

Search for the Bride

A Dispensational Work, Beginning in Acts 2

A Study about the Primary Work of
the Spirit Among Christians During
the Present Dispensation

Arlen L. Chitwood

The Holy Spirit is presently in the world performing *a special and particular work, peculiarly related to the dispensation in which we live*. And this work, according to Scripture, has to do with *ONE purpose alone*. It has to do with *a search for and a procurement of a bride for God's Son*.

When Christ came two millenniums ago, God was about to complete His dealings with Israel during Man's Day, preceding the Lord's Day. But God interrupted His dealings with Israel seven years short of completion, set Israel aside, ushered in a new dispensation, and brought *an entirely new entity within mankind into existence*.

This *new entity* was separate and distinct from both Israel and the Gentile nations, forming a new nation, *one new man* "in Christ" (Eph. 2:12-15; I Peter 2:9, 10). Those comprising this *new man* would be taken from both Israel and the Gentile nations, becoming *new creations* "in Christ." And together, as *one new man*, they would form a third creation — "the church of God" (I Cor. 10:32; II Cor. 5:17).

This *new man*, in turn, would be comprised of *a people among whom the search for the bride could be conducted*. And God has set aside an entire dispensation (which will last for 2,000 years), during which the Spirit will conduct this search and procure the bride.

These are not necessarily the things taught throughout most of Christendom today about the reason for the present dispensation and the work of the Spirit during the dispensation. *Such, however, is of NO moment. These are the things which Scripture teaches about the matter. And that which Scripture teaches is what MUST be followed.*

This book, *Search for the Bride*, covers all aspects of the matter, beginning with the Spirit being sent on the day of Pentecost and ending with the Spirit removing the bride from the earth at the end of the dispensation (following a successful search).

And, as well, this book deals with both God's interruption of His dealings with Israel (preceding the search for the bride) and with the completion of His dealings with Israel (following the search for the bride).

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By the Same Author —

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

FOREWORD

The Spirit of God is in the world today performing a particular work related to a new dispensation. Israel has been set aside, and *an entirely new entity, a new nation — the one new man* “in Christ” — has been brought into existence (*cf.* Eph. 2:12-15; 1 Peter 2:9, 10).

Why has God sent His Spirit to deal with new household servants (*this new nation, this new man*)?

ONE thing is crystal clear about the matter:

God did *NOT* send His Spirit into the world *at THIS time* to deal with unsaved man relative to eternal salvation.

1) The Spirit was *ALREADY present*, doing a work *among the unsaved*, a work which He had been performing since Adam’s fall.

2) The Spirit was subsequently sent to do *a particular, revealed work among those already reached with the gospel message, among the saved* (*cf.* John 16:7-15; Acts 1:5; 2:1).

Fallen man, because of Adam’s sin, is *spiritually dead*; and the Spirit has been in the world throughout Man’s Day breathing life into the one having no life. And He has done/is doing this on the basis of *death and shed blood*, allowing man to pass “from death unto life” (John 5:24; Eph. 2:1).

The foundational, basic teachings for the Spirit’s work in this respect are set forth in the first four chapters of Genesis. And these foundational basics, set forth at the very beginning, *can NEVER change* at any point throughout Scripture. Man’s eternal salvation, necessitated by Adam’s fall, remains *EXACTLY the same* throughout Man’s Day. And this necessitates the Spirit performing a work relative to man’s restoration, beginning with man’s fall, and continuing today.

Yet, God sent His Spirit into the world on the day of Pentecost in 33 A.D., though the Spirit was already in the world performing a work having to do with unsaved man. Thus, since the Spirit was already in the world dealing with man relative to his spiritually dead state, it is quite evident that God sending His Spirit into the world on the day of

Pentecost could have *NOTHING* to do with man's eternal salvation. The Spirit was already here doing a work in this respect; and *NOTHING* could be added to or taken from this continuing work of the Spirit through a work of the Spirit which began on the day of Pentecost.

Rather, God sending His Spirit on this day had to do with a *special and particular work among those in whom He had already breathed life (on the basis of Christ's death and shed blood)*.

It had to do with a work *subsequent* to man passing "from death unto life." And, consequently, *everything* relating to *this special and particular work (e.g., the immersion in the Spirit, the new creation "in Christ," the one new man, the sealing of the Spirit, the earnest [the down payment, providing a legal claim] of the inheritance, etc. [cf. Eph. 1, 2]) can have NOTHING to do with salvation by grace.*

And that should be simple enough to understand, for salvation by grace could only remain *UNCHANGED* at the time when these things having to do with a work of the Spirit peculiar to the dispensation were brought into existence. That is to say, the Spirit, at the time of and following events on the day of Pentecost in 33 A.D., *simply CONTINUED His work relative to salvation by grace (UNCHANGED)*.

BUT, the Spirit BEGAN a NEW work on this day, peculiar to the dispensation (for those in whom He had already breathed life).

Why is the Spirit performing a work of this nature, *a work peculiar to the present dispensation?* Where is the line to be drawn between His work relative to salvation by grace (which *continues* unchanged throughout Man's Day) and His work peculiar to the present dispensation (which *began* on the day of Pentecost in 33 A.D. and will *end* when the work has been completed)?

That's what this book, *Search for the Bride*, is about. God has brought into existence *an entirely new dispensation*; and, in connection with this new dispensation, God has brought into existence *the one new man* "in Christ." And God has sent the Holy Spirit into the world to do *a particular, revealed work* among those comprising *this one new man*.

This book covers all aspects of the matter, drawing from both the Old and New Testaments.

And this book deals with that which Scripture ALONE, NOT man, has to say about the matter.

1

Time of the Search

In the Type, Gen. 24; in the Antitype, Acts 2ff

“And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac” (Gen. 24:1-4).

There are five chapters in the middle of the Book of Genesis which form an overall type, comprised of a number of individual types — chapters twenty-one through twenty-five. These five chapters, in the antitype, present a chronological, dispensational sequence of events carrying one from the birth of Christ to the Messianic Kingdom.

Events in these chapters point to a period covering slightly over 2,000 years within man’s 6,000-year day. This period begins very near the end of the Jewish dispensation, covers all of the Christian dispensation, and leads into the Messianic Era.

And this is exactly the same period of time covered by revelation in the New Testament. The New Testament begins with events surrounding the birth of Christ (near the end of the Jewish dispensation) and concludes with events having to do with the Messianic Kingdom (at the end of both the Jewish and Christian dispensations [*cf.* Matt. 1:18-25; Rev. 20:1-6; 22:7-21]), preceding the eternal ages (Rev. 21, 22).

Thus, in this respect, these five chapters in Genesis form a foundational, dispensational, skeletal framework upon which *the WHOLE* of New Testament revelation can be seen to rest.

And the New Testament, in turn, dealing with *EXACTLY the same subject matter in an expanded manner*, forms a commentary on that set forth in these five chapters. The New Testament forms part of the sinews, flesh, and skin which attach themselves to and clothe this skeletal framework (*cf.* Ezek. 37:1-10).

This same type relationship between two sections of Scripture is something seen time after time when the Book of Genesis is set alongside other Scripture, comparing Scripture with Scripture (I Cor. 2:9-13).

Note that Genesis opens in this manner, with the whole of subsequent Scripture brought into view. Genesis 1:1-2:3 (*Creation, Ruin, Restoration, and Rest*) forms the foundational framework upon which all subsequent Scripture rests.

All Scripture beyond Gen. 2:3 simply forms *a commentary on that set forth in the foundational framework*. The skeletal framework is set forth at the beginning, and the remainder of Scripture forms *the sinews, flesh, and skin which attach themselves to and clothe this skeletal framework*.

And with Scripture structured after the preceding fashion, *ONE thing should be very evident:*

Commentary presupposes a knowledge of that with which the commentary deals. Sinews, flesh and skin presuppose bones upon which they are to be attached and which are to hold them in place. All Scripture subsequent to the foundational material set forth at the beginning has been written in a manner which presupposes a familiarity with this foundational material.

This subsequent Scripture has been given in a manner which *presupposes that it is going to be read and studied in conjunction with a previously laid foundation*. And when this isn't done, one finds himself dealing with commentary upon a subject apart from a basic knowledge of that subject. Or, one finds himself attempting to deal with sinews, flesh, and skin apart from a skeletal framework upon which they are to be attached and which is to hold them in place.

Thus, the importance of understanding foundational sections of Scripture which God has set forth in His Word *CANNOT be overemphasized*. The structure of Scripture following the foundational passages, relating back to these passages, *presupposes an understanding of these passages*.

And, apart from an understanding of these foundational passages, subsequent Scripture relating back to these passages *CANNOT possibly be properly understood.*

(For additional information regarding the importance of foundational truths in Scripture, along with the importance of comparing Scripture with Scripture, refer to Chapters I-IV in the author's book, *The Study of Scripture.*)

Genesis 21-25

In the Genesis account, "Abraham" is a type of *God the Father* and "Isaac" a type of *God the Son*. This becomes unquestionably clear in chapter twenty-two where Abraham offers his son upon one of the mountains in the land of Moriah, pointing to God offering His Son upon one of the mountains in the land of Moriah 2,000 years later.

God was very specific in His instructions to Abraham concerning the place where Isaac was to be offered — "upon one of the mountains [in 'the land of Moriah'] which I will tell thee of" (Gen. 22:2).

And the reason is obvious. Events surrounding Abraham offering his son form *an unchangeable type* of events surrounding the Father one day offering His Son.

God's Son was apparently offered upon this same mount — in "the mount of the Lord" — which Abraham called, "Jehovah-jireh ['the Lord will provide']" (Gen. 22:14).

God provided *a Substitute* in this place two different times. He provided *a substitute* in this place during Abraham's day, and He provided *a Substitute* in this same place 2,000 years later.

With "Abraham" typifying *God the Father*, it would only follow that "Sarah," his wife, would typify *Israel, the wife of Jehovah*. And this fits perfectly within the typical structure of these chapters in Genesis and that seen in the New Testament commentary.

Sarah was *barren*; and because she was barren, Abraham and Sarah sought to bring God's promise concerning a seed to pass through Hagar and their own efforts. *But God ALWAYS rejects man's efforts.*

Man's best efforts, in God's eyes, are no different than his worst efforts. All emanate from the same source — *the man of flesh*, which God has completely rejected (Gen. 16:1-4; 17:18, 19; cf. Isa. 64:6).

God ALONE does His work in His time. After Sarah was physically incapable of childbirth, because of her age, God performed a supernatural work in her life, resulting in Isaac's birth (Gen. 17:17-19; 21:1ff).

Israel later appeared in *the SAME barren condition* (Matt. 21:18, 19). And God did something quite similar on the other end of the spectrum in the antitype. He took a Jewish maiden — a woman who had not known a man and would, thus, through natural means, be incapable of childbirth — and performed a supernatural work in her life, resulting in the birth of the One Whom Isaac typified.

Though Israel was barren (as Sarah had been barren), the nation, through a supernatural work, brought forth (as Sarah had brought forth through *the SAME supernatural means* [Matt. 1:18-25]).

Thus, in chapter twenty-one, the supernatural birth of Isaac typifies the supernatural birth of Christ. In chapter twenty-two, the offering of Isaac typifies the offering of Christ. Then, the next event in the dispensational scheme of matters as presented in these chapters is seen through *the death of Sarah* in chapter twenty-three.

Sarah, the wife of Abraham, *died following the offering of Isaac*. And this is EXACTLY what is seen in the antitype.

Israel, the wife of Jehovah, *died following the offering of Christ*. Israel was set aside for a dispensation and is looked upon during this time as being in *the place of death*.

This can be seen, for example, in a corresponding type (Jonah dying in the belly of the fish [Jonah 1, 2]) or in the seventh sign in John's gospel (Lazarus' death [John 11]).

But in both the type and the sign, Jonah (also seen as a "sign") and Lazarus were raised from the dead, as Israel will one day be raised out of the place of death. And Jonah and Lazarus were both *raised on the same day — the third day* (Jonah 1:17-2:10 [cf. Matt. 12:39, 40; 16:21]; John 11:6, 7, 43, 44) — pointing to Israel *being raised on the third day as well*.

The third day is seen in Gen. 22:4. Events on the mount occurred on *the third day*, which would involve Abraham receiving his son "in a figure [Gk., *parabole*, 'parable']" (Heb. 11:19).

The offering of Abraham's son is looked upon in two senses in Scripture — *parabolic* and *typical*. And though the type is evident, attention is called to *the parabolic aspect of the matter* in the Book of Hebrews.

A *parable* (a transliterated form of the compound Greek word

parabole [from *para*, “alongside”; and *bole*, “to cast”]) is simply a subsequent truth placed alongside of a previous truth to shed light upon and help explain the previous truth.

A type, on the other hand, points to Biblical truth in a reverse sense to that of a parable. A type appears first and points to a corresponding antitype out ahead (rather than, as a parable, appearing last and pointing to corresponding, previously revealed truth). But both types and parables are given for the same basic purpose — to shed light upon and help explain that to which they relate.

Abraham offered his son upon a mount of the Lord’s choosing, though death itself occurred in a substitute (a ram caught in the thicket died in Isaac’s stead [Gen. 22:9ff; Heb. 11:17-19]). Isaac died in a substitute, and Abraham received his son from the dead *in a parable* (reflecting back on previously revealed truth [e.g., events in Gen. 3, 4, where teachings pertaining to death and shed blood are introduced in Scripture]). And events surrounding the offering of Isaac, as well, form *a type* (pointing forward to the antitype, where teachings pertaining to death and shed blood are climaxed in Scripture [Matt. 27:35ff]).

The third day points not only to the resurrection of Isaac in the type, or Christ in the antitype, but it also points to that time when *ALL of God’s firstborn Sons will be raised up to live in God’s sight*.

All of God’s firstborn Sons (Jesus, Israel, and the Church [following the adoption]) are to be raised (elevated to positions of power and authority) *on the third day — the third 1,000-year period dating from the crucifixion*, the antitype of that seen in Abraham receiving his son in a parable in Genesis chapter twenty-two (receiving his son from the dead, with death being effected vicariously).

God will restore Israel, one of His firstborn Sons, *on the third day*. And this is dealt with through events in Genesis chapter twenty-five, where Abraham marries Keturah following the death of Sarah (ch. 23) and following the bride being procured for Isaac (ch. 24). “Abraham’s remarriage” points to *Israel’s restoration (complete with a remarriage of God to Israel [presently divorced])*, which will occur only following events surrounding the present dispensation (seen through events in ch. 24).

(Note also that at times in the Old Testament the two days [the 2,000 years] covering the Jewish dispensation rather than the present two-

day [present 2,000-year dispensation] are in view in this same respect — terminating on the same third day [e.g., Dan. 9:24; Hosea 5:13-6:2].)

Abraham, following his eldest servant procuring a bride for his son (ch. 24), then married Keturah (ch. 25), who was *fruitful* where Sarah had been barren. Keturah bore Abraham six sons, where Sarah, apart from Divine intervention, had not borne him any sons. And this points to Israel's fruitfulness in that coming day following the nation's restoration.

Thus, Genesis chapter twenty-five moves matters into the Messianic Era, pointing to Israel's future restoration following the events seen in chapter twenty-four. And the events in chapter twenty-four can only point to events of the present dispensation, which occur between two points in time — between Israel being set aside (ch. 23) and Israel being restored (ch. 25). Events in this chapter, in the antitype, occur during that time when Israel lies in the place of death (for two days, for 2,000 years), typified by Jonah and Lazarus.

In the type, the events seen in chapter twenty-four have to do with Abraham sending his eldest servant into Mesopotamia to procure a bride for his son, Isaac. And in the antitype these events can only point to one thing. They can only point to *God sending the Holy Spirit into the world to procure a bride for His Son, Jesus*.

The whole of chapter twenty-four has to do with *God's purpose for the present dispensation — the search for and procurement of a bride for His Son*.

Thus, the events of Genesis chapters twenty-one through twenty-five can easily be seen to form one overall type comprised of five individual types, carrying one, in the antitype, from the supernatural birth of Christ to the Messianic Kingdom.

And an understanding of the sequence of events through these five chapters will allow a person to place events during the present dispensation in their proper perspective. As previously stated, events during the present dispensation occur between two points in time (Israel being set aside [ch. 23], and Israel being restored [ch. 25]), and they have to do with God sending His Spirit into the world for a singular purpose — *to procure a bride for His Son*.

Thus, an understanding of events in God's dealings with mankind occurring during the present dispensation, from a Biblical standpoint,

is inseparably linked with an understanding of that which occurred almost 4,000 years ago in Genesis chapter twenty-four. Much of New Testament revelation surrounding the existence of the Church in the world and the ministry of the Holy Spirit during the present dispensation offers little background explanation per se. That revealed in Scripture surrounding both, as previously shown, has been given in a manner which *presupposes a familiarity with previously related revelation*.

And the preceding is exactly the way in which anyone familiar with the Old Testament types would expect to find *all* New Testament revelation. All of the preliminary, foundational material surrounding the existence of the Church and the work of the Holy Spirit during the present dispensation was previously revealed in the Old Testament types. In this respect, a person could only expect to find New Testament revelation given in a manner which *presupposes a familiarity with the basics surrounding that with which this revelation deals — basics revealed in the Old Testament*.

Supernatural Birth and Offering of Isaac (Genesis 21, 22)

The supernatural birth of God's Son actually takes up little more space in the gospel accounts than it does in that which is stated about Isaac's supernatural birth in Genesis (*cf.* Gen. 17:15-19; 18:9-14; 21:1-5; Matt. 1:18-25; Luke 1:26-35; 2:1-7). The matter is only briefly dealt with in both type and antitype.

Comparing the three synoptic gospels (Matthew, Mark, and Luke), the New Testament begins with events surrounding the birth of two individuals — Jesus, and John the Baptist.

Matthew deals only with events surrounding the birth of Jesus, with John not mentioned until about thirty years later when he appeared in the wilderness of Judaea with the message, "Repent ye, for the kingdom of the heavens is at hand" (Matt. 1:1-3:12).

Mark doesn't deal with events surrounding the birth of either Jesus or John but begins his account some thirty years later with John's ministry.

And Luke begins his account by providing detail concerning events surrounding the birth of both Jesus and John (Luke 1:1ff).

John the Baptist was born about six months prior to the time Jesus was born. And from the time of his birth, nothing is recorded about John until the day he, as the forerunner of the Messiah, began his ministry in the wilderness of Judaea "in the spirit and power of Elijah" (cf. Isa. 40:3-5; Matt. 11:13, 14; Luke 1:17).

In a similar fashion, except for one brief incident (Luke 2:41-52), nothing is recorded about Christ from events surrounding His birth until that time when He began His earthly ministry. Jesus began His ministry following the time John began his ministry; and after John had been imprisoned, Jesus took up the same message which John had previously been proclaiming (cf. Matt. 4:17ff; John 3:22ff).

Thus, very little information is given in the gospel accounts concerning events preceding John's and Christ's ministries. And, once John had been imprisoned, the gospel accounts deal almost exclusively with events surrounding Christ's ministry. These events lead up to Israel's rejection of the message and the Messenger, along with the crucifixion, burial, and resurrection of the Messenger.

In this respect, the gospel accounts can easily be seen to cover that period foreshadowed by events previously seen in Genesis chapters twenty-one and twenty-two (though *first* seen in Gen. 3, 4). The gospel accounts provide the commentary for these two chapters, the sinews, flesh and skin which attach themselves to and clothe the skeletal framework.

Death of Sarah (Genesis 23)

That typified by the death of Sarah, in the antitype, would have to follow the Son's crucifixion (Gen. 22) but precede God sending the Holy Spirit into the world to procure a bride for His Son (Gen. 24). God, at the time of Christ's death, would have had to still be dealing with Israel as a nation. Christ was the Paschal Lamb, and Israel alone could slay this Lamb (Ex. 12:1ff).

However, once this had been done, followed by Christ's resurrection on the third day (also seen in Gen. 22), the events foreshadowed by Sarah's death in Genesis chapter twenty-three could then come to pass. At any time following Christ's crucifixion and resurrection, Israel, in accord with the Old Testament type, could be set aside.

And this had to be effected sometime during the fifty days between Christ's resurrection and God sending His Holy Spirit on the day of Pentecost in Acts chapter two, for that which occurred in Acts chapter two began the fulfillment of that foreshadowed by events in Genesis chapter twenty-four.

1) *The Nation Set Aside*

Within the gospel narratives, the matter of Israel being set aside in the antitype of Sarah's death in Genesis chapter twenty-three is dealt with more fully during Christ's earthly ministry but not carried out until following His death, burial, and resurrection. Material extending from the blasphemy against the Holy Spirit in Matt. 12:22ff to Christ's announcement in Matt. 21:43 detail the chronology of events which lead up to Israel being set aside following Christ's resurrection.

In Matt. 12:22ff, the Pharisees accused Christ of using Satanic power to cast a demon out of a man. Christ though was casting out demons through the power of the Spirit.

And because Israel's religious leaders were associating this power with Satanic power, Christ announced to them:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world ['age'], neither in the world ['age'] to come" (Matt. 12:31, 32).

This act by Israel's religious leaders in Matthew chapter twelve, followed by Christ's announcement to them, marked the major turning point in Christ's ministry. It was shortly after this, on the same day, that Christ went out of the house (because of that which had occurred), sat by the seaside, and began to speak in parables. "The house" had to do with *the house of Israel*, "the seaside" had to do with *the Gentiles*, and the reason He spoke "in parables" was revealed to be *twofold*:

"...Because it is given unto you [the disciples] to know the mysteries of the kingdom of the heavens, but unto them [Israel's unbelieving

religious leaders, and extending to those whom they had misled] it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I unto them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:11b-16).

Parables relate back to previously revealed truth; and in order to understand a parable, one must have an understanding of that to which the parable relates. The former is dependent upon the latter.

The disciples had accepted and understood the previously revealed truth to which the parables related. Thus, they would be in a position to understand the parables which Christ gave.

However, this was not the case with Israel's religious leaders. They had rejected this previously revealed truth and were in no position to understand the parables. The parables would, thus, be meaningless to them.

Christ gave four parables outside the house, and He then reentered the house where He gave three additional parables. The last three parables, though still connected with the Gentiles, had to do with Israel as well. Thus, Christ had to reenter the house before giving these parables.

However, Christ reentering the house was not an act which signaled a return to conditions as they had existed before He left the house. Rather, conditions relative to Israel had *unalterably changed* immediately preceding the time Christ left the house; and though God was still dealing with Israel as a nation, things were taking a sharp turn

toward that which was about to occur — Israel being set aside, while God removed from *the Gentiles* “a people for his name” (Acts 15:14).

God’s future dealing with *the Gentiles* once again came into view in Matt. 15:21ff through the account of the Syrophenician woman’s daughter being healed. Then in Matt. 16:18ff, Christ, for the first time, mentioned *the Church* (which would be comprised *mainly of those taken from the Gentiles*).

It was following Christ calling attention to the Church that He instructed His disciples *to tell no man that He was the Christ* (because of events beginning in Matt. 12:22ff [v. 20]). Then, for the first time in His ministry *the Cross came into full view*:

“From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (v. 21; cf. Matt. 17:22, 23; 20:17-19; 21:18, 19, 38, 39).

Though, for all practical purposes, the kingdom was taken from Israel at the time of the events in Matt. 12:22ff, the announcement was not made until shortly before Christ was crucified:

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43).

Then God continued to deal with Israel until following the death, burial, and resurrection of Christ. Only after these things, according to the typology of Genesis chapters twenty-two and twenty-three, could God discontinue His dealings with Israel. And, according to the typology of Genesis chapter twenty-four, God must discontinue His dealings with Israel prior to the Holy Spirit being sent into the world to procure a bride for His Son — an event seen to begin in Acts chapter two.

Israel being set aside can be seen in the gospel accounts after one fashion and in the Book of Acts after another fashion.

In Luke 24:13-31, the entire nation is typified by the two disciples on the Emmaus road. They had been blinded for two days, dating from the crucifixion; and their sight was restored on *the third day* through Christ personally revealing Himself to them (vv. 20, 21, 25-31).

This event deals with time during the present dispensation and

points to Israel's present blindness, which will last for two days — 2,000 years. Israel's sight will be restored on *the third day, the third 1,000-year period dating from the crucifixion*; and the nation's sight will be restored through Christ personally revealing Himself to them (Hosea 5:15-6:2; Zech. 12:10-14; 13:6; cf. Gen. 45:1ff).

Then in the Book of Acts, at the end of a forty-day period during which Christ instructed His disciples in "things pertaining to the kingdom of God" (1:3), they asked Him if the kingdom would be restored to Israel at this time (v. 6). Christ, responding indirectly to their question, directed their thoughts to that which would occur ten days hence, when the Holy Spirit would be sent (1:8; cf. 2:1ff).

Not only would *the new creation* "in Christ" be called into existence on this day, but the kingdom would begin to be re-offered to Israel on this day by this new creation (now in possession of the kingdom), with the restoration of the kingdom to Israel contingent on Israel's repentance (cf. Acts 2:37, 38; 3:19-21).

Israel at this point in time had been set aside, in complete accord with Genesis chapter twenty-three. And in complete accord with Genesis chapter twenty-four, the Holy Spirit would be sent into the world, with a view to another being called forth to bear fruit for the kingdom (though, even with Israel set aside, the door was still left open for Israel to repent).

2) Another Called to Bear Fruit

In Matt. 21:43, attention is called to that which was about to be taken from Israel — "the kingdom of God" (that part of the kingdom which had been offered, the kingdom of the heavens) — with a view to this kingdom subsequently being offered to "a nation bringing forth the fruits thereof."

This is the "nation" referred to in I Peter 2:9, 10, called into existence on the day of Pentecost, 33 A.D.

"But ye are a chosen generation, a royal ['kingly'] priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

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."

The kingdom had been taken from Israel, and an entirely new entity, which was neither Jew nor Gentile but *a new creation* “in Christ” (cf. II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15), was called into existence to be the recipient of that which Israel had rejected. And this new entity, seen in type through events in Genesis chapter twenty-four, could only have come into existence through that which occurred on the day of Pentecost in 33 A.D. (Acts 2:1ff).

The Spirit could not be sent, in the antitype of that seen in Genesis chapter twenty-four, until Christ had been “glorified” (John 7:38, 39).

And this event, contrary to common belief, did not occur at the time of Christ’s resurrection. Christ was not raised in a glorified body (a body enswathed in Glory). He was raised in the same body of flesh and bones which had previously been placed in the tomb (cf. Matt. 28:6; Luke 24:39). And this body, as prior to the crucifixion, lacked the covering of Glory at the time of His resurrection. This body was not enswathed in Glory until forty days later, when He was “received up into glory” (cf. Acts 1:9; I Tim. 3:16).

(Note the difference in Christ’s resurrection body without, and later with, this covering of Glory.)

