list-style-type: none">• Inherited by those blessed of the Father (Matt 25:34).• Given to the blessed (Matt 5:10).• Now, within the believer (Luke 17:20–21).
9	A Kingdom not of this world (John 18:36). World. S.C. 2889. The present orderly arrangement including its inhabitants.

The expression, “The Kingdom of Israel” is an Old Covenant expression, and as such, the earthly kingdom reflected the Heavenly Kingdom, and pointed to Christ and His Kingdom. The church now expresses the Kingdom of Heaven on earth through its members living by Kingdom principles, under Christ.

The Sermon on the Mount has been correctly described as the “**Manifesto of the Kingdom of Heaven**”, and its commandments, that of its King to His subjects upon earth” (Matt 5 to 7 Chapters).

The following information is taken from “The church in the New Testament” and adapted:

132. The Distinctive Differences between the Kingdom And the Church:

1) The Kingdom

The Kingdom is eternal, it is not limited to time or space, it is from everlasting to everlasting. The Kingdom of God is all inclusive, including within itself, its domain, the total universe, the elect angels, Heaven, the fallen angels and all creatures and mankind on earth. All are under the power, control and dominion of God.

2) The Church

The church is composed of the redeemed believers out of every kindred, tongue, tribe and nation and is God’s eternal purpose manifested in time. It does not involve the angelic host.

Though the church is distinct from the Kingdom, it is impossible to separate it from the truth of the Kingdom. The Kingdom and the church are distinguishable but indivisible.

The Kingdom has existed in eternity past without the church, but the church cannot and will not ever exist without the Kingdom. The church is to be God’s instrument for the full demonstration of the Kingdom of God in the earth and throughout eternity.

The church in the New Testament. Kevin J Conner.
Waverley Book Store. P.O. Box 140. Vermont. Victoria Australia 3133.

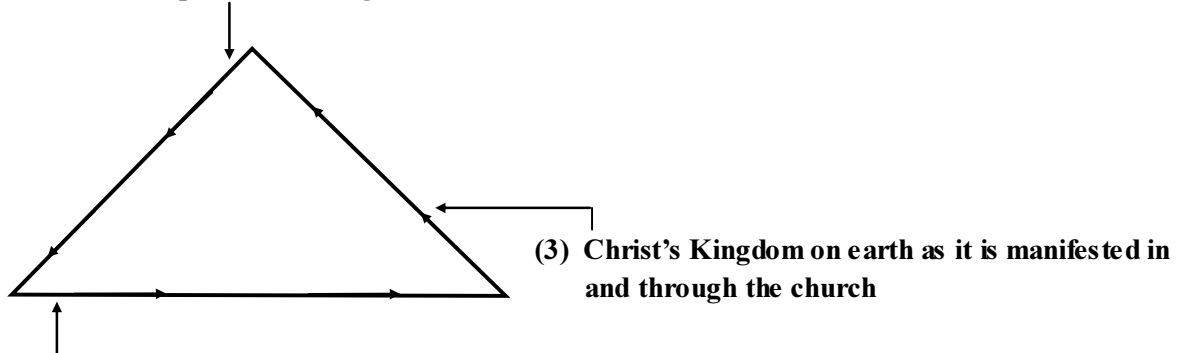
Teach us to Number our Days

David saw his kingdom, throne, realm and reign as a reflection and shadow of the Heavenly, eternal Kingdom of God. As such, David's kingdom was a projection in time giving resemblance and witness to the original in Heaven, so that those with a love of the truth in the church age may by the tangible evidence and witness of the earthly; understand the Spiritual realities of the Kingdom, as it is manifested in and through the church today.

The principle is illustrated through the following simple diagram:

138. The Kingdom, the Original, the Shadow and the Substance:

(1) Heaven, the place of the original (Psalm 11:4; Rev 16:17)



(2) David's kingdom over Israel. The shadow of the Heavenly and that to come.

Psa 22:28 For the kingdom *is* the Lord's: and he *is* the governor among the nations.

Psa 145:1 David's *Psalm* of praise. I will extol thee, my God, O king; and I will bless thy name forever and ever.

Psa 145:13 Thy kingdom *is* an everlasting kingdom and thy dominion *endureth* throughout all generations.

The Prophet Isaiah Speaks of David:

The prophet Isaiah speaks of three things David was of God to the people, these pointed to Christ's ascension and reign throughout the church age, millennium and eternity, while at the same time reflecting (mirroring) what God was to His people then:

Isa 55:4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

The Three Things:

1. A witness to the people (John 5:36; 8:18; 18:37).
2. A leader (Mark 9:2; John 10:3).
3. A commander to the people (Matt 10:5; 14:19; Matt 28:19; 16:15).

Naturally and geographically, Israel as a kingdom was limited, and the measure of their rule was only to the extent of their dominion, reaching its greatest extent under the rule of Solomon.

The Promise of God unto David Concerning his Throne:

Psa 89:19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

:20 I have found David my servant; with my holy oil have I anointed him:

:21 With whom my hand shall be established: mine arm also shall strengthen him.

:22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

:23 And I will beat down his foes before his face, and plague them that hate him.

:24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

:25 I will set his hand also in the sea, and his right hand in the rivers.

:26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

:27 Also I will make him *my* firstborn, higher than the kings of the earth.

Teach us to Number our Days

:28 My mercy will I keep for him forevermore, and my covenant shall stand fast with him.
:29 His seed also will I make *to endure* forever, and his throne as the days of heaven.
:30 If his children forsake my law, and walk not in my judgments;
:31 If they break my statutes, and keep not my commandments;
:32 Then will I visit their transgression with the rod, and their iniquity with stripes.
:33 nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
: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.
:38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

Two Points of the Promise to David:

1) His seed to endure for ever (Psa 89:29):

- One seed (Gal 3:16).
- An enduring seed (Psa 89:29, 36). Endure, S.C.1961. To exist, always (There is the suggestion of endless life, existence, to be always there).

It points to the Resurrection of Christ, His ascension to the Father, and the Father “prolonging His days” (Isa 53:10).

2) His throne as the days of Heaven (Psa 89:29, 36-37):

Note the identification of the throne with Heaven. It is a Heavenly throne, an eternal throne.

1) To endure as the Sun (Psa 89:36). The sun is symbolic of God the Father, Who is eternal.

2) Established forever as the Moon (Psa 89:37):

The moon is symbolic of God the Son. The Word Who also is eternal, and would be made flesh to fulfil the vision (Psa 89:19; John 1:14). There is the suggestion of a shared throne, i.e. It is the Father and the Son sharing the one throne.

The law of succession was that the eldest or first born son followed his father in ascension to the throne (2Ch 21:3) though there were exceptions. These all died having not attained the promise. Yet it is David’s seed that is to inherit the throne.

Christ’s Ascension to the Throne of David:

The promise:

2Sa 7:1 And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;
:2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.
:3 And Nathan said to the king, Go, do all that *is* in thine heart; for the Lord *is* with thee.
:4 And it came to pass that night, that the Word of the Lord came unto Nathan, saying,
:5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in?
:6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.
:7 In all *the places* wherein I have walked with all the children of Israel spoke I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?
:8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:
:9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.
:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as formerly,

Teach us to Number our Days

- :11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house.
- :12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
- :13 He shall build a house for my name, and I will establish the throne of his kingdom forever.
- :14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:
- :15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.
- :16 And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.
- :17 According to all these words, and according to all this vision, so did Nathan speak unto David.

There is a fulfilment of the prophetic promise in Solomon, with the greater fulfilment in Christ, unto whom both David and Solomon pointed:

Points to consider:

1. I will set up thy seed after thee:

- Fulfilled in Solomon (1Ks 8:20; Psalm 132:11).
- Fulfilled in Christ (John 7:42; Luke 1:32).

2. Which shall proceed out of thy bowels:

- Fulfilled in Solomon (2Sa 7:12).
- Not applicable to Christ.

3. I will establish his Kingdom:

- Fulfilled in Solomon: (1 Ks 2:12).
- Fulfilled in Christ: (Acts 2:30-33).

4. He shall build an house (2Sa 7:13):

- Fulfilled in Solomon: (1 Ks 5-6 Chapters).
- Fulfilled in Christ: (Matt 16:18; Eph 2:19-22; Heb 3:6; 1Pet 2:5-9).

5. For my Name (2Sa 7:13):

- Fulfilled in Solomon: (1 Ks 8:16-20, The Lord :17)
- Fulfilled in Christ: (Acts 2:36; 4:12 the Lord Jesus Christ)

6. I will stablish the throne of his kingdom for ever (1Sa 7:13):

- Unfulfilled in Solomon: Kingdom was divided following his death, and eventually disbanded.
- Fulfilled in Christ: The greater Son of David (Matt 12:42), the King eternal (1Tim 1:17).

7. I will be his father, and he shall be my son (1Sa 7:14):

- Unfulfilled in Solomon: There is no record in Scripture of Solomon being acknowledged of the Lord as his son.
- Fulfilled in Christ: The statement is cited in Hebrews 1:5, and applied to Christ (Luke 3:22; Matt 17:5, 12:18).

8. If He Commit Iniquity, etc (2Sa 7:14-15):

Fulfilled in Solomon:

Solomon fell into sin, and there is no clear scriptural record of his repentance, and reconciliation with the Lord. But, God's promise that He would not take His mercy from

Teach us to Number our Days

Solomon, as He took it from Saul, would suggest, with other circumstantial evidence that Solomon did experience God's grace, and was reconciled to the Lord before he died.

Fulfilled in Christ:

There was no sin of iniquity in Christ, He was and is sinless, yet He was bruised for our iniquities (Isa 53:5). He was chastened with the rod of men (Matt 27:28), and by His stripes we are healed (Isa 53:5) and in mercy toward God's fallen creation, God raised Christ from the dead, that all that would believe on Him would have eternal life (Rom 6:23; Psalm 45:6; 103:19; 145:11, 12, 13).

Part of the error in failing to identify the true Israel of God, is the result of ignorance as to when Jesus ascended the throne of David. Was it at His ascension to the right hand of God (Mark 16:19)? Or is it to be at Christ's return?

This author is of the persuasion Jesus now sits upon the throne of David, the throne of His glory which is in Heaven.

The belief that Jesus inherits, receives, or ascends the throne of David at His Second Coming, is based upon Isaiah 9:7, and fails to take into account the whole prophecy, or the many other Scriptures that give the broader picture of truth.

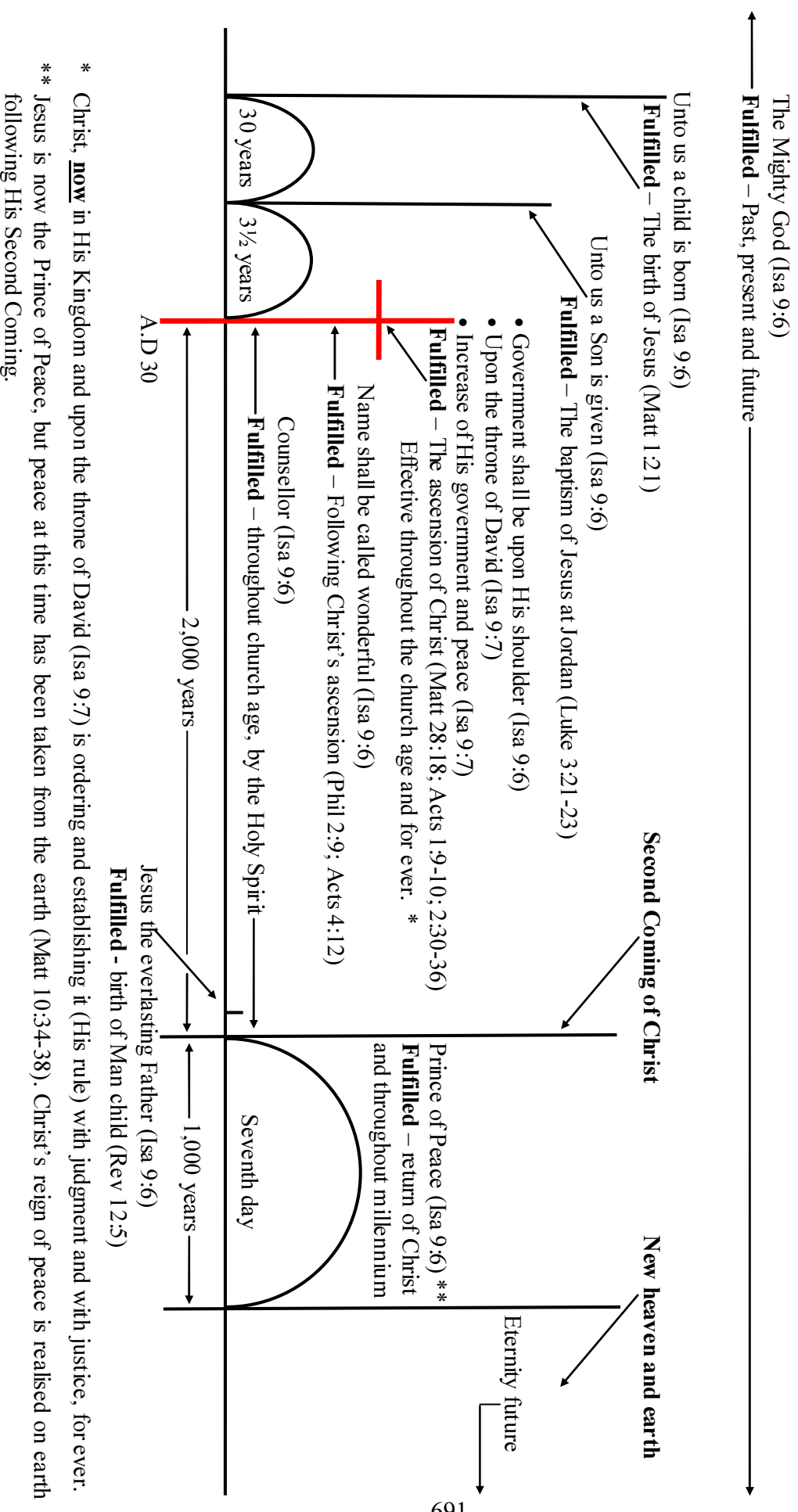
We have considered Isaiah 9:6 in a previous chapter. In context with our present consideration we consider the whole of the prophecy:

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

The following diagram reveals the order of events and the time of their fulfilment:

139. **Christ's Ascension to the Throne of David (Isaiah 9:6-7):**



Teach us to Number our Days

The world does not know, nor can they know Jesus, the Prince of Peace, but the believer is to know Him and is to have His peace in their hearts (Rom 5:1; Luke 2:14; 2Pet 1:2; 3:14).

What then of Verse Seven (Isa 9:7)?

Verse seven takes the focus back to the Resurrection day of Christ, when He ascended to the Father, received the government of the Kingdom and with it the throne of David, ascending for the last time forty days later, to then take His place at the right hand of the Father. It is now a shared rule, the Father and the Son ruling together as it was before the incarnation (Note: John 17:5; Matt 28:18).

David: As David recognised his kingdom only reflected God's Kingdom in Heaven on earth, (Psalm 22:28), so also his throne, David in the Spirit, acknowledges the throne of God as superior to that of his earthly throne.

What David wrote of God's throne became prophetic, with God through the writer to the Hebrews applying it to Christ.

Heb 1:8 But unto the Son *he saith*, Thy throne, O God, *is* forever and ever: a scepter of righteousness *is* the scepter of thy kingdom.

Luke in his Gospel account of the conception of Jesus has the following to say, in his record of the prophetic word of the angel concerning Jesus.

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

: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:

:33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

A Point to Make:

When we pass the prophecy of the Luke's Gospel through the cross bringing it into the New Covenant and the consequent dividing of the natural Israel from the Spiritual Israel, we must conclude "the house of Jacob" (Luke 1:33) is the Spiritual Jacob, the church and Spiritual Israel of God (Rom 11:26).

The Nature of the Christ:

Contrary to the opinion of some, Jesus was not in the possession of a dual nature i.e. a human nature and a divine nature. Jesus in His First appearance was God in a human body prepared (not made) within the womb of Mary. His divine nature was manifested unto all before Him through His human faculties. To the blind He was a prophet doing wonderful works. To those discerning Him, He was the Messiah, God in the flesh doing wonderful works.

1) The Son of David (Luke 1:30-33).

That is: The human appearance of the Christ. The physical, material Man; The Son of Man.

2) The Emmanuel (Matt 1:23.), which means, God with us.

That is: The deity of Christ, the inward, indwelling God within the body prepared Him. The one nature of Christ; the God nature: The Son of God.

Together they comprehend the office and ministry of Jesus as the (Heb) Messiah (Greek) Christ. The anointed of the Lord or the Lord's anointed as King and Priest after the order of Melchisedec, the Heavenly Priesthood.

God, the Father:

God the Father, at Christ's baptism acknowledges Jesus, Who was born the Son of David (Matt 3:17; Luke 3:22).

Teach us to Number our Days

Jesus:

1) Jesus, Born the Son of David:

Jesus was born the Son of David, and heir apparent, assumes * (see diagram) the throne of David by right of inheritance, but, in ministry, as the uncrowned King proclaims the Kingdom of Heaven, and not the Kingdom of Israel. As the Son of David, Jesus came unto His own (natural Israel), and they received Him not (John 1:11)

2) Jesus, Born the Son of God:

Jesus born the Son of God, and heir apparent of the Kingdom of God, assumes * the throne of God by right of inheritance, but, in ministry prior to His Resurrection as the uncrowned King proclaims the Kingdom of Heaven, encouraging all that heard Him to enter in.

*Assumes: To take upon one's self; to take on; to appear in; to appropriate.

As the Son of God, Jesus came unto Israel (Matt 15:24), and the Father gave unto Him out of the world them that kept God's Word (Spiritual Israel) (John 17:2, 6, 9, 12, 24; 15:16).

It is evident; Jesus by the age of twelve understood His identity as the Son of David, and Son of God and His mission on earth by His words to His parents.

Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

From His Baptism to His Ascension, Jesus is proclaimed:

1) **The Son of David** (Matt 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; Luke 18:38, 39).

2) **The Son of God** (Matt 14:33; 16:16; 17:5; 27:54).

3) **Lord:**

- A title that belonged to Jesus by right of inheritance as King. The Son of David and by virtue of His office: the Christ.

Jesus never rejected this honour bestowed upon Him of the people (John 13:13; Matt 3:3; 8:25; 22:42-45; 27:11, 37).

- It is a title that again belonged to Jesus by right of Who He is –
 - ❖ The King of Glory.
 - ❖ The Son of God (John 20:28; Heb 1:10).

If Jesus were not the Son of God and King of glory, it would have been blasphemous of Him to receive such adoration of the people.

4) **King:**

- The King of the Jews/Israel (Matt 2:2; 21:5; 27:37; Mark 15:32; Luke 19:38; John 12:13-15).
- The King of Heaven (Matt 21:5; Luke 19:38). There is no doubt these verses have a dual application.
- Jesus, when questioned by Pontius Pilate concerning His Kingdom, did not deny His Kingdom, nor that He was King. But, that He had been born to this end (to be King), and His Kingdom is not of this world.

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Teach us to Number our Days

This statement of Jesus concerning the Kingdom rules out any earthly kingdom past or present ever becoming His Kingdom, and points us to Heaven, to where (materially and physically) the Kingdom is, and is to come from, to be established as His Kingdom on earth following His Second Advent.

Peter:

Peter on the day of Pentecost, understood by the Spirit and the Word, where David's throne was, declaring Christ's enthronement upon it:

- Acts 2:30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
:31 He seeing this before spake of the Resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
:32 This Jesus hath God raised up, whereof we all are witnesses.
:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
: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 (Peter quotes Psalm 132:11).

Paul:

Paul writing to the Romans confirms Christ's position in the Heavens now, His power as the Son of God, born of the seed of David, received of Him by the Resurrection from the dead.

- Rom 1:1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the Gospel of God,
:2 (Which he had promised afore by his prophets in the Holy Scriptures,)
:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
:4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the Resurrection from the dead.

Jesus ascended to the Throne of David in Heaven, following His Resurrection and ascension to the Father, from where He now rules with the Father over creation, and will continue to do so until He returns to establish His Kingdom on earth, where He will continue His rule, first throughout the seventh day (the millennium), then throughout eternity in the new heavens and earth.

John:

John, in The Revelation, receives the revelation of Jesus Christ (Rev 1:1) and in the letter to the sixth church, the church in Philadelphia, presents a unique revelation of the Lord Jesus; it is "He that hath the key of David".

- Rev 3:7** And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

Jesus quotes from Isaiah's prophecy concerning Messiah's sufferings, Resurrection and exaltation.

- Isa 22:20** And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:
:21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.
:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.
:23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.
:24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.
:25 In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken *it* (Note: :22).

Teach us to Number our Days

Points to consider:

1) **The key:**

- Speaks of authority to govern, take headship and rule.
- Ability as well as authority to open or close doors (Rev 3:8, 4:1; Acts 14:27-28; 1Cor 16:9; 2Cor 2:12; Col 4:3).

2) **Upon His shoulder** (singular): The place of government (Isa 9:6; Exe 28:6-12).

3) **David King of Israel:** A type of the Lord Jesus Christ, the King of the Kingdom of Heaven (Luke 1:32).

4) **The house of David:** Now the church, the true Israel of God.

5) **The key of David:** Symbolises the rule, authority, and power of the Lord Jesus, over His church and all creation, now and forever (Matt 28:18; Acts 2:29-36).

Because of the Key of David, Other Keys are in the Hand of the Christ:

1) **The Keys of Hell and Death** (Rev 1:18. Note Matt 10:28).

Hell and death are subject to Christ and only have power over whomsoever Christ will allow i.e. the wicked, the unregenerate, the hypocrites and fallen angels.

2) **The Keys of the Kingdom** (Matt 16:18-19):

In the Book of Acts we see Peter:

- Opening the door of salvation to the Jews (Acts 2:14-38).
- Opening the door of salvation to the Gentiles (Acts 10:1-48).
- Paul and Barnabas testify of how God had opened the door of faith unto the Gentiles (Acts 14:27).
- Paul writes to the Corinthians: **1Co 16:9 For a great door and effectual is opened unto me, and *there are* many adversaries** (2Co 2:12; Col 4:3).
- The church at Sardis, in the context of Jesus having the key of David is encouraged in their faith with the following promise:
Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

John, in quoting from the Book of Revelation again reveals further truth concerning Jesus as the Son of David reigning and prevailing, first as the Lion of the Tribe of Judah, and secondly as the Root of David.

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

In context with our study let us again be reminded of David's Reign, in contrast with the Reign of Christ:

1) **David:**

- David reigned forty years over Israel (1Ch 29:26-27).
- David and his reign point to Christ and His reign over His church.

2) **Christ:**

- Christ reigns forty jubilee years over His church, the Spiritual Israel.
- Forty jubilee years. Two thousand years, the duration of the church age, the fifth and sixth days of the redemptive week.

Teach us to Number our Days

Paul in his Epistle to the Hebrew Christians informs them as to how the believer is to see Christ, now!

Heb 2:9 **But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.**

The Kingdom Rule of Christ:

There are two dimensions of the Kingdom rule of Christ throughout the fifth and sixth days of the redemptive week and church age: 1) **Christ's rule over the heathen**

2) Christ's rule over His church

1) Christ's Rule over the Heathen:

Jesus at His ascension to the right hand of the Father receives the prophetic promise of the Father spoken by the psalmist, and is working throughout the church age to fulfil it.

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

:2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

:3 Let us break their bands asunder, and cast away their cords from us.

:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

:6 Yet have I set my king upon my holy hill of Zion.

:7 I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.

:8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

:11 Serve the Lord with fear, and rejoice with trembling.

:12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Psalm two is prophetic of the church age. The early church apostles applied aspects of it to their generation, while Jesus, in the Revelation applies aspects of it to the final generation and His Second Coming. It is therefore true, that many aspects of the Psalm have a double fulfilment, with aspects of it being applicable to both generations.

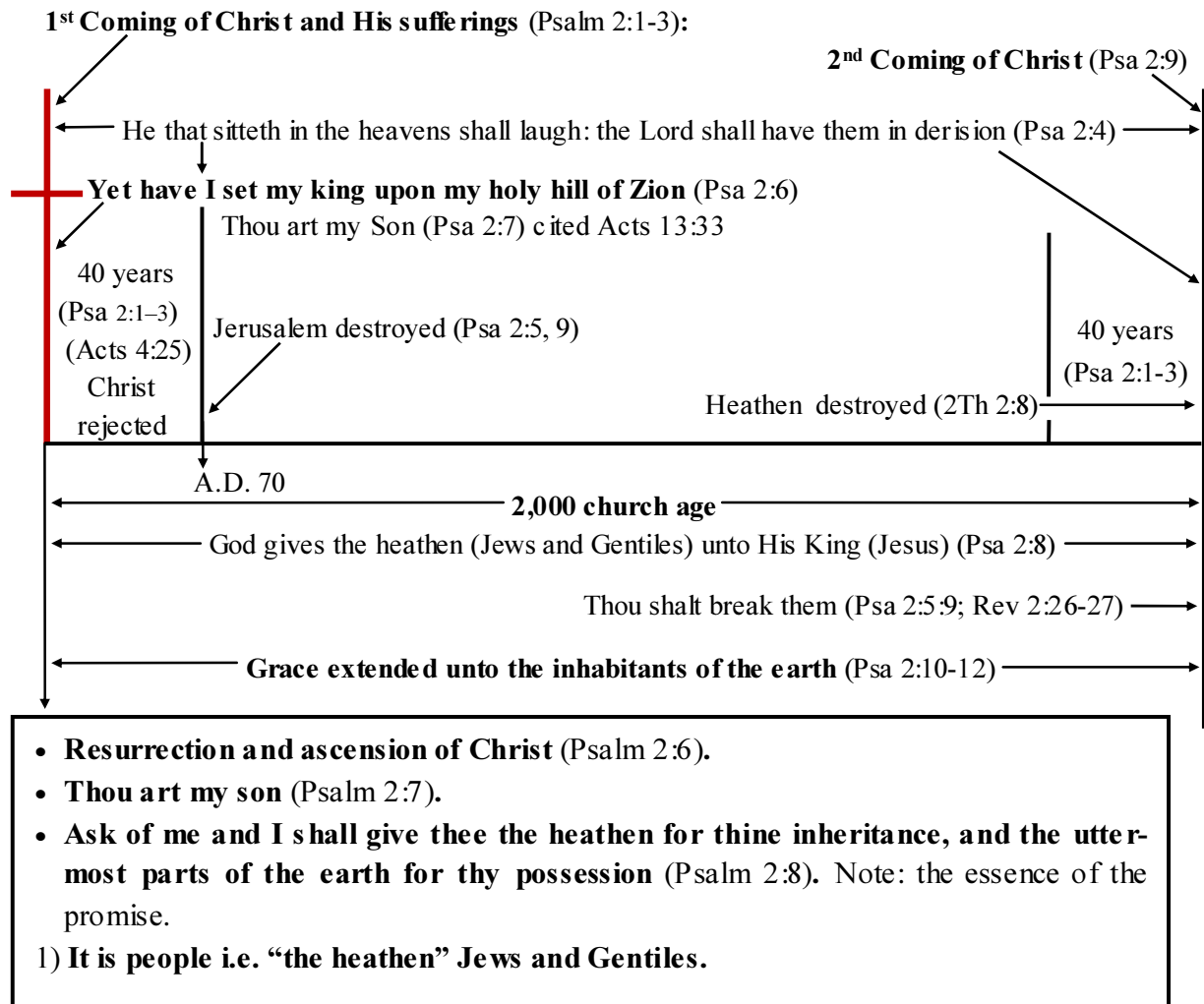
The Psalm gives insight into the Kingdom of Christ, and His rule over the heathen, Jews and Gentiles alike, whose unregenerate and unbelieving kings, princes and judges (applicable in principle to all forms of human government), who with bitter and inveterate enmity against the Lord Jesus, sow opposition, stir up hatred, and animosity, often dissolving their private animosities to unite in harmony as the agents of hell in their opposition to Him, often abusing their position of authority in doing it.

The Psalm concludes with an exhortation to kings and judges, to be wise, open to instruction, and to serve the Lord with fear and to love His Son (Jesus), realising the spiritual blessings of their time, and eternity.

With these thoughts in mind, the student is encouraged to view the following diagram, comparing it with the psalm and the supporting Scriptures:

Teach us to Number our Days

140. **The Kingdom Rule of Christ (Psalm Two):**



As God gave unto Israel the heathen (nations) for their inheritance, and the land of Canaan for a possession, so will the Father give unto Christ and His church (the Spiritual Israel) the heathen (nations) of the earth and the uttermost parts of the earth for a possession. The day of possession is the day of the Second Coming of Christ.

Christ, now in the “Heavens” as heir is working throughout the church age, to procure the people out of every generation, who are of faith, to make them heirs with Him of the inheritance to come, that at His Second Coming He may bring many sons to glory, and to His Kingdom on earth.

2) **Christ’s Rule over His Church:**

At the ascension of Christ, the Father made Jesus head over His church.

- Eph 1:20** Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,
- :21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- :22** And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
- :23** Which is his body, the fullness of him that filleth all in all.

Col 1:18 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.

Teach us to Number our Days

Head:

The word “head” is used in portrayal of the church as the body of Christ, and Christ as its head, but, in realising this relationship between Christ and His church, the broader truth of Christ’s headship is to be realised.

Jesus as Head of His church is supreme, but is also Head of State over all creation. As Head of State, He is to be recognised as the one Man with all authority and as such fulfils the prophecy of Isaiah concerning David (Isa 55:4) already elaborated upon in this chapter. Seeing this truth helps us realise the justification in the world’s eternal separation from God and place in the lake of fire that is their eternal abode as a result of the exercising of their will to not believe

John:

John in the Book of Revelation gives further insight to that of Paul (Heb 2: 9) as to Jesus and how we are to see Him, as He is now, at the right hand of the Father. The emphasise and picture now, is, of Christ as the Lamb ruling with the Father (Rev 5:6-13; 6:I, 16; 7:17; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; Rev 21:14, 22-23; 22:1, 3).

The Church:

The church is to now see Jesus, the Son of David and Son of God, at the right hand of the Father, crowned with glory and honour, ruling as the Christ. The title and office of the Son of David has been absorbed into His office of the Christ, and King of glory.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (Phil 2:9; Isa 53:12; John 17:1; Acts 2:23; Heb2:9).

7. When Jesus Returns, He will Come to Jerusalem, From where He will

Reign over all the Earth: (Seventh statement)

False: This is a misinterpretation of Scripture. When Jesus returns, He will bring with Him His Kingdom and establish His millennial city somewhere in His restored earth (Rev 20:9; Heb 12:22).

The Scriptures do not specifically declare the location on earth of Christ’s Millennial Kingdom, probably because the earth as we know it in its geography, will be done away with, destroyed after the similitude of in the day of Sodom and Gomorrah (Luke 17:28-30) with everything made new similar to what it was prior to the fall, with the earth as one land mass surrounded by sea.

8. The Restoration of the Hebrew Language is Part of the Cultural Restoration of the Jews and a Part of God’s Plan of Restoration of the Nation:

False: It sounds spiritual, but, in fact much of it is national pride, has little, if any spiritual value. What the Lord wants is the Jews:

1) Born Again, Born into His Kingdom.

That is: Delivered from the power of darkness, and translated into the Kingdom of God’s dear Son. (Col 1:13). Living the culture of the Kingdom of Heaven (Matt 5 to 7 chapters).

2) Added to His Church (Acts 2:41, 47).

3) Speaking the Word in Context with New Covenant Language.

4) Filled with the Holy Spirit.

5) Speaking in Tongues:

The desire of God is for the Jew’s to be speaking in tongues, fulfilling the Scriptural and spiritual sign and language of those baptised in the Holy Spirit as their forefathers did on the Day of Pentecost almost 2,000 years ago. Isaiah, prophecies the abominations of the Old Covenant ritual (Isaiah 66:1-4).

Teach us to Number our Days

Another point of importance to be mentioned: It is misleading to single out the nation of Israel for revival, without accounting, God has a purpose in all the nations of the earth, with many Gentile nations mentioned for visitation.

Salvation Comes to the Nation of Israel:

2Co 3:12 Seeing then that we have such hope, we use great plainness of speech:

: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.

Paul proclaims the sorry spiritual state of the Jews, the natural Israel, Paul's brethren, and kinsmen according to the **flesh**:

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to **the flesh**:

: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.

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.

Note: the Two Dimensions of Blindness:

1. Their Minds: (2Cor 3:14): The mind is to do with the soul, reasoning, understanding and intellect.

2. Their Hearts: (2Cor 3:15): The heart is to do with the spirit, inspiration, revelation and conviction, from which we form our conscience and convictions.)

Paul in his writing to the Romans speaks of Israel's blindness and deafness, caused by their unbelief.

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.

:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Slumber: S.C.2659. Stupor (lethargy)

Two Dimensions of Slumber:

1) **Blindness:** Unable to see (with the understanding) **the acts** of God.

2) **Deafness:** Unable to hear (without understanding) **the Word of God** i.e. Doctrine, preaching, teaching of the Gospel, the Word of God, New Covenant truth.

Paul, though he grieved for his brethren and kinsmen after the flesh, knew Israel after flesh, as a nation, would in the last days experience a visitation of God experiencing the outpouring of the Spirit of grace upon them, an opening of their ears to hear the Gospel, and their eyes that they may "look upon Me (Messiah) whom they have pierced" (Zech 12:10) and be saved.

Paul speaks of this visitation as a time when their hearts shall turn to the Lord, and the veil, "shall be taken away".

2Co 3:14 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.

:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

: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.

Teach us to Number our Days

Note the Order:

1. When it (2Cor 3:16) (the mind the heart :14). Shall turn to the Lord (2Cor 3:15).
2. (Then and only then) The veil shall be taken away (2Cor 3:16).

Points of interest:

1. The element of responsibility:

The element of responsibility is with Israel to turn their heart and mind towards the Lord (2Cor 3:16).

Evidently something is to occur within the nation of Israel to turn her attention to the Lord.

2. The Lord:

The Lord is the Lord Jesus Christ, there is no taking away of the veil, without the Jewish heart looking to, and acknowledging Jesus as their Messiah. The Jews turning to Jesus must experience 2Corinthians 4:6-7, as Gentiles do, to be saved.

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.

3. The Removing of the veil:

It is the Spirit of the Lord (the Holy Spirit) Who removes the veil, enabling the believing Jews in that day to be saved and brought into the liberty of Christ 2Cor 3:17).

4. The inclusion of believing Jews in the Church:

Paul then includes those believing Jews in the church of Jesus Christ (2Cor 3:18).

Note: The expression of Paul, “we all”, that is Jews and Gentiles in the one church and citizens together in the Kingdom of God, sharing the same vision of the glory of the Lord (2Cor 3:18).

That is:

- The glory reflected in the face of Moses, rejected of their forefathers (2Cor 3:13).
- Now seen in the face of the Lord Jesus Christ. A glory they together with the Gentiles are to be changed into (compare 2Cor 3:18 with Eph 4:11-16).

5. The Veil:

The veil is representative of the Law of Moses that was a stumbling block to Israel (Rom 9:32; 2Cor 3:7-14).

The Turning of the Jewish Heart to the Lord will be a Resurrection of the Dead:

Rom 11:15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

Points to consider:

1. Dead:

That is: Dead in trespasses and sins (Eph 2:1).

2. Life from the dead:

That is: Quickened: (Eph 2:1, 5; Luke 15:24).

Quickened: S.C. 2227. (Re) vitalised: - Made alive, given life.

- The process of salvation and perfection are the same for both Jews and Gentiles.
- It is one law, one Gospel, one way, one procedure for both believing Jew and Gentile. Israel in coming to Christ will both acknowledge the procedure and Jesus as their Messiah. This will

Teach us to Number our Days

be/is the result of being born again (John 3:5-9) that is to experience Him, as the Resurrection and the life (John 11:25).

When Will Israel be visited of the Lord?

Paul, speaking by the anointing of the Holy Spirit, declares, he would not have us in ignorance (in the dark) concerning this mystery of Israel's blindness, and their salvation:

Rom 11:25 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.

Points of interest:

1. Blindness in Part is happened to Israel:

Even to this day, there are Jews who sincerely believe in their God of creation and deliverer out of Egypt and Babylon, but as under the Old Covenant. Paul attests of their zeal of God, but a zeal that is not according to knowledge. Thus they know in part, and remain ignorant of the part Christ offers them through faith and the New Covenant.

1) **The part they see:** The Old Testament, (Covenant) and Moses.

2) **The part they are blind to:** The New Testament, (Covenant) and Christ.

2. Until the Fullness of the Gentiles Be Come in:

There is a fullness of the Gentiles to occur, that when fulfilled, in its time, will be the sign that the season has arrived in which Israel will know a visitation of the Lord.

The Fullness of the Gentiles Luke's Account:

Jesus, responding to His disciples questioning, concerning Jerusalem's destruction, which came to pass in A.D. 70 gives an answer that involved the generations of the early church, and that of the last generation, that is in harmony with Paul's teaching to the Romans:

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

:21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

:22 For these be the days of vengeance, that all things which are written may be fulfilled.

:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

: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.

Points of interest:

1. The Fullness of the Gentiles:

The fullness of the Gentiles, refers to the Gentile domination over the Land of Palestine (Israel) and in particular the City of Jerusalem, and does not refer to a time period in which, the door of salvation is open to the Gentiles, closed to the Jews, with this condition being reversed with the door closing to the Gentiles and opening to the Jews.

The door has never been closed to the Jews as is attested to by the many Jews who down through the ages have been saved through faith in the Lord Jesus.

2. They Shall Fall by the Edge of the Sword (Luke 21:24):

This was fulfilled as a result of the siege of Jerusalem and its fall in A.D.70.

3. And be Led away Captive into All Nations (Luke 21:24):

Following the fall of Jerusalem, the survivors of the destruction, were led away captive to be dispersed throughout the nations of the earth. This dispersion included many other Jews living throughout the Roman Empire.

Teach us to Number our Days

4. Times

It is times plural. Periods of time, times of various lengths in history in which Gentile powers will have dominion over Jerusalem.

5. Gentiles:

That is: The actual powers that conquered, possessed and ruled over Jerusalem, beginning with Rome and her possession following A.D. 70

6. Be fulfilled:

The times of the Gentiles will be fulfilled at a future appointed time known only of the Lord. The times of the Gentiles will end, with the Jews turning to Christ sometime after.

7. Two Views;

There is a teaching that makes a difference between the words of Jesus “The times of Gentiles be fulfilled” and the words of Paul “The fullness of the Gentiles comes in” and their application contextually different.

This author sees the two statements to be in harmony and applicable in history to prophecy and its fulfilment. In other words, Jesus and Paul are speaking about the same thing.

8. The difference between Christ’s and Paul’s prophecy is:

- 1) Christ is addressing the first generation of the church age, the beginning of the prophecy, the destruction of Jerusalem and the commencement of the treading down of Jerusalem by the Gentiles which came to pass in A.D. 70.

Jesus prophecies the physical events of judgment that was to come upon unbelieving Jewry as a result of their rejection and crucifixion of Christ, followed by their rejection of the Gospel ministered to them by the apostles and early church.

- 2) Paul is addressing the last generation of the church age, the end and fulfilment of the prophecy, with the “times of the Gentiles being fulfilled”, to then address the Jews approaching day of visitation.

Paul emphasises the spiritual aspects of the Jewish State of Israel, in the context of the natural order of events that presently prevail, to then bring us to the events of the last of the last days, following the fullness of the “Gentiles”.

Synonymous use of Language used by Jesus and Paul:

Luke 21:24 Times: S.C. 2540. An occasion, a set or proper time.

That is: Reference to the Gentile occupation of Jerusalem from A.D. 70 to 1967.

Fulfilled: S.C.4137. Made complete.

Rom 11:25 Fullness: S.C. 4138 from 4137. The same as Luke 21:24.

Consideration of the following table covering Gentile dominion over Jerusalem throughout history will be helpful:

Teach us to Number our Days

133. OCCUPATION OF <u>THE LAND</u> OF ISRAEL			
GROUP	PERIOD	YEARS	(TOTAL)
Israelites	Kingdom of David to fall of Jerusalem	1050 – 586 B.C.	464
Babylonians	Fall of Jerusalem to the fall of Babylon	586 – 538	48
Persians	Cyrus to Macedonian conquest of Persia	538 – 332	206
Greeks	Alexander's conquest of Jerusalem to freeing of the city by the Maccabees.	332 – 166	166
Jews	Maccabean rule. (Kingdom)	166 – 63	103
Pagan Romans	Roman conquest to fall of paganism	63 B.C. – A. D. 323	386
Church Roman	Constantine to Persian conquest	323 – 614	291
Persians	Persian Rule	614 – 628	14
Romans	Reconquest by Byzantines	628 – 637	9
Arabs	Conquest by Muslim Arabs	637 – 1072	435
Turks	Turkish rule	1072 – 1092	20
Arabs	Reconquest by the Arabs	1092 – 1099	7
“Christians”	Crusaders	1099 – 1187	88
Arabs	Reconquest by the Arabs	1187 – 1229	42
“Christians”	City of Jerusalem ceded by treaty to Frederick 2 nd , (Emporia, Holy Roman empire)	1229 – 1239	10
Arabs	Revived Arab rule	1239 – 1514	275
Moslem Turks	Jerusalem under the Ottoman Turks	1514 – 1917	403
Britain	British rule by conquest and mandate.	1917 – 1948	30
Jews/Arabs	City divided, Jewish & Arab control	1948 – 1967	20
Israelites	Jerusalem united, now capital of Israel	1967 -	?

Jerusalem had been under Gentile dominance from A.D. 70 to 1948.