The two disciples on the Emmaus road [et al.] were able to gaze on this body and not see recognizable differences between this body and that of any other body [cf. Luke 24:15-39; John 20:14-18, 26-28].

But this was not the case at all after Christ’s body was enswathed in the Glory of God. Paul, for example, was blinded by Christ’s appearance on the road to Damascus, by a brightness above that of the noonday sun [Acts 9:3-5, 9; 26:12-15]; and note the description of the One upon Whom Christians will one day gaze [Rev. 1:16].)

The day of Pentecost in 33 A.D., occurring ten days following Christ’s ascension, is *the only time* which can possibly be considered as the antitype of Abraham sending his eldest servant into Mesopotamia to procure a bride for his son. The timing of this event was in exact accord with the type, along with the fact that this was the only time when an event of this nature occurred in the New Testament.

And, though God was dealing with a new entity during a new dispensation, with Israel set aside, there was still a re-offer of the kingdom to Israel during about the first three decades of the new dispensation.

This re-offer was made by *the new creation* "in Christ," now in possession of that which had been taken from Israel. The re-offer of the kingdom to Israel began on the same day that the new creation was brought into existence, in Acts chapter two. And since Israel was still in view in the preceding respect, signs, wonders, and miracles (as before) accompanied the proclamation of this message (Acts 2:1-43).

The Book of Acts details this re-offer of the kingdom to Israel. This re-offer began on the day of Pentecost in 33 A.D. and extended to the third and last time Paul, in the Gentile world, announced to Israel's religious leaders, "...the salvation of God [deliverance pertaining to the kingdom] is sent unto the Gentiles..." (Acts 28:28).

Israel, though set aside, still held priority in the proclamation of this message throughout that time seen in the Book of Acts. But, unlike the preceding time extending from the preaching of John to the events surrounding Calvary, *the Gentiles were now also included*.

From the sending of the Spirit on the day of Pentecost in 33 A.D. until Paul's statement to the Jewish religious leaders in Rome, recorded in Acts 28:28 (about 62 A.D.), the message was "to the Jew first, and also to the Gentile" (*cf.* Rom. 1:16; 2:9, 10).

However, following Paul's statement in Acts 28:28, Israel no longer held priority, and the message beyond this point in time was proclaimed *to one group of individuals alone*.

Beyond Paul's statement in Acts 28:28, *the one new man* "in Christ" *alone* was in view. This one new man, because of his origin (mainly from the Gentiles), is often associated with *the Gentiles*, or *the uncircumcision* (*cf.* Rom. 1:16; 2:9, 10; Gal. 2:2, 7). However, his true identity is separate from either Jew or Gentile (Gal. 3:26-29). He is *one new man* "in Christ," *brought into existence to be the recipient of that which Israel had rejected and to bring forth fruit where Israel had failed*.

(For information on how the kingdom could be re-offered to Israel from 33 A.D. to about 62 A.D. and why this re-offer could not continue beyond this time, refer to the author's books, *Message in the Gospels*, *Acts*, *Epistles* and *From Acts to the Epistles*.)

2

Manner of the Search

Twofold Work of the Spirit

“And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac” (Gen. 24:1-4).

Genesis chapter twenty-four has to do with events during a completely separate and distinct dispensation within God’s dealings with man. Events foreshadowed by this chapter occur between two points in time, as set forth in the overall type (Gen. 21-25). They occur between the time God set Israel aside (shown through Sarah’s death in ch. 23) and the time when God will resume His dealings with Israel (shown through Abraham’s remarriage in ch. 25).

Between the time Sarah died and the time Abraham remarried, Abraham sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac (ch. 24). And this, in the antitype, has to do with events occurring during the present dispensation. Between the time God set Israel aside and the time when He will restore Israel, He has sent the Holy Spirit into the world to procure a bride for His Son, Jesus.

In the type, Abraham sent his eldest servant, whom he had placed in charge of all his possessions, on a journey; and, prior to the servant’s departure, Abraham instructed him concerning the nature of the journey.

The servant had ONE mission and ONE mission ALONE — to go into Mesopotamia and procure a bride for Abraham’s son.

And the servant had been instructed that *the bride MUST come from Abraham's own people.*

Prior to the servant's departure, Abraham made the servant place his hand under his (Abraham's) thigh and swear "by the Lord, the God of heaven, and the God of the earth" concerning the place from whence the bride would be procured, *i.e., from the family of Abraham.* The bride was to come *from the family ALONE, NOT from those outside the family* (vv. 1-10a).

(The "thigh" or "loins" [translations of the same word in the Hebrew text] would be regarded as *the seat of procreative powers.* Note in Gen. 46:26 that Jacob's descendants are viewed as having come from his "loins.")

The thought in Gen. 24:2, 9 has to do with Abraham's eldest servant swearing an oath relative to *the descendants of Abraham through Isaac in relation to the bride for Isaac.* This would be a form of "metonymy" [viewing one thing in place of another].

This oath had to do with the bride for Isaac being taken from the family of Abraham. Those within the family would be seen as having a connection with Abraham's procreative powers, something which would not be true at all for those outside the family.

And *EXACTLY* the same thing must be true of the Spirit's work in the world today as He seeks out a bride for God's Son. *The bride MUST come from the family of God, from those who have been begotten from above. The bride MUST be taken from the place where Divine procreative powers are seen.*

And though these Divine procreative powers emanate from God, it all goes back to Abraham and the search for the bride in the type. Christians, through Christ, Abraham's greater Son, are "Abraham's seed, and heirs according to the promise" [Gal. 3:29]. And exactly the same relationship existing between Abraham and his eldest servant in the type, as it pertained to the search for the bride, could only exist between God and His Spirit in the antitype.)

The chapter then details the servant's journey to Mesopotamia, his search for and procurement of the bride, and his departure from Mesopotamia with the bride. And the chapter ends with events beyond the departure, concluding with the one whom the servant had procured in Mesopotamia (Rebekah) becoming Isaac's wife (vv. 10b-67).

All of the things seen in the historical account, forming the type in

Genesis chapter twenty-four, have to do solely with things occurring during and immediately following the present dispensation.

Israel has been set aside (seen through Sarah's death in ch. 23). God, for a time, has discontinued His dealings with Israel. This was done because of Israel's continued disobedience over centuries of time, climaxed by the nation's rejection of the proffered kingdom and the crucifixion of the King Himself at Christ's first coming. And God's discontinuance of His dealings with Israel at this time has allowed Him to bring to pass the things foreshadowed by the events seen in Genesis chapter twenty-four (occurring in the type following Sarah's death and in the antitype following Israel being set aside).

Following Israel being set aside, in exact accord with the type, God *could ONLY* have placed the Spirit in charge of all His possessions prior to sending Him to the earth. And again, in exact accord with the type, the Spirit *could ONLY* have been sent with a singular purpose in view — *that of procuring a bride for God's Son, Jesus*. And once again, in exact accord with the type, the Spirit *could ONLY* have been sent with the specific instructions to search for and procure the bride *from among those within the family of God*. ALL of these different things form major issues in the type, and they *MUST* be seen exactly the same way in the antitype.

The Spirit of God — placed in charge of all that belongs to the Father, which the Father has given to His Son (*cf.* Gen. 24:36; John 16:15) — has been sent into the world to perform a work among a people separate from Israel, during a dispensation completely separate from God's dispensational dealings with Israel. And He is to do this work after the manner seen in the Old Testament type, which is after the manner seen in John 16:12-15 in the New Testament:

"I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and he shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

The preceding verses clearly reveal the nature of the work of the Spirit during the present dispensation, perfectly in line with that seen in the type. The means which the Spirit uses in procuring a bride for God's Son is taking the things in His possession — the things which the Father has given to His Son, revealed in the Word of God — and showing these things to the prospective bride.

And this ministry of the Spirit surrounds a work which can be carried out *ONLY* among the saved. *ONLY* saved individuals are in a position to be led into all truth in the manner seen in these verses. *ONLY* saved individuals are in a position to be shown "things to come" through the Spirit taking the Word of God, opening this Word to an individual's understanding, and through this means showing that individual the things belonging to the Son (I Cor. 2:14).

God sending the Holy Spirit into the world on the day of Pentecost in 33 A.D. had *NOTHING* to do with the unsaved or with salvation by grace. Rather, according to the type, this event had to do *SOLELY* with a search for and procurement of a bride for God's Son.

Salvation by grace *DIDN'T* enter into the matter then, and it has *NOT* entered into the matter at any time during the course of the dispensation. Salvation by grace is an entirely separate work of the Spirit, which had / has *NOTHING* to do with the Spirit being sent on the day of Pentecost in the antitype of that seen in Genesis chapter twenty-four.

(The Spirit has always been in the world relative to the salvation of the lost. See the subsequent section in this chapter, "Salvation by Grace.")

And this should tell a person something about the Book of Acts and the twenty-one New Testament epistles, which form the commentary material for Genesis chapter twenty-four. This section of Scripture (the Book of Acts and the epistles) occupies a place in the New Testament in complete keeping with the place which Genesis chapter twenty-four occupies in the Old Testament in relation to chapters twenty-one through twenty-five. Both sections of Scripture parallel one another and have to do with God's dealings with man during that time when Israel is set aside. Both have to do with a dispensation separate from God's dealings with Israel, and both have to do with that time when God takes out of the Gentiles "a people for his name" (Acts 15:14).

In this respect, the Book of Acts and the epistles which follow — beginning with God sending the Holy Spirit into the world to perform a work with an entity separate from Israel, during a time when Israel is set aside — *MUST* deal with the same thing seen in Genesis chapter twenty-four. This entire section in the New Testament can only center around and deal with all the various things surrounding God sending the Holy Spirit into the world to procure a bride for His Son, as outlined in the Old Testament type.

Thus, the reason why God sent His Spirit into the world on the day of Pentecost is clearly revealed in the foundational material in Genesis. God's revealed Word in the Book of Acts and the epistles, beginning with God sending His Spirit on the day of Pentecost (Acts 2:1ff) and continuing into the epistles, has been given in *a manner which assumes that the reader possesses a knowledge of the foundational material.*

The latter revelation is built upon the former.

The manner in which the latter revelation has been given assumes that the reader has some knowledge of the former. And if the former is not understood (in this case, the foundational material in Gen. 24), that can only negatively reflect on one coming into a proper understanding of the latter (in this case, the Book of Acts and the epistles).

Both sections of Scripture (Gen. 24 on the one hand, and the Book of Acts and the epistles on the other) deal with *EXACTLY the same thing*. One (Gen. 24) forms the foundation, the skeletal framework; and the other (the Book of Acts and the epistles) forms the building blocks which rest upon the foundation.

This New Testament section forms the commentary for the foundational revelation, the sinews, flesh, and skin which cover the skeletal framework (*ref.* Chapter I in this book).

And all of this carries over into the Book of Revelation as well.

The first four chapters of the Book of Revelation have to do solely with Christians. These chapters have to do with the removal of Christians from the earth at the end of the present dispensation, the judgment seat which follows, and events which immediately follow those surrounding the decisions and determinations emanating from the judgment seat. These are events previously set forth in the epistles but dealt with at length in these four chapters of the Book of Revelation (*cf.* I Cor. 3:11-15; 15:51-58; II Cor. 5:9-11; I Thess. 4:13-5:9).

Then, going beyond chapter four in the Book of Revelation, chapters five through nineteen deal with events during the last seven years of and immediately following Man's Day. These chapters deal with the redemption of the inheritance, with Israel brought to the place of repentance (followed by the nation's conversion, cleansing, and restoration), and with the destruction of Gentile world power.

And with the completion of the redemption of the inheritance, through the judgments of the Tribulation, two marriages will have occurred. The Father will have taken Israel as His wife again (Gen. 25); and the Son will have taken the bride, whom the Spirit had previously procured, as His wife (Gen. 24; Ruth 4:1ff; Dan. 9:24-27).

(For a detailed discussion of the first nineteen chapters of the Book of Revelation in the preceding respect, refer to the author's book, *The Time of the End*.

Also, for a discussion of marriage in connection with the redemption of the inheritance, refer to the author's book, *Ruth*, Chapter IX.)

Salvation by Grace

As previously stated, God sending the Holy Spirit into the world on the day of Pentecost in 33 A.D. had *NOTHING* to do with salvation by grace through faith. Man's salvation, man passing from death unto life, is one of *the great constants* of Scripture. God's provision of salvation for fallen man, set forth at the very beginning of Scripture, remains unchanged 6,000 years later; and it will remain unchanged throughout all future time.

God's work with man, from a dispensational aspect, changes in accordance with the different dispensations. And the Spirit's work with man, from a dispensational aspect, also changes in accordance with the different dispensations as well (*e.g.*, the Spirit's work in connection with His search for a bride for God's Son during the present dispensation is a work peculiar to this dispensation alone).

But salvation by grace is *not* a dispensational matter. Salvation by grace remains *completely unaffected* by God's various works with man throughout the different dispensations. Salvation by grace remains *unchanged*, regardless of God's actions within any dispensation.

In order to begin with salvation by grace and the place which the Spirit of God occupies in man's salvation, *one MUST begin* where God began. *He MUST begin* where God, in His Word, laid the foundation concerning the revealed work of the Spirit in this respect.

And God began laying this foundation in Gen. 1:1:

“In the beginning God created the heaven [‘heavens’] and the earth.”

Following the creation of the heavens and the earth, God placed Satan (in his unfallen state) over the earth, one of the numerous provinces in His kingdom (one of the numerous provinces in the universe).

But because Satan acted outside of and contrary to the fixed laws established by God, under which he governed the earth — Satan seeking a higher regal position, being “like the most High” — the domain over which he ruled was reduced to a ruin, with darkness covering his kingdom (Gen. 1:2a; cf. Isa. 14:12-17; 45:7; Ezek. 28:14-19):

“And the earth was [‘But the earth became’] without form, and void; and darkness was [‘and darkness enveloped’ (the verb is not in the Hebrew text, though implied)] upon the face of the deep.”

(For information on why the verb “was” [Heb., *hayah*] in Gen. 1:2 should be translated and understood as “became,” refer to Chapter II in the author’s book, *The Study of Scripture*.)

This verb is used twenty-seven times in Genesis chapter one and is seen, contextually, throughout this chapter to be used far more often in the sense of “became” than “was.” This, as well, is discussed in the previously referenced book.)

Exactly how long the ruined domain lay in this condition is unknown, for Scripture is silent on the matter. But throughout this period of darkness and ruin Satan continued to hold the sceptre, though he could only have ruled over a ruined domain.

(A principle of Biblical government necessitates that an incumbent ruler continue to hold the sceptre until the one who is to succeed him is not only present but is also ready to take the sceptre and ascend the throne.)

This can be seen in the account of Adam and his encounter with Satan, David and his encounter with Saul, or Christ and His encounter with Satan at His first coming [the antitype of the previous two types].)

But the day came when God set about to restore the ruined domain, followed by the creation of man to replace the fallen provincial ruler. And the manner which God used to restore the ruined domain (ruined creation) establishes a pattern concerning how He would restore any subsequent ruined creation. Once God establishes a pattern, sets a type, etc., *NO change* can ever occur, for God sets things perfect at the outset.

The beginning of how God works in this restorative pattern is given in Gen. 1:2b-5, where the work of the Spirit is introduced in Scripture:

“And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light [or, ‘Let light be: and light became’].

And God saw the light, that it was good: and God divided the light from the darkness...”

Thus, God began a restorative work through one revealed means: the Spirit moving, followed by God Himself speaking. And this was followed by light coming into existence where only darkness had previously prevailed, with God declaring the light to be good and then making a division between the light and the darkness.

Following five subsequent days of restorative work (vv. 6-25), God created man to replace the rebellious and fallen provincial ruler; and man, an individual created in God’s image, after God’s likeness, was to hold the sceptre and rule over the restored domain in the stead of Satan (vv. 26-28).

However, Satan succeeded in bringing about man’s fall, not only resulting in man’s ruin and disqualification to take the sceptre but also allowing the sceptre to remain in his (Satan’s) hand. Thus, Satan continued to reign, with man no longer being in a position to replace him.

At this point in time, God once again had a ruined creation to deal with — *man*. Then, because of man’s fall, God once again brought the material creation into a ruined state (as He had previously done at the time of Satan’s fall).

Following God’s actions both times (following His actions surrounding Satan’s fall, and following His actions surrounding man’s fall), He was left with *ruined creations*.

In the first of these two times, the ruin had to do with the incumbent ruler and his angels, along with the material creation; and in the second of these two times, the ruin had to do with the one created to replace the incumbent ruler, along with the material creation again.

When Satan fell, along with one-third of the angels ruling with him, which he led astray, no restoration was provided. However, when man fell, forming a subsequent ruined creation, matters were markedly different. God immediately provided a means of restoration, and the means which God used to restore fallen man (a ruined creation) had previously been set through God's actions when He restored the ruined material creation immediately prior to man's creation.

The first act in God's restoration of the material creation had to do with the Spirit of God moving upon the ruined creation. And this *MUST*, as well, be the first act within the restoration of man, a subsequent ruined creation. The Spirit of God *MUST* move upon ruined man, as He had previously moved upon the ruined material creation.

But, relative to man, a creation quite different than the material creation, exactly how was this to be accomplished? That is, how was the Spirit to move upon man? The answer can be seen and understood through the only means which anything can be seen and understood in Scripture — *through comparing Scripture with Scripture* (I Cor. 2:9-13).

Another beginning point necessary to understand the Spirit's work in man's restoration is seen in Gen. 2:7, where God created man and then imparted life to the one whom He had created. When God formed Adam from "the dust of the ground," Adam was created *lifeless*. Adam was created *an inanimate entity*, and *life* was imparted to him *through ONE revealed means*: God "breathed into his nostrils the breath of life; and man [Heb., *Adam*, meaning 'man,' transliterated 'Adam'] became a living soul."

God's action in Gen. 2:7 establishes another unchangeable principle in Scripture (another First-Mention Principle).

How does God impart life to lifeless man? The answer, seen in this verse, is *by means of His breath*. "Life," in Scripture, is inseparably connected with *God's breath*. God imparts life through *breathing into man*; and this means of imparting life *NEVER changes* throughout Scripture.

ANY time life is imparted to man beyond Gen. 2:7, it can ONLY be through ONE means alone. It can ONLY be through the breath of God.

Unsaved man today is “dead in trespasses and sins.” How is God going to impart life to unsaved man where no life presently exists?

There is *ONLY* one Biblical answer to the question, and that answer is found in Gen. 2:7. God is going to impart life *through breathing into the one having no life*.

And here is where the work of the Spirit comes into view, which takes one back to Gen. 1:2b-5. The word for “Spirit” and the word for “breath” are the same in both the Hebrew text (*Ruach*) and the Greek text (*Pneuma*). For example, the word for “Spirit” in Gen. 1:2b and the word for “breath” in Ezek. 37:8-10 (where God’s breath produces life) are the same in the Hebrew text (*Ruach*) as well as the Greek text, the Septuagint (*Pneuma*).

Pneuma is used sparingly for “breath” in the Greek text of the New Testament. But when *pneuma* is used in this manner in the New Testament the translators have invariably mistranslated the word as “spirit” (e.g., Luke 8:55; II Thess. 2:8; James 2:26), leaving the reader with an erroneous understanding of the text.

God breathes life into unsaved man by means of His Spirit, Who, in this respect, is *the Breath of God*. As previously seen, according to Gen. 1:2b the Spirit has to act *first* in the restoration of a ruined creation. The Spirit’s actions relative to the restoration of the ruined material creation are seen in Gen. 1:2b, though very little information is given in the text concerning the exact nature of His work in this respect.

(Also note Gen. 8:1 where the first thing seen relative to restoration following the Noachian Flood was God making “a wind [Heb., *Ruach*, ‘Spirit’ or ‘Breath’]” to pass over the waters. This is *EXACTLY* the same thing seen in Gen. 1:2b. And it *MUST* be the same, for the pattern concerning how God restores a ruined creation *had previously been established, set in an unchangeable manner at the beginning.*)

But when it comes to an individual created in God’s image, after His likeness, a wealth of information concerning the work of the Spirit is provided. And the beginning of this wealth of information is seen in Gen. 2:7. God breathes life into the one having no life, and He does this *by means of His Spirit, Who is the Breath of God*. The Spirit moves upon the ruined creation, *breathing life* into that ruined creation.

Then, according to the type in the opening verses of Genesis, God

speaks, light comes into existence, God declares the light to be good, and God divides between the light and the darkness.

Synonymous with the Spirit *breathing life* into the one previously having no life, on the basis of that which God has stated in His Word, light comes into existence. Man is made alive spiritually.

Man passes “from death unto life,” but his soul, associated with the natural man (the man of flesh), remains unchanged. God declares that which has been made alive spiritually, “good”; and God then divides between the spirit and the soul, between that having to do with *light* (with the spiritual man) and that having to do with *darkness* (with the natural man [cf. John 3:6; Heb. 4:12]).

Thus, at any point in man’s history, where his eternal salvation is concerned, the Spirit *has to be present* to move upon the ruined creation, *to breathe life into man*. And this continuing presence of and work of the Spirit *NEVER changes* at any time during Man’s Day, which stretches through three 2,000-year dispensations.

And the Spirit performs this work on the basis of two inseparable things also set forth very early in Scripture, *which NEVER change as well — death and shed blood*.

Death and shed blood are first seen in Genesis chapter three, immediately following Adam’s sin (implied through the animal skin coverings which God provided for Adam and Eve). And they are seen again in Genesis chapter four — Cain slaying Abel — providing further light on the subject. Then the entire matter, based on previous revelation, is put together in Genesis chapter twenty-two — the offering of Isaac, with further light given, providing more understanding, in subsequent Scriptures such as Exodus chapters eleven and twelve.

The *means* which God uses to effect life where no life exists is *breath*. God, by means of His Spirit, *breathes life into man*. And He does this on the *basis of death and shed blood*. All of this is set forth in the opening three chapters of Genesis, with subsequent chapters providing additional information on the subject.

Thus, the work of the Spirit relative to salvation, the new birth, man passing “from death unto life,” was set at the very beginning of God’s revelation to man, before and at the time of man’s creation (Gen. 1, 2). Then, the basis upon which the Spirit performed this work (death and shed blood) was set immediately following man’s fall (Gen. 3).

All of this remains *unchanged throughout Man's Day*, and God sending His Spirit on the day of Pentecost had *NOTHING whatsoever* to do with the entire matter. God sending His Spirit on this day was *for purposes completely separate from that which had already been an unchanging work of the Spirit for four millenniums*.

The Spirit was already here when the same Spirit was sent on the day of Pentecost in 33 A.D. If not, salvation for fallen man *could NOT* have existed prior to Pentecost. The Spirit *MUST be present* to breathe life into the one having no life. This was true prior to Pentecost, and it remained true following Pentecost.

The Spirit being sent on the day of Pentecost had to do with the Spirit taking up *an entirely separate work* from His continuing work of salvation by grace. This work has both a beginning point and an ending point, as does the Spirit's work pertaining to man's eternal salvation.

The Spirit's work surrounding *procuring a bride for God's Son* will last for one dispensation. It will last for 2,000 years — from Pentecost until that day when the bride has been procured, followed by the bride's removal.

And the Spirit's work surrounding *salvation for man, "dead in trespasses and sins,"* will last even beyond Man's Day, into the Lord's Day. It will last for 7,000 years, as long as sin and death remain.

It will last from Adam's fall until the end of the Messianic Kingdom — *FROM* the time sin and death were brought into existence through man's fall *UNTIL* that day when sin and death have "passed away" through God making "all things new" (Gen. 3:6, 7; Rev. 21:4, 5).

Acts and the Epistles

Though the Spirit was sent into the world on the day of Pentecost in 33 A.D., His ministry on that day and for about the next thirty years was not limited to His search for a bride for God's Son. There was a continuing ministry of the Spirit on this day in connection with the Spirit already being in the world, similar to His continuing presence and ministry relative to man's eternal salvation.

Beginning with the work of the Spirit on the day of Pentecost in Acts chapter two and ending with Paul's announcement in Rome in

Acts chapter twenty-eight, there was a *re-offer of the kingdom to Israel*. And the power behind the manifested signs during this time came from *the Spirit* (Matt. 12:22-32), along with an exercise of power in relation to Israel which could only be anticipated at that time — ultimately (following Israel's repentance) breathing life into the nation, as prophesied in Ezekiel chapter thirty-seven.

(Joel's prophecy began to be fulfilled in Acts chapter two; and Paul in Rome, about thirty-two years later, announced to Israel's religious leaders for the third and last time "that the salvation of God is sent unto the Gentiles, and that they will hear it" [Acts 2:16-21; 28:28; cf. Joel 2:28-32; Acts 13:46; 18:6].)

During the original offer of the kingdom to Israel, *Jesus performed miraculous works through the power of the Spirit* (Matt. 12:28); and, during the re-offer of the kingdom to Israel, *miraculous works through the power of the Spirit continued, though Messiah was absent*.

And this re-offer of the kingdom to Israel had no more to do with the Spirit's search for a bride for God's Son than did the original offer of the kingdom to Israel. This was simply a continuing work of the Spirit, continuing from that seen in the gospel accounts.

And this continuing work of the Spirit was *completely separate* from the reason why the Spirit was sent into the world in Acts chapter two (in line with salvation by grace being a separate and continuing work of the Spirit, Who was already in the world prior to His being sent).

And this continuing work of the Spirit, relating to Israel and the kingdom, *would ONLY last* for about the first thirty years of the dispensation. Signs, wonders, and miracles were in evidence during this time, for the kingdom was being re-offered to Israel. It is *the Jew* who requires a sign (I Cor. 1:22); and signs are always seen associated with two things in Scripture, *with BOTH having to be present at the SAME time in order for signs to exist — Israel, and the kingdom*.

If God is not dealing with *Israel* in relation to *the kingdom*, signs, wonders, and miracles, from a Scriptural standpoint, *CANNOT exist*.

(For information on signs, wonders, and miracles in the preceding respect, refer to the author's books, *Fron Acts to the Epistles*, Chapters I, IX, or *Message in the Gospels, Acts, Epistles*).

Following this re-offer of the kingdom to Israel, the work of the Spirit relative to signs, accordingly, ceased. *They HAD to cease, for Israel was NO longer in view.* And though the kingdom remained in view, the message surrounding the kingdom following this time was solely for *the one new man "in Christ," who does NOT require signs.*

Signs, wonders, and miracles have *NO place whatsoever* in the Spirit's search for a bride for God's Son, whether during that time when the kingdom was being re-offered to Israel (from 33 A.D. to about 62 A.D.) or following that time (from about 62 A.D. to the present).

Signs have to do *SOLELY with Israel, when the kingdom is in view.* Any other type manifestation of signs, from a Biblical standpoint, *would be completely out of place and, thus, could NOT possibly be a work of the Spirit.*

Some of the epistles were written during the Acts period, which is why signs, wonders, and miracles were being manifested in the Church in Corinth — a Gentile Church (I Cor. 12-14). The Spirit of God was empowering individuals to manifest supernatural works in a Gentile Church of that day (and possibly other Gentile Churches as well), not for the benefit of those in the Church, or as a part of His work of searching for a bride for God's Son, but as a means of seeking to provoke Israel to jealousy (Rom. 10:19-11:14).

Less than two percent of the total time which has elapsed during the dispensation was taken up with the Spirit performing this additional work relative to Israel. And, even during this time, the Spirit was beginning His work in the antitype of that seen in Genesis chapter twenty-four.

This work of the Spirit — searching for the bride — was foretold by Christ during His earthly ministry (John 16:7-15), and various facets of the Spirit's ministry in this respect are outlined in the twenty-one epistles which follow the Book of Acts.

And this is what must be recognized and understood if a person would properly understand the New Testament.

3

When He Is Come (I)

The Specific, Revealed Work of the One Sent

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of [‘concerning’] sin, and of [‘concerning’] righteousness, and of [‘concerning’] judgment:

Of [‘Concerning’] sin, because they believe not on me;

Of [‘Concerning’] righteousness, because I go to my Father, and ye see me no more;

Of [‘Concerning’] judgment, because the prince of this world is judged” (John 16:7-11).

In John chapter fourteen, shortly before His crucifixion, Christ began to instruct the disciples concerning His soon departure. He was about to leave them and go back into the place from whence He had come over three decades earlier, back into the heavens, to prepare a place for them.

And though He would be gone for awhile, He would one day return. He would return in order to take His disciples into the heavens, to the place which He had previously gone away to prepare (vv. 1-3).

Then, continuing His instructions, Christ called the disciples’ attention to something which was about to occur because of His impending departure into the heavens. Another would be sent from heaven to be with them during the time of His absence.

Christ told the disciples that He would ask the Father to provide “another Comforter,” Whom He identified as “the Spirit of truth” (vv. 16, 17). Christ was the present “Comforter”; but, following His departure, “another Comforter” would be sent.

The people of God would not be left “comfortless” (v. 18).

The word “Comforter” (v. 16) is a translation of the Greek word, *Parakletos*, which is a compound word meaning “to call alongside” (*para*, “alongside”; *kletos*, “to call”). The thought has to do with *one called or sent to someone’s side to help*. Thus, the word “Comforter” is mainly a description rather than a translation of the word, *Parakletos*.

Then the word “comfortless” (v. 18) is a translation of the Greek word *orphanos*, from which the English word “orphan” is derived. This word, for its correct understanding, would relate back to the *Parakletos*, the One called alongside to help.

Christ had been sent to the people of God. He was *the One sent into their presence to help*. Following Christ’s departure, the Spirit would be sent to the people of God. He would be *the One sent into their presence to help* during the time of the Son’s absence. The people of God would not be left “orphans” in this respect. They would not be left without *One in their presence Who had been sent from heaven to help in time of need*.

In John 14:26, Christ continuing to speak to His disciples relative to things surrounding and following His departure, stated that His Father would be the One Who would send the *Parakletos* into the world.

Then in John 15:26; 16:7, still continuing to speak to His disciples, Christ stated that He Himself would be the One Who would send the *Parakletos*. Both statements point to a work which would be carried out by two members of the triune Godhead, having to do with a work to be carried out by the third member of the triune Godhead.

The Father, Son, and Holy Spirit are separate individuals, yet they are One individual (*cf.* Deut. 6:4; John 10:30). Jesus often identified Himself as One with the Father in this manner, though at times this is not seen in the English text because of translation problems.

Mark 13:32 is a verse where both Christ’s true identity and a problem with the translation can be seen. Christ’s statement in this verse reveals His identification with the Father, but, because of the way that this verse has been translated into English, there is a problem

seeing and understanding this identification:

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

There are two words in the latter part of this verse in the Greek text (*ei me*) incorrectly translated “but” in most English versions (*e.g.*, KJV, NASB, NIV). This part of the verse should literally read, “... neither the Son, *if not* [or, ‘*unless*’ (*He is*)] the Father.” The thought brought over into the English text would have to be understood along the lines that the Son doesn’t know unless He is the Father, with the verse clearly implying that He is the Father.

Archbishop Trench, one of the great authorities on words in the Greek and English texts, translated this verse:

“If I were not God as well as Man, even I would not know the day nor the hour.”

Then, in John 18:5, 6, Jesus identified Himself with the Father again. Answering a question concerning His identity, Jesus referred to Himself as “I Am,” not “I am he,” as in the KJV, NASB, and NIV. This equates to the “I Am” from the Old Testament (Ex. 3:4), for there is nothing in the New that was not previously seen in the Old. And this is also perfectly in line with Thomas’ confession concerning Christ following His resurrection:

“My Lord and my God” (John 20:28).

More than one member of the Godhead is often seen carrying out the same work. Christ’s resurrection, for example, was carried out by all three; and God alone is revealed to be the One Who raises the dead (II Cor. 1:9):

The Father raised Christ from the dead (Acts 2:30-32).

The Spirit raised Him from the dead (Rom. 8:11).

The Son raised Himself from the dead (John 10:18).

The Father raised His Son from the dead because He is the only One Who can raise the dead; the Spirit had to raise Christ from the dead because He is the One Who breathes life into the One having

no life; the Son had to raise Himself because He is “the resurrection, and the life.”

Thus, both the Spirit and the Son acted in the capacity of the only One Who could raise the dead — God — for They are God, manifested in different forms, for different purposes.

And Scripture does not offer an explanation for any of this, other than its own testimony concerning actions of the triune Godhead; nor should man attempt an explanation beyond that which Scripture reveals.

That which God has reserved unto Himself, about Himself, should simply be accepted and believed, with the matter left at that point.

Finite man is in no position to understand and explain that which an infinite God has chosen to leave unrevealed about Himself. There is a reason why God has chosen not to reveal certain things in this realm, and for finite man to attempt to go beyond that which has been revealed would be completely out of place.

He Will Reprove

Christ’s statement to His disciples, recorded in John 16:7ff, has to do with the work of the Spirit surrounding His being sent on the day of Pentecost, ten days following Christ’s ascension. And this work of the Spirit, of necessity, would follow *in EXACT accord* with that seen in the Old Testament type, in Genesis chapter twenty-four.

Viewing this work of the Spirit within the framework of the overall type set forth in Gen. 21-25 plainly shows that it would occur between two points in time. It would occur *following* Israel being set aside (typified by Sarah’s death in ch. 23) but *preceding* Israel being restored (typified by Abraham’s remarriage in ch. 25).

Thus, the work of Abraham’s servant in Mesopotamia in chapter twenty-four, occurring between these two points in time, can *ONLY* typify the work of the Spirit in the world today.

And, in this respect, that which Christ revealed concerning the work of the Spirit during the present dispensation in John 16:7ff forms commentary material for the foundational material which Moses set forth in Gen. 24:1ff, over fourteen hundred years earlier.

In the type, Abraham sent his servant into Mesopotamia to procure a bride for his son, Isaac. And in the antitype, God has sent the Holy

Spirit into the world to procure a bride for His Son, Jesus. And the carrying out and completion of this work by the Spirit throughout the dispensation will fulfill, in the antitype, that foreshadowed by events in the type.

1) *Work of the Spirit*

There are three parts to Christ's statement to His disciples in John 16:7-11 relative to the future work of the Spirit. The Spirit, following His being sent, would "reprove the world of ['concerning'] sin, and of ['concerning'] righteousness, and of ['concerning'] judgment" (vv. 7, 8).

Then these three parts of the Spirit's reproofing work are explained with brief statements: "Of ['Concerning'] sin, because... Of ['Concerning'] righteousness, because... Of ['Concerning'] judgment, because..." (vv. 9-11).

The word translated "reprove" in the Greek text (*elegcho*) can be used in a rather broad sense. The word can refer to "reproving," "rebuking," "bringing to light," "exposing" or "correcting."

The overall thought behind the use of the word is *to bring a person to a knowledge of that which is true and correct — to bring a person to a knowledge of the truth*. And to reach this goal, the work of the Spirit might begin with a "rebuke" in order to subsequently "bring matters to light" within a person's understanding.

A good example of the former, with a view to the latter, can be seen in that which Paul told Titus in the opening part of his letter to him.

Paul referred to certain individuals (certain Christians) who were not "holding fast the faithful word" which they had previously been taught. They had become "unruly and vain talkers and deceivers," and they were *subverting* (upsetting, overturning, destroying) "whole houses [a Church meeting in homes located various places in the city], teaching things which they ought not" (Titus 1:9-11).

And relative to these individuals, Paul told Titus:

"Wherefore rebuke [Gk., *elegcho*] them sharply, that they may be sound in the faith" (v. 13).

Titus, doing this rebuking, would be carrying out a part of the work of the Spirit, under the direction of the Spirit, using the one and only thing which God has given His people to use. He would be

acting under the power of the Spirit, using the Word which the Spirit gave, to rebuke certain individuals; and this would be done with a view to these individuals being brought into a position where they would be “sound in the faith.”

Then the end result of the preceding can be seen in Heb. 11:1, where the noun form of *elegcho* (*elegchos*) is used, translated “evidence” (KJV). The word could be better understood and translated, “bringing to light.” The Spirit, through the Word, *brings to light things which can be seen only by faith*. Such would result in a walk by faith, which, within the context of Heb. 11:1, has to do with the salvation of the soul (10:35-39).

The Spirit, working among Christians in the preceding respect, searching for the bride in complete accord with the type in Genesis chapter twenty-four, would bring matters concerning *sin, righteousness, and judgment* to light. And He would do this *with ONE goal in view* — the salvation of the soul, which would allow an individual *to participate in activities surrounding the bride*. The Spirit would carry out this work with a view *to procuring a bride for God’s Son*, remaining completely within the realm of ministry which He had been sent to fulfill.

The work of the Spirit described in John 16:7-11 *can have NOTHING to do with the unsaved*. The ministry of the One sent to help the people of God in time of need *could ONLY have to do solely with a future work among the saved*. This is what is seen in the type (“...thou shalt go unto my country, and *to my kindred...*” [Gen. 24:4]); and this is what is seen in Christ’s statement to His disciples, concerning the antitype, as well (“I will send him *unto you*” [John 16:7]).

(There though would be a convicting work of the Spirit among the unsaved at the same time, but this convicting work of the Spirit among the unsaved had already been occurring for four millenniums prior to Christ’s announcement concerning sending the Spirit to perform a work which was about to commence.

And the Spirit’s work among the unsaved, in this respect, would simply continue, uninterrupted and unchanged.)

2) *The World*

Then it would be “the world” (those in the world) whom the Spirit would reprove, with “sin” mentioned first. And this reference

to “the world” has led many to erroneously conclude that Christ was speaking about the Spirit being sent to reprove unsaved man, in the world, “dead in trespasses and sins.”

The word “world [Gk., *kosmos*]” though is used different ways in Scripture, and the word *MUST* always be understood contextually.

Sometimes the word is used referring to *the material world* (John 1:9, 10); other times the word is used referring to *the world system under Satan* (John 18:36; I John 2:15); and other times the word is used referring to *those in the world* (John 3:16; 7:7).

When referring to those in the world, the word *kosmos* is not necessarily a reference to *all those in the world*, though it could be. The word may or may not be *all-inclusive* in this respect. Again, the word *MUST* be viewed contextually to make this determination.

In John 3:16, the word *kosmos* would encompass all those in the world. God gave His Son for all. But in John 18:20, all those throughout the world *CANNOT* be in view through the use of *kosmos*. In this verse, Christ speaking openly “to the world [‘to the *kosmos*]” during His earthly ministry would, of necessity, have had to be referring to a ministry *SOLELY* to the Jewish people in the land of Israel. The Gentiles in the world, in the *kosmos* (either inside or outside the land of Israel), *could NOT have been included* (cf. Matt. 10:5, 6; 15:24]).

And the use of *kosmos* in John 16:8 would, contextually, have to be limited after the same fashion as seen in John 18:20. The reference would be limited to those in the world to whom the Spirit would be sent — *to the saved, those comprising the one new man “in Christ”* (cf. John 12:19).

The word *kosmos* is used after the same fashion by Paul in Col. 1:6 (cf. v. 23), referring to the Word of the Kingdom having been proclaimed to Christians throughout the then known world, the *kosmos*. The proclamation of this message during Paul’s day couldn’t and didn’t have anything to do with unsaved Gentiles, though the message was said to have been proclaimed “in all the *kosmos*.” This message was (and remains today) a message for *the saved ALONE*.

Concerning Sin

Scripture deals with *the sin question* in relation to the people of God far more extensively than it does in relation to those alienated

from God. The way in which Scripture deals with “sin” is similar to the way in which Scripture deals with the “gospel [‘good news’].”

Above eighty percent of the times that the word “gospel [Gk., *euaggelion*, *euaggelizo* (noun and verb forms of the same word)]” appears in the New Testament, the reference is solely to “good news” *which is to be proclaimed to the saved*. And the manner in which Scripture handles the whole of the sin question as it pertains to both the saved and the unsaved would be of a similar nature. Scripture’s message surrounding “sin” *is directed centrally to the saved, NOT to the unsaved*.

The Old Testament, beginning with the latter part of Genesis chapter five, deals mainly with one group of people — Shem’s lineage to Abraham (Gen. 5b-11a); then Abraham and his descendants, through Isaac, Jacob, and Jacob’s twelve sons (Gen. 11b ff). And the Old Testament, dealing with “sin,” deals with the matter centrally in relation to the people of God — the descendants of Shem through Abraham, Isaac, Jacob, and Jacob’s twelve sons.

During Moses’ day, when Moses led the descendants of Abraham out of Egypt, the sin question began with events surrounding the slaying of the paschal lambs and the application of the blood (Ex. 12:1ff). In one respect, the sin question *ceased* at this point; but in another respect, *not so*.

Note how this dual aspect of the sin question is brought to pass in the antitype today:

The Paschal Lamb has been slain; and, through the application of the blood of this Lamb, by faith, man passes “from death unto life.”

Man, believing on the Lord Jesus Christ, now has *life where death had previously existed*. And the sin question in relation to his eternal destiny *has ceased to exist and can never again be a factor*.

Man’s eternal salvation *is based on a past, finished work of God’s Son* (encompassing death and shed blood); and man’s eternal salvation *was effected by a past, finished work of the Spirit* (breathing life into the one who had no life). In relation to saved man in the world today and eternal salvation, both the work of the Son and the work of the Spirit are *works performed in past time, finished in past time, and existing during present time in a finished state*. For those who have passed “from death unto life,” insofar as their presently possessed eternal salvation is concerned, *the sin question no longer exists*.

But the sin question for saved man *does exist in another realm*. It exists *relative to salvation present and future* (the salvation of the soul, which has *NOTHING* to do with the past aspect of salvation, the salvation of the spirit [other than the fact that the salvation of the spirit places one in a position where he can realize the salvation of his soul]).

The sin question existed for the people of God in this respect during Moses' day, following the death of the firstborn in Exodus chapter twelve. If it hadn't, there would have been no need for the priestly work carried on by the Levites, culminating in a work by the high priest year after year on the day of atonement.

And it exists for Christians in this same respect during the present dispensation, following the antitype of the death of the firstborn. If it didn't, there would be no need for Christ's present work as our High Priest in the heavenly sanctuary.

The fact remains that the people of God *can and do sin*. Though born from above, *they still possess the old sin nature* (I John 1:8-10). And they will possess this old sin nature as long as they remain in "the body of this death" (Rom. 7:24).

This fact necessitated a high priest ministering on the basis of shed blood during Moses' day, and this fact also necessitates a High Priest ministering on the basis of shed blood today.

During Moses' day, this priestly ministry was for the cleansing of those who had already experienced the death of the firstborn (Ex. 12), with a view to their one day entering *an earthly land* as "a kingdom of priests" and realizing an "inheritance" therein (*cf.* Ex. 19:5, 6; Deut. 3:28; Heb. 11:8).

And during the present dispensation, this priestly ministry is also for those who have already experienced the death of the firstborn (in the antitype of Ex. 12), with a view to their one day entering *a heavenly land* as "kings and priests" and realizing an "inheritance" therein (*cf.* Eph. 1:3, 11; Col. 1:5, 12; Rev. 5:10).

In John chapter thirteen, Christ — reflecting on the past ministry of Aaron and His future ministry after the order of Aaron — took a towel, girded Himself, took a basin of water, and began to wash the disciples' feet. Through this act, Christ was showing the necessity of a present cleansing (for a revealed purpose) for those who had already been cleansed in the past (for a revealed purpose).

But when Christ came to Simon Peter, Peter refused to allow Him to wash his feet. Peter said, "Thou shalt never wash my feet" (v. 8a). And he was very emphatic in his statement, using a double negative for emphasis in the Greek text (*ou me*). A more literal English translation of Peter's statement would read somewhat along the lines:

"Thou shalt *never, no not ever*, wash my feet."

Jesus, in His response to Peter, then drove home the truth surrounding that which He was doing (v. 8b):

"If I wash thee not, thou hast no part with me."

If Peter did not allow Christ to do that which this act symbolized — a cleansing work which the Son would perform on behalf of the people of God yet future — Peter could have *NO part with Him*.

That which was in view had *NOTHING* to do with eternal life. Rather, it had to do with *the message being proclaimed, the message pertaining to the kingdom. And this message was SOLELY for the saved, NOT for the unsaved.*

The truth being taught had to do with saved individuals availing themselves of Christ's future ministry as High Priest in the heavenly sanctuary (a ministry occurring during the present dispensation, during the time that the Spirit is in the world procuring a bride for God's Son, in the antitype of that seen in Genesis chapter twenty-four).

It had to do with saved individuals allowing Christ to cleanse them from defilement (typified by Christ washing the disciples' feet).

Thus, it presently has to do with cleansing from defilement wrought through the old sin nature and contact with this present world in which Christians live (as the disciples' feet would have become unclean through contact with the ground upon which they walked).

If a person doesn't avail himself of Christ's present ministry in the sanctuary, *that person CANNOT have a part with Christ in the kingdom.* And the reason for this has been clearly revealed in Scripture.

According to Eph. 5:25-27, Christ "gave himself" for the Church (past [v. 25]), "that he might sanctify and cleanse it with the washing of water by the word" (present [v. 26]), "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (future [v. 27]).

Peter, realizing what Christ was talking about — *having a part with Him in the kingdom* — immediately changed his mind and said:

“Lord, not my feet only, but also my hands and my head” (v. 9).

But Jesus responded:

“He that is washed [Gk., *louo*] needeth not save to wash [Gk., *nipito*] his feet, but is clean every whit” (v. 10a).

The Greek words *louo* and *nipito* used together like this call attention to two different types of washings. *Louo* refers to a washing of the complete body (as Peter alluded to in v. 9), and *nipito* refers to a washing of parts of the body (hands, feet, etc.). *Nipito* is the word which Christ used in verse eight, referring to that which He was doing (washing the disciples’ feet).

That being taught in John 13:8-10 is drawn from the typology of the Old Testament. When a priest in the Old Testament theocracy entered into the priesthood, his entire body was washed, never to be repeated. The Septuagint (Greek version of the O.T.), describing this washing of the complete body in Ex. 29:4; 40:12-15, uses the word *louo*. And the Septuagint, describing a washing of parts of the body in the priests’ subsequent ministry in the tabernacle (washing their hands and feet at the laver), uses the word *nipito* in Ex. 30:21; 40:30-32.

And it is the same today for those who would one day be “kings and priests” in Christ’s coming kingdom. A complete washing (*louo*) has occurred in the past, which can never be repeated (through the person having believed on the Lord Jesus Christ and passing “from death unto life”); but partial washings (*nipito*) must occur subsequent to the complete washing (as seen in I John 1:6-2:2), if...

A perfect tense of the verb *louo* is used in John 13:8 relative to Peter’s past washing, showing an act completed in past time and existing during present time in a finished state. And any subsequent washing of any type could have *NOTHING* to do with this past, completed work.

But, a present washing (*nipito*) *MUST occur* if a person previously washed (*louo*) is to have a part with Christ in His kingdom. And the Holy Spirit is presently in the world bringing this matter to light for Christians.

Christ, referring to this ministry of the Spirit (*future* at the time of His statement; *present* today), said, "Of ['Concerning'] sin, because they believe not on me" (John 16:9). That would be to say, "Of ['Concerning'] sin, because they do not exercise faith in me" (*cf.* John 14:1; Rom. 1:16, 17).

"Faith" and "believe" are the same word in the Greek text. One is a noun ("faith"), and the other is a verb ("believe"). "Faith" is simply *believing that which God has to say*. Or, "belief," on the other hand, is simply *exercising faith in that which God has to say*. This is why Scripture clearly reveals that "faith" can emanate from only *one source* — "the word of God" (Rom. 10:17).

It is faith in the "Advocate [Gk., *Parakletos*]," "Jesus Christ the righteous," ministering in the heavenly sanctuary on the Christians' behalf. Christ is "the propitiation [Gk., *hilasmos*, a form of the word for 'mercy seat,' referring to Christ's high priestly work] for our sins: and not for ours only, but also for the sins of the whole world [*i.e.*, those in the world for whom Christ is ministering as High Priest, for all Christians in the world]" (I John 2:1, 2).

The *Parakletos* on earth, preceding God sending His Spirit, was Christ. Following Christ's ascension and the sending of the Spirit, the *Parakletos* on earth was then the Spirit. But Christ's work as *Parakletos* did not end with His ascension. Rather, it continued with a subsequent work in the heavens. Christ, throughout the present dispensation, is the Christians' *Parakletos* in the sanctuary in the heavens.

Thus, Christians have two *Parakletos* — Two called alongside to help — One on earth, and the Other in the heavens. And their respective ministries completely complement one another, *both moving toward EXACTLY the same goal*. The *Parakletos* on earth is performing part of the work; and the *Parakletos* in heaven is performing the remainder of the work, which allows the work being carried out by the *Parakletos* on earth to be brought to completion.

Concerning Righteousness

"Righteousness" in the life of a Christian has to do with *right living*, living in accordance with that revealed in the Word of God. It is walking *by faith*, following the man of spirit rather than the man of flesh.

The wedding garment to be worn by Christians will be made up of “righteous acts” (Rev. 19:7, 8), which takes one back to *right living*, conforming one’s life to that revealed in the Word. And this takes one back to that which Christ stated concerning the work of the Spirit in John 16:10.

Christ, the righteous One, the living Word, has gone back into heaven. True righteousness, during His time of absence (seen in the person of Christ during His presence), can be seen through only one source today — *the written Word*. And the Spirit is presently in the world to call the Christians’ attention to *all the various facets of that which the Word has to say in this respect*.

To bring matters surrounding “righteousness” to pass during the absence of the righteous One, the Spirit may have to begin with “re-buke.” But, if so, this would be with a view to subsequent instruction, a bringing of matters to light surrounding that which the Word has to say concerning “righteousness” (*the present child-training as sons*, with a view to *future sonship* [occupying the status of *firstborn sons*, in the kingdom as *co-heirs with Christ*] seen in Heb. 12:5-8, 23 [with a warning in vv. 14-17 concerning the *possibility of failure in the process of child-training as sons*]). And this would be with a view to the salvation of the soul, which is part and parcel with the Christian possessing a wedding garment and being able to participate in activities attendant the bride.

Christ, in the heavens, has sat down with His Father on His throne. This though is temporary, for a period of time described in Ps. 110:1 — *until the Father makes the Son’s enemies His footstool*. And it is also for a period of time seen in Genesis chapter twenty-four — *until the Spirit, presently in the world, completes His search for the bride*.

Christ, seated on the Father’s throne in the heavens, is presently inviting Christians to one day sit with Him *on His Own throne* (Rev. 3:21). Christ will ascend this throne following events of the present dispensation (after the Spirit has procured the bride) and following the completion of Daniel’s unfulfilled Seventieth Week (when God will bring matters to pass wherein all will be in subjection to the Son). And numerous Christians from the present dispensation — who heeded the Spirit’s call and instructions — will find themselves among those allowed to ascend the throne with God’s Son during that coming day.

Concerning Judgment

Christ referred to the Spirit bringing “judgment” to light in His work among Christians “because the prince of this world is judged” (John 16:11). “The prince of this world” is *Satan*, and the wording from the Greek text reveals that Satan has already been judged. A perfect tense is used for “judged,” and the translation should literally read, “the prince of this world has been judged.” The reference, through the use of the perfect tense, is to a past judgment, with conditions surrounding this judgment presently existing in a finished state.

Judgment presently awaits all Christians at Christ’s judgment seat. Christians will be judged according to their “works” (cf. Matt. 16:27; I Cor. 3:12-15; II Cor. 5:10, 11), which, within the framework of that revealed in John 16:7-11, will have to do with “sin” and “righteousness.”

The incumbent ruler has already been judged relative to *sin* and *righteousness*, and the ones who have been called to inherit the kingdom after Satan has been put down are to be judged relative to *sin* and *righteousness* as well. And the carrying out of decrees surrounding the judgment of both Satan and Christians will occur following the judgment of Christians.

Sin and *unrighteousness* have resulted in the rejection and disqualification of the incumbent ruler, and exactly the same thing can (and will) result in the rejection and disqualification of numerous Christians called to inherit the kingdom with Christ.

Other Christians though will be shown to have *overcome the world, the flesh, and the Devil*. And these Christians will realize *an inheritance in the kingdom, ascending the throne with Christ*.

One *Parakletos* is presently in the world, working among Christians, *with an end in view*; and the Other *Parakletos* is in the heavens performing a companion work for Christians, *with the same end in view*.

And Christians can either heed or ignore Their respective ministries. *Either way, one’s eternal destiny will remain unaffected; but that which awaits Christians during the coming age will be vastly affected.*

4

When He Is Come (II)

The Specific, Revealed Work of the One Sent

“I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you” (John 16:12-15).

Christ’s earthly ministry covered a period of about three and one-half years; and near the end of this ministry, shortly before His crucifixion, He took the disciples aside and provided closing instructions for them. These instructions began with Christ washing the disciples’ feet in John chapter thirteen, and they continued with things surrounding His soon departure in chapters fourteen and beyond.

Christ began to provide these closing instructions for His disciples at a time when He was about to complete the work which He had come to perform, depart this earth, and be gone for a lengthy period of time.

His death, burial, and resurrection lay immediately ahead; and His time on earth following His resurrection would be climaxed by a short ministry lasting forty days.

His entire ministry while on earth (both pre- and post-resurrection) had centered around one facet of truth drawn from the Old Testament. It had centered around *regality*.

The Messianic King was present, and *a kingdom* (in which the King would rule) was being offered to Israel.