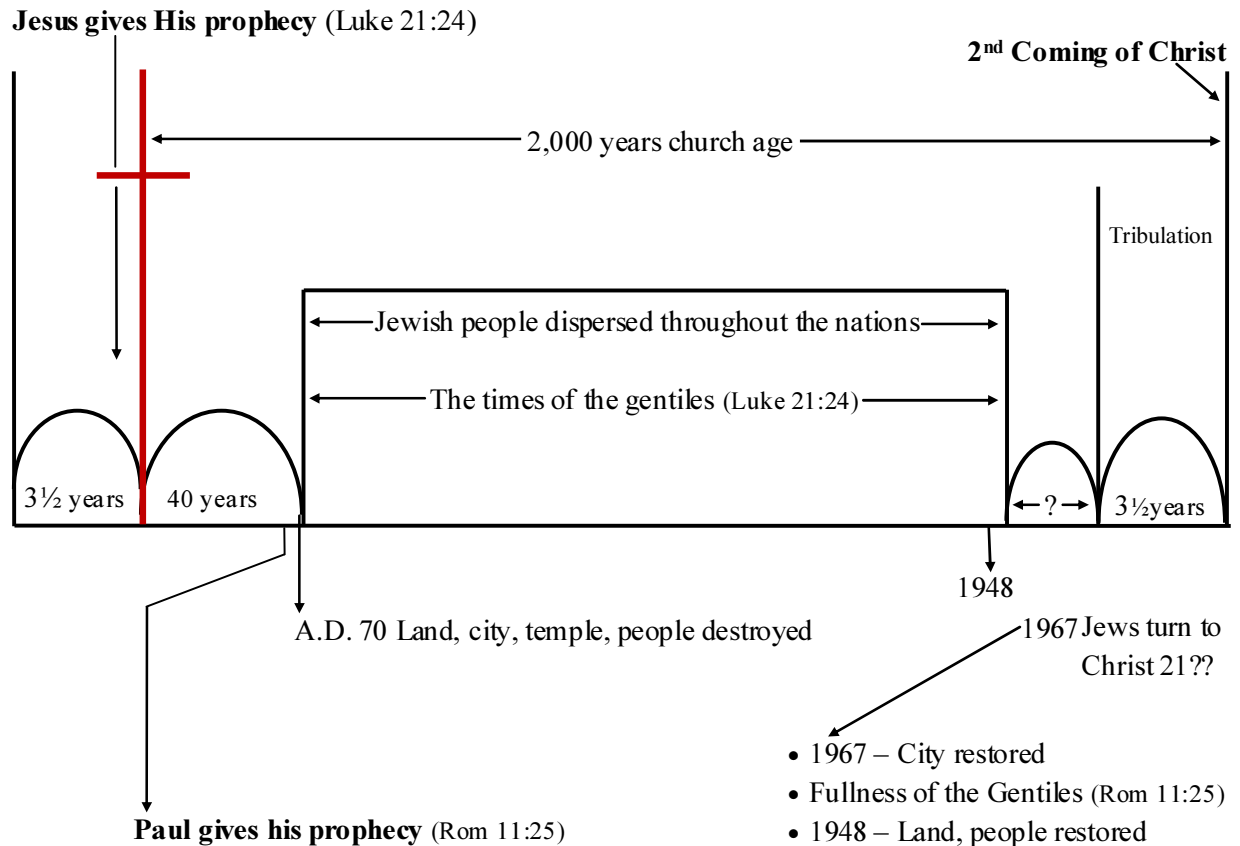
- With the establishment of the State of Israel in 1948. Jerusalem was declared the capital of the nation. The city was a divided city with the Jews in control of the western section and Trans - Jordan (now: Jordan) in control of the eastern section.
- The six day war of 1967 brought the division of the city to an end, with the Israeli government declaring sovereignty over the entire city. The city, for the first time since A.D. 70 was in Jewish control. Gentile dominance over Jerusalem ended in June 1967. The appointed time ending “the time of the Gentiles” had arrived.
- According to the Scriptures, at some time after this development, Israel is to know a visitation of the Lord, an outpouring of His grace with many in Israel looking unto Him whom they have pierced and be saved by grace.

The following diagram reveals the times of the Gentiles, dates and the fulfilment of the prophecy:

Teach us to Number our Days

141. **The Times of the Gentiles** (Luke 21:24)

The Fullness of the Gentiles (Romans 11:25)



Paul Addresses the Question of the Salvation of the Jews With the Following Description:

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:

Points of interest:

1. The Deliverer:

That is: The Lord Jesus Christ. (Not Christ's 2nd Coming, but a coming in the preaching and demonstration of the Gospel (Mark 16:15-16) after the similitude of the Day of Pentecost and Peter standing up with the eleven in the stead of Christ and preaching the Gospel. What personality and personalities is the Lord raising up even now in preparation for that day. Do they know it, likely not, but when the day comes they will. Then will the Lord anoint those worthy to proclaim again the Gospel of Jesus Christ to the nation with many turning to Christ their Messiah and Saviour.

2. Come out of Zion:

That is: The church. Zion S.C.4622. A hill of Jerusalem; Figurative i.e. the church. That person and those to stand and preach clearly are to come from the church that through hearing the Gospel they, the Jews, may be added to the church.

3. Jacob:

That is: Israel after the flesh, unregenerate natural Israel, the sand seed of Abraham (Heb 11:12) turning from their unrighteousness through the keeping of the Law to hearing the Gospel and repenting of their sin.

4. And so all Israel shall be saved:

That is: 1) The Spiritual Israel, regenerate Israel, the star seed of Abraham (Heb 11:12).

Teach us to Number our Days

2) The church, consisting of Jews and Gentiles (Gal 3:26-29).

3) Israel:

- The Spiritual Jacob.
- The changed Jacob.
- The blessed Jacob.
- The Israel of God (Gen 32:26-28) added to the already existing Israel of God (Gal 6:16).

Paul Based his Prophetic Conclusions on:

1. The prophecies of the Old Testament prophets:

There is a combination of statements, prophecies and teachings embracing many Old Testament Books throughout Paul's Epistles on the subject of the spiritual state of the Jews and end time events, in which, in God's time they will know a visitation..

2. The prophetic Word and teaching of Jesus (Luke 21:20–24):

- Paul saw the prophetic word of teaching spoken by Jesus in context with the whole spectrum of truth as expressed throughout the Scriptures.
- Now that we understand the difference of approach to the subject by Jesus and Paul, let us proceed.

Daniel Prophecies the Cleansing of the Sanctuary:

Dan 8:13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spoke, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Points of interest:

1. It is an Additional Vision:

The vision here is an additional vision within the vision of the ram and the he goat with its natural and historical fulfilment occurring with the appearance of Antiochus Epiphanies and its ultimate, prophetic and spiritual fulfilment in the time of the end, with an application to the two Israel's, the natural and the Spiritual. It appears there are two starting dates.

Note:

- The time of the end (Dan 8:17)
- The time appointed the end shall be (Dan 8:19).
- For it shall be for many days (Dan 8:26).

The language of the prophecy is the language of the Seventy week prophecy spoken by Daniel in chapter 9, which we have considered in this text.

2. Three Concerns of the Burden of the Vision:

1) **The daily sacrifice.**

2) **The transgression of desolation.**

3) **To give both the sanctuary and the host to be trodden under foot:**

Sanctuary: S.C. 6944. A sacred place or thing.

No doubt the sanctuary refers to the temple in Jerusalem and the host to that of the people.

“Trodden under foot” is an idiom expressing, suppression, suffering, and pain. This the Jews since the Babylonian captivity have known almost unceasingly and more so following the destruction of Jerusalem in A.D. 70, the subsequent dispersion and their rejection by societies throughout the centuries.

Teach us to Number our Days

3. The Fulfilment of the Vision:

We will consider the prophecies ultimate, prophetic and spiritual fulfilment that is in the time of the end, our age. The prophecy spoken by Daniel is in context with the rise of the Grecian Empire (Dan 8:1-12) under the leadership of Alexander the Great, and the defeat of the Persians.

Persia: Persia is represented by the ram with the two horns (Dan 8:3).

Grecia: The Empire of Grecia is represented by the Goat with Alexander represented by the notable horn. (Dan 8:5-6.)

4. It is difficult to establish the starting date of the ultimate prophetic fulfilment as Daniel is not given such a time. Nevertheless by Christ's reference to the prophecy and Paul's insights we know there is an application of the prophecy to the last days bringing a visitation of the Lord to the restored Jews in the land of Israel promising their deliverance and cleansing of the sanctuary of the collective believers, the New Covenant temple. Therefore the following insights are shared with its suggested date of beginning coinciding with that of the year 333 B.C. when the Grecian forces of Alexander clashed with the Persian forces as described by Daniel (Dan 8:7).

Employing the principle of one day representing one year, the 2,300 days (Dan 8:14) would become 2,300 years. If we take 333 B.C. as the starting point in time of the prophecy for the cleansing of the sanctuary, it brings us through to the year A.D. 1967 and the year of the six day war, the war that united the city of Jerusalem under Jewish sovereignty.

As we have established earlier: The six day war of 1967 freed Jerusalem from Gentile rule allowing the reestablishment of Jerusalem to be the restored nations capitol, undivided and free from foreign dominance. At some point after 1967 on the understanding of Christ's and Paul's prophecy, which are based upon the prophecies of Daniel, the restored Israel after the flesh will be visited of the Lord resulting in many turning to the Lord (Christ).

There is a Fulfilment of the Vision in both Israel's:

There is a double fulfilment of the vision involving: first the church, and then the nation of Israel:

1. The Church:

The first aspect of the fulfilment of the vision applies to the church, the New Covenant corporate sanctuary and all that are members of that one corporate body consisting of Jews and Gentiles. Such a cleansing is necessary that the church and particularly the bride and those of the bride company, may go on unto perfection, experience the Day of Atonement and enter into the marriage of the bride with Christ. To fulfil such a lofty vision and then be God's instrument of preaching the Gospel to the Jews, the church will know a cleansing in preparation for the event. This cleansing is prophetically typified in Christ's second cleansing of the temple just prior to His crucifixion (Luke 19:45-46). See also: Eph 4:10-16; 5:22-33; John 17:21-23; S/S 4:7; Rev 19:7-8; 12:1.

2. The Nation of Israel:

134. Jewry, like Christian's must understand the principle of the passing of Old Testament prophecy through the cross to then interpret prophecy in the context of the New Covenant.

There must be a taking of responsibility by modern day Jewry for the three following concerns of the burden of the vision:

1) The Daily Sacrifice:

The daily sacrifice for sin has been once and for all fulfilled, and done away with in Christ. The thought of any reestablishment by God of the Old Covenant offerings is a devaluing of Calvary and the sacrifice of Christ, Who of His own will laid down His life for His friends (John 15:13).

The Jews must come to the place of acknowledging the one and only acceptable sacrifice to God, is that of the body and blood of the Lord Jesus Christ at Calvary for their sin and

Teach us to Number our Days

redemption (Heb 1:3; 9:12). When such Jews do turn to Christ in acceptance of His Atoning sacrifice they will be added to that number Jesus spoke of as “His friends” (John 15:13).

This will bring a fulfilment of the prophecy of: **Zachariah 12:10 . . . they shall look upon me whom they have pieced.**

2) **The Transgression of Desolation:**

The Jews must come to accept their transgression and their sin as the cause of the desolation of their hearts as a result of their own, and their forefathers’ rejection of their Messiah, Jesus Christ (Matt 23:38-39).

3) **To Give Both the Sanctuary and the Host to be Trodden Under Foot:**

The Jews must understand the New Covenant sanctuary is the human body and collectively the church and not a hoped for rebuilt temple in Jerusalem. The regenerated Jews, therefore will so see themselves and as lively stones become built into the church, the now corporate temple of God (Matt 16:18; 1Cor 3:16; 6:19; 2Cor 6:16; Eph 2:19-22; 1Pet 2:5).

The human sanctuary of the Jewish heart has been desolate, that is void of Christ and as a result, the “host” (S.C. 6635 a mass of persons) i.e. the nation dispersed has been “trodden underfoot”.

Jesus demonstrated the desolation of the Jewish heart when He said of the temple:

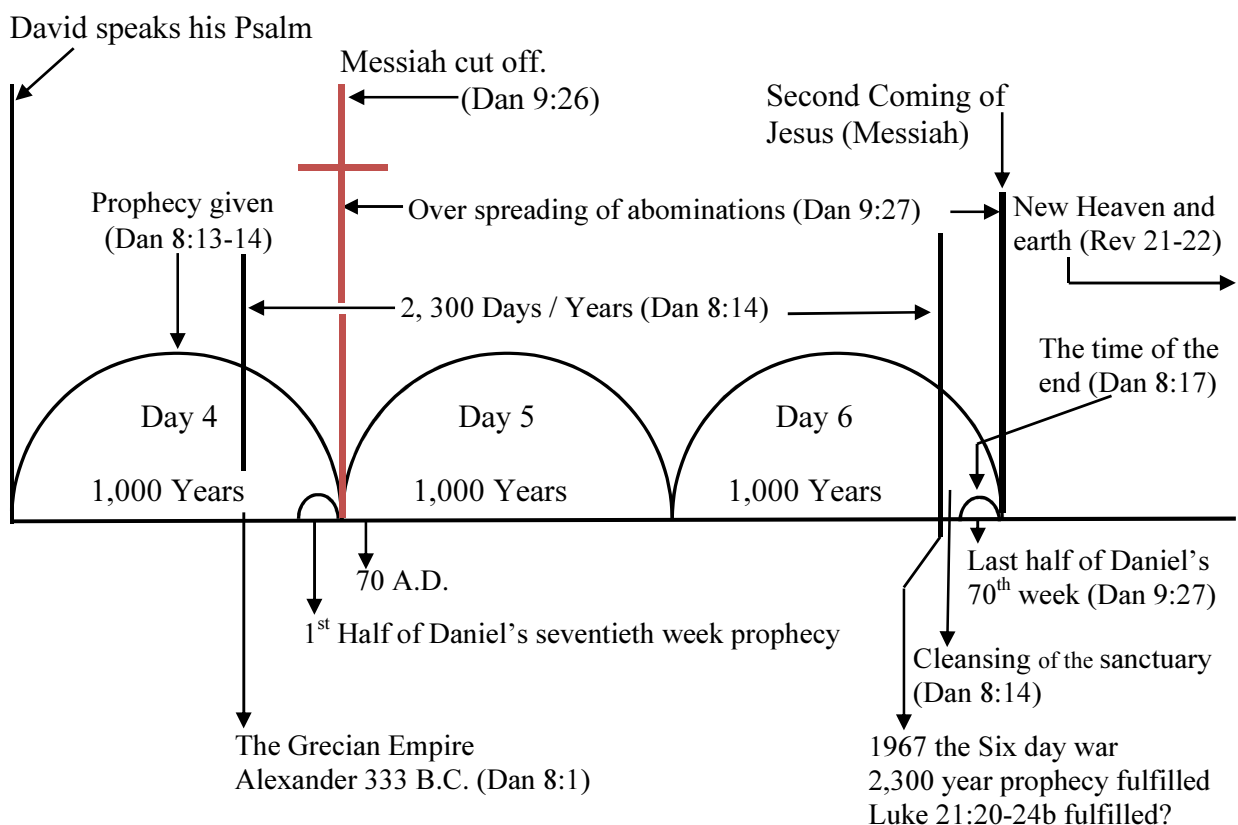
Matt 23:38 Behold, your house is left unto you desolate.

When the Jews turn to the Lord to be both redeemed and delivered, then shall the prayer of David for Israel be fulfilled:

Psalms 14:7 Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

The following diagram illustrates the 2,300 days prophecy as it relates to the prophecy of Jesus, Daniel’s seventy week prophecy and the redemptive week:

142. **THE 2300 DAYS PROPHECY (Daniel 8:13 -14):**



Teach us to Number our Days

The Prophecy of the Prophet, Micah:

To further pin point the moment in time of Israel's (the Jews) visitation, we appeal to the prophet Micah.

Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

:3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

There is much truth to be gleaned from this chapter; we will consider only the first three verses and their import to our subject: "The return of the Jews to the Lord".

Points of interest:

1. The birth of Christ (Mic 5:2):

Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; who's goings forth have been from of old, from everlasting.

Four points:

1) The birth of Jesus (the Christ) is foretold:

Knowledge of the fact precedes the act and fulfilment of the fact, that the people of God may recognise the fact when it happens.

2) Where is Jesus to Be Born?

The place of the birth of Jesus was preordained to be – Bethlehem.

3) His office:

That is: Ruler. A word expressing dominion, a governor, someone who reigns, a king. In the case of Jesus, His office was that of the Messiah/Christ.

4) The eternal existence of Christ:

His goings forth have been from of old, from everlasting. Margin, Heb. The days of eternity.

- The statement not only declares the eternal existence of Jesus prior to His birth, but also alludes to the plurality of the Godhead and Christ's equality of being with the Father.
- The verse is quoted by the chief priests and scribes, when they were asked of Herod where Christ should be born (Matt 2:5-6).

5. Micah describes Christ's suffering (Mic 5:1):

Points of interest:

1) They Shall Smite the Judge of Israel:

That is: Judge. S.C. 8199. The pronouncer of sentence.

Jesus is revealed in several places in Scripture as judge (Acts 10:42; Matt 25:22; John 5:22; Acts 17:31; Rom 2:16; 14:10; 2Tim 4:1; 1Pet 4:5.)

2) They shall smite the judge of Israel with a rod upon the cheek (Luke 22:64; Matt 27:30).

3) He hath laid siege against us:

That is: Micah alludes to Jerusalem's destruction, which came to pass in A.D.70

Teach us to Number our Days

6. Micah Addresses the Judgment of Israel (Mic 5:3):

Points of interest:

Therefore he will give them up:

That is: 1) First, to their own way and devices.

2) Then, to the consequences of their own way.

3) Then, to their enemies to destroy them and disperse the survivors. Jesus, their rejected Messiah, King and judge pronounces judgment upon unbelieving Jewry.

Judgment Upon:

1) First upon their leaders: The scribes and Pharisees (Mat 23:15-37).

2) Then on their city: Jerusalem (Matt 23:37 with 24:2).

3) Then upon the temple: (Mat 23:29 with 24:2).

4) Then upon the land: (Zech 7:14; Luke 21:23; Jer 26:8; Mic 3:12.)

This tragedy came to pass in A.D. 70 with the destruction of Jerusalem and following dispersion of the survivors. A fact that should be realised when considering judgment and the Lord's use of other nations:

135. Kingdoms and Nations as Instruments of Judgment:

God will allow kingdoms and nations to exercise themselves, in the only way they know to act, in their fallen, unregenerate state, often exercising themselves in a barbaric, ruthless and murderous manner to bring God's judgment upon the disobedient.

The prophecy now reaches down to the end of the church age with promise of visitation upon Israel given.

7. Micah Addresses the Time of Israel's Visitation:

Therefore, will He give them up, until the time that she which travails has brought forth. Then the remnant of His brethren shall return unto the children of Israel (Mic 5:3). This remarkable prophecy gives a positive time and event to look for, that when it occurs will be a sign of the fulfilment of time and a declaration of God's intention to revisit Israel.

Points to consider:

1) **She which travaileth:**

That is: The church, the bride and married wife of Christ, pregnant with child and approaching her time of bringing to birth.

Travaileth. S.C.3205. To bear young. The same as Rev 12:2.

Rev 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

2) **Hath Brought Forth:**

That is: The birth of the man child.

Rev 12:5 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*.

- The birth of the off spring of the union of Christ and His church.
- The fruit of the consummation of the marriage of Christ and His church.
- The outcome of the church fulfilling the Day of Atonement.
- Fulfilled before the church keeps the Feast of Tabernacles (Dwelling in Booths) that coincides with the church in the wilderness.

Teach us to Number our Days

3) **Then the Remnant of His Brethren:**

That is: The brethren of Christ, His kinsmen according to the flesh, they of natural Israel, it is the Jews which are in unbelief, but, then believe on Jesus through the hearing of the Gospel and the Lord pouring the Spirit of grace upon them.

It is a remnant, not the whole of His brethren. It suggests two kinds of brethren, two seeds, two Israel's. One coming to repentance and faith the other remaining in unbelief.

4) **Shall Return:**

That is: Turn again, turnabout, come back to where you have gone astray.

Psalm 80:3 (The prayer of the psalmist which will be fulfilled) **Turn us again, O God, and cause thy face to shine; and we shall be saved.**

Repeated: Psalm 80:7 and :19 with :18.

It is this turning again of Israel that brings about a fulfilment of the following prophecies:

2Co 3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

Zec 12:10 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.

Isa 37:25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

:26 Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities *into* ruinous heaps.

: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.

5) **Shall Return unto the Children of Israel:**

The question: It is the brethren of Jesus according to the flesh, they are therefore of Israel.

How then do they return unto the children of Israel if they are Israel living in the land of Israel?

The answer: There are two Israel's. Natural Israel in hearing the Gospel and being converted return unto the original root and tree from which they were purged (pruned) out of and are grafted back into again. It will be the grafting in again into the olive tree of faith spoken of by Paul (Rom 11:24).

In "returning unto the children of Israel" they identify with the church of the first generation from Acts 2 through to Acts 10, who was exclusively Jewish, and as the Israel of God embraced the Gentiles, as indeed the Gentile believers in these last days will embrace the Jews who turn to the Lord. "And so all Israel (Spiritual Israel) shall be saved":

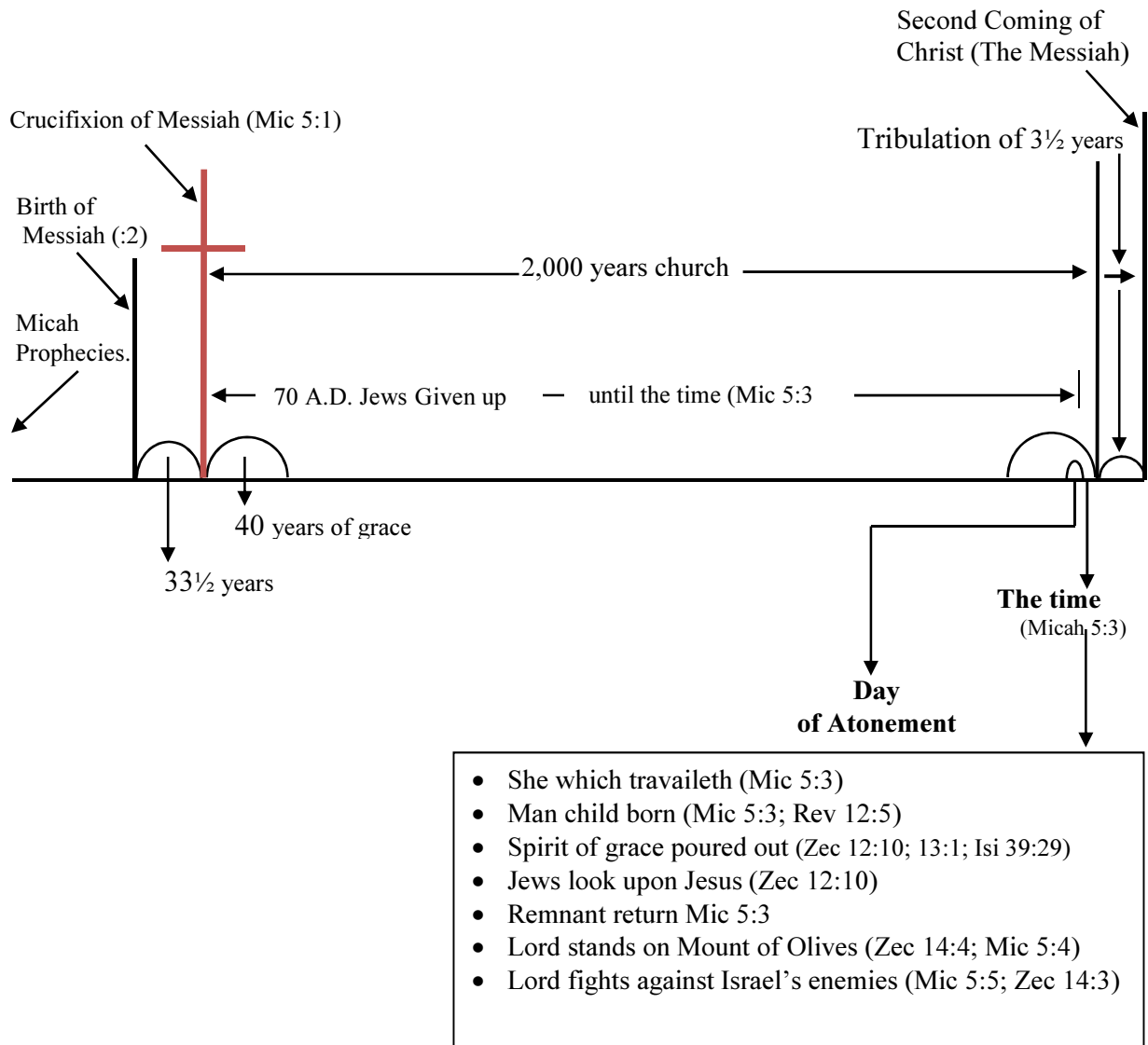
Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

The following diagram places the fulfilment of the prophecy in perspective:

Teach us to Number our Days

143. **The Remnant of Jesus'**

Brethren Return unto the Children of Israel (Micah 5:1–3)



The study of the return and salvation of the Jews is a complete study in itself deserving more time and space given to it than here. The student of the Word is encouraged to study the subject further considering all that has been presented throughout this text.

The following Scripture references are not all but are key Scriptures that give light upon the subject (Isa 44:1-3; Eze 36 to 39 chapters; Zech.9 to 12 chapters; the Book of Hebrews; Rom 9-10 Chapters).

Time as it is revealed in the Book of Revelation:

In chapter 22 of this text we considered time as it is revealed in each of the books of the New Testament, from Acts through to Jude. The Book of Revelation was left, as it was more appropriate to this chapter, and therefore we will consider it now.

To place time in the Revelation in chronological order it will be necessary to repeat some points considered in past chapters, but the exercise should prove worthwhile, as they give keys to interpreting and understanding prophetic events and the time of their fulfilment.

Teach us to Number our Days

Introduction:

We begin our consideration of the Book of Revelation giving thought to the blessing promised of Christ upon them that read. No doubt, one of the keys to receiving the blessing is indeed in understanding time as it is revealed throughout its pages in relationship to the creative and redemptive weeks:

Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

Paul in his Epistle to the Ephesians encourages his readers that we all might have the spirit of wisdom and revelation (Eph 1:17) in the knowledge of Jesus Christ. May this be so as we consider time in the pages ahead. Amen.

A Revelation of Time (Note the underlining throughout the references used):

1. “Things” Which must “Shortly” Come to Pass:

Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John.

It is approximately A.D. 96. The Book of Revelation begins by introducing us to the purpose of the Book. It is the “Revelation of Jesus Christ”, given unto Him of His Father, sent and signified by his angel (messenger) unto John. The Revelation involves the revealing of “things” (events, purposes of God) that must shortly come to pass hereafter. Those “things” involve time beginning with events of:

- The first generation of forty years.
- Events in heaven and in earth
- The whole of the church age, the fifth and the sixth days of the redemptive week.
- The last generation of forty years.
- The last three and one half years of Daniel’s 70 week prophecy.
- The seventh day of the redemptive week, commonly called the millennium.
- The new heavens and earth that follows the completion of the redemptive week.

In chapter 17 of this text we spent time on the revelation of the Godhead, we add to the thoughts shared there with the revealing of the Godhead here in the introduction to the Revelation.

The Godhead Revealed in the Introduction:

- 1) **God:** In the context of the whole of Scripture it denotes the Father (Rev 1:1).
- 2) **Jesus Christ:** The Son (Rev 1:1).
- 3) **His Angel:** The Holy Spirit (Rev 1:1). The revealer of that written and the one Who guides into all truth (John 16:13).

The Godhead Revealed in the Greeting:

Rev 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

The Godhead:

- 1) **The Father** (Rev 1:4): **Him which is, and which was, and is to come;**
This denotes the Father in His absolute eternity and unchangeableness of being.
- 2) **The Son** (Rev 1:5): **And from Jesus Christ:**
- 3) **The Holy Spirit** (Rev 1:4): **and from the seven Spirits:**

Teach us to Number our Days

Amp Bible: That is the seven-fold Holy Spirit.

The seven spirits denote the Holy Spirit in the diversity and perfect variety of His gifts, graces and operations.

2. The Word “Time”:

1) The Time is at Hand:

Rev 1:3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Time is spoken of relative to the blessing promised to them that read, hear the words of this prophecy and keep those things that are written.

It is the first generation of the fifth day of the redemptive week and church age of two thousand years. It is time to understand things hidden from those in the ages and generations of the Old Testament (Col 1:26). Things which the angels desire to look into (1Pet 1:12).

The prophecies written throughout the Revelation have a specific time of fulfillment in God's calendar, known only to Him, but can be known to the faithful as they ask, seek and knock (Matt 7:7). The book is to be understood. It is not sealed so as we are not able to understand it. The Revelation by the unsealing or unlocking of the seven seals (Rev 5:1) is an open book to be understood by the church (Note: 22:10). Our approach in studying the Revelation should be: It is to be understood and by the inspiration of the Holy Spirit I will understand it:

Rev 22:10 *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*

2) Time should be no Longer:

Rev 10:6 *And swore by him that liveth forever 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.*

- This is spoken following the sounding of the 6th trumpet (Rev 9:13–10:6) and immediately following the sounding of the seven thunders (Rev 10:4), which ushers in the sounding of the 7th trumpet (Rev 10:7). The sounding of the seventh trumpet brings about the outpouring of the seven vials of the wrath of God that concludes with the Second Coming of Jesus.
- Not that God's time clock has stopped and there is no more time, but that, the whole of human society has come to a place of being beyond remedy. Time to repent and believe the Gospel has run out (2Ch 36:16; Prov 6:15; 29:1).

Time of Fulfillment:

Immediately before the sounding of the seventh trumpet under which the seven vials of Rev 15 and 16 are poured out and concluding with the Second Coming of Jesus.

3) A Short Time:

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.*

Time of Fulfillment:

- Immediately following the casting out of the Devil, and Satan into the earth and his angels with him (Rev 12:9).
- Coincides with the casting out of the man of sin (Antichrist) out of the way (the church) (2Th 2:7).
- The short time is actually the tribulation of three and one half years that concludes with the Second Coming of Jesus as a thief in the night.

Teach us to Number our Days

Woe to the inhabitants of the earth (Rev12:12):

The “woe” mentioned here is not referring to a single dimension of time, or to one of the woes mentioned in Rev 8:13, But is inclusive of all three woes within the framework of time expressed in the verse as “a short time”.

Reference to the three woes as one, is also spoken of by Christ in reference to the man of sin (Antichrist) and his one world government.

Matt 18:7 Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!

Woe unto the World:

Though in principle the words of Jesus have application to all generations, His words point us to the last generation and the events of the tribulation. “Woe unto the world” has reference to the tribulation period of three and one half years and the three woes of Rev 8:13.

Woe unto that man:

- That is Antichrist Rev 19:20.
- We may generalize it and apply it to any man that is the cause of offences (against God or His church), but its specific application is Satan, the spirit behind Antichrist and Antichrist himself (Rev 20:10).

3. Nourished for a “Time, Times and Half a Time”:

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Time, times and half a time refers to the wilderness, the dwelling place of the church during the tribulation.

Time of Fulfillment:

- The tribulation of three and one half years.
- The same period as Rev 12:12, referred to as a short time.
- The last half week of Daniel’s 70 week prophecy (Dan 9:24-27).
- The time when all unregenerate man will give allegiance unto the Beast.

The Time is Come:

Rev 14:15 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.

Time of Fulfillment:

- The close of the sixth day of the redemptive week.
- The end of the church age of two thousand years.
- At the sounding of the seventh trumpet, at the very end of the tribulation period and Second Coming of Jesus (Matt 24:31; 13:41).
- The end of the time the bride and company are in the wilderness.

Two Harvests:

- 1) The harvest of the Just (Rev 14:15-16).
- 2) The harvest of the unjust (Rev 14:17-20).

In these two simultaneous harvests we see the two dimensions of the one Coming of Jesus:

- His glorious appearing for His own (Matt 24:27; 1Th 4:14-18).
- His Coming to the ungodly as a thief in the night (1Th 5:1-2).

Teach us to Number our Days

4. Kindreds, tongues, and nations & the Words, From and World:

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

1) Over all kindreds, and tongues, and nations (Rev 13:7):

This points us to our present generation. The last generation that had its first generation beginning with the fall and the commencement of the redemptive week.

2) From (Rev 13:8):

From a point of time in history. A point of beginning that we established in an earlier chapter to be “the casting down of the world that was” 3,000 years prior to Genesis 1:2-3

3) World (Rev 13:8): S.C. 2889 Kosmos. The orderly arrangement.

- The orderly arrangement of a past creation that ended in judgment leaving the earth in the condition illustrated in Genesis 1:2).
- The present orderly arrangement that had its beginning in creation.

The phrase “from the foundation of the world” is repeated in the Revelation in chapter seventeen. This is in reference to the foreknowledge of God and His knowing of them beforehand them that would be saved with their names registered in the “book of life”:

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 of the world, when they behold the beast that was, and is not, and yet is.

5. The Word “Till”:

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

- That is: a period of time, in which certain events must be fulfilled before that determined of the Lord may be poured out upon the ungodly.
- It is what is determined to be poured upon the desolate (Dan 9:27) involving both Jews and Gentiles.

Time of Fulfillment:

- It begins immediately before the commencement of the tribulation.
- Following the casting out of the devil and Satan into the earth (Rev 12:9).
- Sometime after the church going out into the wilderness (Rev 12:6, 14).
- Concluding with the seven plagues occurring under the third woe, which are outpoured in a matter of days, immediately before the Second Coming of Jesus.

6. How “Long”? A Little “Season”:

Rev 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

This is spoken to those saints, who, under the fifth seal have paid the ultimate price for their faith, martyrdom.

As we established earlier, the seals have their application to the first generation of the church age of forty years, then to the whole of the church age of two thousand years, and finally to the last

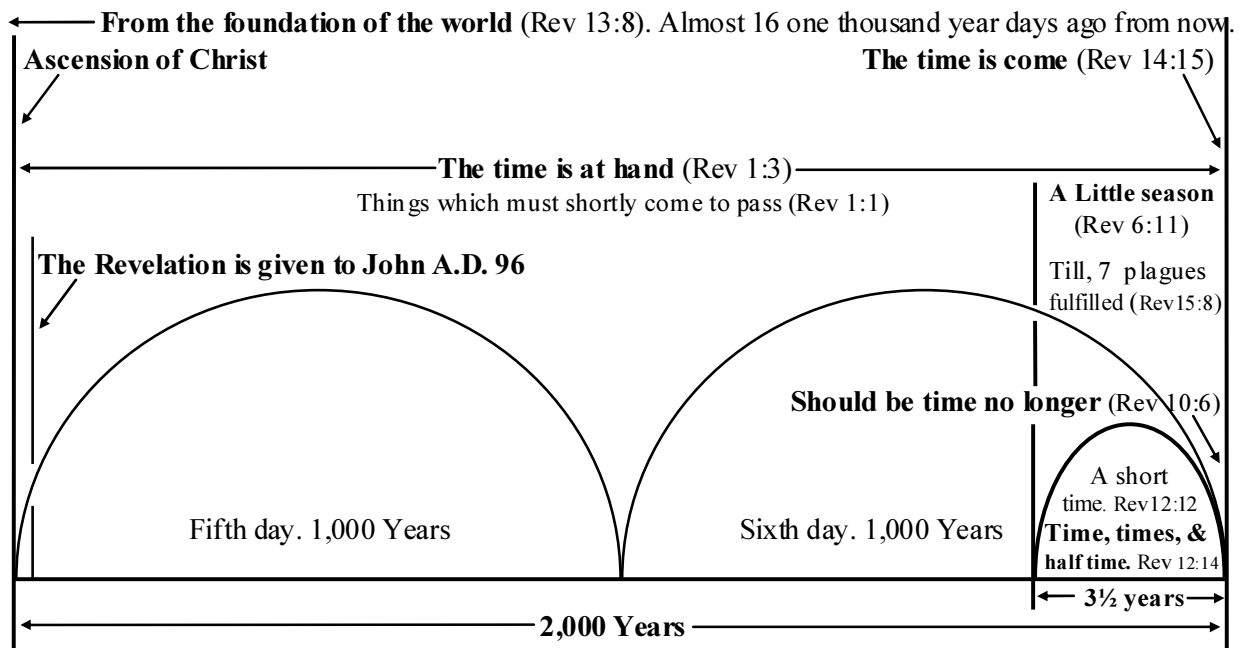
Teach us to Number our Days

generation of forty years. The verse is therefore applicable to all generations and to all those martyrs, who have lost their lives throughout the fifth and sixth days of the redemptive week and are now absent from the body, but present with the Lord (2Cor 5:8).

Rest: S.C. 373 Repose. In other words, sit back, be patient, enjoy yourself and commit the vengeance of your martyrdom to the Lord, Who, when He comes will judge, and avenge you.

Before continuing considering words and time in the Book of Revelation, we will observe what we have researched in the form of the following diagram:

144. The Book of Revelation, and Time:



7. The Word “Hour”:

The word “hour” is used on no less than ten occasions throughout the Revelation. Its use is significant and covers time from the beginning, through to the end of the church age.

1) Jesus Warns the Church in Sardis:

Rev 3:2 Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God.

:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

It is commonly taught that the disciple of Christ cannot know the day or moment of Christ’s return. This is rather the reverse of the will of God, Who desires us to be so in tune with the Holy Spirit, that as it is necessary He can reveal to us the purposes of God before they happen.

We dealt with this in an earlier chapter, be reminded again, Elijah knew the day, the hour and precise moment of His ascension to Heaven. Let the following Scriptures confirm the point (2Ks 2:1-13; Amos 3:7; John 16:13; Rev 2:7; 13:9).

Time of Fulfillment:

The warning has application to all generations of the church, for all are to be in a state of readiness for the Lord’s coming, even if it be the event of our death or a calamity within nature or an event of judgment of a nation or city. It has its ultimate application at the end of the tribulation and the Second Coming of Christ.

Teach us to Number our Days

2) **The Hour of Temptation:**

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Time of Fulfillment:

- **In the Days of the Church in Philadelphia:**

This evidently came to pass at a time in Philadelphia's history, when God tried the Roman Empire and its inhabitants.

- **The Last Days:**

The words of Jesus to the church at Philadelphia are prophetic and point us to the last days with the two following applications.

- ❖ Following the preaching of the Everlasting Gospel (Rev 14:6), but prior to the church going out into the wilderness when, there shall be a falling away (2Th 2:3).
- ❖ The tribulation, when all the world will be tried, while they in Christ's church who keep the Word of His patience will be in the wilderness (Rev 12:6, 14).

3) **The Space of Half an Hour:**

Rev 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Following the sealing of the one hundred and forty four thousand under the sixth seal, the seventh seal is opened, and the seventh seal begins with a declaration of a half hour silence in Heaven.

This half hour of silence coincides with the Day of Atonement, the bride of Christ's entrance into the Most Holy Place in company with her husband where their marriage takes place.

Under the Old Covenant on the Day of Atonement; while the High priest went into the most holy place of the tabernacle to make the atonement, the people without, waited in silence until the high priest reappeared.

Time of Fulfillment:

- On the Day of Atonement.
- Approximately four and one half years before the return of Christ.

4) **An Hour, and a Day and a Month and a Year:**

Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

That is: Four angels presently bound, but prepared (or being prepared), to be loosed at an appointed time bringing death to a third of mankind by fire, by smoke and by brimstone, which issues out of their mouths (Rev 9:15, 18).

Time of Fulfillment:

Under the second of three woes (the sounding of last three trumpets). One woe is past (Rev 9:12). This places the time we are considering under the second woe to be before the third woe and at about mid tribulation, reaching down to almost the end of the tribulation and the commencement of the third woe.

5) **The Same Hour:**

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

:14 The second woe is past; *and*, behold, the third woe cometh quickly.

: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.

Teach us to Number our Days

The Time of Fulfillment:

- In the later part of the tribulation.
- Following the death, resurrection and ascension of the two witnesses.
- Fulfills the second woe (Rev 8:13).
- It involves Jerusalem and the Jews, who in unbelief of the Everlasting Gospel are responsible for the death of the two witnesses, Moses and Elijah.
- The last generation Jews in Jerusalem, after the similitude of the generation responsible for crucifying the Christ, will slay the two witnesses.

6) The Hour of His Judgment:

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.

Time of Fulfillment:

- “The hour of judgment” is part of the message of the Everlasting Gospel to be preached unto them that dwell on the earth, which is prior to the commencement of the tribulation (Rev 14:6). It calls the hearers of the Everlasting Gospel to fear God and to give glory to Him, while warning of the hour of judgment that “is to (soon) come”.
- The hour of judgment has its application to the tribulation as “the hour” of judgment expressed under the three woes and the seven vials, culminating in the literal hour of the Second Coming of the Lord, when He will destroy the ungodly with the brightness of His presence.
- The “hour of judgment” is the fulfillment of that aspect of the great commission of Christ, spoken by Isaiah, not shared with those of the Synagogue in Nazareth, following His baptism:

Isa 61:2 , and the day of vengeance of our God; to comfort all that mourn;
:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

7) A Short Space and one Hour:

Rev 17:9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

:10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Time of Fulfillment:

A Short Time:

- The tribulation of three and one half years.
- Immediately following the casting out of the great dragon, the old serpent (Rev 12:9).
- The beginning of the tribulation
- The “short time” spoken of in Rev 12:12.i.e. Three and one half years.

Teach us to Number our Days

One Hour:

- The beginning of the tribulation.
- The Kingdom of Antichrist formed into one kingdom to then influence the whole earth against God, Christ and the truth.
- The ultimate fulfillment of what we see in the earth today as the United Nation's, European and other common markets.

8) For in One Hour:

Rev 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

:10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

Time of Fulfillment:

- Time of fulfillment coincides with Rev 14:8 occurring just prior to the tribulation.
- The destruction described, being of such a short dimension and space of time, it suggests nuclear devastation, brought about by the scarlet beast upon which the woman is first seen to be sitting.
- The suggestion is: the scarlet colored beast (the early dimension of the beast of Rev 13:1) is content to be in union with the harlot woman to reach his evil objectives through diplomacy, but when his objectives have been attained, he turns on her, destroying her.
- The beast to arise in the earth has no plans to share his rule and has no qualms about destroying anyone who he sees as a threat, including the harlot woman.