The kingdom being offered to the Jewish people by their King had to do with the governmental administration of one province in God's universal kingdom — the earth upon which man resides (Matt. 2:2; 3:1ff; 4:17ff; 13:19ff; Luke 4:1-13; Acts 1:3). This was the kingdom over which Satan and his angels had been placed by God in the beginning (Ezek. 28:14; Luke 4:5, 6; Eph. 3:10; 6:12); and this is the kingdom which will one day be ruled by Christ and His co-heirs, following that future time when Satan and his angels will have been put down (Luke 19:12-19; Rom. 8:14-23; Rev. 2:26, 27; 3:21; 12:7-12).

(Scripture, dealing with that future day when Christ takes the sceptre, refers to this kingdom as "the kingdom of the world" [Rev. 11:15, NASB, NIV]. The gospel accounts, introducing this kingdom from the Old Testament [*e.g.*, the books of I, II Samuel, or the Book of Daniel], refer to the kingdom mainly two different ways: calling it "the kingdom of the heavens," and "the kingdom of God" [*e.g.*, Matt. 19:23, 24]. And these two expressions are self-explanatory.

The former expression ["the kingdom of the heavens"] has to do with the manner in which the kingdom has been established — *a rule from the heavens over the earth, beginning with God and progressing through the incumbent ruler, Satan*. And the latter expression, "the kingdom of God," simply associates the kingdom with God's universal kingdom [though only a part of this kingdom is in view through the use of the expression in the New Testament].

Both expressions, the way that they are used in the New Testament — "the kingdom of the heavens" and "the kingdom of God" — refer to *the same kingdom*; and both are restricted to *that part of the kingdom of God having to do with the earth* — "the kingdom of the world."

God rules from a place in the heavens [in relation to the universe], over the entire universe. Satan also rules from a place in the heavens [but a place in the heavens in relation to the earth, not in relation to the universe], with his rule restricted to the earth. And God has apparently established rulership after the same fashion in all other places throughout the universe where similar kingdoms exist [an established rule from places in the heavens over other provinces in His kingdom (Ps. 103:19-22)].

God, at a time in the past, positioned ruling angels [along with other angels occupying positions under them] over provinces located various places throughout the universe. And God governs the universe through these ruling angels [Job. 1:6ff; 2:1ff].

But a problem arose when one of these ruling angels sought to “exalt” his throne and be “like the most High,” *i.e.*, rule the entire universe rather than the one province in the universe over which he had been placed.

And the manner in which God chose to resolve the resulting problem — through the creation of man, with man destined to take the sceptre in this one province in His kingdom — is at *the center of His dealings with man throughout His Word.*)

Christ was about to leave His disciples and return into the heavens, for a revealed reason. He was returning into the heavens in order “to receive for himself a kingdom” (Luke 19:12) — the same kingdom in view throughout His earthly ministry, which was (and remains today) under Satan’s rule and control.

This was the kingdom offered to Israel during the past dispensation, and this is *the SAME kingdom* taken from Israel and offered to Christians during the present dispensation (*cf.* Matt. 21:43; I Peter 2:9-11).

ALL of these things anticipate a change in the administration of the present kingdom under Satan. Such a change *MUST* occur, for Satan has disqualified himself; and God will *NOT* allow a disqualified ruler to remain on the throne indefinitely. *He, of necessity, MUST be replaced.*

(Nor will God allow a disqualified person to ascend the throne, as Adam [following the fall] *was NOT* allowed to ascend the throne in the past, or as numerous Christians [following their being shown disqualified at the judgment seat] *will NOT* be allowed to ascend the throne yet future.

Occupying positions of regality within God’s kingdom is limited to *qualified individuals* — whether those presently seated on the throne or those about to ascend the throne, replacing the incumbent rulers.)

The first man, the first Adam, through an encounter with Satan, found himself *disqualified to take the sceptre and ascend the throne*. And because of this, it was necessary that the second Man, the last Adam, experience a similar encounter with Satan. It was necessary that He also meet Satan, *with regality in view*, in order to show that He was not only fully qualified to redeem that which the first Adam forfeited in the fall (placing man back in a position where he could rule) but to ultimately ascend the throne as well.

This is the “why” of the temptation account at the outset of Christ’s ministry (Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13). And that toward which everything points (*regality*) also forms the reason Christians experience a similar encounter with Satan during the present dispensation (Eph. 6:10-18).

Satan, “as a roaring lion, walketh about, seeking whom he may devour.” And Christians are called upon to *resist Satan* “steadfast [*i.e.*, ‘standing firm’] in the faith,” with a view to *being exalted* “in due time” (I Peter 5:6-9).

And relative to the entire matter surrounding Satan’s actions toward Christians today, note Christ’s promise to Christians in Rev. 3:21:

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

The Son *showed Himself fully qualified* almost 2,000 years ago, *finished the work which He had come to perform*, and is now *at the Father’s right hand, waiting...* (Ps. 110:1ff). And the day is not far removed when the Father will give the kingdom to His Son, followed by His Son’s return as “King of kings, and Lord of lords.”

Then the Father will remove Satan from the throne and position His Son, along with the Son’s co-heirs (those who [at the judgment seat] will be shown qualified, who will comprise the Son’s bride in that day), on the throne (Dan. 7:13, 14; Luke 19:12ff; Rev. 11:15; 19:11-20:6).

With a View to...

With a view to all of this, beginning at Christ’s first coming, Scripture states:

“He came unto his own [Gk., neuter word, referring to ‘His Own things’], and his own [Gk., masculine word, referring to ‘His Own people’] received him not” (John 1:11).

Christ came unto *His Own things*. He was born *King* (Matt. 2:2), and the things to which He came — things having to do with *His regal birth, the Davidic throne, the throne of this earth, etc.* — were not realized at His first coming.

The Jewish people to whom He came and offered “the kingdom of the heavens,” rejected Him. This resulted in the events surrounding Calvary, the people to whom He came (Israel) being set aside, His departure into heaven, the Spirit being sent, and *the one new man*, “in Christ,” being called into existence.

Very early in His ministry, Christ had called twelve disciples. These were individuals whom He could instruct and who would have a part in His ministry to Israel (Matt. 4:18ff; 5:1ff; Mark. 1:16ff; Luke 5:1ff; John 1:37ff). He later commissioned these twelve to carry the same message to Israel which He had been proclaiming (Matt. 10:1ff) — a message which had begun to be proclaimed by John the Baptist (Matt. 3:1ff). And throughout the entire course of His ministry with the disciples, as He and His disciples proclaimed this message to the Jewish people, Christ continued to provide instruction for them (*e.g.*, Matt. 13:1ff; 16:13ff; 17:1ff; 18:1ff).

But near the close of His ministry, though the disciples had been in His presence for over three years, there were still numerous things which they had not been taught. Christ had purposely not taught His disciples in certain areas, for a revealed reason.

Christ, referring to this matter, told the disciples: “I have yet many things to say unto you, but ye cannot bear them now” (John 16:12). These were things which the disciples yet needed to know and understand, but these were also things which, at that time, they were not able “to bear” (in the sense of the manner in which this same word [Gk., *bastazo*] is used in Acts 15:10).

Instruction extending throughout Christ’s ministry had not occurred over a sufficient length of time for the disciples to attain the necessary maturity to understand the “many things” of which He spoke. The disciples, at this point in time, still lacked an understanding of certain things in God’s revelation to man, things which it was necessary for them to understand prior to being taught these additional things.

However, “another *Parakletos*” would take over at this point (John 14:16), provide additional instruction in the Word, and lead the disciples into an understanding of the things to which Christ referred. He would lead them “into all truth” (John 16:7, 13).

A comparable (yet different) situation surrounding a knowledge of the Word can be seen in Paul’s experiences, beginning about one

or two years later. Paul was converted on the Damascus road; and, though he apparently had a vast knowledge of “the letter” of the Old Testament Scriptures (Acts 9:20-22, 29; 22:3), that same knowledge did not extend over into “the spirit” of this same Word (*cf.* II Cor. 3:6-16).

Paul had been brought up “at the feet of Gamaliel [one of the greatest teachers of Scripture of that day], and taught according to the perfect manner of the law of the fathers” (*i.e.*, according to the strict manner in which the Jewish fathers viewed the O.T. Scriptures).

Paul knew “the letter” of the Scriptures, but not “the spirit” of the Scriptures. However, knowing “the letter,” he was in a position where he could be taught “the spirit.”

And when his eyes were opened on the third day following his conversion (Acts 9:9-18), *Paul possessed a sufficient knowledge of “the letter” of the Scriptures that he, over a very short period of time, was able to begin seeing certain things having to do with “the spirit” of the Scriptures.*

Only a few days following his conversion, after his physical strength had returned (resulting from his ordeal, beginning on the Damascus road), Paul went into the synagogues in Damascus and proclaimed “Christ...that he is the Son of God” (vv. 19, 20). And he proclaimed this message after the same manner shortly afterwards in Jerusalem as well (vv. 21-29).

Paul not only possessed the ability to proclaim this message shortly after his conversion, but he possessed the ability at this time to proclaim this message in such a manner that he could *prove to the Jewish people* (which could only have been through using their own Scriptures) that “this is very Christ.” *And Paul’s ability to use the Old Testament Scriptures in this manner resulted in the Jews attempting to slay him in both Damascus and Jerusalem, forcing the Christians in both places to physically remove Paul from these cities* (vv. 24, 25, 29, 30).

Paul, through his prior knowledge of the Old Testament Scriptures, was able to put certain things together in a correct manner, on his own, to an extent. *THEN*, because of his knowledge of these Scriptures, the Lord was able to take Paul aside a short time later, personally instruct Paul face-to-face, and build upon that which he already knew (over a period of time probably lasting about three years).

And, in this manner, the Lord taught Paul what is called in Scripture, “the mystery” (Rom. 16:25; Gal. 1:11-17; Eph. 3:1-11; Col. 1:25-29).

“The mystery” had to do with Gentile believers being “fellowheirs, and of the same body” with Jewish believers; and this, in turn, had to do with both (Gentile and Jewish believers), *in the same body, occupying proffered positions with Christ in the kingdom* (Eph. 3:1-6).

It was *THIS message* which Paul had been called to proclaim throughout the Gentile world (Acts 9:15; Gal. 2:2, 7).

(This revelation of “the mystery” evidently occurred during the time Paul was taken into the third heaven [II Cor. 12:1-7], receiving *an abundance of revelations*. And these revelations were of such a nature that he was given “a thorn in the flesh...lest he be exalted above measure.”

Paul was evidently first taken to Arabia [Gal. 1:17, 18 (an isolated place)], then removed into the heavens to receive this revelation.

This would parallel John’s similar experience — receiving the material comprising the Book of Revelation. John was first taken to the Isle of Patmos [an isolated place], then removed into the heavens to receive this revelation [Rev. 1:9-11].)

The disciples, though they had been with Christ for over three years, had yet to be taught “many things”; Paul, though he had been brought up at the feet of Gamaliel and taught “according to the perfect manner of the law of the fathers,” still needed to be taught the various things surrounding the gospel which he had been called to proclaim.

And Christians today, though they have “another *Parakletos*” Who has been sent to open the Scriptures to their understanding, will always find themselves in a position where they need to be taught.

It is evident from both the testimony of Scripture and one’s own experience that a mature knowledge of the Word of God is not something which a person acquires over a short period of time — weeks, months, or even several years.

Neither the disciples nor Paul came into a mature knowledge of the Word in such a manner. And it is no different for Christians today.

Rather, *multiplied years of study* are involved in Christian maturity. A proper, mature knowledge of the Word takes *time, lots of time* — time which few are willing to devote to such a study.

The price which one must pay for a knowledge of the Word of God, in this respect, could be stated in two words: *Endless Study*. And few are willing to pay that price.

Note several principles set forth in Isa. 28:9, 10 surrounding the possession of a knowledge of the Word:

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept [one part of that which God has stated] must be upon precept [another part of that which God has stated; *i.e.*, Scripture must be compared with Scripture (I Cor. 2:9-13)], precept upon precept; line upon line, line upon line; here a little, and there a little.”

Then, a true and correct study of the Word, in line with the preceding, *can ONLY* be a study under the ministry of the *Parakletos*, Who has been sent for this purpose.

And this Word *MUST* be studied under the ministry of the *Parakletos* after the same fashion in which the *Parakletos* previously gave the word (*e.g.*, Scripture has been built around *a septenary structure* which was set at the very beginning [Gen. 1:1-2:3; Heb. 4:1-9], the O.T. is *highly typical* in nature [Luke 24:25-27; I Cor. 10:6, 11], and *regality* is the central focus throughout [with *redemption*, which enters the picture following man’s fall, *always related to regality* — allowing man to be brought back into and occupy the position for which he was created in the beginning (Gen. 1:26-28; 22:1ff; Ex. 12:1ff; Rev. 2:26, 27; 3:21)]).

And it is *completely immaterial* whether one views the disciples (including Paul) studying under Christ’s ministry or Christians today studying under the Spirit’s ministry. *One group would have NO advantage over the other. BOTH* (the disciples then, and Christians now) *MUST be looked upon EXACTLY the same way* — studying the same Word under the ministry of the *Parakletos* (Christ then, and the Spirit now), Who are both One with the Father.

Christ, during a prior dispensation, had slightly over three years to teach His disciples. The Spirit, on the other hand, has an entire 2,000-year dispensation in which to carry out this work, along with the lifetime of individuals within the present dispensation.

Thus, it can easily be seen and understood why there were things which the disciples were in no position “to bear” at the end of little more than three years of instruction, though having spent this time under the ministry of Christ Himself, one *Parakletos*.

And it can also easily be seen and understood why these things could subsequently be opened up and revealed to the disciples under the ministry of the other *Parakletos*, Who would be sent following Christ's departure. The coming *Parakletos* (the Holy Spirit) could not only build upon the work of the prior *Parakletos* (Christ), but time constraints would be quite different for those receiving instruction under His ministry.

He Will Guide

John 16:12-15 continues the thought from the preceding verses (vv. 7-11), which center around *the reproof work of the Spirit (following His being sent)* among Christians throughout the present dispensation. This reproof work of the Spirit would have for its goal "a bringing to light," for Christians, *ALL matters surrounding His mission in the world.*

The Spirit's mission would center around *His search for a bride for God's Son, with a view to the Son's coming reign;* and, contextually, the Spirit would accomplish this task through calling attention to things in three realms: *sin, righteousness, and judgment* (vv. 8-11 [*ref. Ch. III*]).

And these same three realms, about to be used by the Spirit in His dealings with Christians, can be seen encompassing the whole of Christ's previous ministry to Israel. In fact, these three realms together *are inclusive to the point* that they can be seen encompassing the whole of God's dealings with man at any time throughout man's history, beginning with Adam.

Relative to *sin, righteousness, and judgment*, as it pertained to Israel, the nation was *sick* — "from the sole of the foot even unto the head" (Isa. 1:6) — and this sickness was the direct result of "sin" (Isa. 1:4).

Because of Israel's *sickness* in this respect, the message proclaimed to Israel, beginning with John the Baptist, was "Repent ye [change your minds (relative to sin, disobedience)]: for the kingdom of the heavens is at hand" (Matt. 3:1, 2; *cf.* Matt. 4:17; 10:5-7).

That which was to follow after the matter of "sin" had been dealt with was "righteousness" — *right living*. The Jewish people were living in a manner completely contrary to that which God had outlined in His Word for the nation to follow. They were living in *an unrighteous manner*. And it was this turning about, by means of repentance,

which was in view through Christ's statement to His disciples about "righteousness" at the outset of His ministry:

"For I say unto you, That except *your righteousness* shall exceed *the righteousness of the scribes and Pharisees* [reflecting on Israel's condition through the condition of the nation's religious leaders], ye shall in no case enter into the kingdom of the heavens" (Matt. 5:20; cf. James 5:19, 20).

Then, that which was to follow both "sin" either being or not being dealt with and "righteousness" either being or not being effected (through "sin" either being or not being dealt with), was "judgment." *Judgment would follow in either case*, though the only ones who need fear judgment would be those who had not dealt with *sin*, with *unrighteousness* rather than *righteousness* following.

And to use the words later directed to any Christian who would follow the same example surrounding sin and disobedience, such individuals would one day find it to be "a fearful thing to fall into the hands of the living God [at that future time of judgment]" (Heb. 10:30, 31; cf. vv. 19-29).

1) Many Things

The "many things" which Christ had not taught the disciples cannot be separated from that which He had previously stated about *sin, righteousness, and judgment*. And *sin, righteousness, and judgment* cannot be separated from either Christ's preceding ministry or God's dealings with man at any other time in man's history. Then, all of this can be seen centering around *one thing (regality)* and moving toward *ONE goal (that day when God's Son, with His co-heirs, takes the sceptre, with a view to effecting order where disorder had previously prevailed)*.

Thus, the Spirit subsequently leading individuals "into all truth" could, contextually, center around *ONLY one realm — that dealt with in the Scriptures which lead into this section*.

And this goes all the way back to Genesis chapter twenty-four (the search for a bride for God's Son), and back behind that to Genesis chapter one (the reason for man's creation in the beginning).

That seen in both Genesis chapters one and twenty-four (the reason for man's creation in the beginning, and the search for a bride for

God's Son) would reflect on the whole of the mission of the Spirit in the world today. The sequence of events detailed in Genesis chapter twenty-four were made necessary because of the sequence of events detailed in Genesis chapter one.

The Son doesn't presently possess a wife; and, *IF* the Son is to rule during the coming age, provision *MUST* be made at a prior time for a wife to be procured (which, according to Gen. 24, is the central purpose for the present dispensation). The Son *CANNOT* rule without a wife to rule with Him, for to rule apart from a wife would violate a principle which God Himself established in the beginning (Gen. 1:26).

The man and the woman MUST rule together — He as King, and she as consort queen. In this respect, Gen. 1:26 anticipates that seen in Gen. 24:1ff.

And the reason that both the man and the woman *MUST rule together, ascend the throne together*, is seen in Genesis chapter two.

The bride of the first man, the first Adam, was a part of the man, formed from a part of his body. She was *bone of his bones and flesh of his flesh*. And the man *could NOT* ascend the throne as an incomplete being. *The woman, who completed the man, MUST ascend the throne with him. ONLY in this manner could completion be seen in the one holding the sceptre.*

And *EXACTLY* the same thing can only be said of the second Man, the last Adam, and His bride.

The Spirit is presently in the world procuring a bride for the Son, which, as in the type in Genesis chapter two, can *ONLY* be taken from His body (Eph. 5:30-32; Col. 1:18, 24). And, in this respect, because the bride is a part of the Son's body, the bride *will complete God's Son* (Heb. 2:10). Then, *EXACTLY as in the type, the bride ascending the throne with the Son, will allow the Son to ascend the throne in a complete manner.*

This is the way which God has outlined matters in His Word for these things to occur. It has been set this way in the type, it is presently being worked out in this manner in the antitype, and the day is near at hand when it will all be brought to completion, allowing the Son to ascend the throne with His wife.

Thus, an entire dispensation has been set aside for this purpose. God, during this dispensation, has sent the Holy Spirit into the world to acquire a bride for His Son, with a view to the kingdom which follows. And the Spirit is to accomplish this task through reproving Christians in the three-fold manner set forth in John 16:8-11.

2) *He Shall Not Speak of Himself*

Major problems in Christendom today are not only a magnification of the Spirit by man but also a magnification of the Spirit apart from the true work of the Spirit (e.g., much of Pentecostalism and the present Charismatic Movement). The Spirit though, to the contrary, *NEVER calls attention to Himself*; and His ministry is *ALWAYS seen channeled toward one goal — bringing to pass that for which He was sent*.

In the type from Genesis chapter twenty-four, Abraham's servant was careful *NOT* to call attention to himself about anything. The ten camels which he had brought into the land were laden with "all the goods of his master," which his master had given to his son (vv. 10, 36; cf. Gen. 25:5). And making known his mission involved two things alone:

1) *Announcing* that he was there to procure a bride for his master's son (vv. 37ff).

2) *Displaying* before the prospective bride that which the father had given to his son (vv. 22, 47, 53).

And matters are *EXACTLY the same* in the work of the Spirit among the people of God during the present dispensation. They would, of necessity, have to be the same. The type has been set, and the antitype (the work of the Spirit in the world today) *MUST* follow the type (the work of the servant in Gen. 24) *in EXACT detail*.

The Spirit in the world today, in accord with the type, does not call attention to Himself. And He makes known His mission in the world through the same two means seen in the type:

1) *The announcement* concerning His mission was made about 4,000 years ago during Abraham's day, and this was recorded for all to see about 3,500 years ago during Moses' day.

Then attention was called to this announcement (*in complete accord with the type*) about 2,000 years ago by Christ during His earthly ministry. And commentary on the announcement (again, *in complete accord with the type*) was subsequently given as the Spirit of God Himself moved men to write the Book of Acts, the epistles, and the Book of Revelation.

2) Then, continuing to remain *completely within the type*, the Spirit conducts His ministry during the present dispensation

through *displaying* before the people of God (using the Word in His possession) all the things belonging to the Father, which the Father has given to His Son.

3) *But Whatsoever He Shall Hear...*

The Spirit, exactly as Abraham's servant in the type, has *all of the Father's possessions* (which the Father has given to His Son) at His disposal. And, as previously seen, these possessions are opened up and revealed to the prospective bride *through the Word*, which the Spirit Himself moved different men to pen in time past.

The Spirit takes this Word in His possession and opens the Word to an individual's understanding. He takes this Word and spreads before Christians all the "jewels of silver, and jewels of gold, and raiment [which can only be an allusion to things having to do with the wedding garment, made up of 'the righteous acts of the saints']" (Gen. 24:53; cf. Rev. 19:7, 8, NASB, NIV).

Abraham's servant made known and carried out his mission *in EXACT and COMPLETE accord* with the instructions which he had previously received from his master (Gen. 24:33ff). *NOTHING else was involved in his mission — ONLY those things surrounding a search for and procurement of a bride for his master's son.*

And it is *EXACTLY the same* in matters surrounding the ministry of the Spirit in the world today. His mission is being carried out *in EXACT and COMPLETE accord* with the instructions previously received from the Father. *NOTHING else is involved in His mission — ONLY those things surrounding a search for and procurement of a bride for the Father's Son.*

He Shall Glorify Me

There is a dual emphasis in Christ's statement to His disciples concerning the future work of the Spirit. There is an emphasis on:

- 1) *The manner* in which the Spirit would conduct His ministry (vv. 8-11).
- 2) *That which the Spirit would use* as He conducted this ministry in the revealed manner (vv. 13-15).

As previously seen, *the manner* in which the Spirit presently con-

ducts His ministry has to do with a reproofing work surrounding *sin, righteousness, and judgment*. And, as also previously seen, *that which the Spirit uses in the process of carrying out His ministry in this revealed manner is the Word of God*.

It is *the Word alone* which reveals all that belongs to the Father, which the Father has given to His Son. And the Spirit glorifies the Son through taking the things belonging to the Son and revealing these things to the people of God.

These are the things to which Christ came about 2,000 years ago, having to do with *regality* (John 1:11). And these are the things to which He is about to return, having to do with *the same regality*.

It is a *present glorification of the Son* by the Spirit through revealing, from the Word, *the Son's coming glory*. It is showing the people of God "things to come" through opening the Word and revealing *ALL* that belongs to the Father, which the Father has given to His Son. And it is through *this means* that the Spirit leads individuals "into all truth," with *the whole of the matter centering around regality and the Son's coming glory*.

Christ was born *King* at His first coming, though *separated at this time from His glory* (Matt. 2:2; Rom. 8:3). He was *rejected* by the Jewish people, *arrayed as a mock King* and *mocked* by the Roman soldiers (along with *being spat upon and beaten*), and then *crucified* as "the King of the Jews" (Matt. 27:15-37).

But He will return in a completely different fashion than He was seen at His first coming. There will be no mock King, no crown of thorns, no mockery by the people, no mistreatment, no crucifixion.

Rather, He will return *in all His power and glory* as the "King of kings, and Lord of lords" (Matt. 19:11ff). He, in that day, rather than being rejected by the Jewish people, will be *accepted by them*; He, in that day, rather than being improperly arrayed, with individuals bowing the knee in mockery, spitting upon and beating Him, will, instead, *be properly arrayed and properly recognized*.

He, in that day, will be *arrayed in royal apparel*, He will have on His head the crown which Satan presently wears — having taken the kingdom — and "every knee" shall bow and "every tongue" confess "that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

And in that day, *the same scenes which witnessed His sufferings and humiliation will witness His glory and exaltation*.

5

The Mystery

Part and Parcel with the Spirit's Present Work

“Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself:

That in the dispensation of the fulness 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.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

That we should be to the praise of his glory, who first trusted in Christ” (Eph. 1:9-12; *cf.* Col. 1:16-20).

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you [‘Christ proclaimed among you’], the hope of glory” (Col. 1:25-27).

Ephesians and Colossians are companion epistles, which parallel one another a number of places. Both books, in the first chapter of each, refer to things surrounding *the revelation of the mystery*. And it is clear that references to these things, in both books, deal with exactly the same body of revealed truth.

This mystery is explained in Eph. 3:1-6 as Gentile believers becoming “fellowheirs” with Jewish believers. Both become members “of the same body” (forming *the one new man* “in Christ” [Eph. 2:12-15]); and, as members of this body, both together become “partakers of his promise in Christ by the gospel” (v. 6).

And “his promise in Christ” has to do with that coming day when “all things” will be brought under *the headship of Christ*, whether things “in heaven” or things “on earth” (Eph. 1:10). That will be the day when Christ’s glory will be revealed for all to see, and that will be the day in which Christians will “inherit the promises.”

Christians, in that day, will become co-heirs with Christ, realizing *the hope* presently set before them (Eph. 1:11, 12 [“first trusted” in v. 12 should be translated “before hoped”]; cf. Rom. 5:2; Titus 1:2; 2:12, 13; 3:7; Heb. 3:6; 6:11, 12; 10:23; I Peter 1:13; 3:15).

Ephesians 1:10 presents the antithesis of that set forth in John 1:11. Note the two verses together:

“He came unto his own [referring to ‘His Own things’ (neuter pl. in the Greek text)], and his own [referring to ‘His Own people’ (masculine pl. in the Greek text)] received him not” (John 1:11).

“That in the dispensation of the fulness of times he might gather together in one all things [neuter pl. in the Greek text, a direct allusion back to John 1:11] in Christ, both which are in heaven, and which are on earth; even in him” (Eph. 1:10; cf. Acts 3:19-21).

Christ, apart from His glory, came unto His Own things at His first coming (having to do with things pertaining to *regality*, which began with a regal birth: “Where is he that is born King of the Jews?” [Matt. 2:2a]).

And, coming to His Own things, He came unto His Own people (the Jewish people), who rejected Him.

All of this led to the shame and humiliation brought to a climax through the events surrounding Calvary.

When Christ returns, it will once again be to His Own things and to His Own people, exactly as at His first coming.

However, this time He will come in all His glory, not apart from His glory as at His first coming. He will come, not simply as One born King, but He will come in what Scripture calls, “His greatest [regal] magnificence” (II Peter 1:16 [literal translation from the Greek text, where a superlative is used]).

He will return *to the same place* from which He ascended — to the Mount of Olives (Zech. 14:4; Acts 1:10, 11; Rev. 19:11ff) — and the

Jewish people, in that day, rather than rejecting Him, will receive Him. And the same scenes which had previously witnessed *His shame and humiliation* will, in that day, witness *His glory and exaltation*.

During that coming day, in which the Son will be revealed in “His greatest [regal] magnificence,” all things will be brought under subjection to the Son. And *the ultimate goal* will have to do with the Son being able to present *a restored kingdom (both heavenly and earthly realms) back to His Father*, in order that the Father might be “all in all [*lit.*, ‘all things in all of these things,’ or ‘all things in every way’]” (I Cor. 15:24-28).

That is, during the Messianic Era, that seen in Eph. 1:10 will be *brought to fulfillment relative to the Son and this earth*. Then, during the eternal ages (*cf.* Eph. 2:7), after the Son has delivered a restored kingdom back to His Father, the same thing seen in Eph. 1:10 will be *universally fulfilled relative to the Father*.

Then, this mystery is explained in Colossians as “...Christ in you [‘Christ proclaimed among you’], the hope of glory” (Col. 1:27b). The mystery is introduced immediately prior to this explanation as something which had been concealed up to a certain point in time (which would include being concealed from both angels and man, for “ages” is used in the verse [v. 26]; and Man’s Day covers only one age [the last of the ages in view]).

But, at a time toward the end of these ages, during the latter part of the present age, the mystery was made known. And, *as it had previously been concealed from both angels and man, it has now been made known to both angels and man* (*cf.* Eph. 3:3, 9-11; I Peter 1:9-12).

Thus, the mystery has to do with God making known something which had been concealed during time extending throughout both an unrevealed number of ages and the first sixty-two generations of the human race (from Adam to Christ [*cf.* Gen. 5:1-32; 11:10-26; Matt. 1:17]).

God, at the end of all this time and these generations, called one man out of the nation of Israel for purposes surrounding the mystery. God called Paul, brought about his conversion, took him aside, and over a period of time — possibly as long as three years (Gal. 1:11, 12, 18; Eph. 3:1-7) — made the mystery known to him.

However, the mystery being made known to Paul was not for purposes pertaining to *the Jews alone*. Rather, it was for purposes

pertaining to *the Gentiles as well*, though revealed in complete keeping with Ps. 147:19, 20 (Acts 9:15; 13:46-48; 15:14; Rom. 1:13; Gal. 2:2, 7).

The whole of the matter, as previously seen, is summed up in Col. 1:27, which ends with a very succinct explanation of the mystery:

“To whom God would make known what is the glory of this mystery among the Gentiles; which is Christ in you [‘Christ (the One Who will rule and reign) proclaimed among you,’ *i.e.*, proclaimed among the Gentiles seen in the first part of the verse], the hope of glory.”

The reference to “Gentiles” in this verse could not be to unsaved Gentiles, for unsaved Gentiles were “strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12). Further, unsaved Gentiles were “dead in trespasses and sins,” and completely incapable of understanding spiritual truth (I Cor. 2:14).

Rather, the verse, of necessity, would have to be referring to saved Gentiles. These Gentiles would have to be individuals who had “passed from death unto life,” who were no longer estranged from God, who now possessed a hope — a hope in connection with Christ’s coming glory — and who were now capable of understanding spiritual truth (Eph. 2:13-15).

(Explaining the corrected translation in Col. 1:27, note the words, “which is,” connecting that which precedes with that which follows. The mystery being made known “among the Gentiles,” paralleling the first part of the verse, is explained to be, “Christ in you [‘Christ proclaimed among you’], the hope of glory.”

Then note the words “among” and “in” in the verse, as it is translated in most versions [“*among* the Gentiles,” and “Christ *in* you”]. Both words are translations of the same word in the Greek text — the word *en*.

When translating *en* into English, the thought usually has to do with “in” or “into.” However, “among,” as it is translated the first time that the word appears in this verse, is another way that *en* is sometimes understood as well [*e.g.*, Acts 12:18; 13:26; 15:7, 12, 22; II Thess. 3:7, 11]. The contextual usage of the word would have to be the determining factor concerning how the word is to be understood.

It is evident that the translation “among the Gentiles,” rather than “in the Gentiles,” is correct for the first usage of *en* in the verse. And it is also evident that this same translation of *en* should carry over into

the latter part of the verse as well, for this part of the verse is simply an explanation of the first part of the verse.

The latter part of the verse should literally read, “Christ among you, the hope of glory.” And, with the complete verse in view, that which is meant by the explanation of the mystery in the latter part of the verse becomes quite clear. Drawing from the first part of the verse—*God making known* “the riches of the glory of this mystery among the Gentiles” — the translation, “Christ among you,” can only be understood, contextually, in the sense of “Christ [*made known, proclaimed*] among you [Gentiles].”

And this proclamation of Christ among the Gentiles centers around the Gentiles now having a *hope* (from which they had previously been estranged [Eph. 2:12]), which is connected with *Christ's coming glory* (cf. Rom. 5:2; Titus 1:2; 2:12, 13; 3:7). Thus, this proclamation of Christ among the Gentiles *can ONLY* have to do with things surrounding that which had been revealed about the mystery — that Gentile believers are now “fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel” (Eph. 3:6).

The mystery has to do with believing Gentiles becoming “fellowheirs” with believing Jews, *in the same body*. And *EXACTLY* how God brought this to pass is a *central subject* of the New Testament as one moves from the gospel accounts into the Book of Acts and then into the epistles.

Revelation of the Mystery Anticipated

Beginning with John the Baptist and continuing with the earthly ministry of Christ and His disciples, leading into the events of Calvary, there was an offer of the kingdom of the heavens to Israel.

However, Israel not only rejected the proffered kingdom, but the Jewish people climaxed this rejection by crucifying their King. And because of this, a few days before His crucifixion, Christ made an announcement with far-reaching ramifications. His announcement had to do with *the kingdom, with Israel, and with a nation separate from Israel*. His *announcement anticipated that which is seen in God's revelation of the mystery:*

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43).

Then following Christ's death, burial, and resurrection, there was a re-offer of the kingdom to Israel (beginning on the day of Pentecost in 33 A.D. [Acts 2:1ff] and ending about thirty years later with Paul in Rome [Acts 28:17ff]).

And this re-offer, of necessity, was made by *the new nation* to which Christ had previously referred, brought into existence immediately prior to that time when the kingdom began to be re-offered to Israel.

This *new nation*, separate from Israel, had to be brought into existence prior to the re-offer of the kingdom to Israel. Messiah Himself had gone back into heaven; and, since the kingdom had been taken from Israel, no one who was a part of the nation of Israel could possibly make this re-offer.

Thus, *another nation* had to be brought forth, which would not only be placed in possession of the kingdom but could assume the responsibility of offering the kingdom to Israel once again.

And this new nation would now be the repository for the kingdom, as Israel had previously been the repository.

(Note though that the kingdom in view is *NOT* the whole of the kingdom, which has both heavenly and earthly spheres. Rather, that which is in view is *the heavenly sphere of the kingdom ONLY, the kingdom of the heavens* — that part of the kingdom which had been offered to and rejected by Israel.

The earthly sphere of the kingdom, the kingdom covenanted to David, can NEVER be taken from Israel [II Sam. 7:12-16; Luke 1:31-33].)

Thus, Acts chapter two centers around two events:

- 1) *God bringing into existence a new nation.*
- 2) *The beginning of the re-offer of the kingdom to Israel by this new nation.*

Thus, the emphasis in this chapter — actually, a dual emphasis — is on God bringing into existence a new entity, a nation, which could be accorded opportunity to bring forth fruit for the kingdom where Israel had previously failed, with God then using this new nation, along with saved Jews, to re-offer the kingdom to Israel during about the first thirty years of the dispensation.

Revelation of the Mystery Realized

Now, how does all this fit within the scope of the mystery? It is very simple. The mystery centers around the new nation to which Christ referred in Matt. 21:43, a few days prior to His crucifixion. And, after this new nation had been brought into existence, a full revelation of the mystery became necessary.

Only through such a revelation could numerous Old Testament Scriptures be opened up and properly understood.

Thus, a few years following the events in Acts chapter two, God called one man out of the nation of Israel for this purpose. God called Paul, brought circumstances to pass which resulted in his conversion, later took Paul aside, and revealed the mystery to him.

Then Paul took the revelation of the mystery which had been committed to his trust out into the Gentile world (*cf.* Rom. 16:25; Gal. 1:11, 12, 16; Eph. 6:19; Col. 1:28, 29).

That which had been committed to Paul's trust had to do with a work begun by the Spirit a few years earlier. It was all part and parcel with the Spirit's work surrounding the reason why He had been sent.

In this respect, the mystery had to do with a work of the Spirit, peculiar to the dispensation in which we live. It had to do with a work surrounding the reason why the Father had sent His Spirit into the world — *to search for and to procure a bride for His Son.*

And in order for the Spirit to procure a bride for God's Son, He had to begin this work by first bringing into existence a people separate from either Israel or the Gentile nations. This was necessary for the simple reason that the bride couldn't be taken from any existing nation — Israel, or the Gentile nations.

Aside from Israel being the divorced wife of Jehovah (to one day be restored as His wife, as seen in Gen. 25), that part of the kingdom in which the bride was to rule as consort queen with Christ had been taken from Israel (Matt. 21:43); and the Gentile nations couldn't even come under consideration, for they were "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

The preceding would be to say, apart from God bringing into

existence an entirely new nation — which is looked upon in Scripture as *one new man* “in Christ” (Eph. 2:13-15) — *there could be NO search for the bride by the Spirit during the present dispensation.*

Thus, the mystery had to do with a new and different work of the Spirit, which involved not only bringing this new nation, *the one new man*, into existence but leading the individuals comprising this *one new man* “into all truth.” It was a work which began on the day of Pentecost, fifty days following Christ’s resurrection; and it was a work which would continue throughout a 2,000-year dispensation.

The one new man “in Christ” is comprised of *new creations* “in Christ” (cf. II Cor. 5:17; Eph. 2:13-15). The key expression is “*in Christ.*” But the key to the whole of the matter, allowing that seen in the mystery to be realized — which pertains not only to the existence of *the one new man* but to the reason for his existence as well — is twofold:

- 1) *Christ’s identity* (a descendant of Abraham, Isaac, Jacob, and Judah).
- 2) *The Spirit’s work throughout the dispensation* (in relation to the one new man).

1) A New Nation

Because of God’s Own previous decrees, this new nation [Matt. 21:43; I Peter 2:9, 10], brought into existence on the day of Pentecost, had to meet certain qualifications. God had previously decreed through Moses — some 1,400 years prior to the time Christ announced that another nation would be accorded opportunity to bring forth fruit for the kingdom — that *all spiritual blessings* were to flow through *Abraham and his seed alone* (Gen. 12:1-3; 22:17, 18).

And it was not just any seed of Abraham. Spiritual blessings of this nature were limited to Abraham’s seed through *Isaac*: “...in Isaac shall thy seed be called” (Gen. 21:12).

That would be to say, none of the Gentile nations could qualify to occupy the position spoken of in Matt. 21:43. And this would include even those Gentile nations which could trace their origin back to Abraham through either Ishmael, one of the six sons of Keturah, or Esau. These descendants of Abraham could be blessed *because they were Abraham’s seed* (Gen. 17:20; 21:13), but they could not be *the*

channel through which these blessings would flow. A status of this nature was reserved for Abraham's lineage *through Isaac, Jacob, and Jacob's twelve sons* (cf. Gen. 21:12; 26:4; 28:14; 49:1ff).

It was God, in the person of His Son, Who made the announcement in Matt. 21:43. Certain things concerning how matters were to be brought to pass had already been revealed (*e.g.*, Matt. 3:11; John 16:7-15), but the full revelation of that which had previously been revealed awaited events which occurred on the day of Pentecost, fifty days following Christ's resurrection, as seen in Acts chapter two.

Since all spiritual blessings were to flow through Abraham and a designated seed of Abraham (through Isaac, Jacob, and Jacob's twelve sons), it is clear that the nation of which Christ spoke in Matt. 21:43 had to possess this connection — *i.e.*, not only be Abraham's seed but be within the correct lineage as well.

Then, *apart from* this dual connection, such a nation *could NOT* be the recipient of that which Israel had rejected, for *regal blessings* are also involved. That is, individuals comprising this new nation were to one day *hold the heavenly regal positions* promised to Abraham's seed in Gen. 22:17, 18, *reside in heavenly places*, and be *the channel through which blessings would flow out to the Gentile nations of the earth from these heavenly places.*

Then, not only *MUST* this new nation possess a connection of this nature with the seed of Abraham, but this new nation *could NOT* be of Abraham's natural lineage. The kingdom had been taken from Israel; and any segment of the human race identified with Israel in a racial manner *could ONLY* be looked upon as being part of Israel, part of the nation from which the kingdom had been taken.

Thus, how could such a nation be brought into existence? How could God bring into existence a nation which had the required genealogical connection with Israel, but yet *NOT* be a part of that nation?

God's work in this respect is what is seen through the events in Acts chapter two. On this day, in 33 A.D., God, through a work of the Holy Spirit Who had been sent, brought into existence *a nation WITH the proper Jewish identity, though NOT Jewish itself.*

God, on this day, brought into existence *a nation possessing the proper lineage from Abraham, though separate from Israel.*

How did God do this? It's all very simple. A group of disciples — those who had believed on Christ, the one hundred twenty men-

tioned in Acts 1:15 [*cf.* Acts 2:1]) — were made *one new man* “in Christ” through being immersed in the Spirit (Acts 1:4, 5; 2:2; *cf.* Matt. 3:11).

This new nation, brought into existence in this manner, forming *the one new man* “in Christ” (Eph. 2:12-15), was seen to be comprised of individuals occupying a positional standing “in Christ,” constituting Abraham’s seed through the correct lineage in this manner (Gal. 3:28, 29).

That is, being part of *the one new man, having to do with the mystery*, these Jewish believers would be Abraham’s seed, *NOT through their natural lineage, BUT through their positional standing “in Christ.”* And this, in turn, would allow Gentile believers — *occupying the same positional standing “in Christ”* as Jewish believers — to be Abraham’s seed as well, part of *the one new man* with Jewish believers.

Christ is Abraham’s greater Son, through Isaac and Jacob (within the lineage wherein *all spiritual blessings lie*); and, through Jacob’s son, Judah, Christ is David’s greater Son (within the lineage wherein *all regal promises lie*).

And the whole of the matter — *blessings and regality* — is seen within the makeup of *the one new man*, “in Christ,” comprised of believing Jews and believing Gentiles, forming the new nation, which is neither a Jewish nor a Gentile nation.

Thus, this new nation, brought into existence on the day of Pentecost — possessing a positional standing “in Christ” — has the proper connection with Abraham to realize *spiritual blessings*, which extend into *regal promises* through David (with the two being inseparably linked).

And this new nation, through being Abraham’s seed in this manner, is *NOT* part of the nation of Israel, from which the kingdom of the heavens was taken; *NOR* is this new nation part of any Gentile nation, which can have nothing to do with spiritual blessings or the kingdom of the heavens in this respect.

Rather, this new nation is *one new man*, which is “neither Jew nor Greek.” In fact, within this new nation’s *positional standing “in Christ,”* all distinctions of the human race have ceased to exist. This new nation is also “neither bond nor free,” and “neither male nor female.”

And because this new nation is *NONE of the preceding*, this new nation, “in Christ,” can be *ALL which God requires*. Because of the nature of this new nation, it can be looked upon as comprised of individuals

who are “heirs according to the promise [which would be heavenly, not earthly]” (Gal. 3:28, 29).

2) A New Creation

Not only is this new nation described in Scripture as *one new man*, but Scripture further describes those comprising this *one new man* as *new creations* “in Christ.” And, in this respect, it is the existence of *new creations* “in Christ” which makes the existence of *the one new man* possible.

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

The key expression is “in Christ.” It is “in Christ” that old things have passed away. If the individual was a Jew before being immersed in the Spirit, placing him “in Christ,” then he is no longer a Jew. He has become *a new creation* “in Christ.” If the individual was a Gentile before being immersed in the Spirit, placing him “in Christ,” then he is no longer a Gentile. Rather, he (the believing Gentile), as the one who was previously a Jew (the believing Jew), has become *a new creation* “in Christ.” And “in Christ” there is “neither Jew nor Greek,” but *one new man*.

The words concluding the verse, “all things are become new,” should literally read, “behold, he has become new.” That is, the individual, through the immersion in the Spirit, has become *a new creation* “in Christ.”

(Note: Regardless of the way some English translations read [e.g., in Matt. 3:11; II Cor. 12:13], it is always *immersion* [baptism] in the Spirit, never immersion [baptism] by, or with, the Spirit.

As the “water” is the element into which one is *immersed* [baptized], so is the “Spirit” the element into which one is *immersed* [baptized].)

The words “he has become” in the corrected translation of II Cor. 5:17b are a translation of a perfect tense in the Greek text. This points to Divine action occurring during past time relative to the Spirit bringing into existence the new creation, action which exists during present time in a *finished state*. Nothing can be added to or taken from the work of the Spirit effecting *the Christian’s positional standing* “in Christ.”

It is as the Spirit's work effecting salvation itself — breathing life into the one having no life, on the basis of Christ's finished work at Calvary. A perfect tense is used relative to Christ's finished work at Calvary (John 19:30), and a perfect tense is used relative to the work of the Spirit in salvation as well (Eph. 2:8).

That is to say, everything surrounding the whole of the matter — *one's eternal salvation, and one's positional standing "in Christ"* — has to do with past Divine works which presently exist in finished states. *NOTHING can be added; NOTHING can be taken away.* Both a Christian's eternal salvation and his positional standing in Christ are just as finished and complete as Christ's finished work at Calvary, *making it ALL possible.*

3) Christ's Body

Then there is another component to the revelation of the mystery which *MUST* be brought to pass within the overall work of the Spirit during the present dispensation.

Those comprising the one new man "in Christ" MUST also comprise Christ's body, of which He is the Head. This MUST be the case, for the bride — the one for whom the Spirit searches during the present dispensation — HAS TO BE taken from Christ's body.

This is set forth in a foundational type in the second chapter of Genesis. And once God, in the beginning, had established the matter after this fashion through His sovereign control of all things, *NO change could ever occur.*

According to the type, the Spirit *MUST acquire the bride from Christ's body;* and further, according to the type, the bride *MUST be brought into existence from only a part of the body, NOT all of the body.*

Adam was *a type* of Christ. Not only is all of the Old Testament about Christ, but Adam is specifically stated to be *a type* of Christ in Rom. 5:14 (where the Greek word *tuπος* ["type," translated "figure," KJV] is used of Adam, in relation to Christ).

Adam, in Genesis, was *the first man, the first Adam;* and Christ, 4,000 years later, was seen as *the second Man, the last Adam* (I Cor. 15:45-48).

Experiences surrounding Adam foreshadowed experiences surrounding Christ. There is an existing type-antitype relationship between the two. And any correct study about Christ *MUST begin*

where God began, in the opening chapters of Genesis, NOT in the Gospel accounts of the New Testament.

To properly understand the antitype, one *MUST* have a proper understanding of the type. The truth of the matter, seen in the antitype, can be fully comprehended *ONLY* through studying the type and the antitype together. This is the way in which God set matters forth in His Word, and one *MUST* study this Word after the manner in which it has been structured.

Accordingly, any proper study about the Spirit presently procuring a bride for the second Man, the last Adam, *MUST* begin in Genesis chapter two in order to see how God brought forth a bride for the first man, the first Adam.

ONLY when this has been seen and understood does a person find himself in a position to properly see and understand things concerning how the bride of the second Man, the last Adam, will be brought into existence.

The first man, the first Adam, was put to sleep, his side was opened, and God removed the part (a rib) from Adam's body which He used to form a bride for Adam (called "Woman" before the fall and "Eve" following the fall [Gen. 2:21-23; 3:20]).

And the matter surrounding Adam's creation, with Eve being removed and fashioned from his body in this manner, forms foundational truths *which can NEVER change* — truths which *MUST* be seen in a parallel fashion in matters surrounding the second Man, the last Adam, and His bride as well.

Eve was created in Adam in the beginning. But it was only later that God put Adam to sleep, removed a part from his body, and formed Eve. Then, after God had formed Eve, He presented Eve back to Adam; and Eve was not only to be a helpmate for Adam, but Eve was to also complete Adam.

Apart from Eve, Adam was *incomplete*, for she was a part of his very being — *bone of his bones, and flesh of his flesh* (Gen. 2:23). And when God presented this part of Adam's being back to him, the first man was then, once again, *a complete being*.

(This same relationship between the man and the woman is seen in marriage today, reflecting back on that which occurred relative to

Adam and Eve, and looking out ahead to that which is about to occur relative to Christ and His bride [Eph. 5:22-32; I Peter 3:7].

And this is why God doesn't look lightly upon any form of perversion pertaining to this relationship.

A man CANNOT complete a man; NOR can a woman complete a woman. Completion is derived ONLY through the union of a man and a woman

And ANY deviation from this God-established pattern is a perversion which reflects negatively upon that which God has to say about Christ and His bride, which begins in Genesis chapter two.

And the preceding is the central reason why the penalty for this perversion is so severe in Scripture, the same whether in the Old Testament or in the New Testament — *Death* [cf. Lev. 20:13; Rom. 1:24-32; 8:12, 13; I Cor. 6:9, 10].)

As in the type, so in the antitype. The second Man, the last Adam, was put to sleep (at Calvary), His side was opened, and from this opened side God took the elements (blood and water) which He is using to form the bride during the time of the Spirit's present search.

And, exactly as in the type, once the bride has been formed, the Father will present the bride to His Son for an helpmate (to rule with Him as consort queen, as Eve, in the type, was to have ruled as consort queen with Adam). And the bride, *EXACTLY as in the type, will complete the Son, for the bride will be a part of His very being* (Heb. 2:10).

And as the bride was created in Adam, so the bride of Christ has existed in the Son from eternity. It was only at points in time that the sides of both the first man and the second Man were opened, with the elements being removed, which God used to form Adam's bride and which He is presently using to form His Son's bride.

Thus, *the one new man "in Christ" MUST form the body of Christ as well* (Eph. 5:30; Col. 1:18), for the bride comes from the body in the type, which *MUST* hold true in the antitype.

EVERYTHING set forth in the foundational framework in Genesis MUST hold true in the Spirit's search for the bride throughout the present dispensation.

6

An Awaiting Inheritance

Awaiting the One New Man in Christ

“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 the Holy Spirit of promise.

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph. 1:13, 14).

Ephesians 1:13, 14 deals mainly with a work of the Spirit which occurs at the time of man’s salvation — *an immersion in the Spirit* (cf. Matt. 3:11; Acts 1:5), referred to as *a sealing with the Spirit* in Eph. 1:13.

And this work of the Spirit, though occurring at the time of man’s salvation, has *NOTHING* to do with man’s salvation. It is a work of the Spirit occurring in connection with and immediately subsequent to the man passing “from death unto life.”

This work of the Spirit, associated with His search for the bride during the present dispensation, has to do with *an awaiting inheritance*.

And this inheritance, the territory to be ruled by Christ and His co-heirs during the coming age — presently ruled by Satan and his angels — has, itself, to be redeemed at a future time (v. 14).

(This redemption of the inheritance is the central subject of Revelation chapters five through nineteen, leading into the Millennium in the first part of chapter twenty.

For information on the redemption of the inheritance in this part of the Book of Revelation, refer to the author’s book, *The Time of the End*, Chapters VIII-XXXIII. Note particularly Chapters VIII, IX, XIX relative to different things pertaining to this redemption itself.

This redemption of the inheritance can *ONLY* be dealt with properly in an extensive manner [as seen in the Book of Revelation, drawing from certain Old Testament types]. Since this is the case, no attempt will be made to deal with the subject in this chapter.)

When this sealing work of the Spirit referred to in the first chapter of Ephesians was introduced on the day of Pentecost in 33 A.D., of necessity, it was seen occurring at a time subsequent to salvation (for those immersed in the Spirit on that day had already been saved prior to this time).

However, beyond these opening years of the dispensation (beyond the time when there were individuals living who had been saved prior to Pentecost), Scriptures such as Eph. 1:13, 14 present this work of the Spirit as something brought to pass at the time of salvation.

That is, at the time of the birth from above — when the Spirit *breathes life* into the one “dead in trespasses and sins” — there is also an accompanying work of the Spirit, an immersion in the Spirit. The former (the birth from above) imparts life, allowing the latter (the immersion in the Spirit) to occur. And it is *the latter ALONE which results in a new creation* “in Christ,” allowing the saved person to be part of *the one new man*.

(Note, in the preceding respect, that *the birth from above is NOT something peculiar to the present dispensation*. The birth from above — the Spirit breathing life into an unsaved individual — is something which *has been occurring WITHOUT change throughout Man's Day*, going all the way back to Adam. Apart from the Spirit bringing this birth to pass — breathing life into the one who has no life — there could have been / could be *NO salvation* at any time or in any dispensation during Man's Day.

But *the immersion in the Spirit* is something peculiar to the present dispensation, which is separate from salvation by grace. The *ONLY* connection between the two at all would be the necessity of the Spirit breathing life into an individual prior to the occurrence of any other work of the Spirit. That is, *ONLY* the one made alive spiritually can be immersed in the Spirit, allowing the Spirit to complete the task which the Father sent Him to accomplish.

As previously seen in Chapter V of this book, Christ's bride *could NOT* be taken from either Israel or the nations, requiring God to bring a completely new ethnic group into existence, *which was neither Jewish nor Gentile, though was Abraham's seed.*)

The particular work of the Spirit which began on the day of Pentecost *DIDN'T* occur before the present dispensation, and it will *NOT* occur following the present dispensation. It is a work which has

beginning and ending times, extending throughout *one dispensation ALONE* — the dispensation in which Christians presently live. And this work of the Spirit is for *a revealed purpose*.

The immersion in the Spirit is a work which allows the same Spirit performing the work *to subsequently search for and procure a bride for God's Son*. And once the Spirit has procured the bride, there will no longer be a need for individuals to be immersed in the Spirit, making the search possible.

Consequently, the Spirit's present work in this respect can only cease once the search has been brought to a successful completion.

(Though this work of the Spirit, as a whole, will not extend beyond the present dispensation, there is another work of the Spirit in conjunction with this work, occurring on this same day in Acts 2, which will exist beyond the dispensation, during the coming Tribulation and Messianic Era.