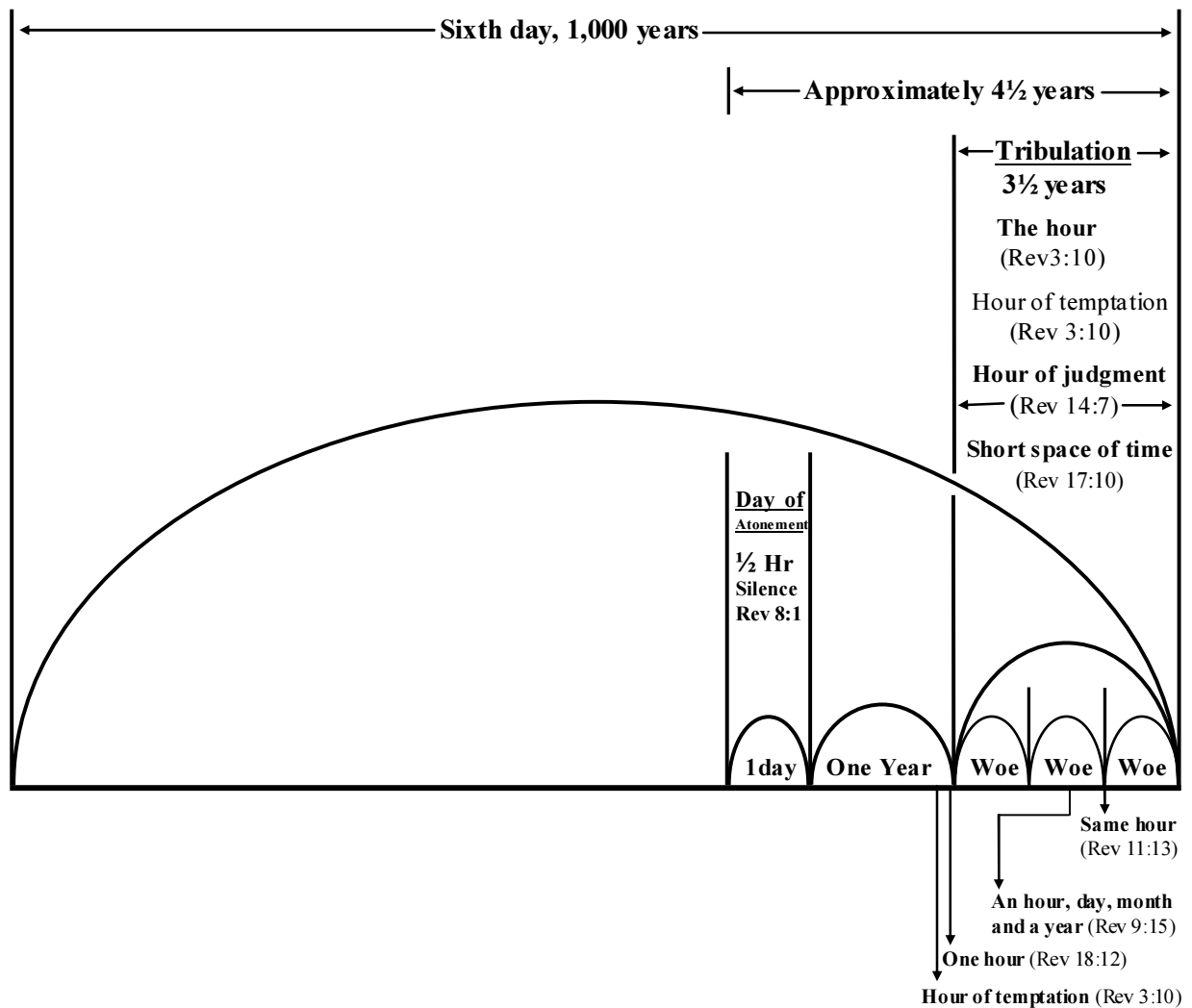
Note the Following:

- Her plagues come in one day (Rev 18:8).
- In one hour is her judgment come (Rev 18:10).
- In one hour so great riches come to naught (Rev 18:17).
- In one hour is **she made desolate** (Rev 18:19).

Before continuing considering words and time throughout the Book of Revelation, we will once again observe what we have researched in context with the sixth day of the redemptive week and the last generation in the following diagram:

Teach us to Number our Days

145. The Book of Revelation, Time and the word “Hour”:



The Seven Seals, Seven Trumpets and Seven Vials:

The Bible student would be greatly blessed by considering the aspect of end times to be fulfilled in the last generation, under the conditions of the seven seals, the seven trumpets, with the last three trumpets sounding to expose the world to the three woes, concluding with the seven vials (bowls), under the third woe, exposing the world to the wrath of God to be poured upon the desolate.

For clarity of understanding an abbreviated version of the three applications of the seven seals, as presented in chapter 19 is repeated here:

1) The First Generation:

The seven seals have their application to the first generation of forty years, from the Resurrection of Christ; through to the destruction of Jerusalem in A.D. 70. There is an application of the conditions of each of the seals afflicting the Jews throughout the Roman Empire, Judah and Jerusalem.

2) The Church Age:

There is the application of the seven seals to the whole of the world and the church age, for we see all the conditions revealed in the seals occurring, as witnessed by history.

3) The Last Generation:

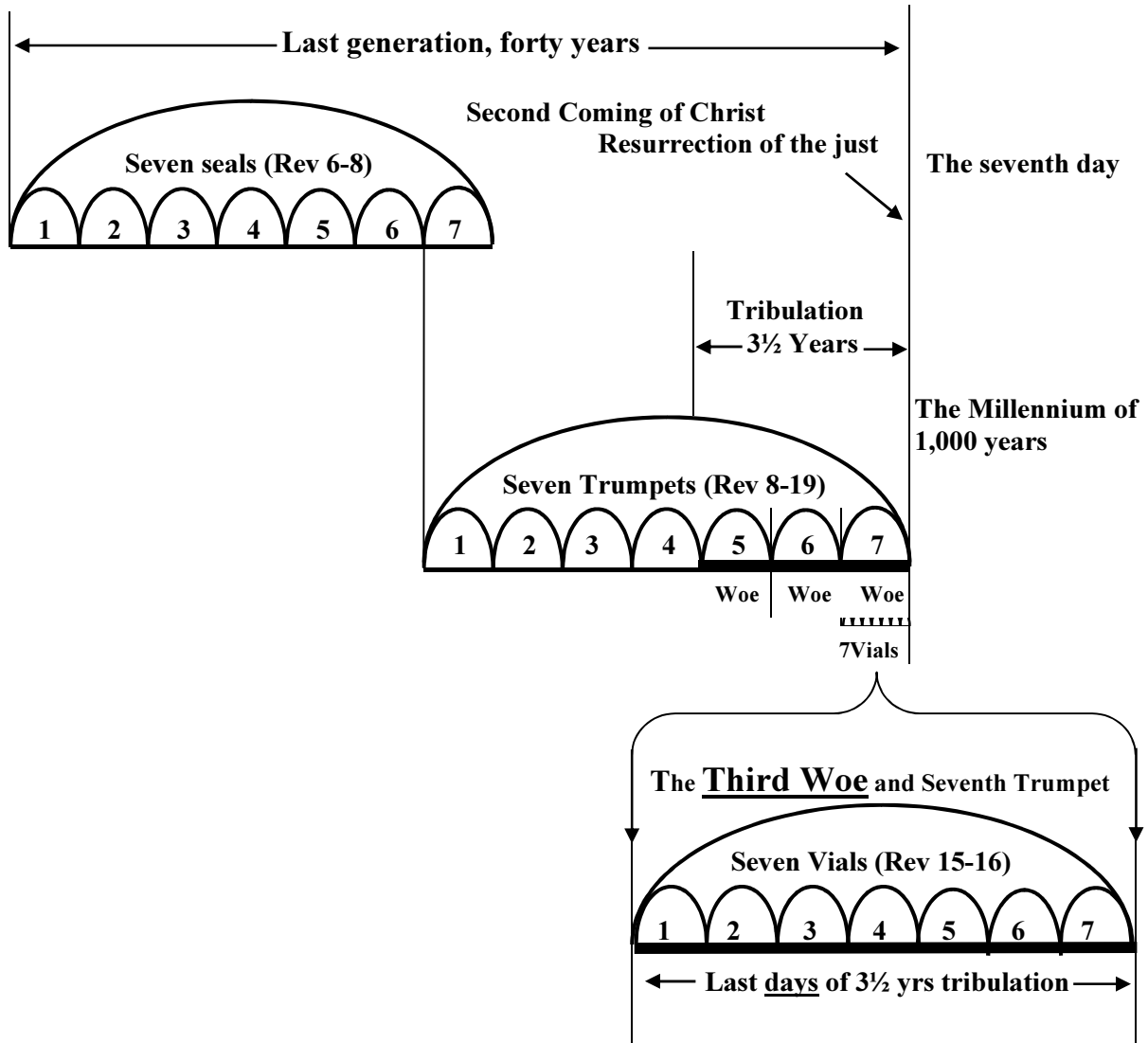
The final application of the seals is to the last generation of forty years, with the evidence suggesting we are in the time of the last generation now with the conditions under each seal increasing in intensity and frequency.

Teach us to Number our Days

The Book of Revelation's account applies the opening of the seals to the last generation, while Matthews account (Matt 24:6-14) applies them to the first generation, while at the same time pointing us to the last generation.

The following diagram presents the seven seals, trumpets and vials in their chronological order of fulfillment:

146. **The Seals, Trumpets and Vials:**



8. The Word “Day” including “Day and Night”:

The word Day: S.C. 2250 The time space between dawn and dark, the whole of a twenty four hour day. (But several days were also reckoned as inclusive of the parts of both extremes). The word “day”, is expressed on thirteen occasions throughout the Revelation, with various applications and are as follows:

- 1) Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

That is:

- The early church being Jewish and excommunicated from the synagogue, the saints in honour of The Lord Jesus, and His Resurrection which occurred on the first day of the week, the early church gathered to hear the Word (apostles doctrine), fellowship, breaking of bread and prayers (Acts 2:42). It may well be, John was in the Spirit on the first day of the week (our Sunday), but the next point is the more the likely.

Teach us to Number our Days

- John was in his spirit, one with (or in) the Holy Spirit and transported in time into the seventh day, the Lord's day, that from the perspective of the seventh day he may view time and the Revelation of Jesus Christ and the events foretold from that advantage point.
- 2) Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

The Four Beasts:

We established in chapter 23 the four beasts are no other than Enoch, Moses, Elijah and the Lord Jesus, who each in their time ascended to Heaven, and now dwell in the presence of God (the Father) and rest not day or night from proclaiming holy, holy, holy, Lord God almighty.

Time of fulfillment: The whole of the church age of two thousand years.

Their proclamation of the almighty God as “Holy, holy, holy” alludes to Isaiah’s vision and the proclamation of the triune holiness of God that is in reference to the holiness of the Father, the holiness of the Son and the holiness of the Holy Spirit:

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

- 3) Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

Time leading up to its Fulfillment:

It is comprehended in context of the sixth seal and disclosure of events that are to follow its unsealing. It applies to the beginning of events leading up to the Day of Atonement, the marriage of Christ and His church, and the tribulation, consummating with the Second Coming of Christ, which day will be “His great day of His wrath” come upon the ungodly.

Time of Fulfillment:

The Second Coming of Christ and first (24 Hour) day of the seventh day of the redemptive week.

- 4) Rev 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Who Are They?

John is asked the Identity of the Great Multitude (Rev 7:13):

Rev 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

The Event:

Considering the events under the sixth seal in chapter twenty of this text we established the instance is the experiential fulfillment by the church of the Day of Atonement. Verse thirteen is in context with verses nine to seventeen (Rev 7:9-17) and is an account of the marriage of Christ and His church. The church as that great multitude (Rev 7:9) standing before the throne and the Lamb.

Time of Fulfillment:

- The Day of Atonement.
 - Nine months before the birth of the man child.
 - Approximately one year prior to the church going out into the wilderness (Rev 12:6, 14).
- 5) Rev 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Teach us to Number our Days

Time of Fulfillment:

- The sounding of the fourth trumpet occurs immediately prior to the commencement of the tribulation, and the three woes (Rev 8:13), that concludes with the Second Coming of Christ.
- Following the preaching of the Everlasting Gospel (Rev 14:6). The darkening of the heavenly lights signifies warning as a result of rejection of the Gospel. That there is still some light signifies there is but a short time for the inhabitants upon earth to believe and repent.

- 6) Rev12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Time of Fulfillment:

- Satan has been the accuser of the brethren since the fall. In that sense the time applies to the six one thousand year days of the redemptive week.
- Satan's casting down occurs shortly after the translation of the man child to the throne of God (Rev 12:5).
- The time is fulfilled immediately prior to the church going out into the wilderness (Rev 12:6, 14).
- Coincides with the events revealed under the fourth trumpet (Rev 8:12).

- 7) Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
:11 And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Time of Fulfillment:

- The seven vials of the wrath of God (Rev 14:10).
- Eternity, following death (Rev 14:11).
- The 2Nd Coming of Jesus occurs between the two.

- 8) Rev 16:13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
:14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Time of Fulfillment:

- Under the third woe, this is also the seventh trumpet.
- The sixth vial (Rev 16:12).
- Immediately prior to the outpouring of the seventh vial and Coming of Jesus as a thief in the night (Rev 6:17).
- The battle is that of Armageddon (Rev 16:16).

- 9) Rev18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Time of Fulfillment:

- Immediately prior to the tribulation.

Teach us to Number our Days

- Her judgment brings a separation of the woman and the scarlet coloured beast (Rev 17:3 with 13:1), where there is no woman mentioned. Having used the woman for his purpose, and having no further use for her, he destroys her, freeing the beast to assume power and rule over the earth:

Rev 19:2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

:3 And again they said, Alleluia. And her smoke rose up forever and ever.

“Her smoke rose up forever and ever” is part of the ascending smoke of the lake of fire, yet distinguishable and is to ascend as a witness to all in the lake of fire of her guilt of sin.

- 10) **Rev 20:10** And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night forever and ever

Time of Fulfillment:

End of the seventh day of the redemptive week followed by eternity. It is another insight into what was given in the previous account.

- 11) **Rev 21:25** And the gates of it shall not be shut at all by day: for there shall be no night there.

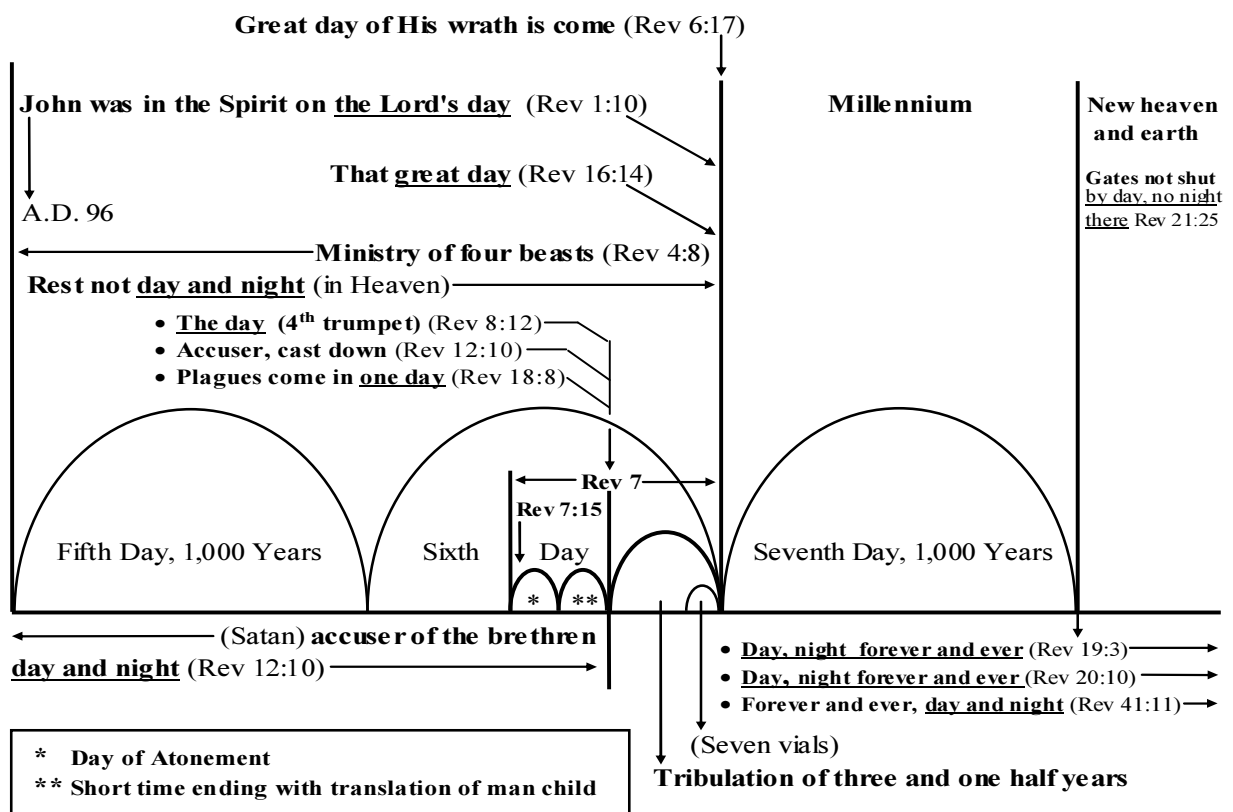
“There shall be no night there” is a contrast to Genesis 1:2 and our present creation that has night. There shall be no night there is indicative of the absence of Satan, sin or the presence of evil and there being only light indicative of only good, righteousness, holiness and peace.

Time of Fulfillment:

The new heavens and earth and eternal state of the redeemed.

We once again observe what we have researched in context with the sixth day of the redemptive week and the last generation in the following diagram:

147. **The Revelation, Time and the Word “Day”:**



Teach us to Number our Days

9. The Word “Days” (Plural):

- 1) Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

Tribulation Ten Days:

The use of the term “Tribulation ten days” was an expression in ancient times that spoke of a short, sharp time of trouble that would soon pass. Jesus is using language the church in Smyrna understood to prepare the church for an approaching testing time.

Time of Fulfillment:

The tribulation of ten days came to pass in the church at Smyrna a short time after Jesus spoke it. Jesus also uses it as a pointer to following generations to be both forewarned and prepared for such events of trial of faith in their generation.

- 2) Rev 2:13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

The Lord commends the church at Pergamos for their upholding of the name of the Lord Jesus Christ, and steadfastness of faith during a time of great pressure (tribulation), when Antipas, a fellow disciple of Christ was martyred.

Time of Fulfillment:

At some time prior to A.D. 96 and the writing of the Revelation.

- 3) Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

Time of Fulfillment:

- Under the fifth trumpet.
- The first of the three woes (Note: Rev 9:12).
- The beginning of the tribulation period of three and one half years.

- 4) Rev 11:3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Time of Fulfillment:

The tribulation period of three and one half years, ending with the Second Coming of Jesus (Rev 12:6, 14; 13:5; Dan 7:21-25; 12:5-12).

- 5) Rev 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.
- :10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
- :11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Time of Fulfillment:

- Under the sixth trumpet, the second woe (Rev 8:13; 9:12-13; 11:14).

Teach us to Number our Days

- Towards the end of the tribulation period of three and one half years, prior to the days of the out pouring of the seven vials (Rev 15-16).

6) Rev 12:6 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.

Time of Fulfillment:

Immediately prior to the tribulation period of three and one half years.

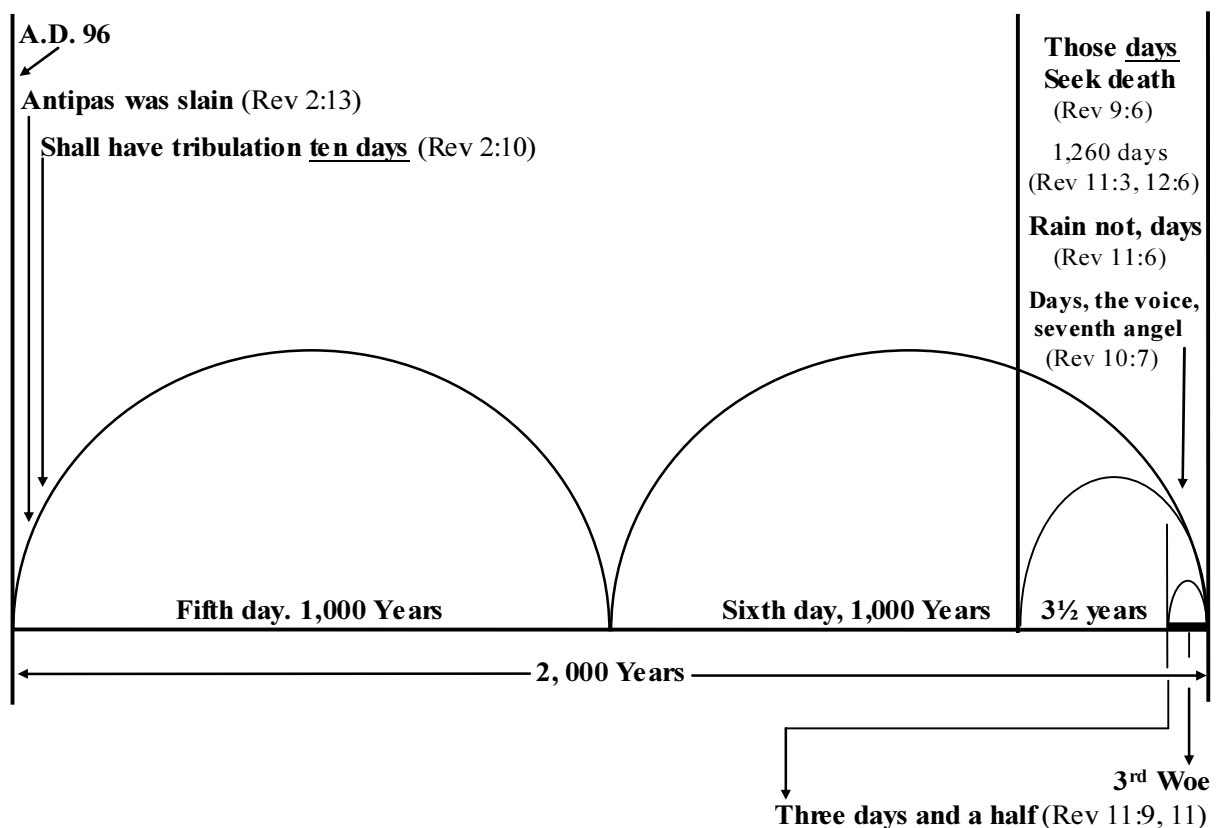
7) Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Time of Fulfillment:

Throughout the tribulation, when the church is in the wilderness and the world is exposed to the conditions manifested under the three woes (Rev 8:13).

We once again observe what we have researched in context with the sixth day of the redemptive week and the last generation in the following diagram:

148. The Revelation, Time and the Word “Days” (plural):



10. Scriptures in the Revelation Addressing the Tribulation/Church in the Wilderness and Time:

1) The Three Woes (Note the underlining)

Rev 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! (Rev 9:12, 13; 11:14-15. Note: The fifth, sixth, seventh trumpets).

Teach us to Number our Days

2) **The Court and the Temple of God:**

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The “court” alludes to the saints (believers) who go through the tribulation, while the bride and company represented by the “temple” are in the wilderness.

3) **The Two Witnesses:**

Rev 11:3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4) **The Church in the Wilderness:**

That is: The bride (wife) and company in that place prepared of God:

Rev 12:6 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 (Rev 12:14).

A thousand and two hundred and three score days refers to the tribulation period of the same length.

5) **The Beast Kingdom (Antichrist):**

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Forty and two months is the equivalent of a thousand and two hundred and three score days (Rev 12:6) and is the same forty *and* two months of Rev 11:2, with all referring to the tribulation as they relate to the church or the unregenerate.

11. The Thousand Years (Rev 20:2-7):

It is more appropriate to consider these verses more fully when we address the seventh day of the redemptive week in chapter 27. Let it be sufficient to point out now, the Book of Revelation addresses time and events of the last days (generation), the Second Coming of Christ, the seventh day and finally the new heaven and earth. In doing so it reveals the ultimate truth in each of these sections of time. We will revisit Rev 20:2-7 in the context with our study of the seventh day.

12. Preach the Gospel:

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.

:5 As long as I am in the world, I am the light of the world.

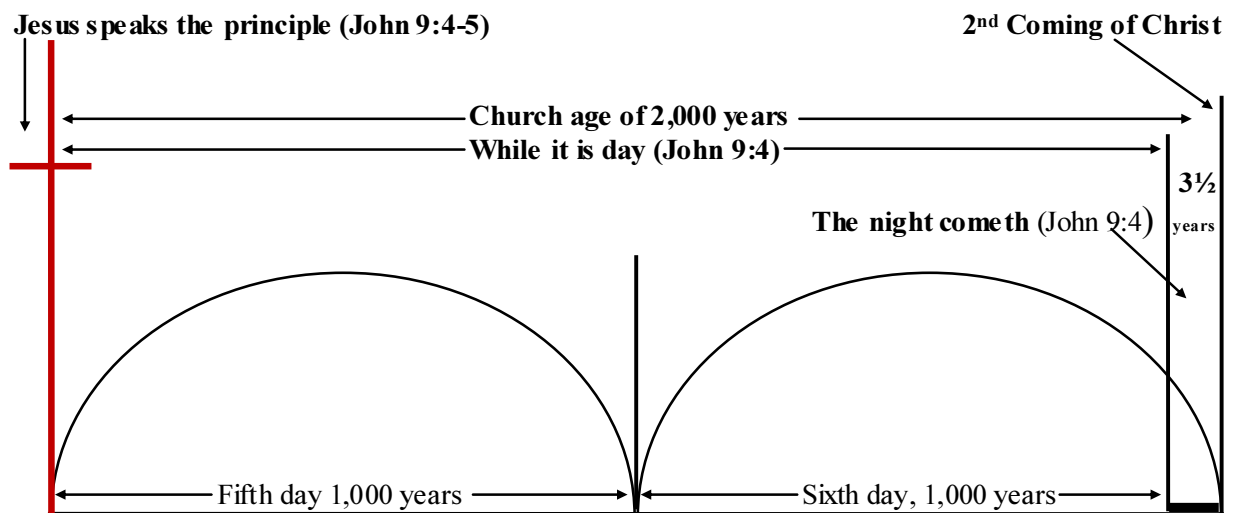
We considered the above Scripture in depth in chapter fifteen of this text, it is sufficient to add the following comment and diagram:

The words of Jesus have application to the church age of two thousand years, with a particular challenge to the church of the sixth day of the redemptive week, the day we of faith live in, with the darkness to come referring to the tribulation period that is rapidly approaching. It is the last half week of Daniel’s seventy week prophecy. The church is the light of the world (Matt 5:14) and as long as the church is in the world, it must do the works of Him that sends it (us).

The following diagram illustrates this truth, concluding with the Second Coming of Jesus:

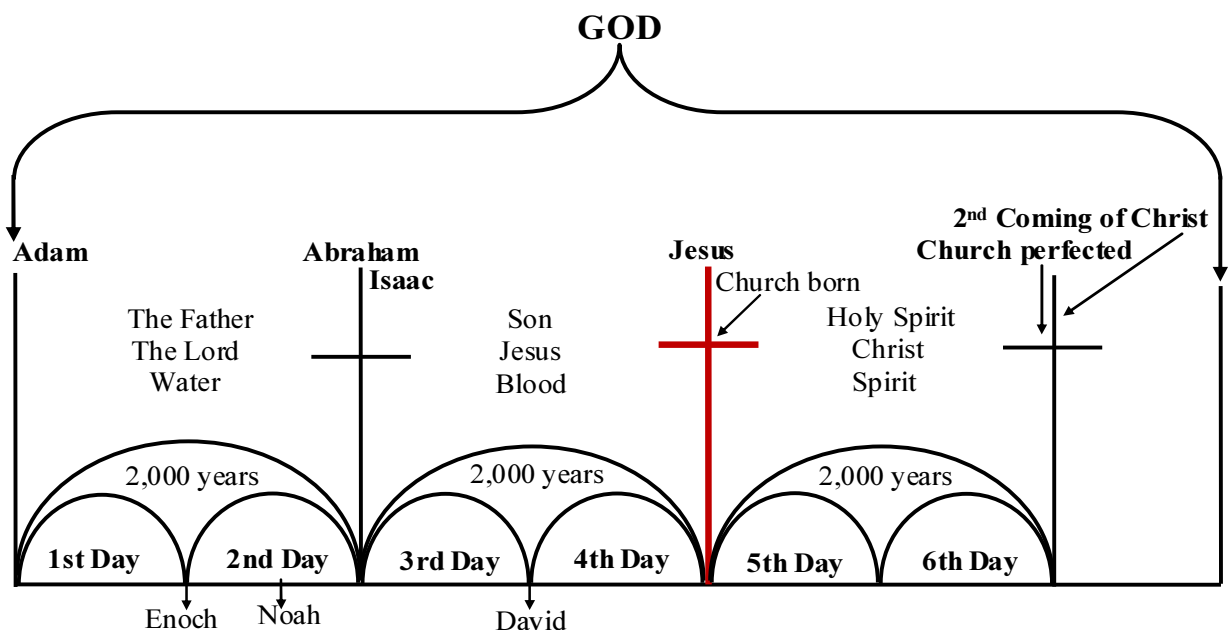
Teach us to Number our Days

149. **While it is Day, the Night Cometh (John 9:4-5):**



We again turn to our third diagram of progression and add in the detail of the period of the fifth and sixth days:

150. **The Fifth and Sixth Days of the Redemptive Week:**



As we found with the first two days forming into a prophetic picture, followed by the third and fourth days, so with the fifth and sixth days:

1. The Fifth and Sixth Days of the Redemptive Week Characterize the Holy Spirit:

This period characterizing the Holy Spirit begins with the ascension of Christ on the day of His Resurrection, followed by the outpouring of the Holy Spirit on the day of Pentecost (Acts 2:1-4). As such, it covers the fifth and sixth days of the redemptive week of 2,000 years duration. In which the Holy Spirit does His work throughout the earth (John 16:8-15).

The period concludes in the evening of the sixth day with the double portion of the Holy Spirit upon the believers in fulfillment of the prophetic promise according to Joel 2:23-32, bringing the earth to harvest and the Second Coming of Christ.

2. The Characterizing of the Holy Spirit's Name:

As we saw the characteristics of the Father was impressed upon the period of the first two days from Adam to Abraham, and the characteristics of the Son was impressed upon the third and fourth

Teach us to Number our Days

days from Isaac to Christ and His First Coming. In harmony with this pattern the fifth and sixth days characterize the Holy Spirit.

As “Father” was the revelation of the first two days, “Son” is the revelation of the third and fourth days, (Holy) Spirit is the revelation of the fifth and sixth days as revealed in the above diagram.

As the Father was characterized in personalities of the first two days, i.e. Adam, Noah, and Abraham, and the Son was characterized in personalities of the fourth and fifth days, i.e. Isaac, Moses, David, so with the fifth and sixth days, the Holy Spirit is characterized in and through those:

- 1) Born of the Spirit (John 3:5-9; Gal 4:29).
- 2) Filled with the Spirit (Acts 2:1-4).
- 3) Baptized by the Spirit into the body of Christ (1Cor 12:12).
- 4) Begin in the Spirit (Gal 3:3).
- 5) Walk in the Spirit (Gal 5:16).
- 6) Led of the Spirit (Gal 5:18).
- 7) Speak in tongues (Mark 16:17).
- 8) Produce the fruit of the Spirit (Gal 5:22-23).
- 9) The operation of the gifts of the Spirit (1Cor 12:8-10).

As Jesus manifested the name of the Father, which is “Lord” and bore the name of the Holy Spirit which is “Christ,” so the church bears the name of all three, and as such is the Lord Jesus Christ to the world, in word, deed and action as the light of the world (Matt 5:14-16).

3. The Characterizing of the Holy Spirit:

We again consider our Scripture in 1John.

1John 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.
- :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.

As “**water**” was the revelation of the first two days, and “**blood**” was the revelation of the third and fourth days, (Holy) **Spirit** is the revelation of the fifth and sixth days of the redemptive week, as revealed in our diagram on the previous page.

The Creative Week and Redemptive Week and the Witness of each Day unto another Day:

We have established creation week is a pattern of seven days foreshadowing the redemptive week. Within the redemptive week we have seen the first two days characterize God the Father, the third and fourth days characterize the Son and the fifth and sixth days characterize the Holy Spirit. But there is a further pattern to consider and that is the pattern of each day repeating itself after every third day.

The Creative Week:

1. The First Day, and Fourth Days:

Let there be light, - - and God divided the light from the darkness (Gen 1:3-5). This is the command of the first day, and repeats itself in the fourth day with the creation (restoration) of the sun, moon and stars to shine their light upon the earth, the created instruments of light, that also were to divide the light from the darkness (Gen 1:18).

God is light, singular, yet three persons. The three created instruments of light, the sun, moon and stars are a perpetual witness of the Godhead. The Father typified by the sun, the Son typified by the moon, and the Holy Spirit typified by the stars. In the first and the fourth days we have the witness of the **One God, but three persons**, demonstrated.

Teach us to Number our Days

2. The Second and Fifth Day:

In the second day, God divided the waters (Gen 1:6-8). In the fifth day God commanded the waters to bring forth moving creature (fish and life belonging in the sea), and the fowl of the air (waters typify nations and peoples).

3. The Third and Sixth Days:

In the third day, God commands the waters under heaven (over the earth) to be gathered into one place, which He called seas, then commanded the dry earth to appear, and grass, herb and trees (Gen 1:11-13). On the sixth day, God commanded the earth to bring forth the living creature after his kind; cattle, the creeping thing and beasts, then finally man, made in God's image and after His likeness with dominion over the earth and every creature (Gen 1:24-28) from whom God finally made Eve the bride and wife of Adam (Gen 2:21-23; Gen 2:7). The Lord God formed man of the dust of the ground. Dust and earth are both related words to earth.

4. The Seventh Day: God rests (Gen 2:2).

The Redemptive Week;

1. The First and the Fourth Days:

In the first day following the fall of Adam the Lord gives promise of two seeds (Gen 3:15), one is of **light** the other is of **darkness**. This principle of light and darkness is first seen and manifested in the lives of Cain and Abel. Righteous Abel (Heb 11:4) through faith received the light of God's presence, and was in his generation a vessel of light.

Cain being of the seed of darkness rises up and slays the seed of light, his brother Abel (Gen 4:8). To Adam there is then born Seth and light continued. Thus in and throughout the first day we see the giving of **light and the separation of light from darkness within the created human society**. As such thereafter, those who had that light were the light of the world witnessing to those in darkness (Matt 5:14).

In the fourth day we see Jesus the son of God, and promised seed (Gen 3:15) born, manifested and proclaimed "**the light of the world**" John 8:12. Who taught on the plurality of the Godhead revealing the identities of the Father, the Son and the Holy Spirit (John 14-16 chapters).

Again we see the pattern of the first day and fourth days of creation repeating itself in the first and fourth days of the redemptive week.

2. The Second and Fifth Days:

In the second day of the redemptive week the Lord divides Noah and those with him in the ark, typified by the waters above; from the peoples of the earth typified by the waters below, destroying the ungodly by the flood of rain from above that effectively covered the whole earth.

On the fifth day we see the great commission given unto the church commanding the church to go into all the earth and preach the Gospel (Acts 1:8). Through the preaching of the Gospel there came of both Jews and Gentiles a separation of Heavenly and earthly waters (seeds) creating the church on the one hand and the world on the other. This follows the pattern of the second and fifth days of the creative week.

3. The Third and Sixth days:

On the third day the land (earth), promised unto Abraham appears and is given unto Israel (the seed of Abraham), a people typified by grass, herb and tree, in that they were stationary, immobile, though the promise of inheriting all the earth had been given unto them through the Abrahamic Covenant. In their land they are surrounded by the other nations (seas, waters).

On the sixth day the earth brings forth the kingdoms of the earth, kingdoms typified by the beasts of creation and finally the recreated redeemed man in the form of the body of Christ, Who will through Christ inherit all the earth (Rom 4:13).

Again we see the pattern of the third and the sixth days of the creative week, repeating themselves in the third and sixth days of the redemptive week.

Teach us to Number our Days

4. The Seventh Day (God rests):

As the Lord, on completion of all that He had purposed in creation rested, so also when He has completed His eternal purpose in redemption, He will rest, and praise God, we, that have been regenerated will rest with Him in Christ's Millennial Kingdom a thousand years in anticipation of the new heaven and earth.

Global Warming:

It is evident by Genesis 1:1-2, that the earth prior to the first day of creation (:3), was desolate, darkened, completely flooded and likely frozen or partially frozen. In our generation we hear a great deal about global warming and climate change, and such terms as El Niño, with scientists warning of the consequences of fossil fuel emissions into the atmosphere destroying the earth's ozone layer. The melting of our ice caps, glaciers and other ice deposits referred to, to strengthen their argument, thus creating alarm and a multibillion dollar industry in which people of interest are laughing their way to the bank. .

It may be such pollutions help the momentum of global warming, but what science chooses to ignore, is the fact that the phenomenon of global warming has existed since the first day of our creation, beginning with Genesis 1:1-2, that was in all respects likely an ice age (I say "likely" because there is no mention of "being frozen" in the Genesis 1:2 Account). Then with the command of God, "Let there be light" (Gen 1:3), the thaw of the ice commenced, and has progressed down through the ages to our present time.

By the third day (millennium) and the appearance of the dry land, the earth was ready to sustain life in the form of vegetation, with God commanding the earth to bring forth grass, herbs and the trees yielding fruit (Gen 1:9-13). With the restoration of the sun to its function on the fourth day (Gen 1:14-19), its warmth likely would have increased the melting of the ice and more so following the fall.

A thousand years later on the fifth day, the earth was ready for fish to live in the sea and fowl in the air (Gen 1:19-23). Part of this process over so many thousands of years it would seem, was the melting of the ice and warming of the planet. This process was in preparation for the sixth day, with first, the creation of animal life (Gen 1:24-25), then finally God's ultimate creation, the creation of man (Gen 1:26-28). Originally the land was one land mass, then following the fall and the flood in the days of Noah (Gen 6-9) the earth was in the days of Peleg divided (Gen 10:25). The ice remaining in all its forms upon the continents and islands has continued to decline to its present level, with present glaciers, ice flows, ice caps and ice shelf's everywhere in decline. The increased rapidity of the ice melt is the result of the declining size of deposits, as ice melts faster as its size declines.

It is also to be remembered that following the flood in the day of Noah and the "assuaging" of the waters (Gen 8:1 S.C. 7918 to trap), the waters driven to the pole's were then frozen to trap them in place that with other ice deposits around the earth have been slowly, but consistently melting.

The warming of the planet and ozone depletion is not the concern of the Lord, nor eccentually the churches, but points to the declining warmth of mans' heart toward His creator and Jesus Christ, the Saviour of the world that is the churches concern.

Two Concepts to What the Wilderness is:

1. Geographical

The wilderness is a geographical place on earth, to which the church will congregate to await the Second Coming of Christ. Various concepts (opinions) on where the wilderness is, and how the saints get there are suggested (Acts 8:39-40 or Rev 1:9 are presented as types).

2. Personal and Local

Each believer will be in their usual (local) place of abode in the midst of those in unbelief, immune to the evil surroundings and influences of Antichrist, awaiting the Second Coming of Christ. Psalm 91 is appealed to in support of this concept.

136. TRIBULATION OF THREE AND ONE HALF YEARS

Last half of the seventieth week of Daniel's seventy week prophecy Dan 9:24-17

Consummation of the mystery of iniquity

Beast kingdom comes to power (Rev 13)

Dragon gives him his power (anointing) (Rev 13:2)
His deadly wound is healed (Rev 13:3)

The first woe commences (Rev 12:12)

It is the 5th trumpet (Rev 9:1-12)

Antichrist ascends to rule over the earth

(Antichrist is the personality of the beast)

- * The 1st of three woes commence (Rev 8:13)
- * All the world wondered after/beast (Rev 13:3)
- * All the earth worships the beast (Rev 13:4)
- * Saints overcome (Rev 13:7; Dan 7:21)
- * Second beast appears (Rev 13:11). The false prophet (Rev 16:13)
- * The image of the Beast is set up

The working of Satan (2Th 2:9-10)

- * With all power and signs and lying wonders
- * With all deceivableness of unrighteousness in them that perish.

The second woe commences (Rev 9:12)

It is the sixth trumpet (Rev 9:13-21)

The third woe commences (Rev 11:14)

- * It is the seventh Trumpet (Rev 10:7; 11:15; 1Th 4:16; 1Cor 15:51)
 - * Woes are messages in the form of judgments to the ungodly, occurring simultaneously with the sounding of the 5th, 6th and 7th trumpet
 - * The consummation (Dan 9:27)
 - * The seven vials (Bowls) of the wrath of God are poured upon the desolate (Rev 15-16)
- Seven vials, the manifestation of the 3rd woe

Coming of Christ to the ungodly (Matt 24:29-30)

- * Sun, moon and stars darkened
- * The powers of the heavens shall be shaken
- * Then shall appear the sign of the Son of man
- * All the tribes of the earth mourn
- * They shall see the Son of man coming
- * In the clouds of heaven
- * In power and great glory

Rev 19:15

- * Out of His mouth goes a sharp sword that it He should smite the nations.
- * He shall rule them with a rod of iron
- * Treads the winepress of the fierceness and wrath of God almighty

Consummation of the mystery of Godliness

Church in the Wilderness (Rev 12:6,14)

- * Feast of Tabernacles (Lev 23:39)
- * Marriage supper (Rev 19:9; Matt 22:1-14)

Lamb stands upon mount Sion (Rev 14:1)

The 144,000 (the man child) with Him

Christ fulfills His great commission (Isa 61:2b-3)

1. Proclaim the day of vengeance of our God :2
2. Comfort all that mourn :2 appoint/give them -
3. Beauty for ashes :3
4. Oil of joy for mourning
5. Garment of praise for the spirit of heaviness

The two witnesses minister (Rev 11:3-14)

- * Two prophets (Rev 11:10) Moses and Elijah (:6)
- * Minister in Jerusalem (:8)
- * Torment all that dwell on the earth (:10)
- * They are put to death (:7)
- * Their dead bodies lie in the street 3½ days (:9)
- * They are raised from the dead (:11)
- * They ascend up to heaven (:12)
- * The second woe is past (:14)

The seventh trumpet sounds (Rev 10:7)

Trumpets are messages to the Godly, woes occur simultaneously but are to those in iniquity.

Church prepares for the Second Coming of Christ (Luke 21:28)

The Lord Himself shall descend from heaven 1Th 4:16-

- * With a shout
- * With the voice of the archangel
- * With the trump of God
- * The dead in Christ rise first
- * We which remain
- * Shall be caught up together
- * In the clouds
- * To meet with the Lord in the air
- * So shall we ever be with the Lord
- * To become part of that great army (Rev 19:11-14)

Teach us to Number our Days

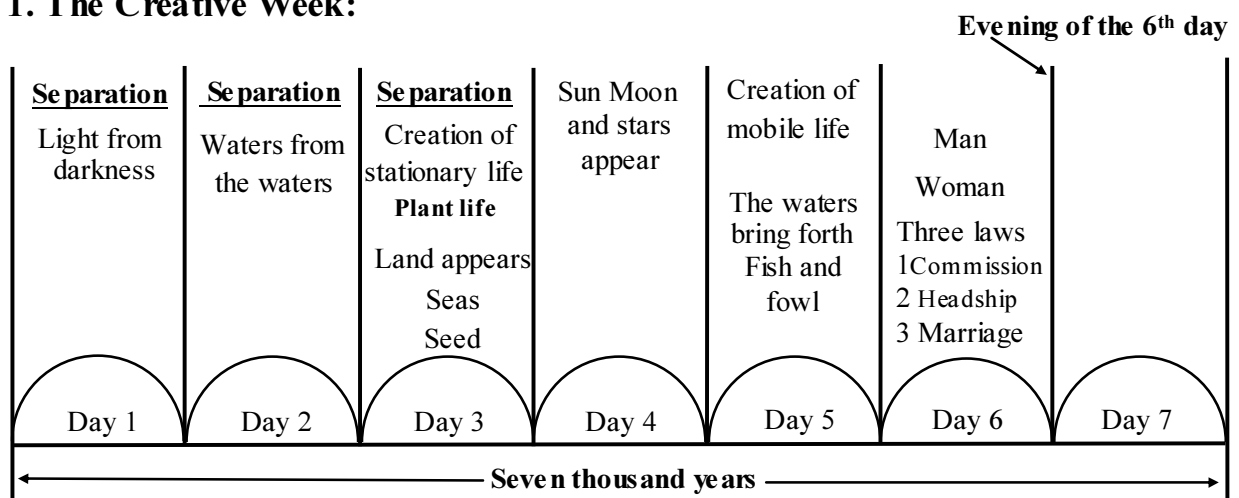
137. What is the Wilderness?

The wilderness is a place of shelter to the church during the tribulation period of three and one half years, that is void of turmoil, danger, and confusion, free from the influences of Satan, Antichrist and his beast kingdom of darkness that will be a kingdom exposed to God's wrath and judgment as dispensed upon unregenerate humanity in the form of the three woe's, concluding with the seven vials of the third woe, portrayed in, Rev 15-16 and climaxing with the Second Coming of Christ in judgment upon the beast kingdom and its unregenerate inhabitants.

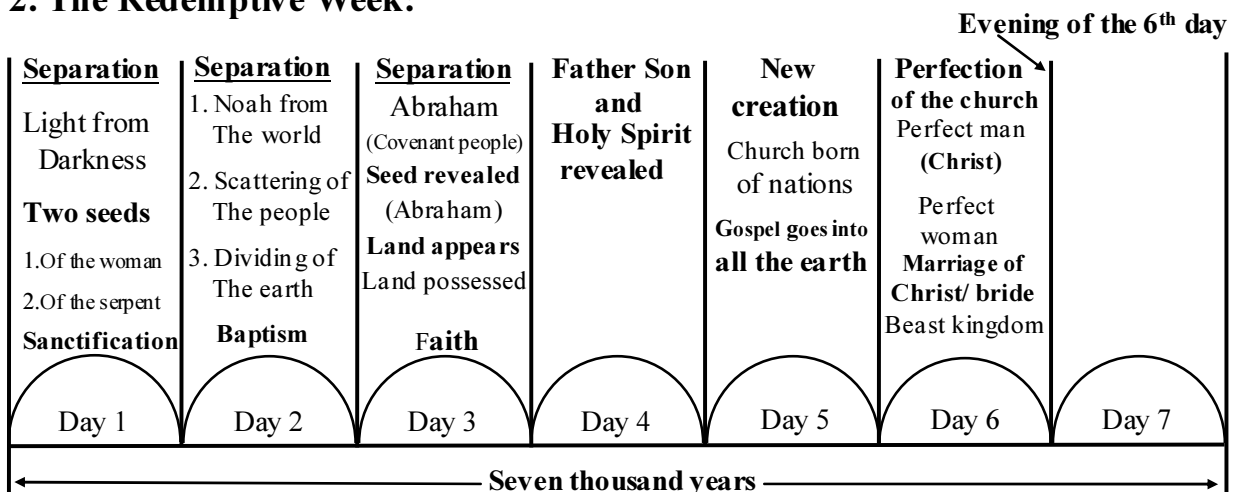
We once again consider our comparison diagram of the creative and redemptive weeks, adding the appropriate information:

151.

1. The Creative Week:



2. The Redemptive Week:



In conclusion to chapter 25, we consider the following table revealing – Seasons, or periods within the ages of time, we know to be the redemptive week:

Teach us to Number our Days

138. SEASONS OR PERIODS WITHIN THE AGES OF TIME WE KNOW TO BE THE REDEMPTIVE WEEK

THE NEW TESTAMENT ————— THE SIXTH DAY
TWO SEEDS, GENESIS 3:15

THE MYSTERY OF INIQUITY
2 THESSALONIANS 2:7.

THE MYSTERY OF GODLINESS
TIMOTHY 3:16.

5,000 Years (A.D. 1028) The following information is in accordance with our common calendar.
The difference between God's and mans calendar should be kept in mind.

Harold: King of England. Defeated by William
The Conquer at battle of Hastings, 1066

Thomas Becket. 1118-1170.

The Crusaders. 9 crusades between 1096-1291
A purpose for Jerusalem, which Christ did not
intend. Romantic military expeditions of western
princes and prelates to recover Holy Sepulcher
from Saracens. Captured Antioch, Jerusalem and
Acre. Later crusades were diverted to other ends
and Holy Lands lapsed into Mohammedan control.

Black plague. 1348.
Began in the Far East, spread to the Black Sea,
then traveled swiftly through Europe to England
leaving in its wake millions dead. Almost half the
population of 4,000,000 in England died .

Sigismund. 1368-1437. Emperor of Holy Roman
Empire. Condemned John Huss and Jerome of
Prague as heretics, betrayed Huss into the hands
of his enemies.

The one hundred year war 1337-1453.
Battles between rulers of France and England
over disputed titles of French throne and
territories.

Wars of the Roses. 1455-85.
Waged by houses of Lancaster and York, rival
claimants to the English throne until royal
marriage united the two lines.

Henry V111. King of England. 1491- 1547.
Known as the "The tyrant under legal forms."
Pope Leo X gave Henry the title "Defender of the
Faith" in response to his devotion to the church at
Rome. Wanted reformation for church of England
but not as Luther, Calvin etc. Personal ambition
drove him in many decisions. Eventually turned
against Reformation principles with many
Reformers being martyred. He died known as the
"Nero of England".

William the Conquer: 1027-1087. King of
England (1066 -1087).

Magna Carta. 1215.
Established in law the right of every man to justice

Peter Waldo: c 1217.
Founder of the Waldenses. Prosperous merchant,
converted to Christ gave all to the poor, preached
to common people the Gospel of repentance. A
reformer, came into conflict with the Pope. 1184
he and followers excommunicated from church of
Rome, many suffered inquisition and death.

John Wycliffe. C. 1320-1384.
"The morning star of the reformation" A
reformer, preached against papal control, pro-
claimed the Bible as the only source of truth.
Translated the Bible into English 1382. It was
said "having lit a fire that shall never be put out."

John Huss. 1369-1415. Rector of the University
of Prague. Powerful preacher desiring church
reform and doctrinal purity. Influenced by John
Wycliffe writings. Martyred 1415.

Joan of Arc (Jeanne D'Arc) 1412-1431
Heroine of France. Burnt at the stake at the
command of the ecclesiastical court at Rouen at
The age of 19.

Printing press invented. 1442.

Christopher Columbus. C. 1446-1506.
Discovers the new world. Devout believer, died
reciting a psalm. Was known to say "God has
always been good to me."

Ulrich Zwingli. 1484-1531.
Swiss reformer, broke from Rome 1522.

Teach us to Number our Days

Pope Leo X: 1475-1521.

Pope 1513-1521. Opposed reformation, Luther, and other reformers. Spiritually and morally corrupt. Revived sale of indulgences to finance the building of St Peters church in Rome.

Mary Tudor (“Bloody Mary”): 1516-1558.

Daughter of Henry VI 11. Devoted Romanist, Attempted to restore England to Catholicism, Cardinal Pole became her advisor, Had Thomas Cranmer, Nicholas Ridley and nearly 300 other Protestant reformer leaders burnt at the stake.

The renaissance:

The transitional movement in Europe from the Middle Ages to the modern world beginning in 15th Century. Rebirth of interest in classical Greek and Roman ages.

European persecution of Jews:

In medieval Europe, many persecutions of Jews in the name of Christianity occurred, notably during the Crusades – when Jews all over Germany were massacred – and series of expulsions from England, Germany, France and in the largest expulsion of all, Spain. Jews were frequently tried and put to death for a variety of imaginary religious offences against Christianity. Such bigotry against Jews and other minorities continued throughout Europe and Russia through into the 20th century.

Mary Stuart: 1542-1587. “Queen of Scots”

Spanish Armada defeated: 1588.

Dispatched by Phillip II, King of Spain, financial support promised by the Pope, the armada sailed intent upon invasion of England and returning England to under the yoke of Catholicism. The Armada was destroyed by English naval forces, storms and navigational error resulting in ship - wreck.

Martin Luther: 1483-1546.

German reformer, dissatisfied with erroneous doctrines of Catholicism. Taught the doctrine of justification by faith. Authored the three great reformation principles **1.** Man is justified by faith alone. **2.** Every believer has direct access to God. **3.** The Bible is the sole source of authority for faith and life. October 31st, 1517, nailed to the church door at Wittenberg his 95 Theses.

William Tyndale: C. 1494-1536.

Bible translator, reformer and martyr. Imprisoned In castle at Vilvorde near Brussels in Belgium strangled then burnt in the castle yard.

Thomas Cranmer: 1489-1556.

First protestant archbishop of Canterbury, translated Bible, author of Thirty Nine Articles. Burnt at the stake by Queen Mary.

John Rogers: 1500-1555.

English Lutheran reformer translator and martyr. Arrested for his denunciation of Romanism. After numerous imprisonments was burnt at the stake. The first martyr under the reign of (bloody) Mary.

Hugh Latimer: 1485-1555.

English bishop. Reformer and martyr. He and Nicholas Ridley were burnt at the stake under the reign of Queen Mary.

John Calvin: 1509-1564.

Genevian reformer, though born in France, taught the reality of God’s sovereignty and importance of holy living.

Ana Baptists; 1524

Truth of water baptism by immersion restored. met with persecution by both Catholics and protestants throughout Europe and Britain.

Scientific revolution: 1517-1800

God revealed through nature. Isaac Newton, Johnannes Kepler, etc.

Cultural rebirth; 1517-1800.

God revealed through art and music. Rise of Hymn singing. i.e. Isaac Watts.

John Knox; 1513-1572.

Scottish reformer.

Elizabeth 1: 1533- 1603.

Preferred Protestantism, released imprisoned protestants. Reigned 45 years.

Puritan movement: Late 16th century.

The puritan movement was everything to the Church of England, that the Reformation was to the Church of Rome, Puritans demanded purity of doctrine and discipline of life.

Teach us to Number our Days

<p>Gregory XIII: 1502-1585. Pope. Opposed the reformation. Remembered for his reformation of the Julian calendar introducing leap year to correct inaccuracies of years length.</p> <p>William Laud: 1573- 1645. Made Archbishop of Canterbury 1633. A cruel enemy of the Puritans. Made an enemy of the Catholic Queen he died on the scaffold at the Tower.</p> <p>Thirty year war: 1618-1648. Between Catholics and Protestants of Germany in which Gustavus Adolphus played a brilliant part. Religious and territorial differences settled at price of utter devastation of Germany.</p> <p>The plague: 1665, This plague mainly effected London, England Killing thousands, one year before the great fire.</p> <p>Civil war: 1642-1649. Struggle between the Crown and Puritan Parliament over distribution of ecclesiastical and civil jurisdiction. Marston Moor, Naseby executed of Charles the 1.</p> <p>Act of Uniformity: 1662. An English statute of Charles II which required the use of all rites and ceremonies in the Book of Common Prayer in church services. It also required Episcopal ordination for all ministers. as a result, nearly 2,000 clergymen left the established church. (church of England)</p> <p>Conventicle Act: 1664. This act forbade religious assemblies of more than five people outside the auspices of the Church of England. Meant to discourage non – conformism and to strengthen the position of the established church.</p> <p>Age of “enlightenment” 1715-1815. Humanistic philosophies replacing the Bible Result. French revolution and Napoleonic wars</p> <p>French revolution, Napoleonic wars: 1789-1815. France made a republic.</p> <p>Napoleon 1: 1769-1821. Emperor of France 1804-1814. Regarded as one of the greatest military geniuses in history, and by others as a type of the Antichrist to come.</p>	<p>John Carver: 1575-1621. Pilgrim father, chartered and helped equip the “May Flower.</p> <p>Mayflower: 1620. And Pilgrim Fathers sail from Plymouth for America.</p> <p>James 1: 1566-1625. Opposed puritans threatening to harry them out the kingdom. Gave permission for a new translation of the Scriptures that when finished in 1611, became known as the King James Version. Though in his reign good was done, he, himself was evil</p> <p>Oliver Cromwell: 1599-1658. Soldier, statesman and parliamentarian. Defended Puritans against their enemies, a zealous advocate of toleration in religious matters and considered a champion of religious liberty.</p> <p>John Bunyan: 1628-1688. Puritan preacher and writer, imprisoned 12½ years for not having permission to preach from established church. Wrote The Pilgrims Progress</p> <p>George Fredrick Handel: 1685-1759. German musician and composer. Greatest work, “The Messiah” containing the Hallelujah Chorus</p> <p>George White field: 1714-1770. English preacher and revivalist. An associate of John Wesley. Finding the doors of the church in England closed to him, he began his out door Preaching, later influencing John Wesley in such preaching. Preached throughout Britain, Europe and America.</p> <p>John Wesley: 1703-1788. The founder of Methodism, a name brought about by his and associates methodical procedure in meeting, study, prayer, and weekly celebration of the Lord’s table.</p> <p>The great awakening in America: 1734-1744. Jonathan Edwards : Result: America founded upon God’s Word</p> <p>The great awakening in Britain. 1740-1790. Result: Age of missions and social reform.</p> <p>George Washington: 1732- 1799. General, 1st President U.S.A. Faithful, honest, just, charitable, good will ruled his life.</p>
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Teach us to Number our Days

<p>War of independence: U.S.A. Gains independence from England. Treaty signed between Britain and United States of America September 1783. The war was the result of an evil cause.</p> <p>Five enemies of faith: * Rationalism * Materialism * Darwinism (The theory of evolution) * Marxism (Socialism) * Modernism in the church</p> <p>Crimean war: 1854-1856. War between Great Britain and other powers in defense of Turkey against Russia.</p> <p>Civil war in U.S.A: 1861-1865. Between Union Government and Southern Confederacy over Confederacy's attempt to secede from Union. Union was preserved.</p> <p>Charles Darwin: 1809- 1882. English naturalist, born into a Christian family, turned from Christianity to agnosticism. Wrote his theories on evolution, natural selection, and survival of the fittest. Honoured in life and death.</p> <p>Russo Turkish war: 1877-1878. Arose indirectly from knotty Balkan situation and directly by Mohammedan uprising against Balkan Christians; Power of Turkey in Europe practically destroyed, only to be revived by The Congress of Berlin.</p> <p>Revival of Olympic Games: 1896. Olympia, Greece. Worship of sports, athletes, country and self achievement.</p> <p>Mary Morse Eddy (Baker): 1821-1910. Founder of Christian Science.</p>	<p>Billy Bray: 1794-1868. Flaming evangelist, converted reading visions of Heaven and Hell, by John Bunyan. His last word when dying was "glory!"</p> <p>Thomas Jefferson: 1745-1826. 3rd President of U.S.A. writer of the Declaration of Independence, ^h July 1776.</p> <p>Statute for Religious Freedom: Was put into law accomplishing separation of Church and State. Did good, though an adherent of deism.</p> <p>Great age of missions and social reform: * Missionaries. Carey, Hudson Taylor etc. * Abolition of slavery. William Wilberforce.</p> <p>Barnabas Shaw: C. 1793-1857. Wesleyan missionary to South Africa.</p> <p>Brethren Movement: 1827. A move of the Spirit involving England and Ireland. Truth of the body of Christ, priesthood of believers restored</p> <p>Florence Nightingale: 1820-1910. Laid the foundation for modern scientific nursing as a result of her nursing methods in Crimean war. Became known as "the Lady with the Lamp" and "the Angel of Crimea."</p> <p>David Livingston: 1813-1873. Missionary to Africa with the London Missionary Society 1840. Died in the posture of prayer upon his knees.</p> <p>Charles Finney: 1792-1875. Congregational revivalist, theologian and college president. Forceful, direct, personal, dramatic in preaching, placed importance upon hearers coming to immediate decision and rising to public attestation of their decision.</p> <p>George Muller: 1805-1895. Born in Germany, evangelist and Philanthropist and preacher, became known for his orphanage work reliant completely upon faith and prayer.</p> <p>William Booth: 1829-1912. Founder and leader of the Salvation Army. Influenced by John Wesley views and teachings on sanctification, heart purity and holiness. A fervent and evangelistic preacher.</p> <p>James Strong: 1822-1894. Biblical scholar and educator, author of numerous valuable writings, blessed the body of Christ with His Exhaustive Concordance.</p>
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Teach us to Number our Days

<p>Secular humanism: Decline in Christian spirituality, replaced by secular humanism and philosophy, particularly throughout central Europe.</p> <p>World War 1: 1914-18. A struggle between Central Powers and Allied and Associated Powers, arising indirectly from clash between two rival systems of commercial imperialism, and directly from diplomatic tangle following assassination of Archduke of Austria by a Serb. Central Powers crushed; end of German and Austro Hungarian Empires.</p> <p>Russian Revolution: 1917. Rise of communism, bringing suppression of peoples liberties, religion, freedom of speech, persecution of church and death to opponents.</p> <p>League of Nations: 1919. Founded at the Peace Conference of Paris. Its purpose, to promote peace in the world, avoid war by settling disputes between countries</p> <p>Great Depression: 1929-1939. Prolonged period of financial and commercial stagnation, causing vast unemployment, political opposition restricted credit, low prices. The conditions caused social distress.</p> <p>Rise of Nazism: Germany. 1933-1945. Totalitarian form of Government. Revived and substituted German Hero Worship in place of Christianity. Plunged the world into war.</p> <p>World war 2: 1939-1945. Conflict between Allied nations & Axis powers. After 6 years of strife on continents of Europe, Africa , Asia and Pacific Ocean, Axis powers defeated.</p> <p>United Nations: 1948. An association of countries working for peace and progress, the successor to the League of Nations. Forerunner to the Beast Kingdom of Rev 13.</p> <p>Israel declared a Nation: 1948. Israel restored to their homeland (in unbelief) Declared a sovereign nation, made member of United Nations.</p>	<p>Albert B Simpson: 1844-1919. A preacher, evangelist and missionary with a message of sanctification and faith, following experiencing personal healing when near death, he preached healing as part of his “Four fold Gospel” of Jesus Christ as Saviour, Sanctifier, Healer and Coming King. Though others may be named as preachers of healing A.B. Simpson stands out.</p> <p>Rise of Fundamentalism: Early 20th Century. Great evangelists. i.e. Billy Sunday. Great Bible expositors. i.e. R.A. Torrey. Great revivals i.e. Smith Wigglesworth.</p> <p>Pentecostal restoration: 1900 - Topeka, Kansas, Azusa St, Los Angeles, California. Two names in history that are credited with the restoration of the Baptism of the Holy Spirit. Credit should be given, though evidence suggests speaking in tongues was in wide spread practice beforehand.</p> <p>William Offler: 1875-1957. Bible Teacher and author used of the Lord to bring restoration of truth i.e. Name of God, Creative and Redemptive weeks.</p> <p>Welsh Revival: 1928. Effected Wales, England and spreading throughout the British Commonwealth. It brought a greater awareness and recognition of apostles and prophets.</p> <p>Turning point of the 20th century: 1948. Mass evangelism i.e. * Billy Graham * A.A Allen * William Braham. * Tommy Osborne</p> <p>Latter rain; 1948. Conference at Nth Battleford, Canada. Scriptures opened to Biblical form of worship. 1965, known as the Tabernacle of David. Laying of hand was also restored. Spread around the world.</p> <p>Autonomy of the Local Church: Various personalities, places, have been named as influences of restoration. Authority of local churches under the headship of Christ, as opposed to universal church under a pope, or state church as in the case of Germany and the Lutheran church, or central government in the case of many denominations.</p>
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Teach us to Number our Days

<p>Korean war: 1950-1953. Conflict between North and Chinese communist forces and United Nations forces following the advance of North Korean forces across the 38th parallel.</p> <p>Vietnam War: 1957-1975.</p> <p>Hippie movement: 1960s. Age of rebellion, immorality, permissiveness. Alternative life styles, eastern religions, cultural “revolution,” Globalism, secular humanism, feminist movement, worship of creation (nature), environmentalism, politically Green. Conditions point to signs of last days - <u>As it was in the days of Lot.</u> Luke 17:28.</p> <p>Six day war: 1967. Egypt, Syria , Jordan defeated, Jerusalem united</p> <p>Yom Kippur war: 1973.</p> <p>Contemporary Church expression.: Worldliness dictates worship, music, standards. Biblical order compromised. Standards denied.</p> <p>Collapse of Communism: 1989.</p> <p>Rise of Islam: 1990s -</p> <p>Terrorism: Called a “new kind of warfare.” Been suggested it is 3rd world war, will escalate in days ahead into world wide terrorism with other forms of violence. <u>As it was in the days of Noah:</u> Matt 24:37 Twin Towers, U.S.A destroyed Sep 2001 Afghanistan War, 2001- Iraq invaded, 2003. Attacks throughout Russia, Indonesia, Egypt, London July 2005)</p> <p>War in the Middle East: 3rd W/W. Eze 38-39 Fourth seal Rev 6:7-8</p> <p>Time of martyrdom: Fourth seal Rev 6:7-8</p>	<p>Charismatic Renewal: 1960s-80s. Move of the Spirit among denominations all round the world. The visitation brought insights and <u>clarification of the Kingdom of God</u>. But generally the Spirit was quenched, compromised and the reformation within churches resisted. Mixture of truth and error.</p> <p>Six day war: 1967. Times of the Gentiles fulfilled, at some time after this war, Israel is to experience an outpouring of the Spirit of grace. With many Jews looking upon their Messiah and being saved.</p> <p>Headship of Christ: Though compromised or rejected, the truth of the headship of Christ has had its emphasis where churches are walking in truth. We should not be put off the truth by those in error of headship. The truth of headship must be restored to perfect the church.</p> <p>Opening of the seven seals: Rev 6:1- White horse, Christ and Holy Spirit Christ and His church in end time truth conquering Sin and death.</p> <p>Feast of Trumpets: Lev 23:24. Feast of trumpets commences prepare the bride of Christ for the Day of Atonement and marriage</p> <p>Restoration of first love: Rev 2:4 First love is essential for the church to enter into the marriage.</p> <p>Bride hath made herself ready: Rev 19:7</p> <p>144,000 sealed: Rev 7:3-8</p> <p>Time of cleansing: Affliction of the soul. Lev 23:27. Bride prepared Bride chosen Isa 48:10</p> <p>Day of Atonement: Rev 7:9-14. Bridegroom comes Mt 25:6,10. Marriage of Christ and His church Rev 19:7 Seventh seal opened Rev 8:1 Wise virgins enter into the marriage Mt 25:10</p>
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Teach us to Number our Days

<p>Rise of the beast kingdom: Rev 13 Ten toes Forming now but not yet come to power. Influence of U.N.O. increases.</p> <p>Perilous times: (effecting the church) 2Tim 3:1-9</p> <p>Rise of the power of the Red dragon: Rev 12:3</p> <p>Judgment of the great whore: Rev 18:8</p> <p>A falling away: 2Th 2:3 Out of the way, from the church Have not a love of the truth</p> <p>Man of sin revealed: 2Th 2:3-4 Deceives all the earth</p> <p>Great dragon cast out of Heaven: Rev 12:9 Satan, that old serpent, the spirit anointing the beast of Rev 13.</p> <p>Dragon makes war, with remnant: Rev 12:17</p> <p style="text-align: center;">Tribulation of 3½ Years Begins</p>	<p>Sounding of the seven trumpets: Rev 8:1 Everlasting Gospel preached to them that dwell on earth Rev 14:6.</p> <p>Wife of Christ pregnant: Rev 12:1-2</p> <p>Man child born: Rev 12:5</p> <p>Exodus, God's people out of harlot church: Rev 18:4</p> <p>Feast of harvest: Harvest of souls through the preaching of the ev- erlasting Gospel. Rev 14:6</p> <p>Bride (wife) persecuted; Rev 12:13.</p> <p>Bride flees into the wilderness: Rev 12: 6, 14 Remnant of woman's seed left behind. Rev 12:17</p> <p style="text-align: center;">Church in the Wilderness 3½ Years Begins</p>
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139. Twenty Five Characteristics of the Wilderness		
No	Characteristic	Scripture
1	It is the last half week of Daniel's seventy week prophecy	Dan 9:24-25
2	A hiding place in the day of Gods anger	Zeph 2:3
3	It is to the end time church, what fleeing into the mountains was to the Judean church in A.D. 70	Luke 21:20-21
4	A place to forget the former things (Gt tribulation Rev 7:14) A new thing (experience, relationship with the Lord)	Isa 43:18-19
5	A hiding place in the time of trouble	Psalms 27:5-6
6	A place where, they (the church) will trust in the Lord, mercy shall compass him about	Psalms 32 :10
7	A place prepared of God	Rev 12:6
8	A place, the church is to be for the duration of the tribulation of a thousand two hundred and three score days	Rev 12:6
9	A place where God will feed/nourish the church	Rev 12:6,14
10	It will be where the body (of Christ) is found	Luke 17:37
11	It will be to the church, what dwelling in booths was to Israel in the wilderness, when they exodused Egypt	Exo 12:37-51 Lev 23:42-43
12	It is "The little moment" that ends with the indignation overpast and the Coming of Jesus.	Isa 26:20-21
13	It will be the church fulfilling the Feast of Tabernacles	Lev 23:33-36
14	It will be a temporary dwelling place en-route to the churches promised land	Rev 12:6,14
15	A place to celebrate the marriage supper	Rev 19:9
16	A refuge city to the church	Num 35:6 Josh 20:3
17	The holy place of the temple	Rev 11:1-2
18	A table prepared in the midst of mine (Christ's) enemies	Psalms 23:5
19	The solitary place	Psalms 35:1
20	A city protected, though surrounded by judgment	Rev 14:20
21	Dwelling in the secret place of the most high	Psalms 91 (whole)
22	Neither shall the heat of the sun smite them	Isa 49:10; Rev 7:16 Rev 16:8-9
23	The place those alive and remaining are at Christ's return	2Th 4:15-18
24	The place of the gathering of Christ's elect	Matt 24:31
25	The age of peace	Isa 2:4; Psalms 46:9

Conclusion to the Chapter

As the sixth day of the redemptive week concludes with the Second Coming of the Lord Jesus, it is appropriate we conclude the chapter considering the event and as the Book of Revelation is the book of consummation of all things, it is appropriate we consider the thirteen references to Christ's Second Coming revealed therein. The following table revealing each is presented in their chronological order.

Teach us to Number our Days

140. Second Coming of Christ in The Revelation			
No	Scripture	Description	Companion Scriptures
1	Rev 1:7	Behold, he cometh with clouds; and every eye shall see him, and they <i>also</i> which pierced him: and all kindreds of the earth shall wail because of him.	Matt 24:30 Dan 7:13-14 Jude :14-15
2	Rev 2:16	Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.	2Th 2:8 Rev 19:11-15
3	Rev 2:25	But that which ye have <i>already</i> hold fast till I come.	Rev 3:3, 11 2Tim 1:13
4	Rev 3:3	Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.	Matt 24:42-44 1Th 5:4 2Pet 3:10 Rev 16:15
5	Rev 3:11	Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.	2Tim 4:8 Rev 2:10
6	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.	1Th 4:16 Rev 11:15 Dan 7:27
7	Rev 11:15	And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Christ; and he shall reign forever and ever.	1Th 4:16 Rev 10:7 Dan 7:22 Rev 11:15
8	Rev 16:15	Behold, I come as a thief. Blessed <i>is</i> he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.	1Th 5:4 2Pet 3:10 Isa 61:10
9	Rev 17:14	These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are <u>with him</u> <i>are</i> called, and chosen, and faithful.	Rev 16:14 Dan 2:44-45 Rev 19:11-15 2Th 2:8
10	Rev 19:11-15	And I saw heaven opened, and behold a white horse; and he that sat upon him <i>was</i> called Faithful and True, and in righteousness he doth judge and make war.	Dan 2:44-45 Dan 7:22 2Th 2:8
11	Rev 22:7	Behold, I come quickly: blessed <i>is</i> he that keepeth the saying of the prophecy of this book.	Rev 1:3 Rev 3:11
12	Rev 22:12	And, behold, I come quickly; and my reward <i>is</i> with me, to give every man according as his work shall be.	Isa 40:10 Matt 16:27
13	Rev 22:20	He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.	Rev 22:7 Rev 2:16

Teach us to Number our Days

Chapter Twenty-Six



The Seventh Day of the Creative Week

Reading:

Gen 2 :1 Thus the heavens and the earth were finished, and all the host of them.

: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.

:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

: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,

Points to Consider:

1. Thus were the Heavens and the Earth Finished (Gen 2:1):

That is:

- The heavens and earth which are now.
- The recreation and restoration of the heavens and earth Adam was created into.
- Completed to the satisfaction of God (Gen 1:31).
- That which God had in mind at the beginning of the first day, now at the completion of the sixth day is complete.
- The six days of creation are now a completed creation with a multiple function; composite in character and whole in its expression.
- Every individual unite complementing each other in an expression of the whole functioning in each ones individual responsibility ordained of the creator.
- The created heavenly bodies functioning in perfect harmony with the earthly creation.
- Both realms of creation subjected to and under the dominion of God's supreme creation – Adam. The man and the woman together ruling jointly over the finished creation bringing pleasure to God.
- God beholding all was finished and seeing it was “very good” did the only thing He desired to do from the beginning: God rested from all His work (Gen 2:2).

2. And all the Host of Them (Gen 2:1):

Host: S.C 6635. A mass of persons (or fig. of things) organised for war (an army); by implication a campaign.

The meaning of the word “host” supports the thought earlier expressed of Adam being created into an environment, outside of which there was an enemy lurking. As such Adam was created into a war zone, with an enemy desiring to get in, that he was to keep out.

3. The Seventh Day (Gen 2:2):

This seventh day points us to the only day in the whole of Scripture that is: named, and as such is addressed throughout the Scriptures as the Sabbath, with its first mention in the Book of Exodus, relative to the nation of Israel's deliverance out of Egypt under the Abrahamic Covenant (Exo 16:23).

Sabbath: S.C. 7676. Intermission. To cause to cease for a time; to interrupt, to suspend or delay. Thus Israel were to cease for a time from their work of labour, then when the Sabbath was finished take up their responsibilities in the following day and week.

Teach us to Number our Days

4. God ended His Work which He had Made (Gen 2:2):

That is: All was complete, exactly as God determined before the commencement of the first day.

There was nothing to be added, creation was complete, perfect, “very good” (Gen1:31; Ecc 3:11)

As a point of interest concerning the creative genius of God, what time or pattern God used in the original creation of our earth and universe is not said (Gen 1:1), but what is clear is the recreation to which we belong was over a period of six one thousand year days. When Christ Comes the Second Time the earth’s surface will be cleansed with fire with Jesus bringing His Kingdom including the resurfacing of the earth with vegetation and life in the form of what Isaiah describes as “Eden” (Isa 51:3) which will be for the duration of the Millennial Kingdom; then we are confronted with the new heaven and earth which at the close of the Millennial Kingdom will appear (Rev 21 and 22). When it appears, it will appear without hesitation, delay or waiting. In other words there is no week of days necessary to bring it into existence. It appears God, when it comes to creation He is versatile, unlimited in ideas, ability, and ingenuity and always, as is characteristic of Him creates what He creates beautiful (Ecc 3:11).

5. And He Rested on the Seventh Day (Gen 2:2):

That is: God desisted from His work, but did not rest or desist from being Who He is, or from His Heavenly and earthly responsibilities of oversight over His creation, particularly in His relationship with Adam and Eve, who under God had dominion over creation.

It suggests creation completed, the Lord rested from His work with eternity in mind. So thorough, so complete, efficient and perfect was creation, with it functioning according to God’s laws, it was ideally suited to give the Lord pleasure for evermore. The indication of Scripture is that the perfect conditions of the seventh day and the Lord resting did not last the duration of 1,000 years as was the case with each of the preceding days, but as a result of Adams fall there was a termination of time. It would be true to say: “The fall changed everything”.

The seventh day of the creative week points us to the seventh day of the redemptive week and its day of rest, followed by the new heavens and earth and the eternal and endless life there is to be without the existence of sin.

Seventh: S.C. 7637 Seventh (time)

Each of the past six days are a fragment of the whole, but the seventh day is distinctly to be viewed as “time”, in the sense of it being the fullness of all the days that has gone before. This is very much in harmony with Paul’s teaching to the Ephesians and his allusion to the seventh day of the redemptive week.

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.

6. The Lord Anticipated the Fall:

Before moving on to the next point it would be helpful if we be reminded: God always knew Adam would fall and the fall was actually predetermined of the Lord that there might be the creating of something better.

7. “And the Evening and the Morning were the Seventh Day?”

The expression “the evening and the morning” signifies a whole day that had measure, length or duration. A day that Moses proclaimed to be one thousand years in length (Psalm 90:4) and Peter, knowing the psalm takes up and applies to what we know as the redemptive week and particularly the “day of the Lord”, the seventh day (2Pe 3:8, 10) that corresponds with the seventh day of creation.

The expression “And the evening and the morning were the seventh day” is excluded in the account of the seventh day of creation that we might be provoked into asking: Why? The simple answer is that though the seventh day was ordained a day the same in length as the days previous to it, that is one thousand years duration; the reality is: the seventh day never went its full time

Teach us to Number our Days

because of the intrusion of the sin of Adam and his fall from grace that effectively ended God's rest. As a result of Adam's fall the seventh day failed to see out its duration; it was still the seventh day in which the Lord rested, but His rest was interrupted by Adam's failure to "keep" (hedge about, preserve) the garden, thereby allowing the intrusion of Satan and the deception of Eve. The Scriptures still numbered it as an actual day; an equal day as the six days before it, but in reality was shortened as a result of the fall.

This conclusion is reinforced when we consider the wording of the initial declaration of God resting the seventh day. The point of interest is underlined:

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.

"On" is not descriptive of the whole day, but a part thereof. It alludes to an event or to something happening that would curtail the Lord's intended rest. This conclusion is further reinforced when we consider the following verse. The point of interest is again underlined:

Gen 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

In the choosing of Passover lamb (Exo 12:3) the same language is used in the Lord's commandment to Israel in the "taking" of a lamb for each household on the 10th day. The lamb could be taken any time of the day to then be held up until the 14th day when it specifically was to be slain in the "evening".

This author believing the fall took place sometime after the conclusion of the seventh day of one thousand years always had difficulty with it, for it generated other questions that demanded answers and answers that satisfied common sense. The questions generated were mainly to do with the commission to Adam and Eve and their failure to fulfil it by Eve conceiving and bringing children into the world:

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.

Should the above conclusion be still doubted the following translations should be considered: Amp Bible; R.S.V.; N.I.V.; A.S.V.; W.E.B. and The Living Bible all write in harmony with the Authorised Version to which this author has appealed.

The Lord having predetermined the fall, yet commissioning Adam to be fruitful, multiply and replenish the earth, withheld Eve from conceiving that the commission might be fulfilled by the seed to be promised (Gen 3:15) and not by natural reproduction as it would have been of Adam. Jesus, the "last Adam" (1Cor 15:45) and all that are in Him through regeneration (Tit 3:5) fulfil Adam's commission to be fully realized at Christ's 2nd Coming and Millennial Kingdom.

Adam and Eve hearing the voice of the Lord walking in the cool (Heb: Wind Gen 3:8-9) of the day, seems to of been a regular experience, but with change following the fall. The suggestion is, before the fall the Lord walked with them at certain times communing (in conversation) with them. In doing so, Adam and Eve beheld the Lord in His glorious person, but following their fall and because of their sin, the Lord spoke to them out of the wind (Job 38:1). Sight was denied them, yet they heard the Lord's voice as they had in the past, They knew the Lord's voice, there was dialogue, there was enquiry, confession and then judgment was passed upon the serpent (Gen 3:14-15), upon the woman (Gen 3:16) and finally upon Adam (Gen 3:17-19). Their sorrow was made more painful as a result of their exclusion from the garden that had been their home and place in which they knew the presence of God (Gen 3:23-24).

Such a realization of the physical, obvious and glorious fellowship and communication enjoyed by both the Lord and Adam and Eve, should inspire us, in our vision of the future and our fellowship with God and the Lord Jesus Christ throughout the Millennial Kingdom of Christ and then throughout eternity in the new heaven and earth.

Teach us to Number our Days

8. And God Blessed the Seventh Day (Gen 2:3):

The only day in creation God blessed, though He blessed man (Gen1:28), giving Adam and Eve dominion over creation, the seventh day is the only day God blessed.

Blessed: S.C.1288. A prime root; to kneel; by impl. To bless God (as an act of adoration), and (vice versa) man (as a benefit). Amp Bible: God blessed (spoke good of) the seventh day.

That is: God blessed the seventh day that He might enjoy it with His created man and woman.

This again points us to the seventh day of the redemptive week, when the blessed redeemed in Christ in the millennium, will enter into the blessed rest of the seventh day, with the Lord enjoying it with His redeemed man (Christ) and the woman (the bride/wife of Christ) and others who will be there.

9. God Sanctified it (Gen 2:3):

Sanctified: S.C. 6942. to be (causatively make, pronounce or observe as) clean (ceremonially or morally) clean.

- The seventh day is the only day of creation God sanctified.
- It was a day set aside by God for Himself.
- It was God's Day of rest, the Lord's Day.
- A dispensation of the fullness of times.
- A day in which God enjoyed the fellowship of His creation.

As mentioned in chapter fifteen, neither Adam, nor the Patriarchs from Adam to Moses were ever commanded of the Lord to keep the seventh day as a Sabbath. The law of Ten Commandments, including the fourth commandment, with its ministration was given unto Moses till the seed should come, Who, when He would come, would do away with the law, including the ministration of the Sabbath (Gal 3:19-20; Rom 3:20).

10. The Keeping of the Sabbath (Seventh Day) Under the Law:

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:

: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.

The Sabbath day from the days of Moses, though all secular work ceased and other restrictions were in place, in its original intent and spirit, the Sabbath was as much a day of social pleasure as of religious observance, with its intent being grace and mercy.

In the days of Christ, the Sabbath, through Pharisaical and ecclesiastical observances added to the Law, made the Sabbath a snare. The Pharisees added innumerable explanations which were deemed as binding as the original. By ingenious constructions and by stretch of words, the Jews turned the Sabbath day into a day of bondage and monument of superstition. Their superstitious rigor led to evasion of the truth and religious hypocrisy.

Henry Ward Beecher in his book "The life of Jesus the Christ" writes: There is no evidence that Jesus did not keep the Sabbath day as it was enjoined in the Law of Moses. He certainly did not trample it underfoot, nor in any way undervalue it. It was against the glosses (Marginal notes and explanations) of the Pharisees He strove. End of quote.

Concerning the miracles of Christ performed on the Sabbath days, challenged by the Pharisees, Henry Ward Beecher explains: To the charge of breaking the Sabbath by working of miracles, Jesus answers with an allusion to God's ceaseless activity on all days alike; . . . "My Father worketh hitherto, and I work." (John 5:17). Henry Beecher suggests, and with reason, the discourse was with the Sanhedrim and bears the marks of controversy. It is broken up into

Teach us to Number our Days

disconnected topics, as if between them there had been arguments and answers. With this in mind Henry Beecher suggests Jesus went on to say: Why should I forbear on the Sabbath to do good? Does the sun cease shining? Do rivers stand still? Do the grasses not grow, and fruit ripen, and birds sing? Does nature keep Sabbath? Is not God forever going on in ceaseless benefaction, without variableness or shadow of turning? Is it not lawful for children to be born on the Sabbath? For medicine to carry forward the cure? For the weak to grow strong? Through all God's realm the Sabbath is a day of active mercy, and why should I refuse a work of benevolence? The reply was unanswerable.

In another place Henry Beecher makes the following comment: In the spirit of sovereignty He claimed authority to repeal the legislation of the Pharisees respecting the Sabbath, to restore the Law to its original simplicity, and to leave to the intelligent moral sense of men what things were merciful and necessary on the Sabbath.

In the Gospels we have the account of a lawyer coming to Jesus, asking Him a question concerning the law tempting Him, Jesus gave answer:

Mark 12:29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is the first commandment.*

:31 And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

John Bunyan, of Pilgrims Progress fame, writes. The matter therefore, to wit, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself," is everlasting (Mark 12:29-31), and is not from Sinai, nor from the tables of stone, but in nature; for this law commenced and took being and place that day in which man was created. Yea, it was concrete with him, and without it he cannot be a rational creature.

In Another Place Jesus Said:

Mat 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

:35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

There is a difference between "loving your neighbour" and in the context of John 13:34, "loving one another." Jesus in John 13:34 is speaking of the new ethnic, the church, the many membered body of Christ, whom we are to love as Christ loves His church (John 15:9-13 then 17).

We cannot fulfil the law and the prophets, or the commandment to love one another on our own, we can only fulfil both by the help and power of the Holy Spirit, Who is the love of God shed abroad in our hearts, manifested unto others (Rom 8:1 then 4-5 then 9-11; Gal 5:25, 6:2).

The Power of the Holy Spirit:

We fulfil all Ten Commandments of the Law of Moses by the power of the Holy Spirit in us, by loving God, our neighbour and one another (members of the body of Christ) in accordance with the commandment of the Lord Jesus.

The Christian Sabbath is a Sabbath of rest, if it is not, it will be a Sabbath of strife, self effort and works of the flesh, by which we will justify ourselves.

11. The Hebrew Christians and the Sabbath:

The whole question of the Law was an issue with the Hebrew Christians and Paul seeks to clarify the issue with them. Concerning the Sabbath, Paul addresses its fulfilment experientially in the life of the believer in Hebrews chapters 3 and 4. We take up the point in chapter 4.