Note that on the day of Pentecost in Acts 2, this work of the Spirit, at its beginning point, was connected with a fulfillment of Joel's prophecy [Acts 2:4, 16-21; cf. Joel 2:27-32]. Because of the re-offer of the kingdom to Israel, the Spirit's work in relation to Joel's prophecy was introduced as part of His work beginning on the day of Pentecost.

However, with the termination of this re-offer [about thirty years later], any fulfillment of Joel's prophecy was set aside [for Israel had been set aside], awaiting God resuming His dealings with Israel.

But that part of the Spirit's work having to do with a search for a bride for God's Son continued beyond the termination of the re-offer of the kingdom to Israel. This is that part of the Spirit's work, peculiar to and extending throughout the present dispensation, seen in Eph. 1:13, 14.)

And it is a simple matter to see that this work of the Spirit, peculiar to the present dispensation, can have *NOTHING* to do with salvation by grace. *IF it had*, something would have changed at the beginning of the dispensation relative to salvation by grace. And a change of this nature, at this time or at any other time during Man's Day, would have been / would be *COMPLETELY out of place*.

Salvation by grace *can NEVER change* throughout Man's Day. Salvation by grace is seen throughout Scripture only *ONE way* — being brought to pass on the basis of two unchangeable things, established at the beginning: *death*, and *shed blood*.

The basis for God's restoration of fallen man in this respect is introduced in Scripture in the opening chapters of Genesis (chs. 3, 4 [*death and shed blood, seen in connection with Adam; and death and shed blood, seen in connection with Abel*]). God established the matter in these foundational types at this early point in His Word, and *NO change can ever occur* in that which God established after this fashion.

The Spirit has *ALWAYS* been present in the world throughout Man's Day to breathe life into the one having no life, else there could be no salvation for fallen man. This fact was set forth in types previous to those seen in Genesis chapters three and four. The work of the Spirit, in this respect, was introduced in the first two chapters of Genesis (1:1-5; 2:7; cf. Ezek. 37:1-10) and continued in the next two chapters.

Accordingly, the whole of the salvation picture is set forth in the opening four chapters of Genesis. The Spirit in chapters one and two is seen doing a work on the basis of that seen in chapters three and four.

And if man today would view salvation from the unchangeable perspective in which God established matters in these opening four chapters of His Word, all of man's false soteriological ideologies would crumble in the light of the Word of God.

Truth would then exist where error presently exists. *Clarity* would then exist where confusion presently reigns supreme. In short, *light* would then "shine out of darkness" (II Cor. 4:6).

If the unchangeable nature of salvation by grace was not only established but operative in the opening chapters of Genesis — which it was — then the Spirit being sent on the day of Pentecost, along with anything connected with the reason for His having been sent, *could NOT possibly have had anything to do with salvation by grace.*

If it did, then God, on that day, added something to the whole soteriological foundational structure which He had previously established 4,000 years earlier, recorded by Moses some 1,400 years earlier; and, had this been the case, the work of the Spirit relative to salvation, of necessity, would have been incomplete for the first 4,000 years of man's existence — throughout two-thirds of the whole of Man's Day.

The problem surrounding man's erroneous views of the entire matter lies with man being unable to see past salvation by grace in Scripture, seeking to relate everything to salvation by grace, including the work of the Spirit which began on the day of Pentecost in 33 A.D.

Salvation by grace is one thing, and the work of the Spirit which began on this day, a work peculiar to this present dispensation, is something else.

That is to say, the Spirit breathing life into the one having no life is one thing; and the individual, with life now imparted, being immersed in the Spirit (something peculiar to this present dispensation), is a work which — though occurring at the time of the Spirit's work of imparting life — is separate from His work of imparting life.

The Spirit's work in the latter respect has to do with bringing the one in whom He has imparted life (through His breath) into a state where that individual can meet all the qualifications set forth for the bride in the Old Testament.

And this work of the Spirit, bringing the individual into this state, would be twofold:

1) Bringing the saved person into a position where he can qualify to be dealt with by the Spirit with respect to His search for the bride (the individual becoming *a new creation* "in Christ" through the immersion in the Spirit, forming a part of *the one new man*, with all which that involves [*ref.*, Chapter V in this book]).

2) The Spirit dealing with the one placed in this position (leading him into all truth — from immaturity to maturity, from *gnosis* to *epignosis* — with a view to that person realizing the purpose for his salvation).

Saved, Immersed in the Spirit, for a Purpose

The direction toward which all things are moving through the work of the Spirit during the present dispensation is seen in Scripture within that body of revealed truth referred to as "the mystery." This body of truth — *the mystery* — details matters being brought to pass in such a manner that Gentile believers have become "fellowheirs" with Jewish believers. And, through being members "of the same body" in this respect, they become "partakers of his promise in Christ by the gospel" (Eph. 3:6).

Things surrounding the mystery lie at the center of that which the

Spirit, in the world, is presently making known to Christians. And He is making these things known *for a revealed purpose*. The Spirit is presently in the world seeking a bride for God's Son; and the bride — taken mainly from Gentile believers, though Jewish believers are included as well — will reign as co-heir with Christ during that coming day when He is revealed in all His glory. Christ will reign as King, and His bride will reign as consort queen.

Christ and His bride (a bride who will be comprised of multitudes of individuals, occupying various assigned positions of power and authority) will replace the incumbent rulers in the kingdom of the heavens (Satan and his angels).

And these things are not only being made known to Christians throughout the dispensation, but they were made known to Satan and his angels at the beginning of the dispensation as well.

These things are presently being made known to Christians by the Spirit, Who is both present in the world and indwells Christians (John 14:17; 16:7-15; I Cor. 3:16; 6:19); and they have been made known to Satan and his angels through the Church (Eph. 3:9-11), leading into the reason for the dual way in which Paul ended his letter to the Christians in Ephesus:

1) Revealing *the spiritual warfare* on the one hand (because the mystery had been made known to Satan and his angels [6:10-18]).

2) Revealing the necessity for *a bold proclamation of the message surrounding the mystery to Christians* on the other (for this is the message of the hour, having to do with the purpose for the entire 2,000-year dispensation [6:19]).

(That which has been revealed to Satan and his angels is the fact that God has brought into existence an entirely new entity in the human race — *the one new man* "in Christ" — from which the Spirit is presently calling out a bride for God's Son to ascend the throne with Him, replacing the incumbent rulers.

Satan and his angels know this. They know the exact identity of Christians with respect to regality — something which very few Christians seem to know or understand at all. Thus, is it any wonder that the warfare rages.)

1) Good News

It is through the good news surrounding the grace of God that individuals can be brought into a position where they can receive and understand spiritual truth, allowing them to understand things pertaining to the mystery; and it is through the things pertaining to the mystery — additional good news, associated not with the gospel of grace but with the gospel of glory — that individuals can be brought into a full realization of the reason why they have been saved.

That is, individuals have been *saved for a purpose*, and that purpose is what *the mystery* is about.

The whole of the matter begins, as in the type of the Israelites under Moses, with the death of the firstborn (Ex. 12:1ff).

That is, the beginning point *MUST* have to do with *death* and *shed blood*; the beginning point *MUST* have to do with *Christ's finished work at Calvary*. An individual *MUST FIRST* believe on the Lord Jesus Christ; he *MUST* first pass "from death unto life."

ONLY then, only after spiritual life has been imparted, can the work of the Spirit surrounding the reason why He was sent on the day of Pentecost come into view.

In the type — the Israelites under Moses — that which followed the death of the firstborn had to do with a deliverance from "Egypt" (always a type of *the world* in Scripture), with a view to being established *in another land*, within a theocracy.

And there was an immersion "in the cloud" on the one hand (the visible presence of God among His people) and "in the sea" (the Red Sea) on the other (I Cor. 10:2).

And for Christians in the antitype, it is *EXACTLY the same*. That which follows the death of the firstborn has to do with a deliverance from this present world, with a view to being established in another land, within a theocracy.

Subsequent to *the Spirit breathing life* into the one without life, there is *an immersion in the Spirit* (possible because of God's presence, by means of the Spirit, among His people today).

Then there is *an immersion in water* (showing *burial, followed by resurrection to walk in newness of life* [shown by a rising from the waters with a view to that which lies ahead — *an inheritance in another land*; Rom. 6:2-6; Col. 2:12; 3:1ff]).

(For additional details pertaining to the preceding, refer to the author's books, *Brought Forth from Above*.)

2) *Land of Our Calling*

The land to which Christians have been called, unlike the land to which the Israelites under Moses were called, is a heavenly land; and Christians will enter into this land only during the coming dispensation. Christians are being called out of this world during the present dispensation, with a view to realizing an inheritance in another land during the coming dispensation.

This is set forth in Col. 1:12, 13 as a deliverance from one kingdom (the present kingdom under Satan [*cf.* Eph. 1:21; 3:10; 6:12]), with a view to realizing an inheritance in another kingdom (the coming kingdom of Christ). And though the way in which verse thirteen reads in most English translations, leading one to believe that Christians have presently been transferred or translated from the kingdom of Satan into the kingdom of Christ, *such CANNOT possibly be the correct understanding of this verse.*

The inheritance has to do with this earth, ruled from a heavenly realm. And there is *ONLY one kingdom* of this nature in relation to the earth — *the kingdom presently under the control of Satan and his angels.*

The kingdom of Christ, in relation to the inheritance in view, CANNOT presently exist; and it CANNOT exist until that future day when the Father places His Son in charge of the kingdom (Dan. 7:13, 14; Rev. 11:15), which will occur only at the end of Man's Day.

The kingdom of Christ will cover exactly the same domain (the earth) and His rule will be from exactly the same sphere (heavenly) as Satan's present domain and rule. Further, Christ is to wear the crown which Satan presently wears, and Satan has yet to relinquish this crown. Thus, the kingdom of Christ will be *the SAME kingdom which Satan presently rules, following that time when the Father removes the incumbent ruler and places His Son on the throne (Ps. 2:1-9).*

Accordingly, the kingdom of Christ *CANNOT exist during the present time.* Satan is still the crowned ruler of this earth, holding the sceptre. *ONLY AFTER* Satan has been put down can Christ wear the crown, hold the sceptre, and exercise power and authority (exercise power and authority from the same realm, over the same domain, as

presently seen in Satan's exercise of power and authority). And all of the preceding *can occur ONLY at the end of Man's Day, NOT before.*

Thus, *IF there were a present kingdom of Christ*, the kingdom would have to exist prior to that time when the Father is seen delivering the sceptre into His Son's hand; it would have to exist apart from a domain and a crowned King; it would have to exist during Man's Day (preceding the Lord's Day); and it would have to exist during a time when Satan is still on the throne.

Seeing a present kingdom of Christ, in any form, *becomes completely absurd when the matter is viewed in the light of Scripture.* Man may erroneously think along the lines of a present kingdom of Christ, but Scripture reveals something entirely different.

The whole purpose for the kingdom of Christ has to do with Christ and His co-heirs taking the kingdom of this world and effecting a cosmos out of the present chaos, bringing order out of the present disorder.

Thus, from a Biblical standpoint, one *CANNOT* possibly speak of a present kingdom of Christ as long as Satan continues to hold the sceptre — whether seen existing in a so-called mystery form, or any other form.

To the contrary, the Father has told His Son to sit at His right hand until He makes His enemies His footstool.

ONLY THEN will the Son ascend the throne, hold the sceptre, and rule the earth (Ps. 110:1ff). *ONLY THEN* will the kingdom of Christ exist.

(Then there is another realm in which the thought of a presently existing kingdom of Christ becomes possibly even more theologically destructive and dangerous. Christians erroneously seeing a present kingdom of Christ *usually think of individuals being transferred or translated into this kingdom at the time of the birth from above* [cf. Col. 1:13].

Then, a transference of this nature *moves the whole thought of entrance into the kingdom from the realm of reward to the realm of gift.* And that is *COMPLETELY out of line* with any sound Scriptural teaching concerning the kingdom of Christ.)

Colossians 1:13, from whence most of the preceding type teaching emanates, should be understood in the sense of individuals being rescued and caused to change sides relative to two kingdoms. Christians have been rescued from Satan's existing kingdom and have been caused to change sides with respect to Christ's coming kingdom.

The former has to do with the present kingdom of this world, as it presently exists under Satan; and the latter has to do with the coming kingdom of this world, as it will one day exist under Christ (Rev. 11:15).

In the preceding respect, Col. 1:13 could be better translated and understood:

“Who hath delivered us from the power of darkness [the present kingdom under Satan] and has caused us to change sides with respect to the kingdom of His dear Son [the coming kingdom of Christ].”

3) *That Coming Day*

And Christians are being dealt with in this manner during the present dispensation *with a view to the coming dispensation*. It will be *during the coming dispensation alone* that the kingdom of Christ will be brought into existence.

The present dispensation has to do with purposes surrounding the Spirit acquiring a bride to reign with God’s Son during the coming dispensation, for *Christ MUST have a bride to reign with Him. There MUST not only be a crowned King but there MUST also be a consort queen as well.*

The present dispensation, the third and last of three dispensations during man’s day, covers 2,000 years of time (the exact number of years allotted to each of the previous two dispensations, with seven years yet remaining to be fulfilled in the dispensation which immediately precedes the present dispensation [the Jewish dispensation]).

The divine work which began at the time of and through the descent of the Spirit on the day of Pentecost will last for exactly 2,000 years from that date, which makes it quite simple to ascertain that we are living very near the end of the time allotted for the Spirit to search for and to procure a bride for God’s Son.

(These would be years of 360 days each [the length of the year used in Scripture]. God though has evidently allowed the calendar which man uses [the Gregorian calendar] to become corrupted at one or more points in time throughout the dispensation, for computing time from the spring of 33 A.D. to the present would be slightly over 2,000 years [2,014 years in 2019]. And the dispensation *CANNOT* run over 2,000 years [two days], for 4,000 years [four days], minus the seven years of the preceding Jewish dispensation [the future Tribulation], have already run their course.

There *CANNOT* possibly be more than 2,000 years [two days] left, for that would run contrary to the septenary structure set at the beginning of Scripture, in the opening thirty-four verses of Genesis [or in the Gospel of John chapters one and two (John's gospel is the only one of the four which parallels Genesis, not only in the opening two chapters but throughout; and, accordingly, John's gospel should begin the New Testament rather than Matthew's gospel, providing the same septenary and continuing structures beginning both Testaments)].

In this respect, *time* during the present dispensation *CANNOT* possibly exceed 2,000 years [two days], for exceeding 2,000 years would carry matters into a third day [with Scripture viewing any part of a third day as a whole day (*e.g.*, Gen. 43:17, 18; I Sam. 30:1, 12, 13; II Chron. 10:5, 12; Esther 4:16, 5:1; *cf.* Matt. 12:40; Luke 24:21)]. And the third day [or seventh day, counting from the beginning] in the established septenary structure is *the Messianic Era*.

As God did not allow the original manuscripts to continue to exist in man's hands, He has evidently not allowed the calendar which man uses to exist in a completely accurate manner throughout the dispensation either, for He knew what man would do with the original manuscripts and what he would do as well if he knew the exact time in which we lived.

Our calendar is probably not off that much [as the existing manuscripts (copies that differ to an extent, one from the other) are not off that much], for the signs of the times [the existing conditions in Christendom and in the world at large] point to one thing:

The end of the dispensation can ONLY be very close at hand. Conditions seemingly can't get much worse in either realm.

For additional information on the preceding, refer to the author's book, *End of the Days*.)

Once the dispensation has run its course and the search has been completed, the bride will be removed, with a view to the coming dispensation.

And it is during this coming dispensation that the inheritance spoken of in the first chapter of Ephesians will be realized.

This coming dispensation, in which the inheritance will be realized, will be the earth's coming Sabbath. This will be the Sabbath foreshadowed by the seventh day in the second chapter of Genesis, introduced immediately following man's creation, and set before the people of God throughout man's 6,000-year day (*e.g.*, Ex. 20:8-11; 31:13-17; Heb. 4:1-9).

“This is the day which the Lord hath made” (not today, but that coming day when the Stone which the builders refused has “become the head stone of the corner”); and in that day, beyond Man’s Day, when the Lord’s Day is ushered in, man “will rejoice and be glad in it” (Ps. 118:22-24).

Having Heard, Having Believed

In a sequence beginning in Rom. 10:13, salvation (deliverance) is seen being brought to pass through individuals calling upon the Lord:

“For whosoever shall call upon the name of the Lord shall be saved.”

Then, immediately following, beginning in the next verse, a question is asked:

“How then shall they call on him in whom they have not believed [a reference back to the call for deliverance seen in the previous verse]?” (v. 14a).

This question is then followed by another question:

“...and how shall they believe in him of whom they have not heard?” (v. 14b).

Then a third question follows, with a fourth question beginning the next verse:

“...and how shall they hear without a preacher?
And how shall they preach except they be sent?” (vv. 14b, 15a).

Thus, the order set forth in these three verses is four-fold, though seen in a reverse fashion from the way in which it is presented:

- 1) God calls a man to proclaim His message.
- 2) That man proclaims the message.
- 3) Individuals hearing the message believe that which is being proclaimed.
- 4) Those who have believed the message (which, in this case, is belief in Christ, effecting salvation) then call upon the Lord for *salvation* (which, contextually, would have to relate to a *deliverance* for those who have already been saved through believing).

(*Believing* and *calling* in Rom. 10:13, 14 are not to be equated; nor are they to be thought of as two inseparable things which, in the end, result in eternal salvation. Romans 10:13 — “For whosoever shall call upon the name of the Lord shall be saved” — has been vastly misused over the years by well-meaning individuals in a “Roman’s Road” type presentation of the salvation message.

Eternal salvation is brought to pass *through believing ALONE* [v. 14; e.g., John 3:16; Acts 16:31]. It is brought to pass *through believing on the Lord Jesus Christ* [a one-time event], after hearing the message from the one sent to deliver it.

[Nor would “repentance” (*a change of mind*) enter into the matter, unless one had to change his mind before he could believe. Most individuals though would probably have to make up their minds rather than change their minds.

But either way (changing or making up one’s mind), *neither can have anything to do with eternal salvation per se*. Either one, at the most (relative to eternal salvation), could only place the person *in a position where he would then be able to believe, effecting eternal salvation*].

Calling, on the other hand, *follows believing*. *The person first believes, and ONLY then does he call*. The text is very clear concerning this order: “How then shall they call on him in whom they have not believed?” [v. 14a].

Calling [something which could be repeated time after time] has to do with a deliverance following salvation [brought to pass through believing]. And note that Rom. 10:13 is a quotation from the Old Testament, where the verse is used relative to a deliverance of saved people during the coming Messianic Era [Joel 2:32].)

The order seen in Rom. 10:13-15 is exactly the same order seen in Eph. 1:13, 14. Paul had been called, he had proclaimed the message, those in Ephesus had believed, and they were now in a position to call upon the Lord (from time to time, whenever necessary) for deliverance. And the whole of the process would be with a view to the saving of the soul and realizing an inheritance with God’s Son in the Messianic Era.

This order though, along with the emphasis seen in the order, is often missed in some English translations of Eph. 1:13, 14 (e.g., the

KJV text). Note a more literal rendering of the Greek text, which not only places the emphasis on issues beyond eternal salvation but moves matters forward into the Messianic Era:

“In whom also you [Gentiles] having heard the word of truth, the gospel of your salvation. In whom also having believed you [Gentiles] were sealed with the promised Holy Spirit,

Which is a pledge of our inheritance with respect to a redemption of the possession, with respect to a praise of His glory.”

1) *You Were Sealed*

Gentiles, previously alienated from God’s dealings with Israel and those things which God had committed to Israel’s trust (Eph. 2:12; cf. Rom. 9:4), now, through two inseparably related means, find themselves no longer alienated:

1) Through believing the proclaimed message which they had heard.

2) Through being sealed with the promised Spirit (Eph. 1:13).

Or, in chapter two, this sequence of the Spirit’s work is expressed another way: Those “made nigh by the blood of Christ” find themselves, through being sealed with the Spirit from chapter one, positionally “in Christ” (v. 13).

And “in Christ,” where there is “neither Jew nor Greek” (Gal 3:26, 28), “the middle wall of partition” (previously existing between Jew and Greek) has been broken down. “In Christ” there now exists *one new man*, in which a “middle wall of partition” *CANNOT exist* (Eph. 2:14, 15).

Then, Paul expresses this same thing another way in Rom. 11:5-25. In this section of Scripture, individuals cut out of a wild olive tree (believing Gentiles [vv. 11-24]) are seen grafted into a good olive tree, among branches which have not been broken off (believing Jews [vv. 17-24]). These believing Jews would form the “remnant according to the election of grace,” seen earlier in the chapter (v. 5); and the whole of the matter is referred to as *a mystery* (v. 25).

Thus, Paul dealt with the mystery when writing to those in Rome

through one means, and he used another means when writing to those in Ephesus. Saved Gentiles being sealed with the promised Spirit in Eph. 1:13 and those cut out of a wild olive tree being grafted into a good olive tree (a tree in which some of the branches had been broken off) in Rom. 11:11-24 form two ways in which Scripture deals with the same thing — having to do with *the immersion in the Spirit*.

Scripture invariably deals with a subject through different means such as this, frequently through the use of metaphors, as seen in Romans chapter eleven.

And Scripture MUST be compared with Scripture in order to see the complete picture, as God has set it forth in His Word.

In Ephesians 1:13, through the use of the word “sealed” to describe this work of the Spirit, Christians are given an insight into the way God looks upon those who form *the one new man*, “in Christ.”

The Greek word translated “sealed” (*sphragizo*) is used a number of times in the New Testament, and it is used different ways. It is used of Christ’s tomb being *sealed* (Matt. 27:66), but it is also used in a descriptive manner of things and people (*e.g.*, John 6:27; Rom. 15:28; Rev. 7:3ff; 10:4). The word could be used with the thought of *confirming, attesting, authenticating, or certifying*. It could be used to show *a stamp of approval, that everything was in order*. Or it could be used to show *identification or ownership*.

Christians have been *sealed* with the promised Spirit in connection with becoming a part of *the one new man* “in Christ.”

Thus, the seal would involve being brought into the position which God requires (becoming Abraham’s seed, etc. [*ref.*, Chapter V in this book]). And the seal would *show God’s stamp of approval relative to identification and ownership*. The seal would *confirm, attest, authenticate, and certify that everything was in order for the Spirit to conduct His search for the bride among those forming the one new man*.

2) A Pledge of Our Inheritance

Being “sealed with the promised Spirit” in verse thirteen is said to be “a pledge [‘earnest,’ KJV] of our inheritance” in verse fourteen. The bride, for whom the Spirit presently searches, will one day inherit as co-heir with God’s Son.

This inheritance was introduced back in verse eleven, and this inheritance, contextually, will be realized only in connection with a future redemption (v. 14).

Relative to this future redemption, Eph. 4:30 states:

“And grieve not the Holy Spirit of God, whereby ye are sealed [Gk., *sphragizo*, same as in 1:13] unto [‘with respect to’] the day of redemption.”

This *sealing* work of the Spirit, being a *pledge* (Gk., *arrabon*), has to do with the thought of a *first installment* or *down payment*. Christians, through this means, now possess a *legal claim to the inheritance*; and a *first installment* portends full payment at a future date. This guarantees that the inheritance will one day be received.

A realization of the inheritance though is connected with a *redemption*; and this redemption, along with the inheritance, is future (Eph. 4:30).

The past work of the Spirit forms a pledge that the inheritance WILL be realized, but ONLY in connection with a future redemption of the inheritance.

This future redemptive work is clearly connected with *the inheritance*. And, as previously seen at the beginning of this chapter, the redemption of the inheritance is fully dealt with in Revelation chapters five through nineteen, drawing from a number of the Old Testament types.

Inheriting with Christ involves a *territory over which Christ and His co-heirs will reign* (Ps. 2:7-9). And this inheritance has to do with *the earth and all that is therein*, presently under Satan’s rule and control, requiring a redemptive process.

Though the Spirit will complete the work in and among Christians which He has set out to perform (Phil. 1:6), Christians, through faithfulness or unfaithfulness, *CAN either realize or forfeit the awaiting inheritance with God’s Son.*

This fact MUST be recognized when studying the work of the Spirit in Ephesians or any other place in Scripture.

7

The Invitation

Extended to the One New Man in Christ

“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go” (Gen. 24:58).

The question which Rebekah was asked in Gen. 24:58 (“Wilt thou go with this man?”) and her response (“I will go”) form the heart of *the most important matter* that will ever confront any Christian at any time throughout the entire present dispensation.

The question and corresponding answer have to do with *the very reason* for an individual’s salvation. A person has been saved for *a revealed purpose*, and it is *this purpose* to which the question and corresponding answer in this verse relate.

Ministry of the Spirit

The Holy Spirit is in the world today seeking a bride for God’s Son. THAT’S what Genesis chapter twenty-four is about.

This chapter is *NOT about eternal salvation*. That’s seen through events back in chapter twenty-two (events surrounding the offering of Isaac).

Rather, this chapter is about *the purpose for salvation*; and events in the chapter are set within the framework of the present dispensation — detailing events, from God’s perspective, between the time when Israel was set aside (preceding the present dispensation [ch. 23]) to that future time when Israel will be restored (following the present dispensation [ch. 25]).

1) The Type

In the type, Abraham sent his eldest servant into Mesopotamia to procure a bride for his son. And before Abraham's servant departed to fulfill this mission, Abraham made him swear that the search would be conducted solely among his own people, among those referred to as "my kindred" (vv. 3, 4, 9).

(Note that Abraham made his servant swear after a manner associated with his [Abraham's] procreative powers, which would relate to the necessity of the bride coming from the family of Abraham.

Refer to Chapter II, p. 16, in this book where this is discussed.)

Then the servant took "ten camels," which is a number showing *ordinal completion*, for "all the goods of his master were in his hand." And these goods, belonging to the father, would one day belong to the son.

In one respect, Isaac is seen as already being the owner of these goods (v. 36); but, in another respect, Abraham is not seen actually giving these goods to his son until after a bride has been procured, the son has married, and the father has remarried (25:5).

The servant was placed in complete charge of all the goods of his master, he was to take these goods into Mesopotamia, he was to find the prospective bride, and he was then to show the prospective bride that which could be hers, if...

The bride, becoming Isaac's wife, was to inherit with him. That belonging to Isaac would belong to her. The bride would *complete Isaac*, they would be *one flesh*, and they would inherit together as *one complete person* (Gen. 2:21-24).

2) The Antitype

The Holy Spirit, in the antitype of Abraham's servant in Genesis chapter twenty-four, is in the world today seeking a bride for God's Son. And he is seeking this bride from among God's Own people — the saved — not from among the unsaved. He is seeking the bride from among those comprising *the one new man* "in Christ," during a time in which Israel has been set aside (*cf.* Gen. 23:1, 2; 25:1-4).