Heb 4:1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

Teach us to Number our Days

- :2 For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.
- :3 For we which have believed (the word preached :2) 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 of the world.
- :4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.
- :5 And in this *place* again, If they shall enter into my rest.
- :6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
- :7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.
- :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.
- :10 For he that is: entered into his rest, he also hath ceased from his own works, as God *did* from his.
- :11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

Some Explanatory Thoughts:

The Creation:

- 1) **A Promise of Rest has been given unto us** (Heb 4:1):

A promise, the Lord not only desires we be conscience of, but responsible for in our faith that we not fall short of it. Understanding the promise is therefore essential for us to have true faith (Rom 10:17).

- 2) **The Lord, Himself is the Example unto Us** (Heb 4:4):

The Lord, His work of creation over the six days complete, enters into the rest of the seventh day. The example of God is set, that we might follow His example and likewise enter into rest.

The Example of the Creative Week:

- 1) During the six days of creation, God had pre-ordained specific acts or works of creation to perform, with the object of entering into rest following their completion (Heb 4:4).
- 2) The week of redemption follows the same pattern. God is performing preordained specific acts, or works of redemption with the object of entering into rest following their completion (Heb 4:9).

Faith requires we understand and believe in the acts of God in the process of our redemption, with the realization they are taking us forward to the day, when the Lord, having completed every act, He will rest. Faith involves us in those acts of God that we may also rest with Him in that day.

Israel's Example:

- 1) Paul appeals to the history of the nation of Israel in the wilderness, when after approximately 12 months they came to Kadesh- barnea, where, because of unbelief, Israel failed to enter into the land of Canaan.

In their unbelief of the intentions of the Lord and rejection of the ways of God (Heb3:10); their hearts were hardened to His grace and mercy. Hardened they sought to justify themselves by the works of the law.

- 2) As believers in Christ (Spiritual Israel), the church must guard its heart, lest an evil heart of unbelief after the similitude of Israel be found in it (Heb 3:12), and we also fail to enter into the rest available to us through faith in Christ.

As believers, it means we whole heartily believe in the Word preached (Heb 4:2), and the way of the Lord, which under the New Covenant is Christ:

Teach us to Number our Days

John 14:6 Jesus saith . . . , I am the way, the truth, and the life: no man cometh unto the Father, but by me.

When the Believer Comes to Christ:

When anyone comes to Christ through the hearing of the Gospel, there are two foundational principles to fulfil essential to our salvation:

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

1) Repent of Dead Works:

We repent (have a change of heart, direction) of sinful attitudes and behaviour, including works of self-justification and self-righteousness, which are simply us walking in our own way, doing our own thing, in what Paul calls our old man (Eph 4:22). We are called of God to put off the old man and are to put on the new man (Eph 4:24), to then be led of the Spirit, in the Law of the Spirit of life in Christ Jesus (Rom 8:2).

2) Exercise Faith toward God:

Having put off the old man and ceased from our own way, we accept with confidence, believe and walk in Gods way after the example of God's Son, the Lord Jesus.

We then, having ceased from our own works, enter into rest within our souls. It is a spiritual rest, involved us in the redemptive process, to work with God and His Son in the power of the Holy Spirit.

The question then may be asked. What is meant by Hebrews 4:11?

Heb 4:11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

It is evident Paul is writing concerning two aspects of rest, with the first a prerequisite to the second. In other words, it must first be an internal rest of the human spirit and soul from works of the flesh to then, at the appointed time enter into the physical land of rest, the rest of the seventh day. A day dawning announcing the Second Coming of Christ.

12. Let us Labor Therefore to Enter into that Rest (Heb 4:11):

We labour to enter into that rest, by first, ceasing from our own works and doing the works of faith. Those works of faith in the service of Christ can be heavy going and taxing of our human resources. Jesus knowing this, and caring for His laborers, addresses the issue as revealed in the following verses:

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.

The above verses, often wrongly applied to the sinner under the burden of sin, actually address the Christian worker of faith and the necessity of coming aside unto the Lord for recuperation (recharging of the batteries). In doing so the Christian worker finds rest to his soul, that following recuperation he or she may continue in service. These verses have their ultimate fulfillment at the Second Coming of Jesus, when the faithful will come "aside" in the resurrection of the just, to meet with Christ in the air, to then enter into the rest to be enjoyed in Christ's Kingdom on earth in the seventh day of the redemptive week.

Abraham understood the principle of faith, believing God's Word and righteousness was accounted unto him

Rom 4:3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

Abraham, by faith saw the land of promise also expressed as the seventh day as a city and with longing and anticipation searched for it and will be rewarded for his faith with all others with like faith as Abraham:

Teach us to Number our Days

Heb 11:9 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.

13. Remember the Sabbath Day to keep it:

Exo 20:8 Remember the Sabbath day, to keep it holy (Note the underlined).

Note the word, “remember”. We are then reminded of the Lord working in the six days of creation and resting the seventh (Exo 20:11).

Remember: S.C. 2142. It means to mark the day (so as to recognise it, honour or have respect for it). With this commandment in mind let us again remember the words of Paul to the Hebrew Christians: “**There remaineth therefore a rest to the people of God**” (Heb 4:9).

If there is anything of the fourth commandment under the Old Covenant to inspire us, it is the commandment to, remember:

- Remember there is a seventh day. A day that is: to come.
- Remember there is a day of rest that we labour by faith to enter into.
- Remember there is a day coming after the similitude of the seventh day of creation.
- Remember it is the seventh day of redemption. A day of 1,000 years duration.
- Remember the seventh day is the dispensation of the fullness of times.
- Remember it is the day of the Lord’s rest, and a rest to all in Christ.
- Remember, when the seventh day ends, we will then enter into the new Heaven and earth.

“Remember” Means to mark. Note the following examples:

- The prophets knew the day of rest to come, marking it in prophesy (Joel 1:15, 2:1; 11, 31; 3:14).
- Peter, had “the day of the Lord” marked as a day of 1,000 years duration (2Pet 3:8, 10).
- Paul, had the seventh day of the redemptive week marked, calling it the “Dispensation of the fullness of times” (Eph 1:10).
- John, wrote the Revelation of Jesus Christ from the perspective of the seventh day, marking it as “the Lord’s day” (Rev 1:10).
- Jude marks the seventh day, calling it the “great day”.
- Solomon, when writing his proverbs, marks the seventh day as the “perfect day” (Prov 4:18).
- Jesus throughout the Gospels alludes to the seventh day through the parables. His works of faith on the Sabbath (seventh) days, exposing the ignorance and hypocrisy of the Jews, while with His references to His Second Coming, the resurrection of the dead and the Kingdom to come, are all marks of remembrance of His own future rule on earth.

14. What Then of Those Who Insist We Keep a Literal Sabbath:

1) Jesus Illustrates the Jew’s Inability to keep a literal Sabbath:

The ruler of the synagogue, challenges Jesus with indignation, for He had healed a woman on the Sabbath day, which had been bound with an infirmity eighteen years. Jesus replied:

Luke 13:15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

2) Jesus is About to Heal a Man Suffering with Dropsy on the Sabbath Day and is Challenged:

Luke 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

:6 And they could not answer him again to these things.

Teach us to Number our Days

Again, Jesus answers, illustrating the practical responsibilities they, his accusers fulfill on any Sabbath day. By what Jesus taught and the response of His accusers, his accusers gave greater value to an ass and an ox than to that of a fellow countryman sick or invalided.

3) **The Disciples of Jesus Pick Corn on the Sabbath:**

The Pharisees aware of the actions of the disciples were critical of it to Jesus, Jesus answered
Mat 12:3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests

:5 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless

:6 But I say unto you, That in this place is *one* greater than the temple.

:7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

:8 For the Son of man is Lord even of the Sabbath day.

Note: Verse eight (Mat 12:8): The statement is applied currently and prophetically. Prophetically Jesus is the Lord of the seventh day and Sabbath of the redemptive week.

Mark's Account:

Mark 2:27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

:28 Therefore the Son of man is Lord also of the Sabbath.

Again there is the current and prophetic application, with God supplying the Sabbath as a rest day that common sense should dictate, man, if only for good health reasons should observe, while prophetically it points to the seventh day of the redemptive week (Matt 12:1-12; Mark 3:2-4; Luke 6:1-10; John 5:9-18; 7:21-24; 9:13-34).

4) **God gives Liberty to Keep a Day:**

Rom 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

:6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*.

15. Conclusions:

- Jesus illustrates to the Jews, how as good as the law of the Sabbath is, they, because of practical responsibilities were incapable of keeping it.
- The strict keeping of the Sabbath and neglecting to do good on the Sabbath was hypocritical and a transgression of other commandments of the law (Matt 22:37-40). This is more so when, we despise the work done by Jesus, and have no compassion on those being blessed.
- Under the New Covenant we are not commanded to keep the weekly Sabbath, but, Jesus does point out, the Sabbath was made for man. Therefore there is wisdom in resting one day a week.
- Jesus is Lord of the Sabbath, it is His day, and as He is Lord throughout the first six days of the redemptive week, so is He Lord of the Seventh. Being Lord means He has authority to do away with the old (Which He has done in Himself) that He may bring in the new.
- The New Covenant makes no demands upon the believer to legally keep a weekly Sabbath, but encourages the seeing into the future to the seventh day and our entering into the rest of God in His accomplishment of mans redemption.

16. Law and Grace:

Paul understanding law and grace had the following to say:

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of

Teach us to Number our Days

Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Grace does not suggest that under the New Covenant, Christians are lawless in their assembling for worship, hearing the Word and fellowship. Nor should faithful assembling to be seen as legalistic, for the Spirit of Christ in the believer, in harmony with the Law of the Spirit of Life in Christ Jesus (Rom 8:2) will lead, guide and inspire the assembling of believers, fulfilling the example of Christ (Luke 4:16) and the principle of Heb 10:25.

17. The Assembling of the Church on Sunday:

Christians of the early church assembled on the first day of the week.

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1Co 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

:2 Upon the first day of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

Their assembling was in honour of the Resurrection of the Lord Jesus and in remembrance of Him being the wave offering accepted (Lev 23:10-11). The first fruits of them that slept (1Cor 15:20). The firstborn from the dead (Col 1:18). It is also observed with the promise of the appearing the Lord Jesus at His Second Coming, which will occur on the first day of the Millennial age, and the looking unto the new heaven and earth to appear (Rev 21:1-2), which, when it appears will effectively be the first day of eternity and the eighth day, the day following the seventh day of the redemptive week.

The assembling of the saints on the first day of the week was instituted as the Christian day of assembling or Sabbath as some would believe (or Lord's Day) following the Resurrection of the Lord and His appearances unto the assembled saints.

Personally, this author believes if someone is going to keep a literal Sabbath, then it should be Saturday and having said that this author will not place himself under such bondage.

Though Jesus appeared unto His disciples on no less than twelve occasions and on various days, the only day identifiable is the first day of the week and identifiable on two occasions. Jesus appears in both instances, when the disciples were assembled. This was followed by the Day of Pentecost and the out pouring of the Holy Spirit which also fell on the first day of the week. They are as follows:

1) The Day of the Resurrection of Christ:

John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

2) Eight Days Later:

John 20:26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace, *be* unto you.

3) The Day of Pentecost:

Before the final ascension of Jesus to the right hand of the Father, Jesus instructed His disciples to remain in Jerusalem until they are endued with power from on high (Luke 24:49). This occurred ten days later, and fifty days after the Resurrection of Christ on the first day of the week.

In each instance God, in His wisdom, passes over the Sabbath day of the Old Covenant, to perform His will, ushering in the New Covenant ministration with its first day of the week assembling of the saints in congregational worship.

Teach us to Number our Days

God requires that in the mouth of two or three witnesses every matter should be established. This God has done in establishing the first day of the week as the New Covenant “Sabbath” and day of assembly of the saints.

- The Sabbath has not been changed to the first day of the week, but the old has been done away with in Christ, and the first day of the week established as the Christian day of assembly and accepted as a Sabbath by many (not myself), or as more commonly known as the **Lord’s Day**.
- It is a new day, a new day prophesied of by the prophets. The day in which the saints would rejoice and be glad.
Psa 118:24 This is the day which the Lord hath made; we will rejoice and be glad in it.
- For the first seven years, the church consisted only of Jews as were the apostles. The Jewish believers would assemble with the unbelieving Jews on the Sabbath days, to share where they could the Gospel, but then, as believers in Christ (Messiah), gather as the church, on the first day of the week in honour of the Lord and to worship, fellowship, break bread and hear the preaching of the Word.
- Any gathering with the unbelieving Jews on the Sabbath, particularly throughout Judea was short lived, as the Jews excommunicated anyone who was of “this way”.
- There is no record in the New Testament of the church adopting the Sabbath (Saturday) as their day of assembly. Jesus did not command it, the apostles did not authorize it, nor suggest it, though they had every opportunity to do so, but, did speak of their assembling on the first day.
- Constantine the great enjoined the civic observance of Sunday, and the day became institutionalized by the following Pope. Thus Sunday worship was institutionalized by civil law rather than by grace and free will in accordance with the Scriptures.
- Faith requires the believer to regard all days as the “day of the Lord,” for He is Lord of all, and worthy of worship, while seeing the necessity of a day of rest and gathering and congregational worship but doing so out of a willing heart.
- Our Sunday, the first day of the week is the Biblical day of assembling of believers, and should be the day willingly set aside of believers in the Spirit of Christ. Our love of Christ, His Word, worship and the redeemed community should compel us, and dictate our consistency and attitude of attendance. Should a believer feel the necessity to physically rest, then he/she is free to observe Sunday while maintaining their attendance in assembly without feeling bound to it.

141. Fulfilling the Principle of Assembling:

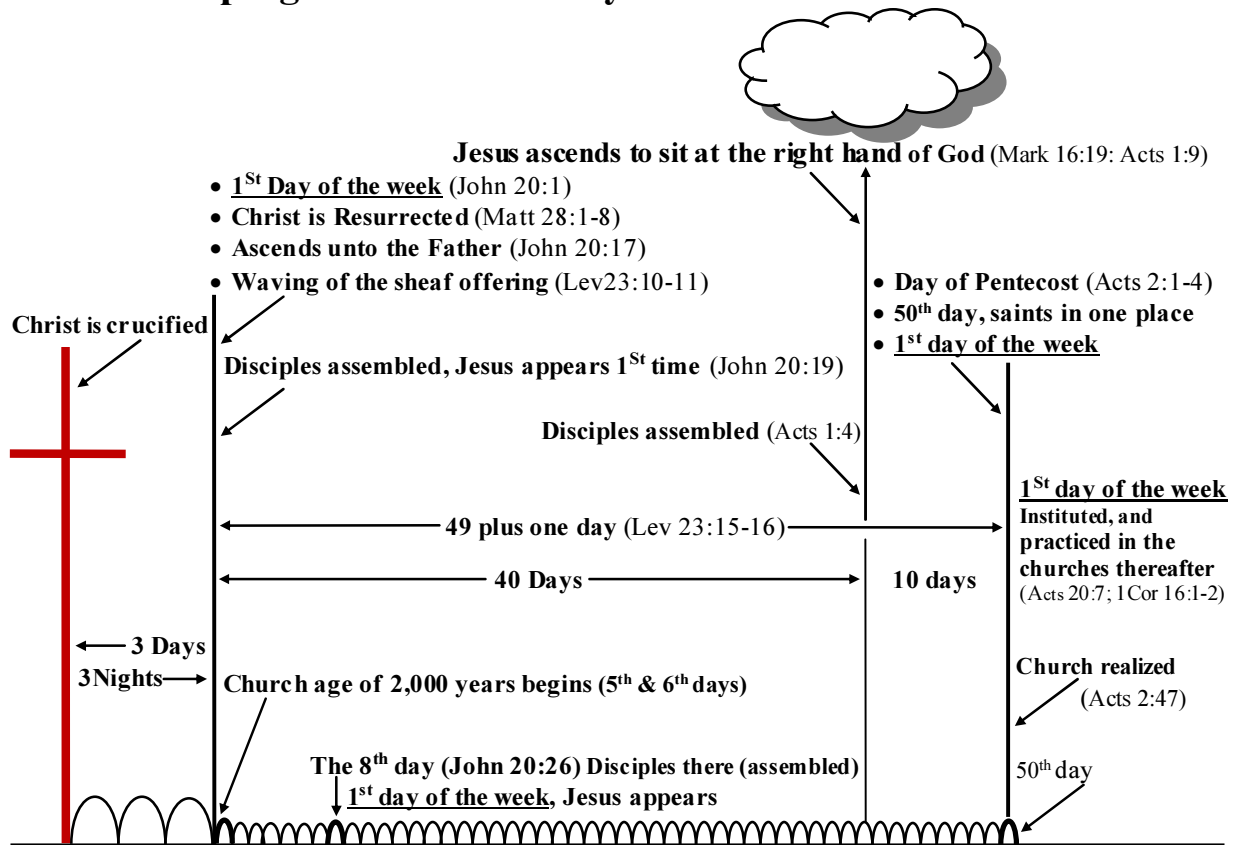
It is our love of assembling that gives us resistance to distractions, and a heart to fulfill the example of Jesus (Luke 4:16) and the principle taught by Paul (Heb 10:25).

- No where do the Scriptures teach only the first day of the week is sufficient for the assembly of the saints. Jesus appeared on other days to His disciples, and no doubt the early church assembled on other days (or nights) as their spiritual needs demanded

The following diagram is produced to reveal the development of the truth of Christian’s keeping the first day of the week for breaking bread, worship and hearing of the Word.

Teach us to Number our Days

152. The Keeping of the Lord's Day:



18. The Assembling of the Saints in Fulfillment of the Righteousness of the Law:

Though we are not under the Law of Moses to assemble, we fulfill the righteousness of the law in our willing assembling in fulfillment of the Law of the Spirit of life in Christ Jesus, also referred to by Paul as the Law of God.

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.*

:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can

19. The Principle of Assembling:

The exhortation of Paul to the Hebrew believers concerning the approaching Day of Atonement is applicable here:

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.

Assembling, A Convenience or Conviction:

It is sad, but true, many Christians "believing" they are under no law to assemble, for the love of money, the possessions money can purchase, the love of the world, its friendships, connections, pursuits and acceptance of what the world offers, are compromising the Law of the Spirit of life

Teach us to Number our Days

in Christ Jesus (Rom 8:2). Their attendance is a gathering rather than an assembling and a convenience rather than a conviction. Before the world they are ashamed to be seen as someone separate to the world or steadfast in the faith. Many compromise the Gospel, worship, and Godliness. Such attitudes and actions reveal they in spirit are ashamed of Christ, the Gospel and their church Rom 1:16).

The observing of a day of assembling, though it is a commandment, the Lord wishes it to be a conviction that comes to the believer by the Spirit and revelation of the Word, received in a spirit loving worship, the hearing of the Word and social pleasure and interaction of their brethren in Christ.

The following comment by the Bible commentator John Brown in regard of the Sabbath (more accurately called the “Lord’s Day) as a day for Christians to assemble is shared. May it encourage you in your service to Jesus and you’re assembling with the believers’. The caption is added:

142 . Observing the (Christian) Sabbath:

In the faith of God’s institution and blessing of the Sabbath, let me always observe it as in His sight, ceasing from my own works, as He did from His. Let me never prefer the example of a wicked generation to that of God; nor prefer the pleasures of recreation or sloth, or the profits of carnal labour, to fellowship with, and enjoyment of, God and His blessings.

Let my care be to receive out of His fullness, and grace for grace; to remember His mighty works of creation and redemption, and to worship Him in the beauties of holiness.

John Brown 1722-1787

20. Names of the Seventh Day:

In chapter five of this text, we addressed briefly the subject of the seventh day of the redemptive week and some of the names that day is known by. Here in the following table we address the names more fully:

Teach us to Number our Days

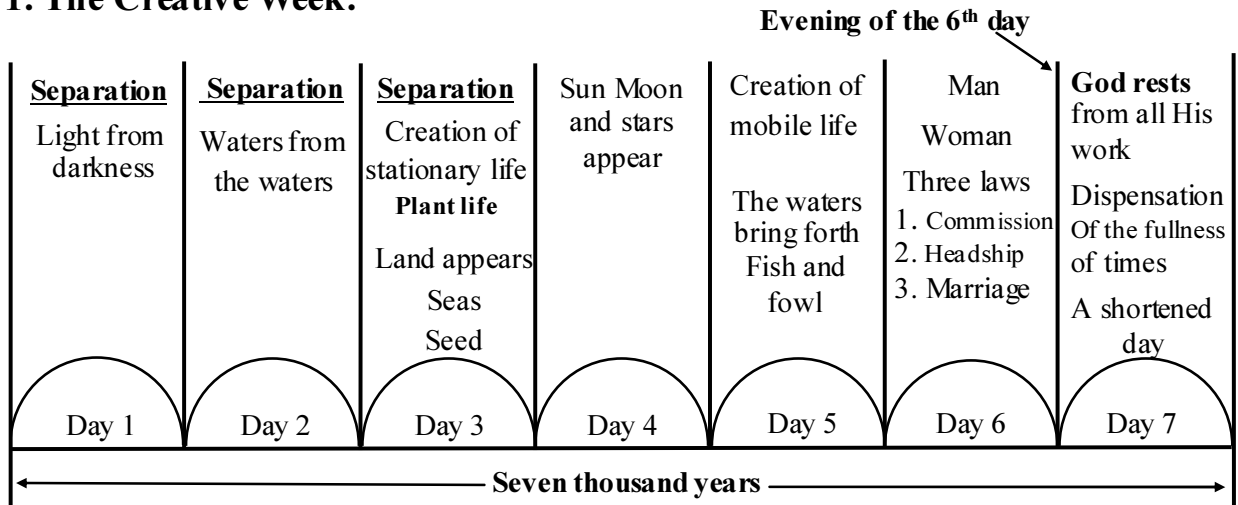
143. Names of the Seventh Day, Redemptive Week		
No	Name of the Seventh Day	Scripture
1	The Lord's day	Rev 1:10
2	The day of God	2Pet 3:12
3	The day of the Lord	Zech 14:1; 2Pet 3:10
4	The day of Christ	Phil 1:10; 2Th 2:2
5	A certain day	Heb 4:7
6	That day	Zec 14:6, 8, 9
7	One day: The day of the dispensation (administration) of the Kingdom	Zec 14:7
8	The day of redemption	Eph 4:30
9	The seventh day (of the redemptive week)	Heb 4:4
10	The great and notable day of the Lord	Acts 2:20
11	A day of rest (Margin. A keeping of Sabbath)	Heb 4:3-4, 7-9
12	A thousand years	Rev 20:2-7 2 Pet 3:8-10
13	The dispensation of the fullness of times	Eph 1:10
14	The day of judgment (1,000 years between the two judgments)	2Pet 3:7; Rev 20:4-15
15	The day of wrath (first day of the 1,000 year day). Then also at the conclusion of the day	Rom 2:5,16 Rev 20:9b
16	The joy of the Lord	Matt 25:21-23
17	The day of the Lord Jesus or Lord Jesus Christ	1Cor 5:5; 1Cor 1:8
18	The day of Jesus Christ	Phil 1:6
19	The great day	Jude :6
20	The perfect day	Prov 4:18
21	A holy (Margin. Holiness) day	Exo 35:2
22	A Sabbath of rest	Exo 35:2; Heb 4:9 Marg
23	Good things to come (New Covenant realities in 7 th day)	Heb10:1
24	<u>That</u> world (S.C.164 Age)	Luke 20:35
25	The world to come	Mark 10:30; Heb 6:4-5
26	The everlasting kingdom	2Pet 1:11
27	The age of peace (inferred)	Isa 2:4; Ps 46:9
28	The age typified by the most holy place	Exo 26:33; Dan 9:24
29	The most holy	Dan 9:24
30	Thy kingdom come	Matt 6:10
31	Paradise, it will be Paradise lost, regained	Gen 3:24
32	That day when I make up my Jewels	Mal 3:17
33	The last day	John 12:48
34	The regeneration	Matt 19:28-30
35	The great and dreadful day of the Lord (To the unsaved)	Mal 4:5
36	The seventh <u>time</u> (Hebrew S.C. 7637)	Gen 2:3
37	The millennium. A term not used in Scripture. From, mille = a thousand and annus = year, hence the word millennium. Used of Bible scholars of the seven days, particularly the seventh day, the day of the Lord's rest, or millennium.	

Teach us to Number our Days

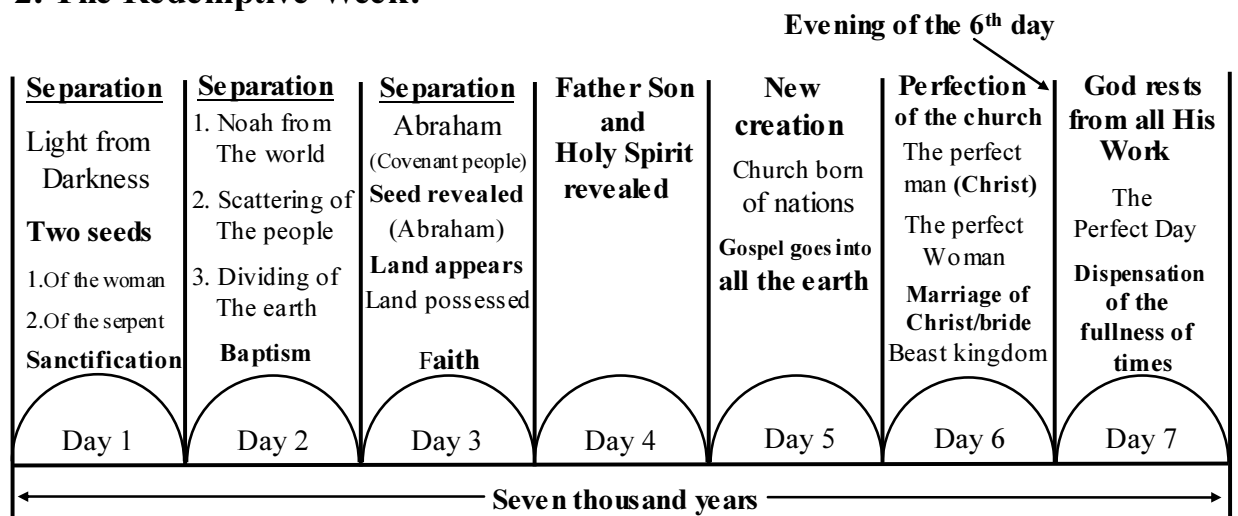
We consider again our comparative diagrams of the creative and redemptive weeks, adding the appropriate information, first to the diagram The Creative Week below, in conjunction with the diagram of the Redemptive Week:

153.

1. The Creative Week:

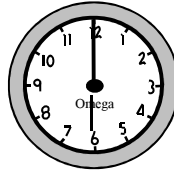


2. The Redemptive Week:



Teach us to Number our Days

Chapter Twenty-Seven



The Seventh Day of the Redemptive Week

Reading:

Gen 2 :1 Thus the heavens and the earth were finished, and all the host of them.

- :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.
- :3** And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
- :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,

Introduction:

As in the case of the creative week, so in the case of the redemptive week, In the creative week six days God worked to fulfil His perfect will, assaying His completed work, and concluding “It is very good” (Gen 1:31), and satisfied, God rested the seventh day. We are living in the evening of the sixth day of redemption, the Lord has been working throughout each of the six days to fulfil His perfect will in the redemption of His creation, and restoration of all things (Acts 3:21), to His satisfaction.

- After the similitude of creation, redemption is completed to the satisfaction of God (Gen 1:31).
- That which God had in mind as a result of the fall and at the beginning of the first day, now at the completion of the sixth day is complete.
- The six days of redemption are now a completed redemption with nothing more to be done. Creation is restored to its multiple function; composite in character and whole in its expression without the hindrances of the devil and sin.
- Every individual unite complementing each other in an expression of the whole functioning in each ones individual responsibility ordained of the creator.
- The created heavenly bodies functioning in perfect harmony with the earthly creation.
- Both realms of creation subjected to and under the dominion of God’s supreme new creation – Christ, the first born from the dead (Rom 8:29; Gal 6:15; Col 1:15, 18; 2Cor 7:15). The man and the woman (the church and particularly the bride) together, ruling jointly over the finished redeemed creation bringing pleasure to God and all on restored earth.
- God beholding all is finished and seeing it is “very good” will do the only thing He desired to do from the beginning (first day of redemption): God will rest from all His work (Gen 2:2).
- We are in preparation for living in the Kingdom of the seventh day and beyond into the new heaven and earth. Jason Daniel’s of New Zealand writes: Each one of us is ultimately destined to become a distinct and unique expression of that rule and reign throughout eternity. So then in this present life, each of us is actually in the process of being prepared to realize different spheres of responsibility in the eternal administration of the Kingdom.

In this chapter we will be considering the seventh day of the redemptive week, a reappraisal of the thirty four names of this seventh day, listed in the table at the end of the previous chapter may help comprehension.

In the Seventh Day (Gen 2:1-4) in the context of the redemptive week could be Transliterated and Read as Follows:

Gen 2:1 *Thus the redemption of man and the restitution of all things is finished and the host of them.*

:2 *And on the seventh day, God having ended all His work, rested from all His work.*

Teach us to Number our Days

:3 And God blessed the seventh day, and sanctified it, because in it He is resting from all His work which He has made (wrought) in Christ.

:4 And the first six days are the generations of the new creation (those ordained to eternal life (Acts 13:48; Heb 11), from Adam to the Second Coming of the Lord Jesus Christ. And so shall we ever be with the Lord (1Th 4:17).

There are numerous prophetic scriptures to be fulfilled in the last days that are in harmony with Gen 2:1-4, and the suggested blessing to be spoken following the Second Coming of Jesus. We consider the following Scriptures.

1. Rom 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

2. Mat 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

3. Mat 24:14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This promise is specifically fulfilled in the first generation of the church, with the “end coming” in A.D. 70 with the destruction of Jerusalem, but as pointed out in our study of Matthew chapter twenty four, the prophecy points us to the last generation, where it has an ultimate fulfillment following the preaching of the Everlasting Gospel to them that dwell on the earth. It is used here in relation to the last generation.

4. Mat 10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

5. 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.

6. Rev 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

:6 And swore by him that liveth forever 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:

: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.

Clarification:

In creation, all God purposed came to an end; He finished His work and rested. So with the second week, there is an end to come to the process of our redemption with the Lord resting; an end that ushers in the seventh day, an end of a world in which we now live. An end that will bring change to the world we now know following the Second Coming of Jesus. Not that there should not be a continuation of time, but an end of redemptive time, the time in which unregenerate man may be saved comes to an end. God's time clock moves into the final day of His redemption calendar, just as time in creation moved from the sixth day into the seventh day.

A Great Voice Declares that Time should be No Longer:

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Just as it was in creation, God acknowledging creation finished so with redemption. Redemption will come to a point in time when the Lord says “it is done”. With the pouring out of the seventh vial, the last act of God in judgment upon the nations will be fulfilled, releasing Jesus from the right hand of the Father to come and gather His own to Himself in the air and dispense the wrath of God upon those left.

Rev 17:17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Teach us to Number our Days

The Lord Resting:

As we saw in the previous chapter the Lord “resting”, does not mean inactivity for Him throughout the seventh day, but that His work of redemption achieved, He can now rest from that work, and enjoy the fellowship of His redeemed creation.

- One day of 1,000 years duration.
- A day that will not be shortened. The Adam of creation failed bringing a shortening of the day of rest, but the last Adam (1Cor 15:45, 47) cannot fail and will not fail ensuring the continuance of the day of rest.
- A day that cannot and will not be interrupted, but will be continuous until the time of the next act of God: the ushering in of the new heaven and earth.

The difference between the Millennial Kingdom and the new heaven and earth is: The Millennial Kingdom is of this earth and will appear with the Second Coming of Jesus. That is, it exists now, but we cannot see it, but at the return of Jesus we will, for when He returns He will bring the Kingdom with Him. When it comes (appears) it will come in principle; it will come materially and physically to replace what is destroyed upon earth; it will be brought to earth by its King – Jesus, and will appear in company with those in Heaven now, those resurrected at Christ’s Coming and those alive and remaining of faith on earth. At the close of the seventh day the Kingdom shall be offered up unto God (the Father).

The new heaven and earth will be what the Bible says it will be: a complete “new heaven and earth”, a new creation with the kingdom principle having been offered up unto God will pass from this world to the world to come and everything living and glorified in this world being translated/transported by the Holy Spirit into the new heaven and earth that is to exist for ever. With the redeemed communities leaving of this earth, the earth will be turned inside out to become the lake of fire and habitat of the unredeemed (Rev 20:15).

The appearance of the Kingdom will be accompanied by the appearance of “Mount Zion and the City of the living God, the Heavenly Jerusalem” (Heb 12:22). It seems Isaiah’s prophecy concerning the comfort of Zion has its application and fulfilment:

Isa 51:3 For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

“He (the Lord) will comfort all her waste places; and he will make her wilderness”. The waste places and her wilderness is the result of the devastation of the Second Coming of Jesus to the ungodly as a thief in the night. Their restoration is not to what it was, but to what the original Eden was before the fall.

The Restitution of the Administration of God:

We must add to the dimension of reconstitution of God’s created man, the thought of the dispensation (administration) of God.

Eph 1:10 That in the dispensation (administration) 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:

For the sake of understanding this truth in context with our chapter, we repeat the following comments from chapter 22:

There are Two Words Describing the Meaning of the Administration of God:

- 1. Estate:** Estate refers to the land and dominion of God, and as such is embracing of the whole of creation and in particular the earth upon which Christ is to ultimately establish the Kingdom of God (Psalm 24:1; Ex 9:29; Deut 10:14; Rom 4:13).
- 2. Household:** Household refers to Gods redeemed community of believers found throughout the ages, from Adam to the Second Coming of Christ.

Teach us to Number our Days

That is:

The truth of household is now realised in the truth of the church in the following dimensions:

- The Fathers house (John 14:2).
- God's building (Eph 2:21-22).
- The temple of God (1Cor 3:16).
- His household (Eph 2:19). His family (Eph 3:16).
- Christ's house (Heb 3:15).
- Lively stones (1Pet 2:5).
- The Spiritual house (1Pet 2:5).
- My (Christ's) church (Matt 16:18).
- Sons and daughters of God (2Cor 6:18).

144. There is an Administration of God throughout the Seventh Day

This administration of the Millennium, in the Old Testament is expressed (alluded to) by the prophets in various forms; the following table expresses six of those forms. Note: The emphasise on the glory:

No	145. The Millennium Expressed by the Prophets	Scripture
1	As truly as I Live, all the earth shall be filled with the glory of the Lord	Num14:21
2	And let the whole earth be filled with His glory; amen and amen	Psa 72:19
3	The whole earth is full of His glory	Isa 6:3
4	For the earth shall be full of the knowledge of the glory of the Lord	Isa 11:9
5	The earth shall be filled with the knowledge of the glory of the Lord	Hab2:14
6	And the Lord shall be King over all the earth	Zec 14:9

Points to consider:

The following are dimensions to be added to the thought of the seventh day being the "Dispensation of the Fullness of Times" and its administration:

1. The Number Seven:

Seven is the number representing completeness, perfection, the end times and rest. The number seven is mentioned fifty-four times throughout the Book of Revelation, and as we established in our previous chapter the Hebrew emphasises the word "seventh" as the seventh (time).

2. The Day Begins with Christ's Second Coming:

1) Jesus Comes to the Righteous, it will be their Resurrection and Ascension:

1Th 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.

With the Coming of Christ and the resurrection of the dead the prophetic Psalm of David is fulfilled:

Psa 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

2) To the Unrighteous:

1Th 5:2 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 (Luke 17:29-30).

Teach us to Number our Days

3. It is the Kingdom of God Come:

Jesus teaching His disciples in prayer said unto them pray - - - **“Thy kingdom come”**. It is the Second Coming of Jesus and the seventh day that brings an ultimate fulfilment of the prayer. Then shall come to pass in its most glorious way: **“Thy will be done on earth as it is in heaven”** (Matt 6:10).

4. It is the Kingdom spoken of by Daniel the Prophet:

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.

The Second Coming of Christ:

The following verse is a further picture of the Second Coming of Christ, and is a companion verse to Rev 19:14-21:

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure (Dan 7:22 Saints possess the kingdom).

5. With the Kingdom there is the City:

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

It is the same city spoken of by Paul to the Hebrews that is called Zion, the City of the Living God and the Heavenly Jerusalem. It is the “mother of us all” by the fact it is the city of God and we, by regeneration and members of the body of Christ are the children of God (2Cor 6:18).

It is a common practise throughout the societies of the world for citizens to equate their beginnings with the city of their birth with regard for such cities as their “mother”.

6. The Pictures of the Church:

1) The Camp:

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Camp: S.C.3925 A battle array, encampment or barracks.

- This picture of the church is akin to the church as Zion and manifests the characteristics of a fortress or barracks against Satan and his army following his release out of the bottomless pit and the resurrection of the ungodly, who form into an army under Satan, to then come against Christ and the church, to then be destroyed by fire coming down from God, to then find their place in the lake of fire (Rev 20:15).
- The language suggests the seventh day is not the permanent abode of the saints, and also signifies, a state of war still exists though the enemy is bound (Rev 20:2-7) and his adherents dead (Rev 20:5).

2) The Heavenly Jerusalem:

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

We are citizens of the Heavenly Jerusalem and of the culture of the Kingdom of God now! And live by its principles. That at this time we cannot see the physical presence of the Kingdom alters not the fact of our citizenship (Col 1:13). The Heavenly Jerusalem is the abode of the saints on earth during the seventh day and should not be thought to be the New Jerusalem that is a later revelation.

3) The Beloved City:

See: Rev 20:9 above. Beloved as the sons and daughters of God (2Cor 6:18; 2Th 2:13; Col 3:12).

Teach us to Number our Days

4) **Blessed and Holy:**

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

5) **Kings and Priests of God and of Christ:**

Rev 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion forever and ever. Amen.

That is:

- The Lord Jesus is the reigning King-Priest after the order of Melchisedec (Heb 7:1-4), a royal priesthood, with kings and priests under Him (1Pet 2:5-9).
- Every member of the body of Christ is to function now as kings and priests. As king's having dominion within their circumstances, as priests, offering up the sacrifice of praise unto God (Heb 13:15).
- This priesthood of believers reaches its ultimate and eternal expression in the Kingdom of Christ on earth, and continues through into the new heavens and earth.

6) **Reigning with Christ a Thousand years (Rev 20:6):**

That is:

- Restoration of dominion over the creation of God and the restored earth throughout the thousand years (Gen1:26-28).
- It is not dominion over unsaved nations in the millennium? That is impossible as unbelievers will not be in the millennium.
- Does it mean fish, birds, creeping and animal life in the Kingdom of the restored earth? Why not? Such living things are of the creation of God, created with an original purpose. That is: unchanged (Rev 4:11). One of the joys of the Kingdom will be the fellowship of all God's restored, perfected creation.

7. Sion: Heb 12:22 (Hebrew 6726 **Zion**). In the Old Testament, Zion became the city, fortress and stronghold of King David, and as such was a reflection of the Zion of Heaven, where Christ is now and secondly the millennial reign and dwelling place of Christ in the seventh day on earth.

The prophet Obadiah prophesied of the Kingdom age, likening the church unto Jacob and the unregenerate unto Esau:

Oba 1:17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

:18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the Lord hath spoken *it*.

8. **It will be the Inheritance of the Meek:**

Mat 5:5 Blessed are the meek: for they shall inherit the earth.

9. **All in Christ shall be Made Alive:**

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Reading verses 22 to 26, there are events to occur at the return of Christ and the beginning of first 24 hour day of the one thousand years seventh day, and events to occur at the close of the seventh day.

The student should carefully discern these two dimensions of time and the truths relevant to each. We will readdress these verses again under point 34.

Teach us to Number our Days

10. It is the Fulfilment of the Promise unto Abraham:

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.

11. The Judgment Seat of Christ will be there:

Rom 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

:10 But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ.

:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

:12 So then every one of us shall give account of himself to God.

2Co 5:9 Wherefore we labor, that, whether present or absent, we may be accepted of him.

:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

- As it has been pointed out in the text elsewhere, the prime objective of the saints coming before the seat of Christ is **reward** or **recompense** of faith and obedience and not condemnation. Solomon in his Book of Proverbs wrote: (This author is aware of commentators' application of the following verse to the believer who in earth now sins. It is the principle that is applied to the reward of the saints before the throne of Christ).

Pro 11:31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Recompensed: S.C. 7999. Reciprocated; make restitution; make good; restore; reward.

- All who confess faith in the Lord Jesus should consider their coming before the seat of Christ with anticipated joy, based upon faith and obedience. Consider the following Scriptures (2Tim 4:8; Dan 12:3; Matt 25:23; Luke 6:38; Rom 2:10; Eph 6:8; Matt 5:12; 2Tim 2:12; Heb10:34; Heb11:26; Rev 20:4-6)

Further insights concerning the judgment seat of Christ and its function are to be found in the Revelation, where other thrones are also to be found:

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first Resurrection.

:6 Blessed and holy *is* he that hath part in the first Resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The seat of Christ is described in other places as the throne of David, and in the ascension of Christ, following His Resurrection; He took His place at the right hand of the Father. All the evidence suggests the actual judgment of the saints will take place in Heaven, with the saints then taking their place in the Kingdom on earth with Christ's throne in the midst. Daniel explains:

Dan 7:13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

It is evident by these and other Scriptures that the seat or throne of Christ is part of the administration of the Millennial Kingdom.

Teach us to Number our Days

12. The Redeemed are to Reign with Christ:

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

13. It is a Place for the Righteous, no unregenerate person will be there:

The ungodly are destroyed out of the earth

Psa 21:9 Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.
:10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men. (Psalm 37:38; 149:6-9; 2Th 1:8).

14. It will be the Ultimate Fullness of what we now enjoy by Faith:

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.

The difference is: What we see in the Word and believe now, we will see, enjoy and have the benefit of in Christ's Kingdom.

15. We shall be changed:

1Co 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,
:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality (Compare with 1Th 4:-16-17).

Incorruption: S.C. 861: unending existence, genuineness.

Immortality: S.C. 110: Deathlessness.

Note the words of Paul to the Corinthians:

2Co 5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.
:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

Let us be reminded again of the words of Paul to the Corinthians:

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
: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.

There is an application of the above scripture to the time immediately following the marriage of Christ and His church that will see a manifestation of the sons of God in conjunction with the preaching of the Everlasting Gospel (Rev 14:6).

16. We shall be Like Him:

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

More literally the middle clause of the verse may be thus translated: "and it has not yet been manifested what we shall be. We know that if we were manifested, we shall be like Him."