And the Spirit, in complete keeping with the type, has "all the goods" of the Father in His possession to show the prospective bride.

In one respect, as set forth in the type, the Son is seen as already

being the Owner (in the same sense that the Son, “born King,” is seen as already being *King*, in possession of *all power* [cf. Matt. 2:2; 28:18; John 18:33-37; 19:19]).

But, in another respect, the Father is not seen actually giving these goods to the Son until after the bride has been procured, the Son has married, and the Father has restored His wife, Israel (which awaits the Son being *crowned King*, at which time He will exercise *all power* [cf. Dan. 7:12-14; Rev. 19:7ff]).

Relative to this entire matter, Christ, near the close of His ministry, told His disciples,

“I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you” (John 16:12-15).

The Spirit is in the world today searching for a bride for God’s Son. And He conducts this search by taking the Word which He gave through “holy [‘set apart’] men of God” during past time and revealing to Christians, from this Word, “all truth” about “things to come.” The Spirit takes this Word and reveals to Christians that which the Father has given to His Son. He shows the prospective bride that which can be hers, *if...*

The bride, inheriting with the Son, will inherit as co-heir with Him. That belonging to Him will belong to her. The bride, exactly as seen in the marriage relationship in Genesis chapter two, will *complete the Son* (Heb. 2:10). They will be *one flesh*, and they will inherit together as *one complete person* (cf. Gen. 2:21-24; Eph. 5:22-32).

Salvation, Purpose, Dispensations

That revealed in Genesis chapter twenty-four is often erroneously dealt with by well-meaning individuals in relation to eternal salvation. And the widely prevailing general treatment of Scripture after this

fashion is a major problem in Biblical interpretation and understanding today. Teachings surrounding eternal salvation are being derived from texts which have nothing to do with eternal salvation. And, through this process, not only is that which the text actually deals with being done away with, but the message surrounding salvation by grace is often corrupted.

Then, erroneously seeing events in Genesis chapter twenty-four as having to do with eternal salvation can mislead a person dispensationally in relation to salvation. Events in this chapter have to do with a distinctly different work of the Spirit, performed during a dispensation when God is dealing with the Church, not with Israel.

And, through applying this particular work of the Spirit to salvation by grace, individuals can be misled into believing that the Spirit's work in effecting one's eternal salvation is different during the present dispensation than it was during the past dispensation. They can be misled into believing that God's means of salvation for man changes with a change in His dispensational dealings with man.

NOTHING could be further from the truth. The manner in which an unsaved man passes "from death unto life" and the basis upon which this occurs *do NOT change* when dispensational changes occur.

A person is saved *EXACTLY the same way* at any time throughout Man's Day. He is saved through *the Spirit breathing life into the one without life; and the Spirit does this on the basis of death and shed blood.*

This was just as true at the beginning of Man's Day (when God slew one or more animals and clothed Adam and Eve with animal skins) as it is during the present time, near the close of Man's Day (following the events surrounding Calvary).

God's means regarding eternal salvation is *one of the great constants* of Scripture. Matters pertaining to unsaved man passing "from death unto life" *NEVER change* at any time throughout Scripture. They remain *the SAME* from the opening chapters of the Book of Genesis to the closing chapters of the Book of Revelation.

It is God's dispensational dealings *ALONE* which are seen to change. And these dispensational dealings with man are seen to occur only *FOLLOWING* salvation and, thus, have *NOTHING* to do with man's eternal salvation.

The word "dispensation" comes from the Greek word *oikonomia*, which is a compound word having to do with "stewardship." A cognate

form of this word is *oikonomos*, which is made up of two words — *oikos* (house) and *nemo* (to manage). Thus, *oikonomos* has to do with *the management of a house* — a central person placed in charge, with others holding responsible positions in the house under this person. And *oikonomia* (the word used for “dispensation”) carries the same basic meaning.

Accordingly, “a dispensation” has to do with *the management of the Lord’s house through stewards whom He has placed in charge of His house*. And those whom He has placed in charge of His house *could ONLY be the saved alone* during both Man’s Day and the future Lord’s Day, else they *could NOT* be looked upon as household servants.

During the past dispensation, this was *Israel*. During the present dispensation, this is *the Church*. And, during the future Lord’s Day, a succeeding dispensation — which will not only be following Israel’s national conversion and restoration but following the Spirit’s successful search for the bride during the present dispensation — God will deal with both *Israel* and *the Church* in this respect at the same time, dealing with the Gentile nations through Israel and the Church.

(Note that the expression, “the lost sheep of the house of Israel” in the gospel accounts [Matt. 10:6; 15:24], had to do with the issue at hand — the offer of the kingdom of the heavens to Israel — not with an offer of eternal salvation.

It had to do with *deliverance relative to a kingdom*. The Jewish people *could NOT* possibly have been looked upon as eternally lost, else God *could NOT* have dealt with them in a dispensational respect — as household servants.

God deals with the unsaved only *ONE way* — a passing “from death unto life.” An individual *MUST possess spiritual life* before God can deal with him relative to spiritual values, as a household servant [*i.e.*, deal with him in a dispensational respect.]

Then, *the reason* for the birth from above, as the means of salvation itself, also *NEVER changes* throughout Man’s Day. *This reason*, going back to that revealed in Genesis chapters one through three, remains *completely constant* throughout Scripture. These three chapters reveal man’s creation, his fall, and his redemption. And *purpose* is seen throughout, whether relative to God’s creation of man, Satan’s intrusion into God’s creative work, or God’s restoration of ruined man.

Man was created *to rule the earth*; but, as a result of Satan's intrusion, seeking to thwart God's plans and purposes, man fell. And man's restoration involves bringing him back into a position where he can realize the purpose for his creation.

Thus, *the purpose* for man's salvation is inseparably connected with *the purpose* for his creation, which has to do with *regality*.

But different facets of this central purpose are seen at later times in Scripture, depending on God's dispensational dealings with man. There is a facet having to do with *Israel*, and there is facet having to do with *the Church*.

God dealt with the Jews essentially relative to *an earthly calling*, though *a heavenly calling* (beyond the earthly) was always present. And this heavenly calling was brought to the forefront when Christ came the first time.

God's dealings with Christians though are quite different. Christians are dealt with *SOLELY* relative to *a heavenly calling* (Heb. 3:1), *which was taken from Israel at the time of Christ's first coming* (Matt. 21:33-43).

In this respect, *the purpose* behind man's salvation no more changes when God's dispensational plans and purposes change than does salvation itself.

Man is ALWAYS saved the SAME way, and his salvation is ALWAYS with a view to regality.

BOTH remain completely constant throughout Man's Day.

The ONLY thing which changes has to do with different facets of God's purpose for man's salvation, in keeping with the dispensation in which He is dealing with man.

1) *Israel, Past Dispensation*

During the past dispensation, Israel was called out of Egypt to realize *an earthly calling, in relation to regality*. The nation was to be removed from Egypt and placed in the land covenanted to Abraham, Isaac, and Jacob. And, with Israel occupying the position of God's firstborn son (Ex. 4:22, 23), the nation was to realize *the rights of the firstborn* within this land.

The rights of the firstborn had three parts: The firstborn was to be *the ruler* within the family, he was to be *the priest* within the family, and he was to receive *a double portion* of all the father's goods. This

is what lay in store for Israel at the time God called His firstborn son out of Egypt under Moses.

In relation to the rights of the firstborn, as these rights would pertain to Israel and national regality, the Lord's house, in a larger scope, would be *the earth* — a province within God's universal kingdom.

“And it shall come to pass in the last days, that the mountain of the Lord's house [the kingdom of Christ, filling ‘the whole earth’ (Dan. 2:34, 35, 44, 45)] shall be established in the top of the mountains [established above all the kingdoms of the earth], and shall be exalted above the hills [exalted above all the subordinate and lesser earthly kingdoms]; and all nations shall flow unto it” (Isa. 2:2).

Then *the nation of Israel*, to exercise the rights of the firstborn over God's house, is looked upon in the sense of a house as well (“the house of Israel” [Matt. 10:6; 23:38]). The Lord, within a theocracy, will rule through His house (Israel, comprised of household servants) over His house (the earth). Israel, as God's firstborn, will be placed over all the house and, in this position, exercise the full rights of the firstborn.

Israel will exercise both *kingly* and *priestly* functions within the house. Not only will Israel *rule over* all the Gentile nations but these nations, as well, will be *blessed through* Israel (cf. Gen. 12:1-3; 22:17, 18; Ex. 19:5, 6; Num. 23:9; Deut. 7:1-24; 28:1ff).

Then *the double portion of all the Father's goods* comes into view, which can only have to do with *both heavenly and earthly spheres of the kingdom*. And these two spheres of the kingdom can be seen throughout Israeli history, extending all the way back to Abraham (cf. Gen. 14:17-24; 22:17, 18; Matt. 8:11, 12; Heb. 11:8-16).

The earthly sphere of the kingdom remained at the forefront throughout most of Israeli history (though matters surrounding *the heavenly sphere* were always present). Then *the heavenly sphere* of the kingdom was brought to the forefront when Christ came the first time.

The earthly sphere of the kingdom was extended to Israel under Moses. But, in the final analysis, through unbelief and disobedience, The Jewish people profaned their high calling.

And it matters not whether one views the activities of the generation at Kadesh-Barnea under Moses or the activities of later generations, beginning with those under Joshua. *The end result was always the same.*

The activities of the generation under Moses resulted in an entire accountable generation being overthrown in the wilderness, outside the land; and the activities of succeeding generations — ultimately continuing in unbelief and disobedience — eventually resulted in the theocracy coming to an end, the nation being uprooted from the land, and the Jewish people scattered among the Gentile nations.

Then *the heavenly sphere* of the kingdom was extended to Israel at Christ's first coming. *The nation was called upon to repent, which would be relative to past unbelief and disobedience, continuing into the present.*

And, because of the nation's *refusal to repent*, the heavenly sphere of the kingdom was rejected as well (acceptance was inseparably connected with repentance [Matt. 3:1, 2; 4:17]). And this rejection reached a *climactic apex* with Israel's crucifixion of the One Who had made the offer — God Himself, in the person of His Son.

Israel, through unbelief and disobedience, *had prostituted their high calling in the earthly sphere of the kingdom; and the kingdom had been taken from Israel some six hundred years prior to Messiah's appearance.*

Then, when Messiah appeared with the message that the kingdom of the heavens was "at hand [had 'drawn near']," *the Jewish people continued in the footsteps of their ancestors. They persisted in a refusal to repent, and the heavenly sphere of the kingdom was spurned.*

This climaxed the totality of the Jewish people's prostitution of their high calling, resulting from unbelief, disobedience, and a refusal to repent; and they culminated all of this — which covered over fourteen centuries of Israeli history — *through pledging their allegiance to a pagan Gentile king and calling for the crucifixion of their true anointed King, "Jesus of Nazareth, the King of the Jews"* (Matt. 2:2; John 18:31-37; 19:14, 15).

Is it any wonder that Israel is seen to occupy the position set forth in Genesis chapter twenty-three, following the events set forth in chapter twenty-two? That would be to ask, Is it any wonder that Israel is seen in the place of *death* (typified by Sarah's death [ch. 23]), following the crucifixion and resurrection of the nation's Messiah (typified by the offering of Isaac, with Abraham receiving his son from the place of death on the third day [Gen. 22])?

2) *The Church, Present Dispensation*

Once Israel had been set aside, God turned to the Gentiles to take

out of them “a people for his name” (Acts 15:14). A new dispensation ensued, in which God would deal with an entirely new group of household servants.

And *the thought of regality continued, unchanged, from the past dispensation into and through the present dispensation — with man continuing to be saved EXACTLY the same way for EXACTLY the same purpose.*

This MUST be the case; it CANNOT be otherwise.

Man was created for purposes surrounding *regality*, man’s fall resulted from these purposes (Satan, the incumbent ruler, brought about man’s fall in order to assure his own continuance on the throne), and man’s subsequent redemption has to do with these purposes.

The means of and purpose for redemption were set at the very beginning of Scripture and can NEVER change. They remained the SAME when God dealt with Israel during the past dispensation, and they can only continue the SAME when God deals with the Church during the present dispensation.

(And note that *positive promises* or *negative consequences* surrounding either *obedience* on the one hand or *disobedience* on the other are also the same, regardless of the dispensation. Positive promises in either dispensation are seen to result in *an exaltation over all the Gentile nations* [Deut. 7:1-24; Matt. 25:14-23; Luke 19:12-19; Rev. 2:26, 27]. But negative consequences in either dispensation are seen to result in *the opposite* [Num. 14:1ff; Matt. 25:24-30; Luke 19:20-27; Heb. 3:18-4:1].

God does not take man’s reaction to His plans and purposes lightly — whether positive or negative, and whether pertaining to the past theocracy or to the future theocracy [Lev. 26:1-39; Deut. 28:1-67; Heb. 10:23-11:16]. God himself dwelt among His people in the past theocracy; and God, in the person of His Son, will dwell among His people in the future theocracy, as the Son’s “greatest [regal] magnificence” [literal translation of a superlative in II Peter 1:16] is set forth for all to see.)

Israel being called into existence and being called out of Egypt had to do with *purposes* surrounding *regality*, which is in complete keeping with *the purpose* surrounding man’s creation, Satan bringing about his fall, and God effecting his redemption.

And it can be no different for purposes surrounding the existence of *the one new man* “in Christ.” This *one new man* has been called into

existence (as a nation was born in Egypt during Moses' day) and is presently being called out of the world (as Israel was called out of Egypt under Moses) for a *purpose*. And *that purpose*, in the light of Biblical history and prophecy, is not only self-evident but has been fully revealed.

The one new man "in Christ" has not only been called into existence to exercise a *regal position*, but *the full spectrum of the rights of the firstborn* — kingly, priestly, and a double portion of the Father's goods — *MUST* come into view as well. The Church, through the future adoption, will be placed in the position of God's firstborn son (Heb. 12:23). And Christians occupying this position will exercise *ALL the rights of the firstborn*.

And any forfeiture of these rights, insofar as Christians are concerned, will occur prior to the adoption (shown at the judgment seat following the dispensation). Forfeiture will occur during the dispensation in which God is removing from the Gentiles "a people for his name." It will occur during the dispensation in which the Holy Spirit conducts His search for the bride (seen through events in Gen. 24), prior to the adoption, with the adoption not including those having previously forfeited these rights.

(God's two national firstborn sons — Israel [already adopted] and the Church [yet to be adopted] — will one day realize *the rights of the firstborn*.)

Israel, following the nation's repentance and acceptance of their Messiah, will be restored — a saved nation, back in the land, exercising kingly and priestly rights. Israel will exercise these rights within a theocracy, occupying a position at the head of the nations. And though Israel has forfeited the right to rule in heavenly places as well, Israel will realize the double portion of the birthright through two means:

- 1) Through Old Testament saints who qualified to rule from the heavens [cf. Matt. 8:11, 12; Heb. 11:8-16, 32-40]. Also possibly through believing Jews from the gospels and Acts period.
- 2) Through the Church, comprised of individuals who are Abraham's seed, grafted into a Jewish trunk [Rom 11:13-21; Gal. 3:29].

Christians, not having forfeited their birthright, will be adopted, forming another national firstborn son. And this son will exercise the rights of the firstborn through ruling as a kingdom of priests [exercis-

ing kingly and priestly functions] from heavenly places, over the earth [realizing the double portion of the birthright]. This firstborn son will rule as co-heir with Christ, inheriting with Him all that the Father will give to His Son — *all that the Father has* [Gen. 24:36; 25:5; John 16:15; Rom. 8:16-23; Phil. 3:10-14; Heb. 3:1; Rev. 1:6; 5:10].)

“Wilt Thou Go with This Man?”

The question, “Wilt thou go with this man?,” moves to the heart of ALL matters surrounding the work of the Spirit in the world throughout the present dispensation.

The work of the Spirit in the life of a Christian is designed to bring that individual to the point where he can be confronted with this question. Then, the Christian’s response to the question will have direct bearing on the manner in which the Spirit will be able to continue a work in his life from that point forward.

The goal has to do with bringing the Christian to a place where he can one day participate in activities attendant the bride.

A negative response to the question will “quench [‘suppress’]” a continuing work of the Spirit relative to matters surrounding His search for the bride (I Thess. 5:19; cf. Eph. 4:30). But a positive response will allow the Spirit to continue a proper work in the individual’s life, continuing to move that individual toward *the goal in view*.

1) The Type

After Abraham’s servant had entered Mesopotamia, he journeyed toward the city of Nahor. Nearing the city in “the evening,” he came to a well of water and made his camels kneel down by the well. The servant then prayed, asking the Lord to prosper his journey through a particular set of innumerable circumstances (vv. 10-14).

It was the time of day when women from the city came to the well to draw water. And before the servant had finished praying, Rebekah had already come out of the city with the other women. The servant saw her, that she was “very fair to look upon, a virgin.”

Then, after she had drawn from the well, he requested water from her pitcher to drink; and she, completely on her own, apart from the servant making any other request, offered to perform all the things which the servant had previously requested of the Lord in his prayer.

She not only drew water for the servant to drink but she drew water for his camels to drink as well (vv. 15-21).

Abraham's servant could only stand by and marvel as he watched Rebekah fulfilling that which, only minutes before, he had requested of the Lord.

God, in his providential control of all things, had directed the servant to a certain well of water at a particular time of day. And this was at the time of day when Rebekah, along with other women of the city, normally came to the well to draw water. The Lord saw to it that both parties involved were *at the right place at the right time*. And the Lord continued unfolding matters, in a systematic way, *allowing the purpose for the servant's mission to ultimately be fulfilled*.

Similar circumstances are later seen through Moses' first encounter with his bride. Moses, between the time of his rejection and the time of his acceptance by the Jewish people found his bride by a well of water also (which, within another frame of reference, would correspond to the time between events in Gen. 23, 25, during which Moses, typifying Christ, took a Gentile bride [Ex. 2:15-21]).

"Water" is used in Scripture to refer to both *the Spirit and the Word* (cf. John 2:7-10; 4:14; 7:37-39; Eph. 5:26). The symbolism seen through Rebekah drawing water from the well, with the servant looking on, along with subsequent action on the part of both the servant and Rebekah, is fraught with spiritual significance and meaning.

Genesis chapter twenty-four provides a wealth of information concerning the true nature of the work of the Spirit in the world today. *He conducts His search for the bride after the manner seen in this chapter.*

He *MUST*, for the matter is set in *an unchangeable fashion at this point in Scripture*. And, if an individual would properly understand the work of the Spirit as it is revealed in the New Testament, he *MUST* first understand the work of the Spirit as it is revealed in the Old Testament, particularly in Genesis chapter twenty-four.

In the type, Abraham's servant simply stood back and watched as Rebekah drew water from the well. Only after she had drawn the water for both him and his camels, seeing that the Lord had prospered his journey in complete accord with his prayer, did he begin to act. He then brought forth several select things from the goods belonging to his master, carried on the camels, and gave them to Rebekah (vv. 15-22).

The servant, at first, brought forth only a small portion of these goods. But later, after he had made known the purpose for his journey — to procure a bride for his master’s son — he then began to bring forth more of the treasures, giving them to Rebekah as well (vv. 33-53).

Only then, only at a time when Rebekah — a person able to draw water from the well — had been made fully aware of the issue at hand, was she confronted with the question:

“Wilt thou go with this man?” (v. 58a).

There was no coercion whatsoever connected with the question. The issue at hand had been sufficiently revealed, allowing her to make a rational decision, based entirely on that which had been revealed and shown to her by Abraham’s servant.

Rebekah’s response to the question would have *NO bearing* on her family relationship with Abraham. It was *ONLY* because of this family relationship that circumstances could be brought to pass which would allow the question to be asked.

Thus, regardless of whether Rebekah responded positively or negatively, her family status would remain *completely unchanged*.

Rebekah’s response had to do with her willingness to “go with this man.” And going with this man had to do with her one day coming into a realization of all the things which had been revealed through the man.

Rebekah’s positive response is very simply worded:

“I will go” (v. 58b).

Rebekah, following her response, could then look forward to *one day becoming the wife of Isaac and inheriting with him. And the servant’s work would then continue in her life, with matters moving toward completing his mission.*

(Note that a negative response would have resulted in these things *NOT* being brought to pass in Rebekah’s life. Though Rebekah would have remained a member of Abraham’s family, the servant *could NOT* have continued working with her in the same manner as before. And she *could NOT* have one day become the wife of Isaac, inheriting with him.)

2) *The Antitype*

From that revealed in the type, the work of the Spirit in the world today, searching for the bride, should be a matter simple enough for any Christian to see and understand. The Spirit's work is foreshadowed by the servant's work in Genesis chapter twenty-four. And that seen in the type *WILL, it MUST*, be seen in the antitype as well.

The Spirit is conducting His search during a dispensation set aside for this purpose; and, *EXACTLY as in the type*, He is conducting this search among members of the family, among Christians.

Following salvation — brought to pass through the Spirit breathing life into the one having no life — the Spirit then begins a work in the individual's life, designed to lead that person from *gnosis* (a rudimentary understanding of the Word) to *epignosis* (a mature understanding of the Word). This work is designed to bring the person into *a position where he can not only draw from the well but draw deeply from the well*.

Then the Spirit can *progressively continue leading him "into all truth," showing him "things to come."*

As in the type, the Spirit calls attention to smaller portions and simpler parts of the different facets of that seen in Genesis chapter twenty-four at first, elementary things, for this is all that the person can take or understand at the beginning. But, as matters progress and the person comes into a better understanding of the issues at hand — progressively moving from *gnosis* to *epignosis* — the Spirit can then continue opening up the Scriptures, more and more, revealing *ALL the things which the Father will one day give to His Son*.

And, in complete keeping with the type, it is only *AFTER the individual has been brought into at least some type understanding of these things that he finds himself confronted with the question:*

"Wilt thou go with this man?"

The person, at this point, is asked a relatively simple question, though with far reaching ramifications; and he is asked this question *after acquiring a knowledge of the overall matter*.

(Note that the person's response to the question can have *NO bearing* on his family relationship — *i.e.*, on his being a Christian.

BUT, it will affect *forever* whether or not he one day finds himself among those forming the Son's wife, inheriting as co-heir with Him.)

8

The Response *Acceptance or Rejection*

“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way” (Gen. 24:58-61).

Abraham had sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac. The servant had been given specific instructions that the bride was to come from Abraham’s family. And, in order to properly carry out his mission, all of Abraham’s goods had been placed in his possession (Gen. 24:1-10).

Abraham’s servant then took ten of his master’s camels, and the clear inference from the text is that the servant was to use these camels to carry his master’s goods into Mesopotamia.

In the text (v. 10), the number of camels is specifically connected with the amount of Abraham’s goods in the servant’s possession. “Ten” is a *complete number*; it shows *ordinal completion*. And the servant, singling out *ten camels*, showed, in a numerical respect, that “all the goods of his master were in his hand.”

Once in Mesopotamia, the servant found the prospective bride by a well of water. And through a series of events, which revealed to the servant that Rebekah was indeed the one whom he sought, he began to take things from his master's goods and give them to her.

Through this means, the servant began to open up and reveal things to Rebekah surrounding that belonging to the father, which would one day belong to his son. And it was only after this had occurred that the prospective bride was confronted with the question:

“Wilt thou go with this man?” (v. 58a).

That which had been revealed to her had to do with *ONE thing alone*. It had to do with *the purpose for the servant's mission into Mesopotamia and that which lay in the future once this purpose had been realized*. And, in order to bring about the fulfillment of this purpose, the servant, after he had found the prospective bride, used *ONE means alone*.

The servant, after he had found the prospective bride and made known the purpose for his journey, began to take certain things from the goods belonging to his master and give them to Rebekah. The servant did not speak of himself. Rather, *he spoke of his master and his master's son*. And, through taking certain things from the goods belonging to his master, *he began to progressively reveal to Rebekah that which would one day belong to and be controlled by the Son*.

And the son's wife, completing the son, would inherit with him. *The son and his wife together, as one complete person, would exercise control over ALL these goods at a future time*.

Set within the type, the work of Abraham's servant occurred among those from Abraham's family (vv. 3, 4, 9, 15), following the offering of Abraham's son (ch. 22), following the death of Abraham's wife (ch. 23), but preceding Abraham's remarriage (ch. 25). That which occurred in chapter twenty-two — death, with the son being received from the place of the dead on the third day (vv. 4, 5; cf. Heb. 11:17-19) — made it all possible.

Then, events throughout the subsequent three chapters, dealing with “wives,” occurred in a manner which brought the entire matter to the desired goal.

The death of the father's wife, following the things pertaining to the offering of the son, allowed attention to be turned to matters

pertaining to a wife for the son (chs. 22, 23). And that is what is seen in chapter twenty-four. Then, the whole of that which is in view is brought to a climax through the son's marriage at the end of the chapter and the father's remarriage at the beginning of chapter twenty-five.

Everything moves toward that seen at the end of chapter twenty-four and the beginning of chapter twenty-five — *the son possessing a wife who would inherit with him; and the father again possessing a wife, who, unlike his former wife, would be very fruitful.*

In this respect, the servant's search for the bride in Genesis chapter twenty-four has to do with the continuation of a sequence of events from previous chapters, which would be brought to a *climactic goal* at the end of chapter twenty-four and the beginning of chapter twenty-five.

Accordingly, that end was not something which could be brought to pass while the servant was in Mesopotamia seeking the bride for his master's son. The servant was to remain in Mesopotamia *ONLY until he had procured the bride.* Once this had been accomplished, he was to leave with the bride in order to present the bride to the son, bringing about a *FULL completion of his mission.*

This, in turn, would allow matters seen at the beginning of chapter twenty-five to occur, bringing a *FULL end to the whole of that which is in view.*

Everything which the servant revealed while in Mesopotamia had to do with *the GOAL out ahead.* Rebekah's family understood these things; and Rebekah, as well, understood these things. And the reason why they understood these things is very simple. The servant revealed these things to them, and they believed the testimony of the servant.

That is the type, and *EXACTLY the same thing MUST be seen in the antitype.*

That seen in the antitype of Genesis chapter twenty-two — the death and resurrection of the Son — *makes it all possible.*

Toward the end of chapter twenty-two, following that revealed about the death and resurrection of the Son, mention is made of *the heavenly seed and earthly seed of Abraham possessing the gate of the enemy.*

Then wives occupy the prominent place in the next three chapters:

Abraham's wife dies (ch. 23).

A wife is procured for the son (ch. 24).

Abraham again takes a wife (ch. 25).

What is this about? It's very simple:

The whole of the type is dealing with man one day occupying *the position for which he was created in the beginning*. Salvation has been provided for *this purpose* (ch. 22a), and possessing the gate of the enemy (ch. 22b) has to do with *this purpose*. Then the remainder of the overall type has to do with *bringing this purpose to pass*.