Teach us to Number our Days

17. We shall receive a Glorious Body:

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.*

: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.*

1Co 15:49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

18. We Shall Never Hunger or Thirst

John 6:35 *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.*

In this life, whether naturally or spiritually we will never be free of hunger or thirst. Naturally, our physical existence depends upon food and water, spiritually we live not by bread alone, but by every word that proceeds out of the mouth of God (Matt 4:4) and likewise we drink of the Spirit (John 7:37-39). As long as we live in this world, this will be a continual exercise of faith according to our hunger and thirst for the things of God. The promise to them that come unto Jesus, that they will never hunger or thirst is ultimately fulfilled when in the millennium following the Second Coming of Jesus and receiving of our eternal bodies, we will eat as a pleasure rather than by appetite in bodies not dependent upon food for existence.

The following table contrasting the natural body with that of the spiritual body:

146. CONTRASTS OF THE NATURAL AND SPIRITUAL BODIES				
No	Natural Body	Scripture	Spiritual Body	Scripture
1	A natural body	1Cor 15:44	A spiritual body	1Cor 15:44
2	Created in the image of God	Gen 1:26	Fashioned into His glorious body	Phil 3:21
3	Made of the dust of the earth	Gen 2:7	A Heavenly Body	1Cor 15:49
4	Fallen from grace	Gal 5:4	Changed through faith	1Cor 15:51
5	Carnal senses	1Cor 3:1	Spiritual senses	1Cor 3:1
6	Mortal	Rom 6:12	Immortal	1Cor 15:54
7	Corruptible	Rom 1:23	Incarnate	1Cor 15:52
8	No good thing	Rom 7:18	Our house from Heaven	2Cor 5:2
9	Cursed	Matt 25:31	Blessed	Matt 25:34
10	Subject to vanity	Rom 8:20	Glorious liberty	Rom 8:21
11	Corrupt minds	2Tim 3:8	Pure minded	2Pet 3:1
12	Vile body	Phil 3:21	Glorious body	Phil 3:21
13	Terrestrial	1Cor 15:40	Celestial	1Cor 15:40
14	Sown in corruption	1Cor 15:42	Raised in incorruption	1Cor 15:42
15	Sown in weakness	1Cor 15:43	Raised in power	1Cor 15:43
16	Earthy	1Cor 15:48	Heavenly	1Cor 15:48
17	A body of flesh and blood	Heb 2:14	We shall be like Him (Christ)	1 John 3:2
18	Our earthly house	2Cor 5:1	Our house, from Heaven	2Cor 5:2
19	Unjust/filthy	Rev 22:11	Righteous and holy	Rev 22:11

Teach us to Number our Days

19. The face of the earth shall be changed:

Psa 102:25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

:26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

The effect of sin on the present creation, reaches its climax at the end of the sixth day, with the earth “perishing” (Psalm 102:26). That is: S.C. 6: losing itself; wandering away (from the way) and void (of righteousness), to eventually resemble that of an “old garment”. This is the state of the world we now know and with the appearing of Christ on the first day of the seventh one thousand year day it will be changed. After the similitude of the changing of God’s redeemed in their receiving of their glorious bodies, that which is existing in covering of the earth shall be changed to reflect (at least) its original glory when created (Gen 1 and 2).

The psalmist continues his prophecy. First acknowledging the eternity of God, then of the “continuous” (eternal) living of the children of God’s servants (the forefathers of faith):

Psa 102:27 But thou *art* the same, and thy years shall have no end.

:28 The children of thy servants shall continue, and their seed shall be established before thee.

147. “Thou *art* the same, and thy years shall have no end” Is spoken as a promise: For as God is eternal and cannot fail, so are His promises. What is written here is assured of fulfilment as surely as God exists and is eternal (Heb 11:6).

20. It is a Christian Millennium:

That is:

- The Kingdom on earth of the seventh day consists of redeemed people of Jewish and Gentile origin.
- Both John and Jesus came preaching the Kingdom of Heaven (Matt 3:2; 4:17, 23), never once suggesting a restoration of the earthly Jewish kingdom.
- The Millennial Kingdom will be a Heavenly economy centred around its Heavenly King, the Lord Jesus. (As already noted, a Heavenly administration under God)
- A physical temple, animal sacrifices, and the old ritual of the Old Covenant are done away in Christ. Jesus, the High Priest of the Millennial Kingdom is High Priest under the order of Melchisedec and as such Jesus is both High Priest and King.
- Those in the Millennial Kingdom will not need animal offerings and shed blood to remind them of Calvary, for the Lamb of God will be in the midst. If in the millennium there is any need to remember Calvary, all we will need to do is look at Jesus, **the living eternal witness of Calvary.**
- The seventh day, in harmony with the previous six days is a thousand years in duration, and is spoken of in the Book of Revelation as follows under point 21.

21. The Thousand Years:

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

: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.

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

:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first Resurrection.

Teach us to Number our Days

- :6 Blessed and holy *is* he that hath part in the first Resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
- :7 And when the thousand years are expired, Satan shall be loosed out of his prison.

Six references to the Thousand Years:

1) Satan bound a thousand years (Rev 20:2):

That is:

- The seventh day of the redemptive week. The millennium.
- From the Second Coming of Christ through to the beginning of the new heaven and earth.
- The period of time between the Resurrection of the just and the unjust.

Loosed a little season:

That is:

- The very end of the seventh day and beginning of the first day of eternity future.
- A short period of time, possibly as short or shorter than one twenty-four hour day, when the resurrected ungodly, unregenerate souls will be brought before the great white throne for judgment and given their eternal place in the lake of fire (Rev 20:14-15).

2) The Thousand Years Fulfilled (Rev 20:3):

That is: The close or end of the thousand years.

3) (Resurrected Martyrs) Reign with Christ a Thousand Years (Rev 20:4):

That is:

- Martyrs of the last generation, particularly prior to and during the tribulation of three and one half years.
- The whole of the thousand years, concluding with the ushering in of the new heaven and earth.

4) (Unregenerate) Lived not again until the Thousand Years were Finished (Rev 20:5):

That is:

- The unregenerate are in Hell, their place of abode as they await their Resurrection.
- There are no unregenerate souls in the “rest” (Sabbath) of the seventh day.

5) The Blessed and holy shall Reign with Him (Christ) a Thousand Years (Rev 20:6):

That is:

The regenerate souls from Adam to the Second Coming of Christ, who being resurrected from the dead at the Second Coming of Christ enter into the Millennial Kingdom with those alive, and those who will come with Christ at that time (1Th 4:16-18).

6) When the Thousand Years are Expired (Rev 20:7):

- The loosening of Satan out of the bottomless pit and the chains that have held him a thousand years.
- Loosed for a little season (Rev 20:3b).
- Loosed for his judgment and the judgment of all that are his.
- Loosed for his final destruction and casting into the lake of fire.

22. Death shall be swallowed up in Victory:

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying That is: written, Death is swallowed up in victory.

In support of the above teaching Kevin J Conner, Bible commentator and Bible college lecturer, has the following to say (Caption and Scriptures added):

Teach us to Number our Days

148. Grace Triumphant:

So we see that when the Lord Jesus comes to reign over this earth, at the very commencement of this reign, Antichrist, the false prophet, and EVERY sinner are taken out of the earth, for sin and sinners cannot dwell in the presence of God (Luke 17:29-30).

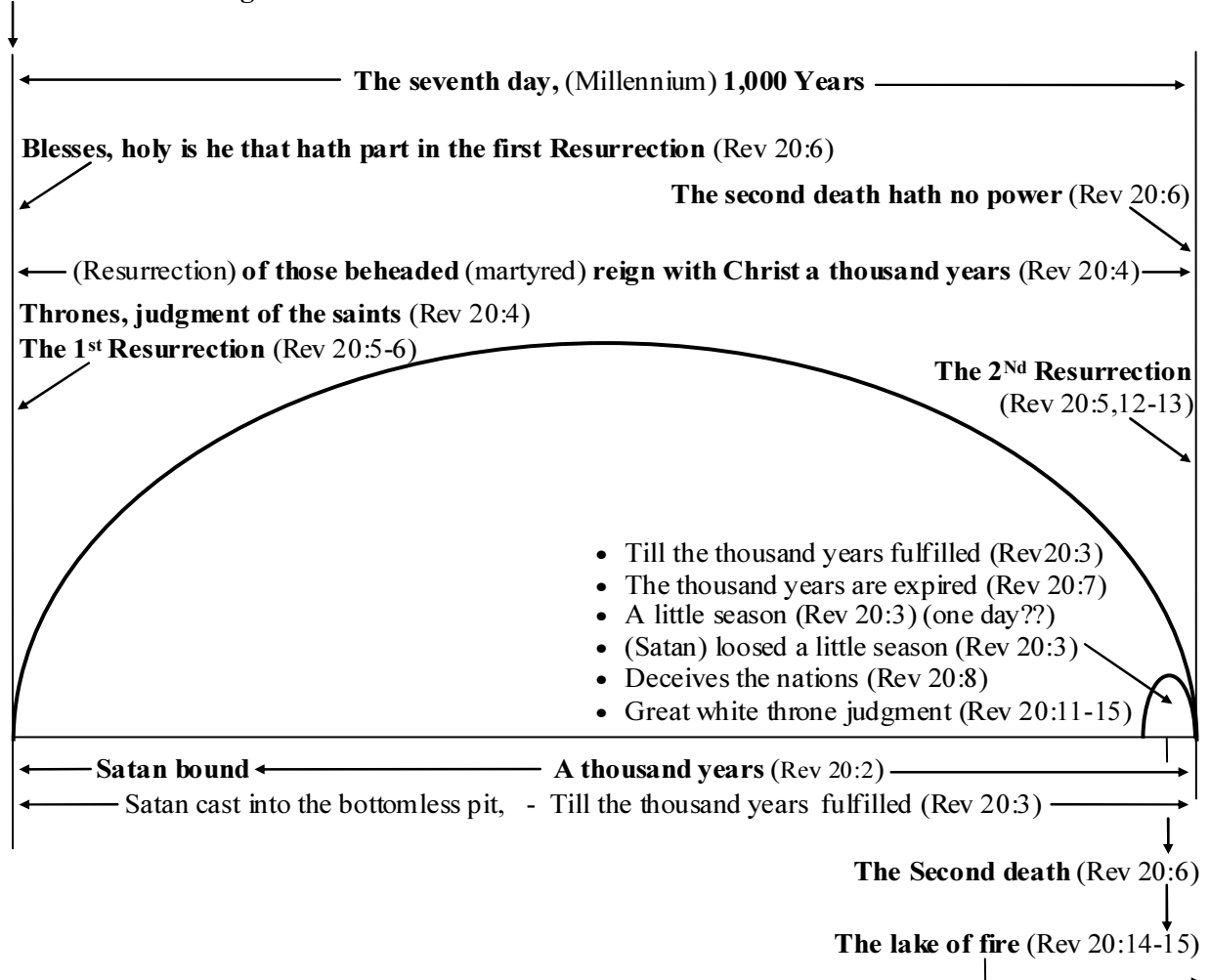
But there is a spiritual power that motivates the sinner that also must be dealt with. Satan, himself, the author of sin, sickness, and death. Not only are the INSTRUMENTS of evil taken away, but the power behind them is dealt with.

Satan is BOUND and cast into the bottomless pit for the period of this reign of Christ. Thus is the earth cleansed from sin, sinners and evil. The earth then becomes filled with the knowledge of the glory of the Lord as the waters cover the sea (Hab 2:14). This is the time for which the earth has groaned (Rom 8:22), when it will be released from the curse, that came as a result of sin. It will be heaven on earth, the paradise lost, will be regained. It will be the age of the Resurrection, and will commence with the Resurrection of the righteous dead and close with the Resurrection of the unrighteous dead for judgment. It will be the age of the manifestation of grace triumphant.

The following diagram is presented, revealing the six references to the seventh day of the redemptive week and other appropriate points:

154. Six References to the Thousand Years in the Book of Revelation (Rev 20:2-7):

The Second Coming of Christ



Teach us to Number our Days

23. The Kingdom Age Begins with a Regeneration of the earth:

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Regeneration: S.C. 3824 (spiritual) rebirth (the state or the act). i.e. (fig.) spiritual renovation; spec. Messianic restoration.

Further to the earth experiencing change (point 18), the earth will experience a physical rebirth after the similitude of the believer in the Gospel being born again by the regeneration of the Holy Spirit (Tit 3:5). The earth is to be restored to its original perfection and beauty by cleansing and work of renovation and placing of the Kingdom accompanying Christ in His Second Coming to manifest the uninhibited glory of God over the whole earth as the Garden of Eden, with its:

- Climate Gen 1:6-8.
- Singular land mass (Gen 1:9; 10:25; Rev 20:9).
- Continues light (Gen 1:3; Hab 2:14; Luke 17:24).

It is Restitution:

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

That is: **Restitution:** S.C. 605. From 600; reconstitution. It is to form again, fix, make again, establish again, to what it (created earth and man) was before the fall.

As we established in an earlier chapter: The process of restitution in the personal sense begins with man being born again and through the hearing and obedience of the Word, he/she is changed into the image of Christ (2Cor 3:18; Eph 4:11-16). In the context of the whole of Scripture it must ultimately mean the reconstitution of created man to son ship (Genesis 1:26-28), that will be fulfilled with the return of Christ, with a further, or fuller restitution of all things in the new heaven and earth.

It appears God in His wisdom and eternal purpose has desired to first deal with mans sin and restitution that He may then deal with the wider issue of sin. That is: Lucifer, his angels and demons in allegiance to him that sin may be dealt with for all eternity.

A Restitution of the Whole of Creation:

Restitution must also be applied to the whole of creation, for when Adam fell, the whole of creation fell with him becoming subject to death and corruption. Through Christ the whole of creation is to be restored to its original created glory. Paul speaks of creation groaning for such a restoration to be achieved similarly to the adoption. As we in our ascension are changed in a moment of time, so creation will be changed with the return of Christ and the bringing of His Kingdom to earth.

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

: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 (1Th 4:17).

Regeneration by Fire:

There is to be a regeneration of the earth by fire at the Second Coming of Christ, in which the ungodly are destroyed, followed by a destruction of the earth at the end of the millennium, with the earth becoming the lake of fire. The following scriptures have their fulfilment at the return of Christ:

Luke 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

:30 Even thus shall it be in the day when the Son of man is revealed.

Teach us to Number our Days

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.

Isaiah prophecies of conditions of both judgments as one, but are interpreted in the New Testament as containing events a thousand years apart.

Isa 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

The Interpretation:

John in the Revelation applies part of the prophecy to before the Second Coming of Jesus as phenomena under the fifth seal as follows:

Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Peter in his Epistle, applies another part of the prophecy to the conclusion of the seventh day as follows under point twenty-three. The reading begins with an address of the beginning of the day to then address event at the closure of the day.

24. It Ends in Destruction through Fire:

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?

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

Peter addresses the seventh day of the redemptive week, drawing our attention to its beginning and first (twenty four hour) day, when the return of Jesus as a thief in the night occurs, to then take us to the end of the same (1,000 year) day to address events at that time. Note:

- If the Lord intended the prophecy of Isaiah to have its fulfillment at one time, either at the beginning or end of the millennium, John and Peter would have used the whole prophecy.
- The heavens and earth do not pass away at the return of Christ, but at the end of His millennial reign of 1,000 years and events following the judgment before the great white throne (Rev 20:7-15).
- It is in this context that Peter goes on in his prophecy, to prophecy of the judgment to come at the end of the seventh day, followed by the appearance of the new heavens and earth. This is in accordance with the Word of the prophet Isaiah, who describes the condition of the earth immediately prior to the introduction of the new heaven and earth after the similitude of its condition described in Genesis 1:2:

Isa 24:1 Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof (Ps 46:8).

25. The Sun and the Moons Light shall be Increased:

Isa 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

It would be impossible for Isa 30:26 to be fulfilled, if the heavens passed away, the elements melted (1Pet 3:10), and dissolved (1Pet 3:11) at the Second Coming of Jesus.

Teach us to Number our Days

26. The Righteous shall shine as the Sun:

Mat 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

27. The Earth shall be filled with the knowledge of the Glory of the Lord:

Hab 2:14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Num 14:21).

28. Jesus Will be there:

1Th 4:17 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.

29. Jesus Will Fulfill His Promise:

When Jesus instituted the Lord's Table the evening before going to the cross, He gave promise that in His Kingdom, He would again drink of the fruit of the vine. This honour the saints will enjoy following the return of Christ:

Mat 26 :26 And as they were eating, Jesus took bread, and blessed *it*, and broke *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

:28 For this is my blood of the New Testament, which is shed for many for the remission of sins.

: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.

30. The Lord (Jesus) shall be King of all the Earth:

Zec 14:9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

31. We shall see God:

Mat 5:8 Blessed *are* the pure in heart: for they shall see God.

32. All shall know the Lord from the Least to the Greatest:

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

33. It will be an Age of Rest/Peace:

The seventh day comes into being as a result of victory in war, the Battle of Armageddon (Rev 16:16) and closes with the last of all wars resulting with those without Christ being cast into the lake of fire (Rev 20:8-10, 15). In between these two wars there will be peace bringing rest as there is rest from war.

Paul the apostle, before his conversion as an instrument of death and destruction persecuted the church responsible for the death of many, others he imprisoned or harassed, but following his conversion the church knew rest:

Acts 9:31 Then had the churches rest (peace) throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

The Psalmist prophecies of the peace of the seventh day:

Psa 46:9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire (Psa 72:3, 7).

Isaiah prophecies of the rest/peace of the seventh day:

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Teach us to Number our Days

34. The End of the Seventh Day of the Redemptive Week and a Comparison with the fall:

The fall of Adam and Eve

Gen 3:1 Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

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.

- At some time into the seventh day of creation (common sense would suggest early), Satan finding opportunity to approach the woman (Eve) does so.
- The woman, the wife of Adam, is a type of the church, the wife of the Lord Jesus Christ (2Cor 11:2-4). It is evident by Paul's writings; he was concerned for the church, realizing the enemy was desirous to repeat his deception of Eve. Paul suggests he will have a measure of success in this final generation:

2Th 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition.

- What we have with Eve is a confrontation of the woman by God's enemy, Satan, who deceives the woman through subtlety and deceit. Deceived she takes of the fruit of the tree of good and evil God had commanded Adam not to eat of (Gen 2:17). This was followed by Adam taking of the same (Gen 3:6). Paul, writing to Timothy explains the woman was deceived, but Adam was in rebellion (rebellion implied):

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

- The Genesis account of the confrontation and fall of Adam through Eve, points us to the conclusion of the seventh day of the redemptive week, and the confrontation of the camp of the saints, the beloved city of the Lord by Satan, who at that point in time will have been loosed from the bottomless pit. His success with Eve and consequent success throughout the ages would make him both vain and bold in his approach of the camp and beloved city. We will now consider the Revelation account.

The End of the Seventh Day:

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.

:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

After the similitude of the confrontation of Eve, we have a confrontation of Satan of the church that is now the wife of the Lord Jesus. With Satan will stand the host of deceived, unregenerate men and women from Adam through to Christ's Second Coming. They are resurrected and following their judgment before the great white throne, and sentence of casting into the lake of fire, they stand in unison with Satan against the "camp" of the saints (Rev 20:15).

What follows is the final conflict between God and Satan. It will be the sentencing of Satan and his evil horde to the Lake of Fire; the finish of the mystery of iniquity; the end of sin; the finish of the power of the enemy to deceive and usher in the final chapter in the history of death.

Teach us to Number our Days

149. The Conclusion to the Attack of Satan:

Whereas in the original confrontation and temptation, the woman (Eve) was deceived, Adam rebelled, and creation fell subject to the law of sin and death (Rom 8:2). Now in the new creation (2Cor 5:17), God responds to Satan's confrontation, with a devouring fire that destroys him and his evil army, to then together be cast into the Lake of Fire and eternal damnation.

The church and bride of Christ at that time will do what Eve did not do and that is: look to her husband – Christ, the Last Adam to deal with the attack of Satan, with God responding to the challenge with fire from Heaven:

Rev 20:9 and fire came down from God out of Heaven, and devoured them.

35. What the Kingdom will not have:

- Sinners, ungodly, unregenerate people (Isa 13:9-13).
- Evangelists, preaching the Gospel.
- Natural Jerusalem as the capital of the Kingdom and centre of the earth.
- A restored Jewish kingdom and economy.
- A rebuilt temple.
- A restored priesthood, after the order of the Levitical priesthood.
- Sacrificial animal offerings.
- A second chance for the unregenerate to hear the Gospel and be saved.
- No curse will be there, no pain, sorrow, sickness, disease or death.
- There will not be children by natural regeneration.

36. The Great White Throne:

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

:14 And death and hell were cast into the lake of fire. This is the second death.

:15 And whosoever was not found written in the book of life was cast into the lake of fire.

The seventh day begins with the resurrection of the righteous dead, and their judgment before the throne of Christ. The day ends with the resurrection of the unrighteous and their judgment before the great white throne:

- The first occurs in Heaven, the last on earth.
- The two judgments are one thousand years apart.
- The first is to judge and reward the righteous, the last is to judge and reward the unrighteous.
- The first is to be approached in faith and expectancy, the last with dread and a sense of condemnation.

37. The Saints are untouched by the Second Death:

Rev 20:6 Blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power.

There are Two Deaths:

1) Physical death:

1Co 15:22 For as in Adam all die

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Teach us to Number our Days

Every living soul born into this world, the righteous and the unrighteous are subject to physical death. The exceptions to this rule are: Enoch (Gen 5:24). Elijah (2Ks 2:1-11). Though in Rev 11, Elijah as one of the two witnesses, he is slain and raised to then ascend once again to heaven). Also, at the Second Coming of Jesus, the company alive and remaining then, shall ascend to meet with the Lord in the air without experiencing physical death.

2) **Eternal death:**

The ungodly being raised from the dead, being judged will die physically the second time to then exist in the lake of fire in the state of eternal death. The second death and eternal death are inseparable. Rev 20:15 refers to the eternal estate of the unregenerate multitude from Adam to the Second Coming of Christ, whose names are not written in the book of life.

The unrighteous, resurrected from death for judgment in their bodies, following their judgment and condemnation they die the second time for all eternity, yet live as conscious souls in possession of their faculties eternally separated from God. Eternal death, inclusive of the second death, is the death, Jesus died to save us from (Rom 5:10-21; 6:21-23; 8:2; 1Cor 15:21; 1John 3:14), and with this truth in mind Jesus gave promise unto the saints of the church at Smyrna that overcame:

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

38. Then Shall the End Come:

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

:23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

:25 For he must reign, till he hath put all enemies under his feet.

:26 The last enemy *that* shall be destroyed *is* death.

In these verses, there are events that will be fulfilled at the Second Coming of Christ, the beginning of the seventh day, and events to be fulfilled at the close of the seventh day.

Events Fulfilled at the Return of Christ:

For as in Adam all die (1Cor 15:22):

As we established earlier, all born into this world are subject to physical death.

1) **Even so in Christ shall all be made alive (1Cor 15:22):**

This is spoken in context with the Second Coming of Jesus and is true to say that the principle of life here is in reference to those who, being born again (John 3:5-9) and baptized into the body of Christ (1Cor 12:12-13), though dead physically, will at the Coming of Christ be "made alive".

2) **But every man in his own order: Christ the first fruits; afterward they that are Christ's at His Coming (1Cor 15:23):**

Verse twenty-three (1Cor 15:23) is descriptive of the order of events at the Coming of Christ. It must first be Christ Coming as the first fruits, and then the resurrection of the dead in Christ occurs. They are the fruits spoken of in the parable of the vineyard (John 15:1-4). Jesus first must come to resurrect the dead, and empower all, that they may ascend together to meet with Him in the air. Verses :22-23 have their fulfillment at the Second Coming of Jesus.

Events Fulfilled at the close of the Seventh Day:

1) **Then *cometh* the end (1Cor 15:24):**

Not the end of the sixth day or of the end of this present social world that comes to an end at the Second Coming of Christ, but, the end of the Seventh day when the events mentioned thereafter have their application.

Teach us to Number our Days

2) **When He shall have delivered up the Kingdom to God, even the Father:**

The Kingdom is brought to earth and established with the appearing of the Lord Jesus at His Second Coming, the Kingdom is then at the close of the seventh day offered up unto the Father, where the Kingdom remains to then appear as the New Jerusalem in the new heaven and earth (Rev 21:1-2).

3) **When He shall have put down all rule and all authority and power:**

The fulfillment of this statement occurs immediately prior to the delivering up of the Kingdom to the Father and coincides with the events of Rev 20:7-15.

4) **For He must reign, till He hath put all enemies under His feet (1Cor 15:25):**

This is the Millennial reign of Christ on earth for the duration of the seventh day and has its climax at the conclusion of the seventh day with the final overthrow of the enemies of Christ and the final crushing of the head of the serpent (Satan) (Gen 3:15).

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 Dimensions of the Fulfillment of the Crushing of the Head of Satan:

1) **At the Second Coming of Christ:**

Rom 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

This verse has its fulfillment at the Second Coming of Christ, when the generation of the kingdom of Antichrist will be consumed by the Lord and the spirit of His mouth (2Th 2:8).

It involves the generation of unregenerate society of the last of the last days living at the return of Jesus. Heb 1:13 Has its application here:

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Heb10:13; Heb 1:13 and 10:13).

There is the application to the beginning and close of the seventh day).

2) **At the Close of the Seventh Day:**

Rev 20:24 . . . When he shall have put down all rule and all authority and power.

This verse has its application and fulfillment to the close of the seventh day when the unregenerate society of all generations from Adam to the Second Coming of Christ, will be resurrected from the dead, to stand before the great white throne for judgment and casting into the Lake of Fire.

3) **The last enemy *that shall be destroyed is death* (1Cor 15:26):**

This verse has its ultimate fulfillment at the close of the seventh day and coincides with Revelation chapter twenty.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

:15 And whosoever was not found written in the book of life was cast into the lake of fire.

The Twelve Tribes of Israel and the Tribe of Issachar:

There are three occasions throughout the Old Testament, when the prophets address the twelve tribes of Israel, prophetically, revealing something of each tribes personality, nature and destiny (They are in - Gen 49; Deut 33; and 1Ch 12).

There is that which is applicable to the natural seed (natural Israel) and there is that which is applicable to the Spiritual seed (Spiritual Israel), with the Spiritual seed (Christ) realizing the eternal promises in Christ. Each tribe name, with their respective prophecy, when considered collectively, reveals the overall personality and destiny of the church, in the feminine: the bride of Christ, and in the masculine: the body of Christ, particularly as the sons of God.

Teach us to Number our Days

Relative to our chapter subject, the seventh day of the redemptive week, we will consider just one tribe and the ultimate fulfilment of the prophetic promise given to it by Jacob.

Reading:

Gen 49:14 Issachar *is* a strong ass couching down between two burdens:

:15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Points to consider:

1. Issachar: S.C. Heb, 3485 From 5375 and 7939. He will bring a reward.
The ninth son of Jacob and the fifth of Leah.

2. Issachar is a strong ass (Gen 49:14):

The ass: The ass symbolizes obstinacy, determination meekness and reliability (Num 22:30; Matt 21:5). There are the negative and positive applications. These characteristics when harnessed of the Holy Spirit are an asset in the hand of the Lord, enabling the servant of God to be a fruitful and prosperous servant.

Strong: Literally strong and robust, able to carry burdens.

- In the negative (natural seed, unregenerate or carnal), obstinate, resisting the Spirit (Acts 7:51; 2Tim 3:8).
- But the regenerate, (Spiritual seed), strong in faith and good deeds (Rom 4:20; 1Cor 16:13; Eph 6:10; 2Tim 2:1). It should be remembered, the natural seed of Abraham is unregenerate, and in nature no different to unregenerate Gentiles, the negative is therefore applicable to unregenerate Gentiles).

John Gill in his exposition of the whole Bible makes the following comment:

The Targums of Jonathan and Jarchi interpret this figuratively, of his being strong to bear the yoke of the law: and it is a notion of the Jews, that this tribe were skilful in the doctrines of the law, and the intercalation of years, &c. from 1Ch 12:32

End of quote.

The prophetic Word concerning Issachar in the days of David's ascension to the throne over all Israel gives further insight.

1Ch 12:32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

Understanding of the times:

This should be considered to be first, the understanding of the times/seasons (plural) of their generation, then, in the context of the whole redemptive plan according to what we know as the redemptive week. Everything about Issachar suggests they understood time in the context of Psalm ninety and particularly verse four.

3. And He saw that Rest *was* good (Gen 49:15):

He saw: It suggests the characteristic of vision. The interpreting of the Word of God and seeing in both a practical and spiritual sense the "rest" promised of God is good both then and in the future to be enjoyed

Rest: S.C. 4496. Same in meaning as Genesis 2:3 where we are told, God rested from all His work.

The rest seen by Issachar is based upon the revelation of God's rest, which He entered into at the completion of creation and beginning of the seventh day.

Teach us to Number our Days

The Rest was good:

Issachar, by the revelation of the Scriptures saw that the rest of God is good, that it is a day to be desired. Good because as God, in completion of creation entered into rest, so with completion of redemption, there is a rest for the people of God to enter into.

There are those within the church characteristic of the Tribe of Issachar and show they are, by their understanding of time and their vision of entering into rest at the Second Coming of Christ.

4. And the land (Gen 49:15):

The Land: There are Two Considerations:

1) Israel's Possession of the Land of Canaan:

Israel's possession the land of Canaan is a fulfilment, yet the writer to the Hebrew Christians declares Israel did not obtain the "rest" promised them, and there remains a day of rest to the people of God (Heb 4:8-9). Israel after the flesh possessed the land, but failed to obtain land according to the promise to Abraham (Rom 4:13). Entering into what they had they failed to enter into its promised rest. We must conclude the rest foreseen of those characterized by Issachar is that of the rest of the seventh day, the subject of our chapter.

The people of God now, being the redeemed community of believers consisting of Jews and Gentiles, the true Israel of God are to believe for that rest, knowing when, why and how it will be theirs.

2) Spiritual Israel's Possession of the whole earth:

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.

In the light of the promise unto Abraham (Rom 4:13) and the promise of Heb 4:8-9, the fulfilment of the promise to Issachar occurs at the Second Coming of Christ, with the possession of earth and the church's entrance into the rest of the seventh day.

The Psalm of providence over Abraham has its ultimate fulfillment through Christ and His church possessing the earth. Note the following verses, which in reality were not fully accomplished:

Psa 105:42 For he remembered his holy promise, *and* Abraham his servant.

:43 And he brought forth his people with joy, *and* his chosen with gladness:

:44 And gave them the lands of the heathen: and they inherited the labor of the people.

5. That *it was pleasant* (Gen 49:15):

S.C. 5276. To be agreeable: Pass in beauty, be delight/full, be sweet.

It is a picture of the restored earth of the Millennial Kingdom of the seventh day of redemption. Everything about the restored land (earth) will be pleasant, beautiful and enjoyable. It will be an earth restored to its original beauty and glory (Gen 1:31; Ecc 3:11; Acts 3:21; Hab 2:14).

Remember God's promise to Zion spoken through Isaiah?

Isa 51:3 For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

6. And bowed his shoulder to bear (Gen 49:15):

In response to the vision Issachar (the church), after the similitude of the ass that "bows his shoulder to bear" bears the burden of the Word moving forward in faith, labouring that he might obtain the vision. The bowing of the shoulder signifies submission to the task as a servant to Him (Christ), Who is over him, while serving others (the body) also under Him (Christ).

Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (1Tim 5:17; Rom 16:12; Rev 2:2; Matt 25:21, 23).

The Shoulder: The shoulder (singular) is symbolic of government (Isa 9:6). It suggests Issachar being a chosen vessel, taking both authority and leadership, teaching others in the

Teach us to Number our Days

paths of righteousness, either as ministers or serving others as under shepherds (2Tim 2:2; 1Pet 5:1-5).

7. Couching down between two burdens (Gen 49:14):

John Gill interprets this as follows (Emphasis added): Couching down between two burdens: one hanging on one side, and another on the other; which Kimchi and Ben Melech interpret of bales of goods; and may as well be understood of sacks of corn, or anything else, carried by these creatures.

The Burden of the Barer of Seed:

There are a number of two burdens together for the Christian worker to bear unto others, bringing the truth of Scripture:

- Creation and redemption.
- The creative and redemptive weeks.
- The Old and New Testaments.
- The Old and New Covenants.
- The two sons of Abraham i.e. Ishmael and Isaac.
- The two sons of Isaac i.e. Esau and Jacob.
- Two sons i.e. the prodigal son and the son who remained home.
- Two women i.e. Eve and the church, the bride of Christ.
- Two women i.e. Leah and Rachel.
- Two women i.e. Orpah and Ruth.
- Two women i.e. Babylon the harlot and the church, the bride of Christ.
- The wise and foolish virgins
- Law and Grace.
- The humanity and deity of Jesus.
- Jews and Gentiles in the one body.
- Sand and star seed i.e. the two Israel's.
- Old and new natures.
- The old and new creations.
- The old and new wineskins and garments.
- First and Second Coming of Christ.
- The first Adam and the last Adam.
- The Mosaic and New Covenants.
- The destiny of the present heaven and earth and the new heaven and earth.
- The two foundations i.e. the rock and the sand. The wise and foolish builder's
- The strait and the wide gates.
- The rich man and Lazarus.
- The wheat and the tares.
- The two sons of the vineyard and the doing the will of the father.
- The two resurrections.
- The two judgments.

The above is a list of the major two burden cares the labourer in the Gospel is to understand, there are others that may be added to the list.

As true as theses interpretations are, the “bowing of the shoulders” and “couching between two burdens” have the suggestion of labouring while enduring accompanying hostile surroundings and difficult terrain, causing sorrow as a result of opposition to the vision and message.

Teach us to Number our Days

8. Became a servant unto tribute (Gen 49:15):

- A servant under Christ (Tit 1:1).
- A chosen vessel (John 15:16).
- Commissioned to take the Gospel into all the world (Mark 16:15; Acts 1:8). Preachers of righteousness Rom 10:14 with 2Pet 2:5).
- Separated unto the Gospel of Christ (Rom 1:1).

9. Unto tribute (Gen 49:15):

Tribute: S.C. 4522. A burden (as causing to faint). i.e. a tax in the form of forced labour.

- Every true servant chosen of the Lord will know faintness and the need of rest (Consider Matt 11:28).
- Every true servant chosen of the Lord, will at some time find him/herself in a place where he would rather not be, and feel as though he is a prisoner of the Lord (Consider Eph 3:1).
- Every true servant chosen of the Lord, will at some time find him/herself crying out to the Lord to have the “thorn in his flesh removed” and be told of the Lord “His grace is sufficient” (2Cor 12:7-10).
- It may well be, you as a servant of the Lord will be imprisoned for your faith, under the sentence of death and find it in your heart to lift up your voice in praise unto the Lord (Acts 16:25).

Immediately prior to the entrance of Israel into the land of Canaan, Moses prophecies, adding to the message to each of the tribes spoken by Jacob. We consider the Word of Moses concerning Zebulun, where Issachar is mentioned with him:

Deu 33:18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

:19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

The Prophecy Fulfilled:

There is the strong suggestion, that at the Second Coming of Jesus, those in the body of Christ, in character with Zebulun and Issachar, will have a role to play in the gathering of the saints out of the nations (the seas), the treasures hid (The church in the wilderness) in the sand (the whole earth), together, for the ascension to meet with Christ in the air (Compare with Mal 3:17).

A Conclusion:

There are those in the church today, whom the Lord is raising up, who understanding the times, and by revelation of the Scriptures see the Second Coming of Jesus as a day that will be good, the seventh day, a rest to be desired, with all the land (earth) restored to its former glory, pleasant to both eye and heart. It is a place where the redeemed of the Lord will congregate before the mountain of the Lord and offer up the sacrifices of righteousness (Deut 33:19; Heb 13:14).

The Two Thrones:

1. The Seat (Throne) of Christ:

There is the judgment seat of Christ before which the just will stand in judgment.

2. The Great White Throne:

- The great white throne before which the unjust, the disobedient and hypocrites will stand for judgment. The two judgments are one thousand years apart (Rev 20:4-5).
- The Lord Jesus sits upon both of thrones (John 5:22, 27; Acts 10:42; 17:31; Rom 2:16; 2Cor 5:10; Rom 14:10; Heb 1:8; Matt 7:22).

In the following table we contrast the two thrones:

Teach us to Number our Days

150. The Two Thrones	
JUDGMENT SEAT OF CHRIST (Rom14:10; 2Cor 5:9)	GREAT WHITE THRONE (Rev 20:11)
Both the Just and the unjust shall hear His voice and rise from the dead (John 5:25-28)	
<p>Beginning of the seventh day</p> <p>The Resurrection of those in Christ, followed by their ascension</p> <p><u>Judgment occurs in Heaven</u> (Dan 7:9,13 Rev 4:1-6; 20:4; Isa 26:19; 1Th 4:14-17).</p> <p>Follows the Second Coming of Christ</p> <p>It is within the Temple of God in Heaven (Rev 11:19, 16:17, 4:1; Isa 6:6).</p> <p>The Most Holy Place of Heaven Rev 4:1</p> <p>Before the throne of Christ, the Ark of the Covenant (Rom 2:16; Rev 11:19).</p> <p>Every knee shall bow (willingly in recognition of Christ's Lordship and holiness) (Isa 45:23; Rom14:11-12; Rev 4:10; Phil 2:10)</p> <p>Made of wood Exo 25:10- signifying the humanity of Christ and His identity with man (Heb 2:17-18; 4:15-16)</p> <p>Overlaid with gold – Signifying holiness, purity, eternally incorruptible (Psalm 19:9-10)</p> <p>There is the mercy seat A throne from where mercy is ministered (Exo 25:11; Heb 9:5; Tit 3:5; Heb 4:16; Jam 2:13 Rom 9:15-18; 11:30-32; 1Cor 7:25; Eph 2:4; Tit 3:5; Heb 4:16).</p> <p>Mercy seat covers the ark containing the Law (Exo 24:12; Deut 31:26). No condemnation (Rom 8:1-4, 31-35).</p> <p>Jesus is portrayed as the Lamb (Rev 5:6)</p> <ul style="list-style-type: none"> • In the midst of the throne- The mercy seat • Slain – An atoning sacrifice • Seven horns - Divine absolute power and authority, omnipotent • Seven eyes – All seeing, all knowing, omniscient • Seven Spirits of God – Divine completeness (Rev 5:6-8,12-14; 12:11). <p>The two Cherubim's (Exo 25:18; Isa 6:2)</p> <ul style="list-style-type: none"> • The mercy seat symbolic of the God head 	<p>End of the seventh day</p> <p>The Resurrection of the unjust, dead in trespasses and sins, there is no ascension</p> <p><u>Judgment occurs on earth</u> (Psalm 24:3-5; Isa 24:21-22; Rev 20:9-11).</p> <p>At the conclusion of Millennium, 1,000 years after the Second Coming of Christ (Rev 20:5).</p> <p>On earth, possible location, outside the city of God (Rev14:19-20; 20:9)</p> <p>Without the city of God</p> <p>Before the great white throne (Rev 20:11) <u>Great S.C.</u> 3173. Big, large in size</p> <p>Every knee shall bow (compelled by the presence of Christ) (Isa 45:23; Rom 14:11-12; Phil 2:10).</p> <p>Substance unknown</p> <p>White – Signifying justness, truth and righteousness</p> <p>There is no mention of mercy. It is Judgment without mercy</p> <p>Sin exposed. Exposed to the condemnation of the Law (John 3:18-20; 1Tim 1:9-10).</p> <p>No Lamb there</p> <ul style="list-style-type: none"> • Without atoning sacrifice for sin • Without redemption • Without hope (1Th 4:13). <p>Only one throne and judge God the Word (Rev 20:11-12, 19:13; John 5:38; John 8:31-43; Luke 19:22; John 12:48; Heb 4:12; Deut 18:18-19; Acts 3:22-23) (Fallen man shall never see the Father)</p>

Teach us to Number our Days

<ul style="list-style-type: none"> • The Father, Holy Spirit, with the Son in the midst (Heb 9:5). • Father and Holy Spirit witness the events: (Deut 19:15; Num 35:30; 1Tim 5:19; Heb10:28; 2Cor 13:1; Matt 18:16 John 8:17) <p>The blood of Christ Completes its work of cleansing (Lev16:15-34; Heb 9:12; 1John 1:7)</p> <p>The purchase of blood is complete (1Cor 6:20; 7:23; Acts 20:28).</p> <p>The reconciliation is complete (2Cor 5:18-19)</p> <p>The Atonement is complete (Rom 5:11).</p> <p>The throne of grace (Heb4:16)</p> <ul style="list-style-type: none"> • Justified (Rom 4:25; 5:1; 8:1; John 5:24) <p>The throne of His glory (Matt 25:31)</p> <p>He is the Son of God (Heb 4:13)</p> <ul style="list-style-type: none"> • God's representative before man (John 3:16) • His witness accepted. <p>He is the Son of Man (Matt 13:37; 10:23)</p> <ul style="list-style-type: none"> • Man's representative before God (Matt 25:31) • Man's propitiation (1John 2:2). • The Son of David (Matt 1:1; 12:23) <p>The King (Matt 25:34, 40)</p> <p>Christ on the throne is -</p> <ul style="list-style-type: none"> • Man's redeemer accepted • Man's mediator (1Tim 2:5 appreciated) • Man's advocate (1John 2:1-2) thanked. (Legal representative, consoler and comforter). <p>Those gathered before Christ –</p> <p>The sons and daughters of God (2Cor 6:18).</p> <p>It is the day of eternal reward</p> <p>Inherit the Kingdom of God (Matt 25:34)</p> <p>The new heaven and earth (Rev 21:1)</p> <p>Christ the Apostle and High Priest (Heb 3:1; 4:15; 5:1-2; 5:10; 7:1-28; 8:1-13; 9:1-28).</p> <p>Apostle – The messenger of the covenant (Mal 3:1; Heb 3:1)</p> <p>High Priest – The offerer of sacrifice (Heb9:14; 1Pet 1:19; Gal1:4; Tit 2:14; Eph 5:2; Rom 3:25; 4:25; 5:6-10).</p> <p>He who sits on the throne is like unto a jasper (Rev 4:3)</p> <ul style="list-style-type: none"> • The light of New Jerusalem (Rev 21:11) • Described as a stone as clear as crystal 	<p>There is no blood</p> <ul style="list-style-type: none"> • No forgiveness of sin (Heb 9:22). • No cleansing (Rev 1:5). • Their sin remains (John 9:41). <p>Without reconciliation</p> <p>Sin remaining makes them irreconcilable</p> <ul style="list-style-type: none"> • Without atonement • Without grace • Cursed (Psalm 37:22; Matt 25:41; Gal 3:10) • Condemned (John 3:18-19; 1Cor 11:31) <p>Great white throne from Who's face the earth and the heaven fled away (Rev 20:11)</p> <p>He is the Son of God</p> <ul style="list-style-type: none"> • God's representative man rejected (Matt 21:42) • Without representation (1Tim 2:5). <p>He is the Son of Man (Matt12:23; 10:23)</p> <ul style="list-style-type: none"> • Rejected man's representative before God • Without propitiation <p>The King (Matt 25:41, 46; Phil 2:10).</p> <p>Christ on the throne -</p> <ul style="list-style-type: none"> • Man's redeemer rejected • Mediator between God and man rejected • Man's advocate rejected • The avenger of blood <p>Those gathered before Christ</p> <ul style="list-style-type: none"> • The sons and daughters of the devil (Eph 2:2). <p>It is the day of eternal reward</p> <p>Cast into the lake of fire (Rev 20:15)</p> <p>Without the Apostle and High priest</p> <ul style="list-style-type: none"> • Failed to consider him (Heb 3:1). • Rejected the messenger of the covenant (Mal 3:1) • Without covenant relationship <p>These characteristics will be apparent in Him who sits upon the great white throne</p>
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Teach us to Number our Days

<p><u>The judgment of God is</u></p> <ul style="list-style-type: none"> • Transparent • Clear • No shadow • Pure • Just <p><u>The saved, those of the light will know:</u></p> <ul style="list-style-type: none"> • Joy • Blessing • Eternal reward <p>He Who sits on the throne is like unto a sardine (Rev 4:3). A bright red coloured stone</p> <p>Judgments of God are based upon:</p> <ul style="list-style-type: none"> • Calvary and the shed blood of Christ • The Lamb slain from the foundation of the world <p>Sardine Stone denotes:</p> <ul style="list-style-type: none"> • Mercy • Grace • Cleansing <p>A rainbow round about the throne (Rev 4:4)</p> <p>The rainbow is symbolic of -</p> <ul style="list-style-type: none"> • Covenant, covenant relationship (Gen 9:13) • Promise (2Pet 1:4) • Grace (Gen 9:13-15) • A legal document of redemption (Matt 6:28; Heb 9:15; 10:16). <p>There are twenty four elders round about the throne in Heaven (Rev 4:4)</p> <ul style="list-style-type: none"> • Twenty four elders • Clothed in white linen. Righteous (Rev 19:8) • Crowns of gold upon their heads • Judging the twelve tribes of Israel (Spiritual) • Israel, the church from Adam to Christ) • Without blame before God <p>(Luke 1:75; Eph 1:4; 1Th 5:23; Eph 5:27) Out of the throne proceeded lightning's and thunders (Rev 4:5, 8:5; 11:19; Ex 19:16.) Lightning's</p> <ul style="list-style-type: none"> • Flashes of light • Instantaneous revelation • Insights of truth (Eze 1:13). <p>Thundering's (always accompany lightning)</p> <ul style="list-style-type: none"> • Announcements in season • Messages to the saints. Special notices burst-upon the mind bringing understanding, direction, warning. Answer of present needs 	<p><u>The unsaved, their souls in darkness will know</u></p> <ul style="list-style-type: none"> • Conviction • Guilt • Shame • Fear • Condemnation • Blackness of darkness for ever (Jude:13). <p>Judgments of God are based upon:</p> <ul style="list-style-type: none"> • Calvary rejected (Heb 6:6; 10:29). • The Word rejected (John 1:14) • Light rejected Name rejected (John 3:18) • Gospel rejected. <p>Those before the great white throne are:</p> <ul style="list-style-type: none"> • Without mercy • Without grace • Filthy, unclean, still in their sin • Condemned (John 3:18; Tit 3:11). <p>There is no rainbow</p> <ul style="list-style-type: none"> • Those standing before the great white throne are • Without Covenant, and covenant relationship • Without promise • Without grace • Without legal justification <p>There are no elders</p> <ul style="list-style-type: none"> • Leadership has been rejected • Consequences of not being under those God has put over them (Heb 13:7,17, 24) • No one to testify on their behalf • Without legal representation <p>Those standing before the great white throne are without</p> <ul style="list-style-type: none"> • Revelation • Insights of truth • Without truth (Isa 38:18b). • Received not the love of the truth (2Th 2:10). • Deceived (Rev 20:8). <p>Without</p> <ul style="list-style-type: none"> • Hearing • Ignorant of the Word to save them • Without understanding
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Teach us to Number our Days

<p>Voices:</p> <ul style="list-style-type: none"> • The voice of the prophets (Matt 3:3.) • The bridegroom's voice (John 3:29.) • The voice of the shepherd (John 10:3-4, 27). • The voice of the five ministries (Eph 4:11). • Preaching and teaching (Matt 28:19-20). • The trumpet voice of the apostle (1Cor 14:8) • Those God has placed over us (Heb 13:7,17). • The voices of the saints in testimony and witness <p>Seven lamps of fire burning before the throne, which are the seven Spirits of God Rev 4:5</p> <p>Seven lamps:</p> <ul style="list-style-type: none"> • Identifies us with the lamp stand of the Tabernacle of Moses (The type) • Perfection of the Word/truth <p>Fire: Cleansing (Matt 3:11; Psalm 119:9).</p> <p>Seven Spirits: Divine completeness, perfection and fullness of the Holy Spirit</p> <p>The book of remembrance is there (Mal 3:16)</p> <ul style="list-style-type: none"> • A record of the names of the redeemed and their works of faith and obedience • Opened now in recognition of the faith of the redeemed, <p>The book of life (Phil 4:3; Rev 3:5, 13:8, 21:27)</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>As already mentioned, the judgment seat of Christ should be seen as the place of reward, and not a place of condemnation.</p> </div> <p>The righteous will not attempt to remind the Lord of their works, but the Lord will bring them to remembrance Himself (Matt 25:34-40)</p> <p>Salvation is complete (Rev 16:17; 21:6)</p> <ul style="list-style-type: none"> • The saints enter into the joy of the Lord (Matt 25:21, 23). • Live with God forever • Enter into the Kingdom age sharing in the rule of the Lord Jesus • Inherit the new heavens and earth <p>The perpetual state of the righteous Rev 22:11 . . . and he That is: righteous, let him be righteous still: and he That is: holy, let him be holy still.</p> <p>The mystery of Godliness is complete redemption has run its course; redeemed man now enters into the new heaven and earth to dwell eternally with God.</p>	<p>No voice</p> <ul style="list-style-type: none"> • Prophets rejected • Voice of the shepherd rejected • Five ministries rejected • Preaching and teaching despised • Apostolic voice not met with respect • Rejected the voice of those God placed over them • Testimony and witness of the saints rejected <p>Those before the great white throne are without the help of the -</p> <p>The seven lamps</p> <ul style="list-style-type: none"> • Without the Word of truth. Unable to speak redemptively. Without justification, self justifying <p>Fire</p> <ul style="list-style-type: none"> • Without cleansing), still filthy, in sin, imperfect, unclean • Without the ministry and influence of the Spirit of God and fire (Luke 3:16). <p>The books will be opened (Rev 20:12; Dan 7:10)</p> <ol style="list-style-type: none"> 1. The Word of God 2. The book of remembrance 3. The book of life <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>The great white throne is no place to desire to be. It is a place of fear and dread for the devil, his angels and the unredeemed who in unbelief lived and died in their sin</p> </div> <p>The works of the unjust The unjust, in their vanity, will attempt to justify themselves by works by reminding the Lord of their works (Matt 7:22).</p> <p>The judgment is complete, sentence is executed (Rev 20:14-15)</p> <ul style="list-style-type: none"> • The guilty are cast into the Lake of fire • The smoke of their torment ascends up forever and ever (Rev 14:11). • It is the second death (Rev 20:6; 21:8) • There is no reprieve, appeal, rehearing or retrial, no getting out for good behaviour. The sentence of death is an eternal living death <p>The perpetual state of the unrighteous Rev 22:11 He That is: unjust, let him be unjust still: and he which is filthy, let him be filthy still:</p> <p>The mystery of iniquity is finished, iniquity has been exposed, judged and they having unrepentant iniquity in themselves are sentenced to eternal damnation.</p>
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Teach us to Number our Days

The Prophecy of Isaiah:

Isaiah the prophet is both bold and clear in his insights written by the inspiration of the Holy Spirit concerning the last days, the Second Coming of Christ, the seventh day (age of the Kingdom on earth) and the new heavens and earth.

It would be of great benefit to the student to prayerfully read such references' in the context of these events. The following is a selection of major prophecies spoken by Isaiah involving the seventh day:

Conditions of the Last days:

1. Isaiah prophecies of conditions of the last generation and the nearness of the coming of the day of the Lord. Though the prophecy is spoken in the context of Babylon and Israel in the day of Isaiah, the language of the prophecy is the language of the last days with Isaiah describing what John in the Revelation describes as the "Battle of Armageddon (Rev 16:16):

Isa 13:3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

:4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle.

2. Isaiah then describes its arrival as destruction from the almighty with Christ accompanied by a company that can only be the saints that come with Christ and those who ascend to meet with Him in the air:

Isa 13:5 They come from a far country, from the end of heaven, *even* the Lord and the weapons of his indignation, to destroy the whole land.

:6 Howl ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty.

:7 Therefore shall all hands be faint, and every man's heart shall melt:

:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as flames*.

3. Isaiah continues to go on to describe the day of the Lord's arrival and the signs in the sky above:

Isa 13:9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

4. Isaiah gives a vivid description of the plight of the wicked at Christ's Second Coming:

Isa 13:11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Any doubt as to the application of the prophecy is dispelled when we accept the prophecy is applied to the world, not Israel or a particular nation, but the entire world and such a promise has not as yet occurred.

5. Isaiah then describes the Christ as He is to the saints of every generation, but particularly as He will be to those living in the time and events during the great tribulation (Rev 7:14) to come upon believers prior to the tribulation the world is to be exposed to leading up to His Second Coming and then as He will be to them at His return in judgment upon the ungodly:

Isa 13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

6. Having prophesied of the provision and comfort of the Lord for His own in that day, Isaiah continues to describe the wrath of God upon the world:

Isa 13:13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

:14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

:15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

Teach us to Number our Days

The Earth becomes Empty and as a Waste:

Of necessity we repeat Isa 24:1; applying it in context with the verses in question. Isaiah commences the prophecy with a description of the earth following the judgment of the ungodly that occurs before the great white throne, then proceeds to prophecy of events leading up to it.

Isa 24:1 Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

This description of the earth has its fulfillment immediately following the judgment of the ungodly, and introduction of the new heaven and earth that from then on will be the habitation of the saints (redeemed). It appears that following the judgment of the ungodly the earth is made devoid of any form of life, perhaps because of every form of life's transference to the new heaven and earth to live in its eternal and glorious state. The earth then is made empty and a waste after the similitude of Genesis 1:2. It will be a restitution of earth's state to what it was when Satan, his angels, and demons had it following their fall in ages past. The earth now, at the evening of the seventh day is turned upside down (or inside out) with its internal lake of fire (Rev 19:20), becoming the external lake of fire (Rev 20:15), with its inhabitants scattered over its burning entirety.

As the ungodly will be scattered over entirety of the lake of fire, and the lake of fire is void of light, just blackness (Jude 1:13), it is feasible that those in there will never know a friend or could be close to people they know and not know it.

The Prophecy and the Interpretation:

Isa 24:21 And it shall come to pass in that day, *that* the Lord shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

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

:23 Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Points to consider:

1. Punish (Isa 24:21):

Punish: S.C. 6485. To visit (with friendly or hostile intent). In the context of the prophecy it is hostile, and directed towards the enemy of the Lord, with two dimensions of fulfillment, as described in the following:

1) Judgment at the Second Coming of Christ upon the Ungodly:

This will come to pass at the beginning of the seventh day of redemption and will involve Satan, his angels, Antichrist, the beast kingdom and the generation of the ungodly living at the return of Christ (Rev 13).

2) Judgment at the Close of the Seventh Day:

This follows the release of Satan out of the bottomless pit, the resurrection of the unregenerate dead of all generations, from Adam through to the Second Coming of Christ, to be judged and punished in the lake of fire (Rev 20:7-15).

2. The Host of High Ones (Isa 24:21):

That is: The great dragon and his angels, cast out into the earth (Rev 12:7-9), soon to be cast into hell.

Host: S.C. 6635. A mass of persons: organized for war (an army). It applies to the two judgments as mentioned under point 1). There are two hosts (armies) to rise in the earth in battle. They are as follows:

1) The Battle of Armageddon (Rev 16:16):

This battle occurs at the Second Coming of Christ and involves the generation of the unregenerate under the leadership of the Antichrist rising as an army against Christ.

Teach us to Number our Days

2) **At the end of the Seventh Day** (Rev 20:7:15):

This army involves the unregenerate of all generations, from Adam to the Second Coming of Christ, resurrected from the dead to spread over the face of the earth against the camp, the beloved city of God (Rev 20:9) to then meet their final doom.

High ones: High: S.C. 4791. from 4311. Altitude. Descriptive of both position and attitude.

- 1) **Position:** It is descriptive of Satan in the high place of Heaven, from where he is to be cast out (Rev 12:7-9). It is also descriptive of Satan's influence throughout the earth i.e. His influence over the nations, societies and governments of the earth.

The following Scripture has its application.

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.

- 2) **Attitude:** The word high is descriptive of those, who, in spirit are lifted up in attitude and are proud and haughty in spirit against the Lord.

3. **The Kings of the Earth** (Isa 24:21):

The kings under Antichrist and their kingdoms symbolised by the ten horns in the last days responsible and chargeable before God for their iniquitous policies (Rev 13:1).

"Kings of the earth" also has its application to governments: presidents, prime ministers, members of parliament, who in their position are responsible for the authoring and introduction of laws making it easier for the people of the nations to sin in wilful and deliberate violation of the Word of God.

If it were not for such law changes the destruction of societies as in the days of Noah; Sodom and Gomorrah; Israel and Judah and Israel in A.D. 70, would never have happened. It is most evident of governments around the world today: they are changing laws that are in violation of the Word of God with the intent of legalising expressions of sin as a result of pressure from minorities and dictates of the United Nations.

4. **The Pit** (Isa 24:22):

Pit: S.C. 953. A pit: in the sense of a pit or a hole. Especially a prison or dungeon. Compare with the Revelation and the casting of the dragon into the bottomless pit (Rev 20:3).

5. **Shut Up** (Isa 24:22):

Shut up: S.C. 5462. To shut up:- Close up. Compare again with the Revelation and the casting of the dragon into the bottomless pit (Rev 20:3).

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

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

: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.

6. **After Many Days** (Isa 24:22):

That is: The duration of the seventh day of the redemptive week, the one thousand year day we know as the Millennium (Rev 20:3). At the close of the seventh day they shall be visited

7. **They shall be visited** (Isa 24:22):

That is: Loosed from the bottomless pit, and with the resurrected unrighteous dead stand for judgment before the great white throne (Rev 20:5-7).

Teach us to Number our Days

8. Judged: Compare with Rev 20:7-15.

9. The Moon shall be Confounded and the Sun Ashamed (Isa 24:23):

Moon: Typifies the Son of God, the Lord Jesus.

Confounded: S.C.2659, to blush; as one ashamed. Compare with (Matt 24:29).

Sun: Typifies the Father.

Ashamed: S.C.954. To pale, be disappointed, delay.

The moon being confounded and the sun being ashamed is descriptive of Christ and the Father turning away from the inhabitants of the earth during their tribulation; in a similar fashion to the Father turning away from His Son, when the Son hung on the cross. It is the consequence of the world's rejection of Calvary, and the hearing of the Gospel. Jesus takes up the prophecy of Isaiah and applies it to events immediately preceding His Second Coming.

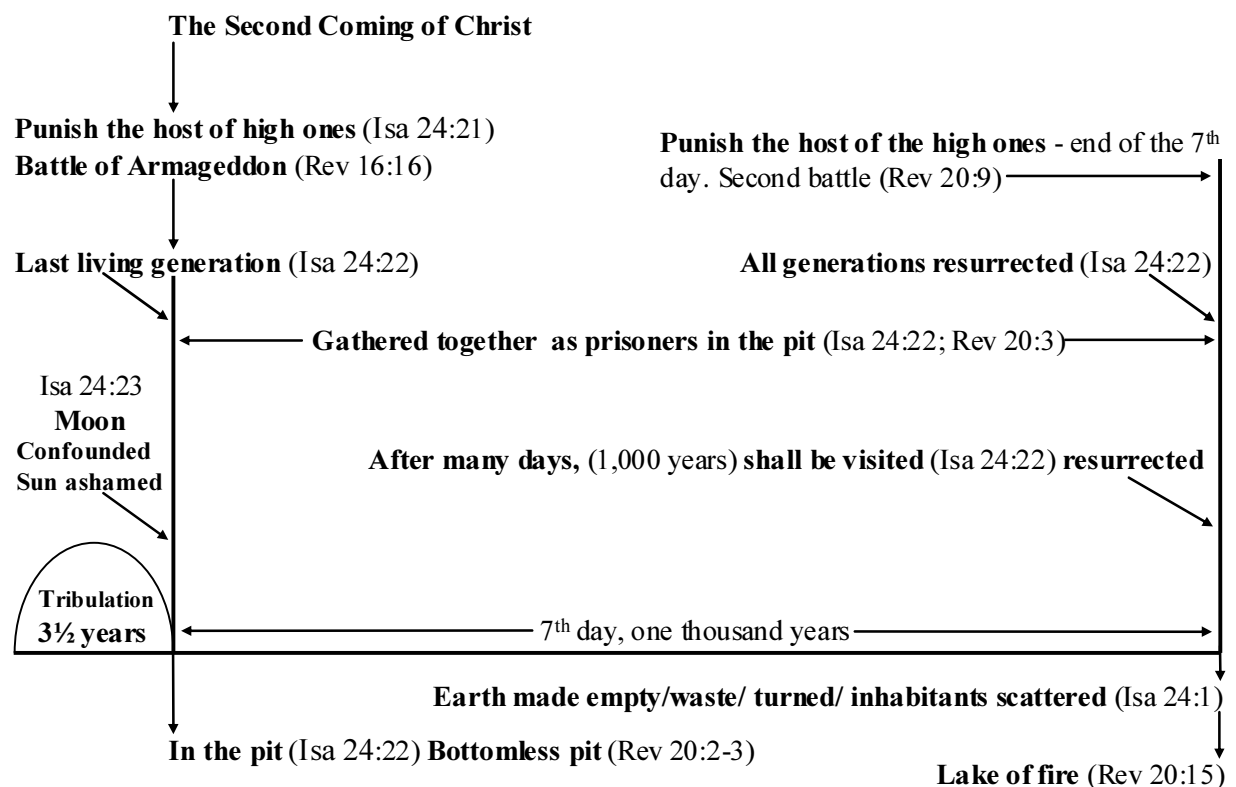
Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

: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.

The following diagram places these events in the order of their fulfillment:

155. The Seventh Day, the Judgment of the Devil and the Kingdom of Antichrist (Isaiah 24:21-22):

← Isaiah gives his prophecy 712 B.C.



We will now consider Isaiah's prophecy and his address of the seventh day of the redemptive week and the reign of Christ. For convenience we consider verse twenty-three again.

Teach us to Number our Days

Isa 24:23 Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Points to consider:

1. The Lord of hosts: It is the Lord Jesus Christ. Note the use of the term “hosts”:

Hosts: S.C. 6635. A mass of persons – organized for war (An army).

The same as in verse twenty-one, describing the army of Antichrist that will come against Christ and His church at Christ’s Second Coming and then for the last time at the end of the seventh day.

Jesus, as Lord of hosts is described as Captain in the Book of Hebrews. In our modern world, armies would use the term General or Commander in Chief. As Captain, Jesus will prove to be supreme, victorious and insurmountable. General MacArthur, United States General declared his philosophy of war in one brief statement “The object of warfare is victory”. As a Christian, it might well be he formed his opinion of war in study of the Biblical Lord (and general) of the hosts - Jesus.

2. Shall reign:

Having destroyed the enemies of God and His church at the battle of Armageddon, bound the devil for a thousand years and having possessed the kingdoms of this world (every dominion), He establishes His rule for the duration of the seventh day in what is commonly called His Millennial Kingdom, a Kingdom, remember, He brings with Him.

3. In Mount Zion:

As we established earlier in this chapter, Zion, in the life of David points us to the Lord Jesus Christ, and His Millennial Kingdom. Zion in the Millennial Kingdom will be the dwelling place of Christ in the midst of His people. Zion equates with the camp and beloved city spoken of in the Revelation.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

4. In Jerusalem:

His church (Heb 12:22). The camp and beloved city (Rev 20:9). Abraham by faith searched for this city, and in the Kingdom shall find it. When we consider the description of the city he searched for, it rules out the present earthly Jerusalem, which in the past has served as a prophetic type of the true and Heavenly Jerusalem.

Heb 11:9 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.

5. Before His Ancients:

S.C. 2204. Old:- aged men. It refers to those down through history who have served God, as fathers, mothers patriarchs, kings, prophets and then the New Testament apostles, prophets, pastors, evangelists, teachers, elders, deacons and those wonderful saints of God who served faithfully the Lord in their generation, in ministry of service to the furtherance of the Gospel.

6. Gloriously: S.C. 3519. Splendour, glory.

1) Jesus Will Come in His Glory:

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

2) Jesus will Come in His Fathers Glory:

Mat 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Teach us to Number our Days

3) Jesus Shall Sit in the Throne of His Glory:

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

This has its application to the duration of the 1,000 year rule of Christ throughout the seventh day.

4) His Glory and Dominion are Eternal:

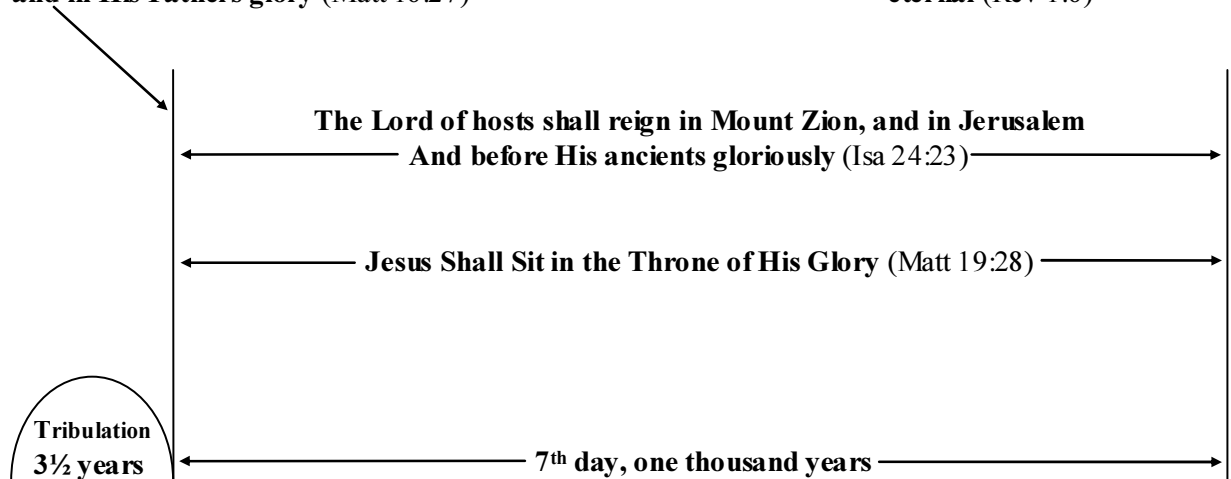
Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

The following diagram places the prophecy of Isaiah in perspective with time and the redemptive week:

156. The Seventh Day and the Reign of Christ (Isaiah 24:21-23):

Jesus, comes in His glory (Matt 25:31)
and in His Fathers glory (Matt 16:27)

His glory and dominion are
eternal (Rev 1:6) →



Some Concluding Encouragement:

The writers of the Scriptures believed what they wrote with all their hearts, allowing the revelation of these things to form the vision and purpose of their lives. Their vision so affected them that it became both their message and mission and they wrote exhorting and encouraging their readers in their faith to think likewise. We consider Peter, John and Paul:

Peter:

2Pe 3:11 *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?*

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

:14 *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

John:

Rev 22:8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

:9 . . . worship God.

Paul:

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

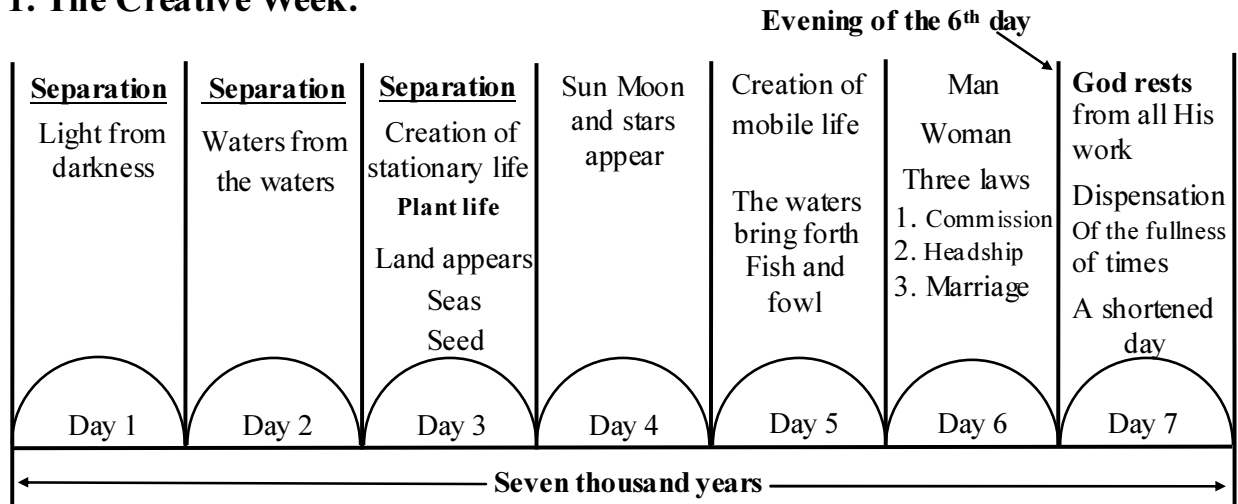
Teach us to Number our Days

:14 For they that say such things declare plainly that they seek a country.

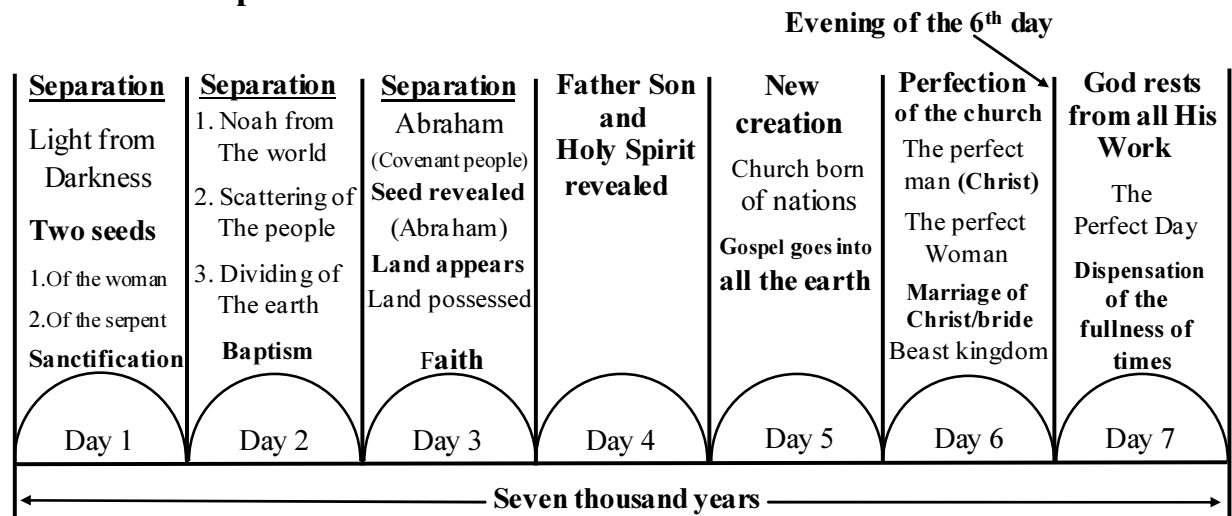
We once again consider our comparison diagram of the creative and redemptive weeks, adding the appropriate information:

157.

1. The Creative Week:

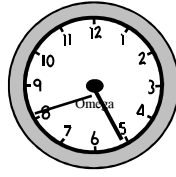


2. The Redemptive Week:



Teach us to Number our Days

Chapter Twenty-Eight



The New Heaven and Earth

Reading:

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?
- :13** Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth *asc* righteousness.

It is seventeen thousand years since the fall of Lucifer, the angels that fell with him and the casting down of the world that was. Fourteen thousand years since the first words of the Creator: "Let there be light" was spoken and the beginning of the present recreation (Gen 1:3). Seven thousand years since the fall of Adam and Eve and the entrance of sin into the human race and the promise of man's redemption (Gen 3:15). Three thousand years since the First Coming of Jesus, Calvary and His Resurrection and birth of the church and one thousand years since the Second Coming of Jesus and the beginning of His Millennial Reign. The plan affected seventeen thousand years before is fulfilled, creations reconciliation with God is complete, there's nothing further to do. It is time for God and His creation to enjoy one another for eternity.

It is done

We have looked in hope for its time to be revealed
The new heavens and earth, so long concealed
The promise of the Father, Christ's zeal to reveal
And now revealed, it's ours, never to be concealed
It has been the dream of sons and daughters of God
To share in God's pleasure of creation redeemed

Redemption completed, sin, the devil and death no more
A world perfected, everything beautiful, better than before
All things revealed, the Lord's face no more concealed
His glorious countenance in light we applaud
Responding we cry, receive honour, glory and power evermore

The Father in our midst, looking about does speak
Very good it is, My pleasure is now complete
The throne of the Father, the Lamb there too
The river of life, and look! The tree of life there too
New Jerusalem the bride of Christ together in glory arrayed
What can we say? As we stand in dismay
And hear the proclaim of God: "It is done".
It is then we shout – Hallelujah! Hallelujah! Hallelujah!

W. A. Stephen

Teach us to Number our Days

Introduction:

The word “**utopia**” is a name invented by Sir Thomas More (1475-1535), and applied by him to an imaginary island which he represents as enjoying the utmost perfection etc. Fallen unregenerate man, from the beginning has dreamt of a utopian society, in which to enjoy perfection in laws, politics, without hate, sorrow, pain, sickness or death. It looks for an ideal world in which peace, tolerance, love and understanding prevail. This would be in contrast to our present world of disappointment and death.

In more modern times, with the advancement of medicine and science this ideal has been said, “To now be close to the reach of man”. It has also been boasted in these informative days, with such advancement and knowledge, through education and science, the ideal utopian world will be achieved, it’s just a matter of time. Such fantasies are the hope of many, who place their faith in the United Nations and the personalities that run it.

Others have dreamt of “magic” potions, and other way out inventions of the imagination to perfect the human body. Kings, dictators and the like have risen with imaginary promises and passed into history without a glimmer of their boasts. Political systems and philosophies have come with their promises without a thread of lasting substance. Every century has produced its dreamers of a utopian society, like all before them they are nothing but allusive fantasies. Sadly, such men have come and gone, while others are around today, who in the name of God or Christ, have presented their “Kingdoms on earth”; their “Cities of God”; their “New Jerusalem’s” and their Christian communities with their promises of blessing, only to fall into disrepute, failure and pass away as others before them.

All, throughout history who have come with such promises, dreams and philosophies to pass into history themselves have had a common factor, they all have failed to address the basic human dimension of **fallen mans incurable nature of sin and the God of creation and the eternal hope He offers through the Lord Jesus Christ**. In some instances it has been deliberate, others by ignorance sometimes willing ignorance and others their blindness of pride. G. P. Pember, M.A. makes the following comment: (Caption has been added):

151. God seems to have predetermined the fall:

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

The Redemptive Week:

The fundamental, continual and unrelenting purpose of God throughout the redemptive week is the addressing of our fallen nature of sin, its consequences, judgment, sentence and condemnation. From the foundation of the world (the casting down of the world that was 3,000 years prior to Genesis 1:3) and the fall of Adam into sin, God has determined to redeem man out of sin and destroy the author and spreader of sin, Satan (the devil), the arch enemy of the Lord. Without resolving mans sinful nature and eliminating its source, Satan; there can be no perfect world, no “utopia,” no new heaven and earth; no restoration of man to immortal purity and a more excellent power and glory.

The Final Victory:

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

:14 And death and hell were cast into the lake of fire. This is the second death.

:15 And whosoever was not found written in the book of life was cast into the lake of fire.

1Co 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Teach us to Number our Days

Isaiah prophecies, asking the redeemed to lift up their eyes that they might behold events to occur immediately following the judgment of the dead out of hell and their appearance before the great white throne and condemnation:

Isa 51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished.

Though the redeemed, have reigned with Christ on earth a thousand years in a restored earth to its original glory, in these verses is comprehended the final victory over sin, death and Satan. The earth marred by sin is given over to Satan and all in sin, to become the lake of fire. Before this occurs to the earth the Kingdom (Christ and the redeemed) are offered up unto God, where the Kingdom abides to then descend as the New Jerusalem to the new heavens and earth. We now consider our eternal future and abode in detail.

Points of interest:

1. The Number Eight:

Eight: Eight is the number representing resurrection, new beginning, and regeneration, e.g. Christ was raised the eighth day, the first day of the new week. The day of the Resurrection of Jesus represented new beginning, and the age of the preaching of the Resurrection of Christ began.

The new heavens and earth come into effect following the completion of the redemptive week. Seven one thousand year days will have passed, and the Lord's purpose in our redemption completed. The eighth day is effectively a new day, a new beginning, but not as the beginning of another week, but of eternity future.

2. The Number Twelve:

Twelve: Twelve is the number representing perfect government, apostolic fullness and in the new heaven and earth the number twelve speaks of eternal order. The following table lists the use of the number twelve in the Book of Revelation and the references. Though some are mentioned in time prior to the new heaven and earth, they have their ultimate fulfilment in the new heaven and earth. The list originally compiled by Dr. Graham Truscott has been used and adapted for our purpose.

152. Number Twelve in the Book of Revelation		
No	The Twelve's	Scripture
1	Twelve apostles of the Lamb, twelve apostles of the Bride	Rev 4:4,with 21:14
2	Twelve tribes of the children of Israel, 12,000 from each tribe	Rev 7:4 with 21:12
3	Twelve stars of the brides crown	Rev 12:1 with 21:21
4	Twelve gates of the city of twelve pearls	Rev 21:21 with 12:1
5	Twelve gates and at the gates twelve angels	Rev 21:12
6	Twelve foundations	Rev 21:14
7	Twelve precious stones garnishing the foundations	Rev 21:19-20
8	Twelve apostles of the Lamb, their names in the foundation	Rev 21:14
9	Twelve <u>names</u> of the tribes of Israel on the gates	Rev 21:12
10	Twelve x twelve cubits = 144 the thickness of the walls	Rev 21:17
11	Twelve thousand furlongs, the length of the walls	Rev 21:16
12	Twelve fruits of the tree of life, yielded each month	Rev 22:2

Teach us to Number our Days

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3. The Greatest of all Promises:

Peter speaks of the exceeding great and precious promises (2Pet 1:4), then in conclusion of his Epistle, speaks of the ultimate and most precious of promises: “the new heavens and earth”. Peter speaks of the new heavens and earth as a vision, objective and destiny of every believer:

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

4. Peter Says “we look for” (2Pe 3:13):

That is: Vision. A formulated vision drawn from the Scriptures, believed, embraced and followed through to its realization.

The Psalm written unto the sons of Korah expresses the vision of believers of all ages who look for the new heavens and earth based upon what they have heard:

Psa 48:8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. Selah.

:9 We have thought of thy loving kindness, O God, in the midst of thy temple.

2Peter 3:13, is written in the context of Peter’s answer to those professing faith, but willingly ignorant of the knowledge of the Second Coming of Jesus, events in history and the promise of a new heavens and earth. Faith requires, we as believers should not only believe for the Coming of Jesus, but believe beyond that event for the new heavens and earth while remaining immune to the influences of the willingly ignorant.

Peter Confronts Unbelief:

The unbelief Peter confronts (2 Pet3:3-5) equals the unbelief confronted by Moses, that disqualified Israel from entering into the land promised them of the Lord through the Abrahamic Covenant (Heb 3:17-19).

153. The Necessity of Vision:

Vision is the word used in the Old Testament, equal in meaning to the New Testament word, hope. Hope is a companion of faith. Hope effectively gives eyes (or eye sight) to our faith, with faith able to see the acts of God both near and far off (2Pet 1:9). Such faith comes by hearing, and hearing by the Word of God (Rom 10:17). Hearing the Word with understanding creates the vision that gives the eye sight to our faith.

We demonstrate this principle working in our faith by our “looking for” the promise, and confession of a new heaven and earth. Hence the words of Peter “we according to His promise (that is hearing) look (that is vision) for a new heavens and earth:

Prov 29:18 Where *there is* no vision, the people perish: but he that keepeth the law, happy is he.

5. A New Heaven and Earth (2Pe 3:13):

It is not a renovation or restoration of the existing heaven and earth, for Peter informs us the present heaven and earth are burnt up, dissolved and melt (the earth becoming the lake of fire), but it is to be a completely new heaven and earth.

Teach us to Number our Days

6. Wherein Dwells Righteousness (2Pe 3:13):

Peter, with understanding of the Scriptures and by the inspiration of the Holy Spirit guarantees the righteous, eternal justness, demeanor and happy status of the sons and daughters of God in the eternal environment, of the new heaven and earth.

The forth clause of Daniel's seventy week prophecy "To bring in everlasting righteousness has its final and eternal fulfillment with the introduction of the new heavens and earth wherein dwells righteousness.

Isaiah Foresaw the New Heavens and Earth:

Isa 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

- :18 But be ye glad and rejoice forever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
- :19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.
- :20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner *being* a hundred years old shall be accursed.
- :21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.
- :22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.
- :23 They shall not labor in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the Lord, and their offspring with them.
- :24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
- :25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Points of interest:

1. The Influence of Isaiah's Prophecy:

It is evident the prophecies of Isaiah influenced the prophecies of the apostles Peter and John, with the Holy Spirit inspiring each to write, with both Peter and John confirming Isaiah's predictions as well as enlarging upon those predictions.

2. Some Things do not seem to fit the Picture:

Some things in Isaiah, neither Peter nor John appropriates to the new heaven and earth in their accounts: i.e. verse twenty (Isa 65:20). It would seem the prophet Isaiah directs his prophecy toward natural Jerusalem, prophesying promised blessing there. There is that, that is directed to the natural seed, and there is that which is directed to the Spiritual seed; to the present and to that of the future.

Peter and John discerning these differences, in the wisdom of the Holy Spirit, take out of the prophecy of Isaiah what is appropriate to the Spiritual and ignore the natural. Jesus and all the apostles understood this principle of prophecy within prophecy, and to be inspired of the Spirit to appropriate the Word to the Spiritual and that which is of the future. We must learn to do the same.

Therefore we concentrate on what is appropriate to the future and put the rest on the "shelf."

3. The Former Shall not be Remembered, Nor Come into Mind:

Though the former earth shall be turned into the lake of fire, and the torments of those in it ascend forever, Isaiah prophecies they will exist in a place not remembered. So is the pitiful and hopeless state of the ungodly (Isa 65:17). In contrast to this, Isaiah expresses the state of the righteous (Isa 65:18-19)

Teach us to Number our Days

Also the sorrows, trials, hurt, disappointments, tribulations, times of illness, sin characteristics of yourself and others will not be remembered and so will the joy and happy state of the redeemed be.

4. Behold, I Create (Isa 65:17):

The question: When did, or will God create the new heaven and earth? There are two considerations:

- 1) The new heavens and earth are already created, are in existence waiting the time of their appearing.
- 2) They will be created at the closure of the seventh day of redemption with the passing away of the old. The language of the prophecy suggests the second consideration to be the true and with reason.

As we established in previous chapters, redemption, restitution and restoration involves the whole of creation and not man alone. With the Second Coming of Christ the whole of creation belonging to the existing world, is restored to its original glory and function. This includes man, animal and bird life, fish and the whole of botanic life. Every form of life would know change at the return of Christ. Having said this, let it be remembered when Jesus returns, He will bring the Kingdom with Him, which likely will include the resurfacing materials of the earth that has been cleansed by fire.

With the offering up of the Kingdom to the Father at the conclusion of the seventh day (1Cor 15:24), it will abide with Him waiting its time to descend to the created new heavens and earth (Rev 21:2, 10-26). It is reasonable to conclude the transfer of the Kingdom to the new heaven and earth is inclusive of every redeemed form of life that enjoyed the Millennial Kingdom age. This would leave the existing earth free to become the lake of fire and eternal abode of Satan, fallen angels, demons and unregenerate mankind.

5. The Happy State of the Righteous (Isa 65:18):

But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

This Jerusalem is the New Jerusalem, the eternal Jerusalem created of God that will come down from Heaven to its place (position) upon the new earth. John, in The Revelation describes its appearance:

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.

6. God's Countenance over His people:

And I will rejoice in Jerusalem, and joy in my people (Isa 65:19):

The heart desire of God from the foundation of the world and the purpose of His creation of Adam and Eve is realized in the New Jerusalem, the city of the new heaven and earth with God eternally rejoicing in the joy of the redeemed. In other words: the heart of God is to find great gratitude and fulfillment in the happy state and joy of those in the new earth and its city, New Jerusalem.

7. Jerusalem (Isa 65:19):

That is:

- Not the heavenly Jerusalem (Heb 12:22), for the Heavenly Jerusalem is realized at the Second Coming of Jesus as the City of the Millennial Kingdom.
- The New Jerusalem (Rev 21:2).

A few pages back and in context with 2Peter 3:13 and our "looking for a new heavens and earth" reference, was made to Psalm 48:8-9 and the principle of forming vision through seeing into the future on the bases (foundation) of what we have heard by the Word. The beginning of the psalm

Teach us to Number our Days

expresses the actual vision, which has an application to the seventh day, but its eternal fulfillment in the new heavens and earth: The city seen in the spirit of the sons of Korah

Psa 48:1 A Song *and* Psalm for the sons of Korah. Great *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

8. The voice of weeping shall be no more heard in her, nor the voice of crying (Isa 65:19):

The saints of God since the fall have had many a reason and occasion to weep or cry, including that which has been of the heart, but, the final weeping and cry will be at the beholding of the suffering of the ungodly in the lake of fire. We will consider God's answer to the sorrow of the saints when we consider John's account in the Revelation.

9. For as the Days of a Tree *are* the Days of My People (Isa 65:22b):

That is:

- The Tree of Life (Gen 2:9, 3:24; Prov 3:18, 11:30; Eze 47:7, 12; Rev 2:7; 22:2).
- The tree of life is directly related to the God head, the Father, the Son (the Word) and the Holy Spirit, of which the Lord Jesus Christ is the Branch (Zec 3:8; 6:12; Jer 23:5) with the life expressed in the tree as eternal. The days of God's people are as Christ's days, that is, without end.
- In The Revelation account, the tree is seen in the midst of the street of the river, with the river flowing out from the throne of God (the Father and the Lamb (Jesus, the Word) and on either side (suggesting an island). Thus we see the tree of life typifying the Father and the Son with the river typifying the Holy Spirit in their work together in the new heaven and earth bringing the essence of life to the eternal inhabitants.

10. Mine Elect (Isa 65:22):

Peter speaks of the elect in the following manner:

1Pe 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

And Paul encourages Timothy in his vision of the glory to be enjoyed by the elect saints that has its ultimate application to the new heavens and earth:

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory (Rom 8:33).

11. They *are* the seed of the blessed of the Lord, and their offspring with them (Isa 65:23):

Seed: That is, they that are in Christ who are of His seed (Gal 3:16, 19, 26-29).

Isaiah Prophecies Further:

Isa 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

:23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Points to consider:

1. New Heavens and Earth shall Remain before the Lord (Isa 66:22):

That is: The new heaven and earth are eternal; they will always be, shall not pass away, grow old or deteriorate.

Teach us to Number our Days

2. So shall your Seed (remain) (Isa 66:22):

That is: The seed is Christ Gal 3:16 and as He remains (lives without end), so is the eternal state of those in Christ (Gal 3:26-29).

Remain: Isaiah prophecies the promise of an endless life in the new heavens and earth.

3. And your Name Remain (Isa 66:22):

That is: 1) The name of the Lord Jesus Christ (Acts 4:12; Phil 2:9-11).

2) Every redeemed believer receives a new and eternal name (Rev 2:7; 3:5).

4. From One New Moon to Another (Isa 66:23):

That is:

- As part of the new heavens there is a moon after the similitude of the moon of our present creation.
- That there is a new moon suggests other heavenly bodies which are alluded to with there being a “new heaven”.

5. There is the Suggestion of Centralized Worship (Isa 66:23):

Though worship will be constant, radiating forth from our redeemed spirit towards the Lord, it appears the principle of assembling for corporate worship on a particular day, before the Lord will be the order of eternity.

6. From one Sabbath to Another (Isa 66:23):

With the mention of new moons and Sabbaths, it does appear, time though eternal, will be measured by days, weeks, months, years and millenniums as in deed time is measured of the Lord now.

7. Isaiah Concludes (Isa 66:24):

Following the judgment of the unrighteous at the great white throne, their suffering is described by Isaiah as continual unpleasantness, with the righteous looking on in abhorrence. Jesus makes reference to Isa 66:24, warning us of the consequences of failure to deal with offending hands or eyes (Mark 9:43-48.)

It has been suggested, the purpose of the righteous beholding the unrighteous in their eternal state, is to convey to the righteous and angels the need to walk always before the Lord in obedience, the witness of the horrible punishment inflicted upon the unrighteous serving as a warning to others of the consequences should they sin. It has been further suggested, such an exposure may be God's best method of keeping eternal generations in line with God's laws and commandments as they progress in the environment of the new heavens and earth, throughout eternity future.

This Authors View:

The following viewpoint refuting the validity of the above statement as the mind of God is as follows:

- 1) We will not be held to obedience throughout eternity by fear or threat, but by love. As a point of interest, this author is of the opinion the redeemed in eternity, will not ever be called upon do anything out of legislated or demanded obedience, but, out of a willing heart and nature of doing what is right. **We will do what God would love us to do, in love of Him, Who first loved us.**

The balance to this eternal arrangement is found in the words of Isaiah:

Isa 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Psa 23:1 A Psalm of David. The Lord is my shepherd; I shall not want.

This Psalm has its ultimate and eternal fulfillment in the new heavens and earth.

Teach us to Number our Days

- 2) The seed (Isa 66:22) is Christ, of which seed the believer is by the washing of regeneration and renewing of the Holy Spirit (Tit 3:5), there will never be a moment or event in eternity in which we will be tempted to be disobedient.
- 3) Looking upon the carcasses of the transgressors is not constant, but an event occurring simultaneous with the unrighteous being cast into the lake of fire. It is the wisdom of God that we know the eternal state of the wicked. Thereafter the old earth, what will be the lake of fire and all in it will not be remembered as the prophet Isaiah promised:
Isa 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.
- 4) The emphasis of our moral state throughout eternity is righteousness, not obedience; therefore we will by nature be pleasing to God because of righteousness and not law or fear or because we are "obedient". The following statement is made with the above conclusions in mind:

154. The Righteous behold the Suffering of those in the Lake of Fire:

It is the justice of God to reveal unto the righteous the eternal judgment of the guilty following their conviction and sentence. The eternal state of the unrighteous in the lake of fire is the final act in the process of God dealing with iniquity since the fall of Lucifer and the following fall of Adam. This process of justice, God is doing concurrently with the process of the redemption of the righteous.

When we consider these events in the Revelation account, we will consider other relative thoughts to the above.

The New Jerusalem is for Them that Overcome:

Jesus has given promise through His Word to the sixth church, the church in Philadelphia:

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.*

It is likely Abraham understood the existence of the Heavenly Jerusalem and the New Jerusalem to come when Paul in his Epistle to the Hebrews wrote:

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

John Foresaw 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.

:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

:8 But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Teach us to Number our Days

Points to consider:

1. And I saw a New Heaven and a New Earth:

- It is the same new heavens and earth spoken of by Isaiah and Peter. In the mouth of two or three witnesses the matter is established.
- It is a new creation. It is a heaven and earth that has not been before. It is new, it is created new, it therefore has beginning, but, is eternal and without end in its future.
- Created, but God gives no account of its time of creation, or length of time involved. It might be the comprehension of it is beyond our present understanding. The revelation of it in its day, may well be the first of many a surprise, as God unfolds the glory of His eternal universe (Heaven) and new earth.

155. A New Heaven or a New Heavens?

Peter speaks of new heavens (2Pe 3:12); **John speaks of a new heaven** (Rev21:1). Peter speaks relative to the universe; whereas John speaks relative to the immediate atmosphere above the new earth.

Parable of the Garment and the Wine Skin:

The principles taught in the parable of the garment and wine skin, have their application here:

Luke 5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

:38 But new wine must be put into new bottles; and both are preserved.

:39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

Many things are mentioned in the Bible that is old, old as a result of sin, or old in the sense they have served their purpose and are ready to pass away or be replaced. But one way or another sin is always the root cause of ageing and oldness and is always only one step away from death.

Our present heavens and earth, though created perfect and restored to their former glory at the Second Coming of Christ, at the conclusion of the seventh day will have served their purpose, and the mere fact of them knowing sin, in the sight of God they are as an old garment. After the similitude of the righteous putting off their old body and putting on their new body, so this present heavens and earth must pass away and the new heavens and earth take their place.

2. The New Heaven and Earth:

The new heavens and earth are a comprehension of the fullness of the saint's inheritance in the Lord Jesus. As the Lord promised unto Abraham the earth (Rom 4:13) and this was fulfilled in Christ and the Millennial Kingdom, it has its ultimate fulfillment in the new heavens and earth and eternity (Note: Luke 5:7). Jesus in the Revelation gives promise unto them that in this life overcome:

Rev 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

3. The First Heaven and Earth are passed away:

- "Passed away", but not out of existence, the earth has become the lake of fire (2Pet 3:11-12; Rev 20:9).
- Passed away to be never remembered or brought to mind again (Isa 65:17).

God has declared the Earth to be Eternal:

Ecc 1:4 One generation passeth away, and *another* generation cometh: but the earth abideth forever.

God also Declares this Earth and Heaven are to Flee Away from His Face

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Teach us to Number our Days

4. There was no More Sea (Rev 21:1):

The Sea was the instrument of God's wrath and judgment on the original creation Gen 1:1-2 and upon the world in the day of Noah. The literal translation of this verse attributes the condition to the present earth. This author suggests the earth being turned inside out to become the lake of fire, the seas of the earth subjected to such heat vaporize to create a sauna like atmosphere adding to the discomfort of those in the lake of fire.

Concerning the new earth, that there is no more sea is not suggesting we believe there is no more water, for we are told of a river of water in the new heaven and earth:

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.

5. There shall be no Night There:

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.

Night:

Night is associated with darkness, and darkness with evil and sin, and sin with fallen man, Satan the author of sin and death, all are at this time assigned to the everlasting blackness of the lake of fire. Whether in the city or outside the holy City there shall be no night.

There will be no need of any form of generated light, candle or light of the sun, for the Lord God gives them light. Isaiah prophecies and reveals the light situation of those in the city of God.

Isa 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

This should not be taken to mean there will not be heavenly bodies such as stars and planets above the future earth, for there will be, but that the new earth will not be dependent upon them for light.

Jesus, the Light of the World:

John 9:5 As long as I am in the world, I am the light of the world.

The ultimate fulfillment of this principle: Jesus being the light of the world, will be in the eternal city and new heavens and earth. Dr Graham Truscott goes further to declare: The Lamb of God is not just the light of the world – He is the light of the universe. Quoting:

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.

6. And I John saw the Holy City, New Jerusalem:

John saw in his vision, the holy city, the New Jerusalem, the ultimate fulfillment and extended truth of Heb 12:23-24 and the eternal estate and abode of the redeemed community:

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.

156. Dr Judson Cornwall writes . . . what John saw was the home of the bride before he saw the bride in the home. Judson goes on to point out . . . Christ will not be married to a city, but the bride of Christ will enjoy living in this city.

Teach us to Number our Days

7. Coming Down from God out of Heaven:

As we established in our previous chapter the Heavenly Jerusalem has its expression on earth, throughout the Millennial Kingdom of Christ, but at the close of the millennium (Seventh day), with this present earth becoming the lake of fire, the camp and beloved city of God (Rev 20:9) consisting of the redeemed of the Lord is taken out to be incorporated into the new Jerusalem, to then descend out of Heaven as the bride of Christ established in the new earth.

This is not suggesting that its appearance in the new heaven will be exactly the same as it appeared in the millennial realm, for we are to see room in the account to surmise difference, i.e. It is now new Jerusalem, a term not specifically descriptive of the Millennial City.

8. Holy City (Rev 21:2):

- Holy because God and the Lamb are in it (Rev 22:3).
- Holy because it is the (holy) bride of Christ (Rev 21:2).
- Holy because God's holy people are in it (Rev 22:3).
- Holy because there is nothing in it that defiles (Rev 21:27).

The City Abraham Searched For:

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

Isaiah Said of This City:

Isa 60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

9. Prepared as a Bride (Rev 21:2):

This is not to suggest the marriage has come, for the marriage of Christ and His church occurred under the fifth trumpet on the Day of Atonement prior to the Second Coming of Jesus.

The following scripture gives a further perspective of verses one and two as follows:

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.
: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,

Note: The words **“bride”** and **“wife”** are used together. It appears both terms are used of the bride of Christ for eternity, suggesting eternal youth, endearing love and beauty, balanced with maturity and majesty. (Prov 31:10-31). The bride is destined to fulfill her role as “help meet” to her husband throughout eternity (Gen 2:8).

10. And I Heard a Great Voice out of Heaven Saying (Rev 21:3):

We are not told who the great voice belongs to, but a thought worthy of note is. Jesus having completed all things in our redemption and restoration, having offered up the Kingdom unto the Father (1Cor 15:24), now with a great voice proclaims - **Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**

11. Behold, the Tabernacle of God is with Men (Rev 21:3):

It is the consummation of all dwelling places of God that have gone beforehand, which were types foreshadowing the eternal, pointing us to the eternal and ultimate dwelling place of God with His redeemed community.

The following table lists those dwelling places in their order of appearance concluding with the eternal:

157. Tabernacles of God Throughout Time		
No	The Dwelling Place	Scripture
1	In Heaven	Isa 6:1; Rev 11:19
2	The Tabernacle in Eden	Gen 3:24
3	The Tabernacle of Moses in Israel	Exo 25-40 Chs
4	The Tabernacle of David	1Ch 15-16 Chs
5	The Temple of Solomon	2Ch 4-5 Chs
6	The Lord Jesus Christ. The Tabernacle and Temple personified (God with us Mat 1:23)	John 1:14; John 2:19-21
7	The saints as living temples, the church collectively	1Cor 3:16; 2Cor 6:17-18
8	The eternal Tabernacle	Rev 21:1-3

12. He will Dwell with them and they shall be His People, and God Himself shall be with them, *and be their God* (Rev 21:3):

With the truth of the tabernacle of God, in the new heaven and earth being the **ultimate dwelling place**, we have the **ultimate relationship**. It is God dwelling with His people for eternity with God rejoicing overall and all rejoicing with Him in perfect righteousness in a perfect environment.

The Ultimate fulfillment of the Words of Paul (Particularly (Rev 21:22):

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

:21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

:22 In whom ye also are builded together for a habitation of God through the Spirit.

John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Note: Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

That is: No inner sanctuary, or Most Holy Place of dwelling of God, separate to the family of God, but a dwelling of God in the midst, and of the living body and bride of Christ. No gate, no door, no veil between, but an open appearance and beholding of God in the midst of His eternal sons and daughters.

At no time in eternity will what is said of God and man in this life now, be said:

1John 4:12 No man hath seen God at any time (Rev 22:4).

13. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Isa 65:19).

This statement coincides with the prophecy of Isaiah 68:19 and 66:24 and reveals a sad fact that must be accepted of the righteous in Christ.

The saints are in their eternal bodies when they express their sorrow of the unrighteous in the lake of fire with tears and weeping, it may well be that throughout eternity, though there will never again be tears of sorrow, there may be moments of weeping or tears of joy in conjunction with gladness of heart, expressing a perfect happy emotion.

Further to the statement made concerning the beholding of the ungodly in the lake of fire, relative to the prophecy of Isaiah 66:22-24, the following statement is added:

Teach us to Number our Days

158. Believers Looking upon the Destruction of the Unregenerate:

As believers looking upon the eternal destruction of the unregenerate, we will face the truth of loved ones, friends and acquaintances, being among those in the lake of fire. Looking on, we will experience a shedding of tears and weeping in sorrow, while understanding the justness of God to be true and righteous (Rev 19:2a). It is then that God, Who also has no pleasure in the destruction of the unrighteous will wipe away all tears from the eyes of the saints.

God has no Pleasure in the Death (destruction) of the Unrighteous:

Eze 18:32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

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.

14. And He that Sat upon the Throne (Rev 21:5):

As the Tabernacle of God is now with men (Rev 21:3), we can, with authority, consider God and His throne to be now upon the new earth (Rev 21:5). This is in harmony with Rev 22:3, where it is declared “the throne of God and of the Lamb shall be in it” (That is in the city, the New Jerusalem on the new earth).

15. Behold, I make all things new (Rev 21:5):

“Behold I make all things new,” is added to verses one and two, with God declaring the making of the new heaven and earth with the New Jerusalem in the midst, surrounded with its environs. Here in verse five, God addresses all that will be found in the new heaven and earth. Apart from the redeemed, nothing is retained of the old. It may or may not be a replica of the old, but whatever form these things will be, they will be the pleasantness of surprises.

Someone may ask. “What of animals, birds, fish and other forms of life”? This we addressed at the beginning of this chapter. Let it be also said. Life in this present creation became subject to sin and death as the result of Adam’s fall. If we are to believe in the principle of restitution of all things, then God must have in mind all things of His original creation. That God loves other forms of life to that of our own is evident in their creation. It could well be that the Lord was thinking of the new heavens and earth when He prophesied through Isaiah:

Isa 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

In the context of the whole of Scripture, it is evident, when the Lord promises to “make all things new” it refers to the new heaven and earth itself, and does not suggest a doing away with those forms of life restored to their original created glory at the Second Coming of Jesus.

Concerning the Existing Heaven and Earth:

Concerning the future of the existing heavens and earth, the writer to the Hebrew Christians had the following to say (Note the underlined; the allusion to the parable of the wineskins is apparent):

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:

:11 They shall perish; but thou remainest; (That is Jesus) and they all shall wax old as doth a garment;

:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

What then of the Scripture that speaks of the “world without end?”

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

Teach us to Number our Days

That is: World, S.C. 165. Aion, from the same as 104; an age, durations.

“World without end” refers to time and not the physical world that we know to be earth. The Amplified Bible translates it as follows: **To Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever. Amen – so be it.**

The Bible speaks of many things new. Kevin J Conner in his book *Mystery Parables*; page 205, lists twenty things that speak of the New Covenant and the things that belong to the new creature. The list has been formed into a table and is as follows:

159. Twenty New Things Belonging to the New Creation		
No	The New Thing	Scriptures
1	The new birth	John1:12-13; 3:1-8 1Pet 1:23
2	The new creature	Gal 6:15; 2Cor 5:17
3	The new man	Eph 4:24; Col 3:10
4	The one new man composed of Jews and Gentiles in Christ	Eph 2:15
5	The new garment	Matt 9:17; Mark 2:21; Luke 5:36-38
6	The new wine skin and new wine	Matt 9:16; Mark 2:21; Prov 3:10
7	The new tongues	Mark 16:17; Acts 2:1-4
8	The new commandment of love	John 13:34; 1 John 2:7; 2John :5
9	The new doctrine of Christ	Mark 1:27
10	The new and living way	Heb 10:20
11	The new name	Rev 2:17, 3:12; Isa 62:2
12	The new song (Psalm 98:1, 144:9, 149:1)	Rev 5:9, 14:3; Ps33:3,40:3, 96:1
13	The new unleavened lump of dough	1Cor 5:7
14	The new heart	Ez18:31, 36:26
15	The new spirit	Ez11:19, 18:31; Ez 36:26
16	The New Covenant	Heb 8:8, 12:24; Jer 31:31-34
17	The New Testament (Luke 22:20; 1Cor 11:25)	Matt 26:28; Mark 14:24
18	The new mercies of the Lord	Lam 3:22-23
19	The new Jerusalem	Rev 3:12, 21:2
20	The new heavens – new earth	2 Pet 3:13; Rev 21:2; Isa 65:17, 66:22

Kevin Goes on to Exhort:

The Lord in deed says, **“Behold, I make all things new”** (Rev 21:5). The believer individually, and the Church corporately, must ever keep open, and fresh to the Lord’s new wine He brings to

Teach us to Number our Days

the Church, and beware of becoming a stale, stiff, dry, hard and inflexible wineskin. Structure is needed (the wineskin), but truth must continually be fresh (the wine) in order for the Church to be all that the Lord intended it to be. End of quote.

16. It is Done (Rev 21:6):

The old heaven and earth has passed away, the new heaven and earth is in place, all that is to be in the new heaven and earth are there. **“It is done!”** The Lord now addresses the social and cultural order of His redeemed creation and all who are in His eternal Kingdom.

Before moving on to consider our point here it would be wise to have our attention drawn to four dimensions:

- 1) The New Heaven and Earth - Considered under points 1 to 8.
- 2) The Holy City – Considered under point 5.
- 3) All that will be in the New Heaven and Earth - Considered under points 14.
- 4) The Dispensation/Administration – which we now will consider.

17. The Dispensation/Administration of the New Heaven and Earth:

In chapter twenty two we considered six administrations of God that influence our understanding of time from Adam and the fall through to the end of the seventh day of redemption.

- They were:
- 1) The Dispensation of God
 - 2) The Dispensation of the free will
 - 3) The Dispensation of law
 - 4) The Dispensation of the Gospel
 - 5) The Dispensation of Grace
 - 6) The Dispensation of the Fullness of Times.

Added to the above list, is the dispensation/administration of the new heavens and earth describing The Lord’s headship, rule and administration of government over His eternal estate and household:

His Estate: The new heaven and earth and all else existing.

Headship: Headship involving the Godhead: 1) **Father**
2) **The Lamb**
3) **The Spirit.**

His Household: The bride of Christ, the redeemed community of believers, angels and all other living creatures there.

Dispensation/Administration:

That is:

- The law or order of the eternal kingdom established for all eternity, by which all within it shall live in the perfect state, in perfect happiness.
- In today’s language or terms, we might address it as the social and cultural structure of the new heaven and earth under God. Should such a view be taken, it should be remembered the new heaven and earth will be a culture of righteousness.
2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
- As God established with Adam His law for the original creation (Gen 1:26-28), so God, in the new heaven and earth, establishes His order of structure and function. **With the tree of life in the midst (Rev 22:2). But! Without the tree of good and evil:**

1) The Throne of God is there:

- The throne is the symbol of rule, authority, the seat of government and power.

Teach us to Number our Days

- The central point of focus, from where the Kingdom is viewed.
- A throne of love and emanating love outward to those before and beyond to every corner of the Kingdom (again Rev 22:1).

2) **A Shared Rule:**

Rev 22:3 . . . but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

God:

- The Alpha and the Omega Rev21:6. The beginning and the end, always has been.
- The name expresses eternity of being. (Compare with Rev 1:8).
- The eternal Father, source and beginning of everything.

The Lamb:

- The Alpha and the Omega (Rev 22:13. See also Rev 1:11).
- The **Son**: It is the eternal Word. Like the Father the name Alpha and Omega expresses eternity of being.
- **The beginning and the end**
- Eternal in being
- As redeemer, the author and finisher of our faith (Heb12:2).

3) **The Ministry of the Holy Spirit:**

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.

The River:

The river is the symbol of the Holy Spirit and His presence and influence in mans redemption is revealed unto Ezekiel and was considered in this text in an earlier chapter.

Jesus also spoke of the ministry of the Holy Spirit in the Gospel of John, in the language of Ezekiel, confirming Ezekiel and setting the standard or rule by which we can compare (Rev 22:1; John 7:38-39; 14:26; 15:26, 16:15).

18. Four Positions of the River in Scripture:

1) **In the Garden of Eden:**

Gen 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

:11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

:12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

:13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

:14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

It is a river flowing out from Eden to water the garden. A river flowing before there was the introduction of sin. Note the three dimensions of truth:

One: Eden

Two: The Tree of Life (Gen 2:9).

Three: The River

Teach us to Number our Days

2) **Ezekiel's Vision** (Eze 47:1-12):

Ezekiel saw a river flowing out of the temple. It is river with the power to heal the nations of sin.

Note the three dimensions of truth:

One: The House (Temple Eze 47:1) The place of God's throne.

Two: Trees (Eze 47:7) (Trees of life)

Three: The River (Eze 47:2).

3) **The Promise of Christ to Believers** (John 7:37-39):

One: The Temple (at Jerusalem) It is the Feast of Tabernacles (John 7:2). Jesus is speaking in representation of the Father.

Two: The disciples i.e. Those that thirst and will come unto Jesus (John 7:37).

Three: Out of his belly (John 7:38). This spake He of the Spirit (John 7:39). Rivers (plural), it is streams within the one river (John 7:38).

4) **New Heavens and Earth** (Rev 22:1-2):

River flowing out of the throne of God (Rev 22:1). Flowing, following the eradication of sin.

Note the three dimensions of truth.

One: The Throne of God (Rev 22:1)

Two: The Tree of Life (Rev 22:1. Note also the Lamb Rev 22:2).

Three: The River (Rev 22:1-2).

The Godhead Revealed:

One: God the Father: The Father is clearly seen as the one sitting upon the throne (Rev 22:1).

Two: God the Son: Seen in His portrayal as the Lamb, also upon the same throne exercising a shared rule (Rev 22:1).

Three: God the Holy Spirit: Is to be seen (comprehended) in the River flowing out from the throne (Rev 22:1).

19. There Shall be Nations There?

Rev 21:24 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.

Nations: S.C. 1484. A race (as of the same habit):- A tribe

Nations must be interpreted in the context and revelation of the whole of Scripture and the eternal family drawn (saved) out of all nations (Jew and Gentile) of the earth, to form one church, one body, one family, **one nation**, one Kingdom, with all the citizens of that one Kingdom under one King, speaking the same language, with the characteristics of the twelve tribes of Israel that express the fullness of Christ in character and together will manifest the personality of the New Jerusalem throughout eternity (Rev 7:5-8).

The following references are considered to form the conclusions of this author: (Rev 5:9-10; 7:9-10; 21:24, 26; Gal 3:25-29; John 10:16; 17:21-23). Plus the many references used throughout this text in establishing the church as the Israel of God.

The nations spoken of in verse twenty-four is in reference to the saved out of all nations of the present earth, who, passing through the Millennial Kingdom of Christ on earth enter into the new heavens and earth, bringing with them their Christian virtues in expressions of glory and honour of God and the Lamb.

Rev 21:24 is also to be seen as the eternal conclusion and state of the nation, unto whom the Kingdom, taken off (or from) unbelieving Jewry, has been given to. It is a nation consisting of

Teach us to Number our Days

both believing Jews and Gentiles. It is the same nation spoken of by Jesus in His parable of the certain householder. Note the concluding verse.

Mat 21:43 Therefore say I unto you, **The kingdom of God shall be taken from you, (National Israel) and given to a nation (Spiritual Israel, a singular nation) bringing forth the fruits thereof.**

As it is Now, So Will it be in the New Heavens and Earth:

- It is the Spiritual nation of Israel, consisting of twelve tribes, redeemed out of all the earth, together in the new heaven and earth, in their eternal abode.
- The nations are the twelve tribes, depicted in the twelve gates of the Holy City, New Jerusalem (Rev 21:12).

20. The Names of the Twelve Apostles of the Lamb:

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Their Names:

Mat 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus whose surname was Thaddaeus;

:4 Simon the Canaanite, and . . . We add the name of Matthias who replaced Judas Iscariot (See Acts 1:26).

21. Servants:

Rev 22:3 but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Evidently in the new heavens and earth, we each will have responsibilities in which we will serve the Lord, we will not be idle, inactive, just playing around or bored. What form or expression that service will take will be revealed in its time. In the original creation, Adam and Eve were given the responsibility of domain over creation (Gen 1:26-28). Adam was specifically charged with the dressing and keeping of the garden (Gen 2:15).

There is in this expression of labour performed by Adam and Eve the element of the love of God and the element of worship. Both are important ingredient of our service to the Lord in this life and foreshadow the heart of the servant, serving the Lord in the new heaven and earth.

Service will be a joy, not tedious, boring or with sweat, toil, pain, aching backs, calloused or saw hands, tiresome, dangerous, prickly, laborious, or dirty. It will be without accidents, injury, wounds cuts or bruises etc. Paul's word to the Corinthians could well have its application to the new heaven and earth:

2Co 9:8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work.

There is the suggestion by some respected expositors of the Scriptures that, the new heavens consisting of millions of stars and planets etc will be populated through the multiplication of the seed of Christ and His holy perfected bride. They state, (not I) such Scriptures as follows indicate this, and must be fulfilled: (this view is not necessarily this authors view, but at this time believes, time will tell).

The Commission to Adam, Has its Fulfillment through the Last Adam:

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.

Psalm 105:8: Can only be Fulfilled in Eternity:

Psa 105:8 He hath remembered his covenant forever, the word *which* he commanded to a thousand generations.

Teach us to Number our Days

In this world, from Adam to the Second Coming of Christ, there has not been anything like a thousand generations, therefore (the belief is) it is to be fulfilled in eternity, with the thousand generations a figure, symbolic of unending generations.

22. They Shall Reign with Him:

Rev 22:5 . . . and they shall reign forever and ever.

Reign: S.C. 936. From 935 To rule. The same word describing the rule of God. The truth of Scripture has its ultimate fulfillment:

Rev 1:5 And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth*. Unto him that loved us, and washed us from our sins in his own blood,

:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion forever and ever. Amen.

Rev 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Rev 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Christ will demonstrate His sovereign rule over all earthly potentates, princes and nobles, by His utter destruction of them, taking possession of the kingdoms of this world to establish His seventh day Millennial Kingdom.

But, there is the application of Jesus being King of kings and Lord of lords in His Kingdom and new heaven and earth, for Jesus is not King of kings and Lord of lords of the dead, but of the living (Matt 22:32). It will be those in Christ's eternal Kingdom reigning with Him that in glory will be kings and lords. Note also Paul's words to Timothy.

1Ti 6:14 That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

:15 Which in his times he shall show, *who is the blessed and only Potentate, the King of kings, and Lord of lords*.

Paul alludes to authority and rule exercised by the Lord Jesus under God in the new heaven and earth when he speaks of the crown of righteousness to be given him and others at the appearing of Christ:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (1Cor 9:25; Jam 1:12; 1Pet 5:4; Rev 3:11).

In the first creation God gave unto Adam and Eve dominion over creation, a task Adam was to perform under God. In the new heaven and earth it appears God will share dominion with the Lamb and His redeemed people. Equipped with these thoughts in mind, the many references in Scripture to serving, deaconship, discipleship, faithfulness, honour, trustworthiness, we see all have their application, for if we prove ourselves unfaithful or unworthy in these things in this life, how can God entrust us with the responsibilities of His eternal heaven and earth?

The following verses have their influence upon the redeemed in their preparation for the new heaven and earth:

Luke 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

1Cor 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 (Dan 12:3; Matt 10:42; 25:23; Luke 6:35; Rom 2:10; Eph 6:8; Col 3:24).

Teach us to Number our Days

23. The Saints Shall Assemble for Worship:

Isa 66:23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

See comments made earlier in this chapter when considering Isaiah 66:23. In conclusion: worship and its many and varied forms will be part of the eternal expression of the new heavens and earth.

24. They shall see His Face (Rev 22:4):

The longing of the saints to see the face of God is answered, with uninhibited and eternal open facedness of the eternal God and Saviour of the redeemed. If there is any doubt to the beholding of the face of God throughout the seventh day, there can be no doubt to our seeing the face of God throughout eternity (Matt 5:8; 1Cor 13:12; Heb 12:23; 1John 3:2).

25. His Name shall be in their Foreheads (Rev 22:4):

Compare with Rev 14:1, where the 144,000 (the man child) have His Fathers (Christ Father's) name in their foreheads. The text is read and translated by others to be: "His name and His Father's name". It is both the Father and the Lamb on the throne and the name received by the redeemed in the new heaven and earth expresses the relationship of the redeemed with both the Father and the Lamb.

His name is inseparable from His nature and His name being on the forehead suggests being of the one nature and of the same mind. Note the references to the mind in the following scriptures (Phil 1:27; 2:2-3, 5-6; 3:15-16; 4:7-8).

26. There Shall be no More Curse (Rev 22:3):

This promise takes us back to the fall and the Lord's confrontation of Adam and Eve, declaring their sin responsible for the curse that had come upon them and those born of them (Gen 3:14-23).

Four Dimensions to the Curse:

1) The Curse Introduced:

The curse was introduced at the fall of Lucifer (Satan) as a result of his iniquity (Isa 14:12:17). Though the word "curse" is not mentioned, the judgment spoken against Lucifer is in the form of the curse.

2) The curse upon creation: (Gen 3:14-23).

As a result of Adam's sin and consequent fall and allegiance with Lucifer (Satan Gen 3:1-19), the curse upon Lucifer came upon Adam and Eve effecting the whole of creation and every following generation.

3) Redemption from the Curse:

Jesus bore the curse of our sin on the cross, and by the power of His Resurrection broke the power of the curse, that all who would believe on Him would live in freedom from the curse and its sentence revealed through the law:

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

4) The Curse Abolished (Rev 22:3):

There will not be anything fowl, detestable, hateful or horrible. Nothing infectious, contagious, threatening, dangerous, fearful, corruptible, or is a lie. Every trace, every sign, and all evidence of the curse have been excluded from the new heaven and earth. The purity of the new heaven and earth is guaranteed by the following statement: . . . **but the throne of God and of the Lamb shall be in it.**

Teach us to Number our Days

The following table contrasts the old earth, the spiritual state and plight of the unregenerate, with that of the new earth and the spiritual and eternal state of the regenerate:

160. Facts Concerning the Old and New Heaven and Earth	
The Old Earth	The New Earth
<p>The first heaven and earth were passed away (Rev 21:1; 2 Pet 3:10; Psalm 102:25-26).</p> <p>The former heaven and earth shall not be remembered, nor come to mind (Isa 65:17).</p> <p>No administration. Disorder, confusion, disagreement, disunity reigns.</p> <p>No more Sea (Rev 21:2).</p> <p>Present earth becomes the lake of fire (Isa 34:8-10; Deut 32:22; Matt 13:42; 2Pet 3:10; Rev 14:10; Matt 25:41).</p> <p>Death and hell in the lake of fire (Rev 20:14) Satan, Antichrist, the beast kingdom and the lying prophet will be there (Rev 20:10).</p> <p>It is the second death. Living death, sorrow, torment, pain (Rev 20:14) Everlasting destruction (2Th 1:9).</p> <p>Former things are passed away (Rev 21:4). Sin, sickness, disease, poverty, earthly riches, the devil and disobedient angels, all in the lake of fire.</p> <p>Smoke of their torment ascends up forever and ever, have no rest day nor night (Rev 14:11; Isa 33:14).</p> <p>Their worm shall not die, neither shall their fire be quenched; they shall be an abhorring to all flesh (Isa 66:24; Mark 9:44; Matt 3:12).</p> <p>Fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and all liars, shall have their part in the lake of fire Rev 21:8</p> <p>No water: Just an eternal thirst that can never be quenched (Luke 16:24).</p> <p>Cursed (Matt 25:41; John 7:49; 2Pet 2:14).</p> <p>Those in the lake of fire shall look upon Satan and say “Is this the man (said in the sense of “just man”), that made the earth to tremble, that did shake kingdoms” (Isa 14:16b).</p> <p>From whose face the earth and heaven fled away (Rev 20:11).</p>	<p>It is a new heaven and earth (Rev 21:1, 5).</p> <p>New Jerusalem will be there Rev 21:2 The eternal picture of the bride/wife of Christ. Holy city, new Jerusalem, and bride of Christ</p> <p>The dispensation/administration. Will be there administering divine order</p> <p>No death, sorrow or crying (Rev 21 :4).</p> <p>Makes all things new (Rev 21:5).</p> <p>Everlasting Life (Rom 6:22).</p> <p>Exposure to the exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph 2:7).</p> <p>Those that overcome shall inherit all things (Rev 21:7).</p> <p>God declares, “I will be his God, and he shall be my son” (Rev 21:7).</p> <p>The bride of Christ will be there arrayed in her eternal glory (Rev 21:2)</p> <p>There is no temple in it, for the Lord God almighty is the light of it (Rev 21:22) Literally – In the midst of the city making no need for a temple</p> <p>God’s throne will be there, shared with the Lamb (Jesus) (Rev 22:1).</p> <p>A Pure river of water of life (Rev 22:1). The ministry of the Holy Spirit flowing out to the redeemed.</p> <p>No more curse (Rev 22:3).</p> <p>They shall see His face (Rev 22:4).</p> <p>His name shall be in their foreheads (Rev 22:4).</p> <p>Those whose names are written in the book of life will be there (Rev 21:27).</p>

Teach us to Number our Days

<p>Whosoever was not found written in the book of life was cast into the lake of fire (Rev 20:15)</p> <p>Eternally cursed (Matt 25:41; John 7:49).</p> <p>Blackness of darkness forever (Jude 1:13).</p> <p>Twice dead (Jude 1:12).</p> <p>Wandering stars (Jude 1:13).</p> <p>Lost dominion (Gen 1:26-28; 1Tim 6:7).</p> <p>Lost his life (Matt 16:25).</p> <p>Beast kingdom (and its kings) and the false prophet in the lake of fire (Rev 19:20).</p> <p>Dogs, sorcerers, whoremonger, murderers, idolaters, and whosoever makes a lie are in the lake of fire (Rev 22:15).</p> <p><u>Eternal State and Nature of the Unjust</u> Rev 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:</p> <p>That is: That which is in character with being unjust and filthy through sin. Such in unbelief will retain their sinful nature in their eternal abode (Rom 1:28-32; Gal 5:19-21; 2Tim 3:1-8).</p>	<p>The tree of life will be there (Rev 22:2)</p> <p>Eternally blessed (Rev 22:14).</p> <p>There shall be no night there (Rev 21:23, 22:5).</p> <p>Dead once, now alive for evermore (1Th 4:17)</p> <p>Will shine as the sun (Matt 13:43; Phil 2:15; Rev 1:16; 1Cor 15:40-42).</p> <p>Reign with God and the Lamb (Rev 22:5). Made kings and priests</p> <p>Found his life (Matt 16:25).</p> <p>Kings of the earth do bring their glory and honour into it (Rev 21:24).</p> <p>The righteous are there (Rev 22:11).</p> <p>Fullness of the inheritance of the saints in Christ is realized (Rev 21:7).</p> <p><u>Eternal State and Nature of the Just</u> Rev 22:11 and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.</p> <p>That is: That which by nature (the new nature) is in character with righteousness and holiness through faith in Jesus Christ. Such the believer will retain in their eternal abode (1Cor 13:4-8; Gal 5:22-23; Phil 4:8).</p>
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161. A Concluding Exhortation to the Chapter and the Book

Rev 22:6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

:7 Behold, I come quickly: blessed *is* he that keepeth the saying of the prophecy of this book (The Revelation and all of Scripture).

Rev22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. and let him that is athirst come. And whosoever will, let him take the water of life freely.

We Wonder at Your Creation Each Day

Those who know you wonder each day
Your creation beheld we all every day,
The sun in the day its glory bright
Beauty, splendor, majesty with everything right.
The moon reflecting the daylight by night
The stars innumerable, setting the night alight
Their number we count But! Who can tell?
For us to numerous we cannot tell

What now is beautiful we have beheld
Marred by sin, its deeds worthy of hell
Pass away it must, your Word does tell
Revealing the new, a heaven and an earth as well
Your promise to us this moment concealed
What will the new heaven and earth reveal?
In faith we wait, for in its time You will reveal
Its day to dawn in display of its glorious form

The new heaven and earth, our God in the midst
The light of the sun in your countenance bright
The Lamb on the throne with the Father in light
Beholding your faces in endless delight
Our hearts enlightened we give you praise
The new heaven and earth and their endless days
At last were home, to enjoy your pleasure fulfilled
To eternally wonder as your creation unfolds

W. A. Stephen

Teach us to Number our Days

Books: by W (Bill). A. Stephen:

Starting Work

An easy to read manual in which those starting their careers in the work force are given encouraging guidelines to help them assimilate into their new adventure of employment and surroundings. This volume consists of sixty one pages.

Teach Us to Number our Days

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 beginning of creation through to the New Heaven and Earth. This volume consists of over eight hundred pages.

Miracles of Christ

The forty two miracles recorded in the Gospel's, beginning with Christ's virgin birth and ending with His ascension to the right hand of God are addressed and considered in the light of their practical, spiritual and prophetic content. This volume consists of over three hundred and forty pages.

The Bible its Origin and Inspiration

This book is the result of a series of sixteen lectures ministered by the author giving insights into the following important areas: The Bible its origin and inspiration; Why Diversity of interpretation of Scripture, Principles of interpretation, The Profitability of the Bible, The Righteousness of God, The Righteousness of the Lord Jesus, The Righteousness of the believer, The Profitability of Doctrine. This volume consists of 130 pages and is easy to read

Psalm 119: The Psalm of the Word

This book was the result of the success of studies entitled: "The Bible its Origin and Inspiration" and is an extension to the first and covers the subjects of: Psalm 119: The Psalm of the Word and The Truths of God's Word Seen in Symbols. This volume consists of 135 pages and is also easy to read.

The Bible its Origin and Inspiration and Psalm 119: The Psalm of the Word are twin publications and will benefit any student if read together. Both have been recommended as suitable for giving to young Christians or those seeking to establish their faith in truth.

I Will Give You Pastors According to My Heart

A two hundred page volume, written to both help and encourage those venturing into the ministry by equipping them with information and insights often not adequately appreciated beforehand. The studies were written and have been shared by the author with those entering the ministry in an endeavour to not only equip them, but save them from the heartaches experienced by the author as a result of ignorance of such information when entering the ministry himself.

He is Risen

He is Risen, is a book addressing each appearance of Jesus to His disciples during the forty days following His resurrection as well as His post ascension appearances to Stephen, Paul and John. This volume consists of over two hundred and sixty pages.

Zechariah, the Prophet of Messianic Visions

Amos 3:7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

The Second Coming of Jesus is nearing, and there can be no doubt, we are living in the last of the last days. God has promised He will do nothing, but He (first) reveals it unto His prophets. The Book of Zechariah in our Bibles is a book the Lord is opening today, to reveal prophetic truths that has been likened unto many pieces of the jigsaw of the panorama of the whole truth.

Many have ignored or dismissed the prophecy of Zechariah finding it difficult to understand, but when understood, it stands alongside the Books of Daniel; The Revelation and the Book of Hebrews as a revelation of future events as well as history and in particularly the history of the First and Second Coming of the Lord Jesus. Zechariah provides vital information absolutely essential to these days and this author believes it is a book consisting of information that fits into the gaps left by other prophetic

Teach us to Number our Days

books. The prophecy answers many questions and contains information capable of expanding the comprehension of the Bible student concerning the question of the Jewish people and the church. Zechariah will teach the reader as much about Jesus as any other book.

James and Jude

James, with his brother Jude, the step brothers of the Lord Jesus, were uniquely different to any other saint, disciple or apostle of Jesus in that they both witnessed the childhood life and family existence of their elder “brother”. In their epistles, neither boasts of their privilege, but in humbleness of heart; in strength of faith and wisdom of the Holy Spirit, each writes his respective epistles for the betterment of the church.

James - The Exceedingly Practical

With a sensitive concern for righteousness and the purposes of God for the redeemed through the process of redemption, James bluntly, yet eloquently addresses the carnal and damaging beliefs and behaviour of those who were like spots throughout Christendom in his day that they may be adjusted and the righteous be made aware of them and the danger of their influence.

The message of James is appropriate to today’s church giving encouragement to believers wanting answers to similar challengers and a guide to better and happier Christian living.

Jude – The servant of Jesus Christ

Jude confronts the issue of the churches common salvation and that its members (every saint) should “earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3). The message of the Epistle of Jude adds insight to our understanding of end time events because of its address of the apostates in Biblical history. To understand the apostates of Jude is to understand the apostate of the last days.