(“The gate” of a city was the *place where legal matters were transacted on behalf of those in the city* [e.g., Ruth 4:1ff]; and *possessing the gate* would be an Eastern way of stating that *the person exercised control over that particular city*, which, in relation to the ultimate destiny of the seed of Abraham — both heavenly and earthly — would be *governmental control over the earth from both heavenly and earthly spheres*.

Note that this same expression was used by members of Rebekah's family relative to Rebekah's seed when they sent her away in Gen. 24:60, carrying the same thought from ch. 22 [vv. 17, 18] into the relationship in which Rebekah was about to enter.)

But why such an emphasis on *wives* in chapters twenty-three through twenty-five, following that revealed in chapter twenty-two?

There is an emphasis of this nature at this point in the overall type simply because of that which previously had been revealed surrounding the first man, the first Adam, who had been created to rule in Genesis chapters one and two.

Man CANNOT rule alone. He MUST have a wife to rule with him — he as king, and she as consort queen.

(Note that revelation in Scripture is progressive in this respect. One does not begin a study of Scripture in Gen. 23-25 apart from understanding things revealed prior to these chapters. Otherwise, he would be unable to properly understand that being revealed in these chapters.

And this same principle holds true at any point in Scripture. Later revelation is built on prior revelation. If an individual would properly understand the N.T., he must first possess an understanding of that revealed prior to N.T. revelation, that revealed in the O.T.

This is why, when studying the N.T., a person continually finds himself going back to Moses and the Prophets. He is studying commentary in the N.T., and he needs to understand that to which the commentary pertains if he is to properly understand the commentary.)

For man to rule, *he MUST rule as a complete being*; and only through the union with a woman — a husband-wife relationship — is the man seen as *complete* in this respect.

The picture is derived from Eve being formed from a part of Adam's body, then presented back to Adam as a helpmate. Eve, a part of Adam's very being — *bone of his bones, and flesh of his flesh* — completed Adam. The woman, being presented back to the man, made him *one complete person* (Gen. 2:21-24).

And God said of the man and woman *together*, "...let them have dominion" (Gen. 1:26-28). *The man could rule ONLY as a complete being, which necessitated the woman ruling as consort queen with him.*

This whole matter set forth in these opening two chapters *CAN-NOT* change at a later point in Scripture. *The exercise of regality in the human realm MUST be through a husband-wife relationship.* Neither the man nor the woman can rule alone. *They MUST rule together as one complete person, with the man occupying the headship.*

This is why *wives* occupy the forefront in three chapters following that which is stated in chapter twenty-two.

The MEANS of salvation is seen in the first part of chapter twenty-two, and *the PURPOSE for salvation* is seen in the latter part of the chapter. And this purpose is then realized at the conclusion of that which follows, *i.e.*, at the conclusion of that which is stated about *wives* in these three subsequent chapters.

(This is the reason why God, in the O.T. theocracy, *could NOT rule alone* in "the kingdom of men." He *HAD to HAVE* a wife to rule with Him. If He hadn't had a wife, He would have violated that which He Himself established when He created man.

And the same must hold true for God's Son. *He CANNOT rule alone.* *He MUST have* a wife to rule with Him for *EXACTLY* the same reasons as seen in the husband-wife relationship between God and Israel in the O.T. theocracy, which goes back to the principle set forth in Genesis chapters one and two.

All of this is seen in the marriage relationship today, which is the basis for not only properly understanding Eph. 5:22-32 but the entire marriage relationship [note that this section in Eph. 5 cannot be properly understood apart from that revealed in Gen. 1, 2]. The wife *completes* the husband. They rule in the house together, as *ONE complete person* — he

as king, and she as consort queen. He exercises the headship, but she rules as co-heir with him. That which belongs to him belongs to her.

The husband and wife rule the house together after this fashion, looking out ahead to the same relationship which they can one day exercise with Christ, ruling as co-heir with Him over His house. And, as seen in Isa. 2:1-4, this has to do with a rulership over the entire earth.)

Matters surrounding all of this will be realized through that foreshadowed by events at the end of chapter twenty-four and the beginning of chapter twenty-five — the Son taking a wife, and God restoring His wife to her rightful place.

Apart from this, there can be NO future theocracy.

Events at the end of chapter twenty-four and the beginning of chapter twenty-five foreshadow events which will exist during the Messianic Era, when Abraham's seed — both heavenly and earthly — possess the gate of the enemy. This is the climactic point to which events beginning in chapter twenty-one (the birth of Isaac) lead.

“I Will Go”

From Genesis chapters twenty-two through twenty-four, six distinct steps, carried out in a progressive manner, can be seen in an individual's life in relation to the complete work of the Spirit during the present dispensation. And this complete work of the Spirit covers the whole panorama of salvation, deliverance — from that time when the Spirit breathes life into the one having no life to that time when the bride appears in Christ's presence, properly attired in a wedding garment. The whole of the matter is a work of the Spirit, from beginning to end.

Note the six steps seen in these three chapters:

1) The “passing from death unto life,” and the revealed reason why this has occurred (ch. 22).

2) The beginning work of the Spirit following His bringing the individual from a dead to a living state (ch. 24a [following events set forth by those in chs. 22, 23, but preceding events set forth by those in ch. 25]).

3) The Spirit, over time, bringing an individual to the point where he can be confronted with the issue at hand (24:58a).

- 4) The individual responding to the issue at hand (24:58b).
- 5) A continued work of the Spirit in the life of a Christian who has responded positively to the issue at hand (24:61).
- 6) The Spirit completing His work, removing the bride, and presenting the bride to the Son (24:62ff).

1) *Beginning Work of the Spirit*

The passage of an individual from a dead, alienated state to a living state has to be the beginning point in any of God's dealings with man. Fallen man is spiritually dead, and life must be imparted before God can deal with man in relation to the reason for his creation. "God is spirit" (John 4:24, NASB), He deals with man on a spiritual plane, and fallen man must be made alive spiritually in order to bring this to pass.

The Spirit breathes life into the one having no life, on the basis of the finished work of Christ at Calvary. *ONLY THEN* — when the one "dead in trespasses and sins" possesses spiritual life — can God deal with man on the necessary spiritual plane.

But, in what way does God deal with man once he has been brought forth in this manner? From a Scriptural standpoint, *it is ALWAYS the SAME way*.

As in the life of Abraham in Genesis, or in the death of the firstborn in Exodus chapter twelve, God deals with man relative *to separating himself from this world and the things of this world, with a view to realizing an inheritance in another land, removed from this world*; and this is in complete keeping with the reason for man's creation in the beginning (*cf.* Gen. 12:1-3; 15:5-21; Ex. 12:29, 40, 41; 15:17, 18; 19:5, 6; Deut. 6:23).

As previously noted, *EXACTLY* the same thing is seen in Genesis chapter twenty two; and it is brought to fruition at the end of chapter twenty-four and the beginning of chapter twenty-five.

In chapter twenty-two, immediately following that portion of the chapter which foreshadows the death and resurrection of God's Son, "the angel of the Lord called unto Abraham out of heaven the second time" (v. 15). *The first time* had to do with matters pertaining to bringing salvation to pass (vv. 1-14), and *the second time* had to do with the purpose for salvation (vv. 16-18).

And *this purpose is NOT*, as often expressed by Christians — so one can be saved from Hell and spend eternity with God in Heaven.

Rather, this purpose has to do with *regality and this earth* (man exercising rulership over the earth, which will be realized during the Messianic Era); and following the Messianic Era, God's purpose for man's salvation will have to do with *regality and the universe at large* (man exercising rulership beyond the earth, out in the universe, which will be realized from the new earth during the subsequent eternal ages).

Thus, man has been saved — he has “passed from death unto life” through the Spirit breathing life into the one previously having no life — in order to ultimately bring man back into the position for which he was created in the beginning.

This is what is seen at any point in Scripture where the subject is dealt with, beginning in the opening verses of Scripture, where God set forth a foundational or skeletal framework for the remainder of His Word (Gen. 1:1-2:3). And all subsequent Scripture simply forms commentary on that revealed in these opening thirty-four verses of the Book of Genesis. All subsequent Scripture forms the sinews, flesh, and skin which clothe the skeletal framework (*cf.* Ezek. 37:1-10), providing all the necessary details, allowing man to be able to understand that which God has revealed about His plans and purposes.

Within the skeletal framework in Gen. 1:1-2:3, a septenary structure is seen, and matters within this septenary structure move through six days into a seventh day, a Sabbath day of rest. And this is the progressive pattern seen throughout the whole of subsequent Scripture.

As God took six days to restore a former ruined creation — establishing an unchangeable pattern concerning how God restores a ruined creation — *He is presently taking six days* (6,000 years [II Peter 3:8]) to restore two ruined creations (both man and the material creation once again).

And, as God rested a Sabbath day in the former restoration, He is going to rest a Sabbath day (1,000 years, the seventh millennium dating from Adam, the Messianic Era, the Sabbath rest awaiting the people of God) in the latter restoration (Heb. 4:1-9).

When one arrives at Genesis chapter twenty-two, where the means for man's salvation are dealt with, he would expect to find matters exactly as that previously revealed concerning man's salvation and destiny in Gen. 1:1-2:3. And this is *EXACTLY* what he does find.

As previously pointed out, immediately following revelation surrounding the death and resurrection of the Son (vv. 1-14), God

appeared a second time and promised Abraham that both his heavenly seed and his earthly seed would one day possess the gate of the enemy (vv. 15-18). Then the three subsequent chapters, dealing with *wives*, not only provide additional details but lead into the matter mentioned toward the end of chapter twenty-two — the time when that which God promised to Abraham, relative to his seed, would be realized.

Thus, the widespread thought in Christendom that man has been saved to escape Hell, with Heaven now being his eternal home, is not what Scripture has to say about the matter at all. This type teaching is nothing short of a corruption of Biblical truth which has led myriads of Christians down a wrong path in Biblical studies.

And once Christians have this erroneous thought ingrained within their minds, it is next to impossible to ever get them to see the truth of the matter. Once they have been misled after this fashion, it is next to impossible to ever get them to see the true nature of the work of the Spirit during the present dispensation. But this is the way matters presently exist almost universally throughout Christendom, resulting from the working of the leaven (Matt. 13:33) over almost two millenniums of time.

(For more detailed information concerning why conditions exist as presently seen in Christendom, refer to the author's book, *Mysteries of the Kingdom*, Chapters III-VII.)

2) *Continuing Work of the Spirit*

The second of the six distinctly progressive steps in the work of the Spirit in an individual's life during the present dispensation, seen in Genesis chapters twenty-two through twenty-four, has to do with the beginning work of the Spirit *among the saved* — a work peculiar to the present dispensation.

This is a beginning work performed subsequent to the birth from above (ch. 22), among a different people of God (a new nation, the Church [ch. 24]), following that time when Israel was set aside (ch. 23), but preceding that time when Israel will be restored (ch. 25).

The Spirit of God is in the world to reveal to Christians — individuals who possess spiritual life and are, thus, capable of understanding spiritual truth — all the various things surrounding the seed of Abraham (both heavenly and earthly) one day possessing the gate of the

enemy. And the Spirit of God reveals these things in *EXACTLY the same manner* seen by Abraham's servant revealing the purpose for his mission in Genesis chapter twenty-four. He does this through taking certain things from the goods belonging to the Father, which will one day belong to the Son, and giving them to Christians.

All these goods of the Father can be seen in God's revealed Word (I Cor. 2:9-13). And the Spirit takes this Word — which He Himself moved men to pen in past time — and leads Christians "into all truth." He, through the Word, in this respect, reveals to Christians "things to come." And these "things to come" will be manifested for all to see when the Father, in that coming day to which the Spirit calls attention, gives all that He has unto His Son (Gen. 25:5; John 16:12-15).

And the Spirit revealing these things to Christians is with a view to the third of the five progressive steps of the Spirit's work in an individual's life, seen in the overall type in Genesis chapters twenty-two through twenty-four. The Spirit's work in the previously discussed second progressive step is designed to bring an individual to the third step, where he can be confronted with the issues surrounding the question seen in Gen. 24:58a:

"Wilt thou go with this man?"

And, being confronted with the issue at hand after this fashion has been designed to bring a person to the fourth progressive step. The person *MUST, himself, personally*, respond. *He MUST, himself, personally, choose to either go or not go with the Spirit beyond this point.*

There is NO middle position for him to choose (cf. Luke 11:23).

EXACTLY as in the type (Rebekah being made fully aware of the issue at hand), the Christian is made fully aware of the issue at hand. Then, *EXACTLY as in the type* (Rebekah being confronted with the issue at this point), the Christian is to be confronted with the issue at this point. Then, *EXACTLY as in the type* (Rebekah responding), the Christian must respond. And then, *EXACTLY as in the type* (where only a positive response is seen, though a negative response would have been possible), the ministry of the Spirit can continue in the individual's life.

The manner in which the Spirit leads is with a view to bringing about *the desired goal*. It is *leadership directed solely toward completing His mission — acquiring a bride for God's Son.*

(Note the overall type in the Book of Ruth in this respect. When the time came for a departure from the “world” [from Moab], with the destination being “the house of bread” [Bethlehem], *ONLY Ruth went forward with Naomi. Orpah turned back.*

Orpah, though a member of the family, *is NOT seen again in the type*, for the type moves toward that seen at the end of the book — *marriage and regality*. It was Ruth whom Boaz ultimately took as his wife in association with the redemption of the inheritance, with regality seen through their great grandson, David.)

And the Christian who dares to call attention to the truth of the Spirit’s work during the present dispensation in this Laodicean period of Church history will, invariably, find himself faced with ridicule and rejection at the hands of his fellow Christians. And he may, like Paul, end up with all of them turned against him (II Tim. 1:15; 4:10, 11, 14-16).

But note Who not only stood with Paul when all the others had turned away but would deliver him “from every evil work” as well (II Tim. 4:17, 18). And this would be the experience of any Christian throughout the dispensation who followed the pattern set by Paul (*cf.* I Tim. 1:15, 16; Rev. 3:18-20).

3) *Concluding Work of the Spirit*

The matter surrounding the work of the Spirit is not brought to a complete end during the present dispensation itself. That comes *ONLY* at the end of the dispensation *AFTER* the Spirit has removed Christians from the earth, *AFTER* decisions and determinations have been made at the judgment seat (based on the Christian’s reaction to the Spirit’s work during the previous dispensation), and *AFTER* the procured bride is in a position to be revealed for all to behold.

That will be the day when the purpose for salvation, set forth in the latter part of Genesis chapter twenty-two, is finally realized.

That will be *a day of glory* for numerous Christians. *BUT*, for the vast majority of Christians, it will be anything but a day of glory. Rather, it will be *a day of shame and humiliation, followed by deep regret* for something which *can NEVER* become a reality for them — not having a place among those forming the bride and, thus, being unable to rule as co-heir with the “King of kings, and Lord of lords” during that future time toward which all things have been moving since the creation of Adam.

“His Way”

The Spirit’s way, seen in the type through the servant’s way in Genesis chapter twenty-four, begins *following death and resurrection*.

The passage “from death unto life” restores a spiritual relationship between God and man, but that brought into existence at the time of the fall — the man of flesh — present at the time that the Spirit breathes life into the one without life, *MUST remain under the sentence of death*. This work of the Spirit effects *NO change* in the man of flesh.

He remains untouched, unchanged; and he remains in the same place where he has always existed — under the sentence of death.

(Note that God *DIDN’T* do away with the darkness in Gen. 1:2b-5, in the original type pertaining to His initial work in the restoration of a ruined creation. Rather, He placed light alongside the darkness. The light shined out of darkness, something completely alien to the darkness [*cf.* John 1:5; II Cor. 4:6].)

The man of flesh can have *NOTHING* to do with things surrounding the purpose for this or any other work of the Spirit among either the unsaved or Christians during the present dispensation — *a work resulting in Christians one day being found among those forming the Son’s wife and realizing an inheritance, as co-heirs with Him. These things are reserved for the man of spirit ALONE.*

Ishmael could NOT inherit with Isaac. The bondwoman and her son were to be *cast out* (Gen. 17:18, 19; 21:9-12).

This is why, in the type, the Red Sea passage was the first thing confronting the Israelites under Moses on their march from Egypt to Canaan. “The Sea” is *the place of death*. The firstborn had just died; and now *he MUST be buried, NOT to rise again.*

The Israelites had to pass through the Sea. They had to go down into the place of death; and, in the sense of that taught in the type, *this is where the old man is to remain.*

The person now possesses spiritual life (having to do with an initial work of the Spirit), and the old man (alienated from this work of the Spirit), with his deeds, is to be *put off*. The old man is to be reckoned as *dead*, and the *new man alone* is to be in view beyond that foreshadowed by the Red Sea passage (*cf.* Rom. 6:4-12).

The leadership of the Spirit — from the eastern banks of the Red Sea to Sinai, and then to the land of Canaan — was for *the man of spirit ALONE*. *He ALONE* was in view in this respect. *He ALONE* had passed through the place of death and had been removed from this place, *picturing resurrection, with a view to an inheritance in another land*.

The man of flesh had *NO inheritance* in the land set before the nation. This fact should have been well known to any Israelite under Moses, for God had previously made this very clear, in no uncertain terms, to the father of the nation of Israel, to Abraham.

Again, Ishmael could NOT inherit with Isaac (cf. Gal. 4:19-31).

Following this initial work of the Spirit, matters immediately turn to *the reason* for this work — matters pertaining to the coming kingdom of Christ, not to eternal life.

In the type — the Israelites under Moses — this is seen in the death of the firstborn in Egypt and the subsequent Red Sea passage, with a goal in view — *realizing an inheritance in another land within a theocracy as God's firstborn son*.

The Red Sea passage under Moses could only be that to which Jesus alluded in His response to Nicodemus' in John 3:3-6, with verse five a further explanation of verse three and verse six a further explanation of verse four. The whole of the response, as it reflected back on the signs being performed (v. 2), had to do with *seeing/entering the kingdom, NOT with eternal life*.

In verse five, being born *out of water* (the old man left in the place of death, with the new man alone in view) and *Spirit* (with the new man then following the leadership of the Spirit, as progression is made toward another land) is the way matters are set forth in the Word of God.

This is what God Himself, in the person of His Son, had to say about the matter at His first coming; this is what Scripture reveals at any other place where the matter is dealt with; and this is that to which man *MUST* adhere if he would one day enter into the proffered kingdom and inherit with the Son.

There is no power in the outward, physical act of baptism per se, just as there was no power in the outward, physical act of the Israelites passing through the Sea under Moses (though it took Divine power to make this possible, as it took / takes Divine power to make that seen in baptism possible today [Christ's past work at Calvary, and the Spirit's

present work in the world]).

The power lies in that set forth through *the spiritual truths surrounding the Red Sea passage in the type, or baptism in the antitype*.

(For material dealing with John 3:3, 5 in the preceding respect, refer to the author's books, *Brought Forth from Above*.)

The Spirit's leadership, having to do with *the man of spirit alone*, *MUST* be viewed in the light of the type in Genesis chapter twenty-four. Once Rebekah had determined to follow the man (which had to do with *ONE goal alone* — becoming the wife of Isaac and inheriting with him), she went "his way."

Rebekah arose, rode upon the camels (which carried the goods belonging to the father, which would one day belong to the son), and followed the servant. And "his way" had to do with the servant's leadership while they were still in Mesopotamia (Gen. 24:61).

The direction of travel was *singular* (toward another land, to fulfill the servant's mission), that with which Rebekah found herself associated was *singular* (she rode upon the camels, which carried all the goods belonging to the father, which would one day belong to his son), and that which Rebekah gave herself over to was *singular* (following the servant, going "his way").

The matter, as it is outlined in this part of Genesis chapter twenty-four — in a type-antitype structure — is so clear that there should be no need to even call attention to the antitype. Suffice it to say, *beginning with death and resurrection*, this entire Scriptural presentation of the matter is why Paul was so desirous that *death in relation to him* become conformable to *death in relation to Christ*.

He wanted "to know" Christ, "the power of *his resurrection* [the power of His rising from the place of death], and the fellowship of *his sufferings* [the order is post-resurrection sufferings, during the present time of His rejection, as those following Him in this same manner will be rejected during this time as well]" (Phil. 3:10).

Paul wanted to understand all of this to the extent that it could be manifested in his life in such a way that he would be found among those one day being able to attain "unto the resurrection ['out-resurrection'] of the dead." And, attaining to this *out-resurrection*, he would attain to "the prize of the high calling of God in Christ Jesus" (Phil. 3:11-14).

9

The Search Concluded

The Bride Procured

“And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way” (Gen. 24:61).

The Spirit of God has been in the world for almost 6,000 years, performing a work relative to man’s eternal salvation. The Spirit, throughout Man’s Day, has breathed life into the one having no life; and *He has done this on the basis of death and shed blood.*

Basic teachings surrounding not only the Spirit’s work in man’s salvation but *the necessity of death and shed blood as well* (allowing the Spirit to breathe life into fallen man) are set forth in the first four chapters of Genesis. And these foundational truths — establishing First-Mention principles—remain *UNCHANGED* throughout all subsequent Scripture.

(The Spirit’s work, in this respect, is introduced in the first two chapters of Genesis through that seen relative to the restoration of the ruined creation in chapter one [v. 2b] and that seen relative to life being imparted to man through God’s breath in chapter two [v. 7].

The Spirit of God moved upon the ruined material creation, where only darkness had previously prevailed. This is the first thing occurring prior to God speaking, light coming into existence, and God making a division between the light and the darkness.

And it is *EXACTLY the same* with ruined man today, wherein only darkness prevails. Fallen man, a subsequent ruined creation, *MUST be restored in EXACT accord with the established pattern.*

The Spirit of God moves upon the ruined creation. That is, the Spirit breathes life into the one having no life [“Spirit” and “breath” are from the same word in both the Hebrew text of the O.T. and the Greek text of the N.T. — *Ruach* and *Pneuma* respectively]. *And the Spirit breathes life into fallen man on the basis of death and shed blood* [Christ’s

finished work at Calvary, foreshadowed by animal sacrifices in the Old Testament (which God recognized, allowing the Spirit to do a work foreshadowed in Gen. 1, 2 throughout the 4,000 years preceding the events of Calvary)].

Once the Spirit breathes life into the individual, light then comes into existence. The one “dead in trespasses and sins” passes “from death unto life.” Then God makes a sharp division between the light and the darkness, between the new man and the old man, between the spiritual and the soulical [*cf.* Gen. 1:3; John 1:5; II Cor. 4:6; Heb. 4:12].

Thus, the foundational basics surrounding the work of the Spirit in this respect, are seen in the opening two chapters of Genesis.

The Spirit of God moves upon ruined man [ch. 1], imparting life through His breath [ch. 2]. Then, *the one basis* through which the Spirit brings about life in this manner — *death and shed blood* — can be seen in the next two chapters of Genesis [chs. 3, 4], pointing forward 4,000 years to the events surrounding Calvary.

In chapter three, following the fall, the first thing which God did relating to restoration was to clothe Adam and Eve with animal skins, showing an evident previous death and shed blood [with Christ Himself paying the price 4,000 years later as the second Man, the last Adam].

Then in chapter four, Cain slew Abel [a type of Israel, 4,000 years later, slaying Christ], again showing death and shed blood.

For additional information on the preceding throughout the first four chapters of Genesis, refer to the author’s book, *By Faith*, Chapters III, IV, XII.)

Salvation by grace though is not the only thing dealt with extensively in the opening chapters of Genesis. These chapters also deal with basic truths surrounding God’s continued work with man *after he has been saved, after the Spirit has breathed life into him.*

Events seen *on day one alone* pertain to God’s work relative to eternal salvation.

Events seen throughout *the succeeding five days* pertain to God’s continuing work relating to salvation, with complete restoration awaiting a full six days of work, awaiting the completion of Man’s Day. And this continuing work has to do with the salvation of the soul, which will not be realized until the seventh day, the earth’s coming Sabbath, the Messianic Era.

Events seen throughout the six days in chapter one could apply to God's work with man at any time throughout Man's Day (during any dispensation), with the completion of all God's work realized on the seventh day. However, following that which is revealed surrounding events occurring during the seven days in Gen. 1:2b-2:3 (in chs. 2b ff), God centers His revelation around providing foundational material having to do with two divisions of mankind — *Israel, and the Church*.

And this is in perfect keeping with later revelation. Those separated from God (the unsaved) are later seen dealt with through Israel first, then through the Church (while Israel is set aside); and, during the Messianic Era (following Israel's restoration), God will deal with mankind at large through both Israel and the Church.

(Though Israel was brought into existence before the Church, that which pertains to the Church is mentioned before that which pertains to Israel in these opening chapters of Genesis. Truths pertaining to the Church can be seen in chapters two and three; and truths pertaining to Israel can be seen beginning in chapter four and continuing in subsequent chapters.

In chapter two, in the antitype, Christ's bride is revealed to come from His body [*a part of His body* rather than all of His body]; and in both chapters two and three, basic truths are set forth concerning the husband-wife relationship, particularly as they relate to Christ and His bride and pertain to the reason for man's creation in the beginning.

Then in chapter four, events relative to Israel begin. Cain slew Abel, as Israel, 4,000 years later, slew Christ. And, as the blood of Abel cried out to the Lord "from the ground," the blood of Christ speaks "better things than that of Abel" [Gen. 4:10; Heb. 12:24].

And, going on to chapters five and beyond, Noah passing safely through the Flood is a type of Israel passing safely through the coming Tribulation. Then, as a new beginning lay beyond the Flood, a new beginning will lie beyond the coming time of destruction.)

Now, all of these things could be little understood apart from subsequent revelation, leading into and continuing with the life of Abraham, beginning in Genesis chapter eleven. And the whole of the matter is put together in the course of five chapters set during the latter part of Abraham's life (chs. 21-25), though all of this (the first

25 chs.) could be little understood apart from subsequent revelation (the remainder of Scripture).

Chapters twenty-one and twenty-two put together things previously seen relating to man's salvation (in chs. 3, 4), which foreshadow Christ's future work at Calvary — the offering of the Son (ch. 22), born in a supernatural manner (ch. 21). Then chapters twenty-three through twenty-five put together things previously seen relating to Israel and the Church (in chs. 1-9). And throughout these five chapters in Genesis, all these things are set within a dispensational framework.

Then there is the necessary abundance of revelation which follows, extending throughout both the Old and New Testaments, which continues to build upon that previously revealed. And all of this revelation together — that given prior to, including, and following Genesis chapters twenty-one through twenty-five — allows Christians to see *a complete word picture*, fully detailing God's work in relation to man and the earth during both Man's Day and the future Lord's Day.

The KEY to a correct understanding of that revealed in the New Testament lies in *FIRST* understanding that which has been revealed in Moses and the Prophets, particularly in the Book of Genesis. *ALL* of the *unchangeable basics* were set forth in the earlier revelation first.

And later revelation simply forms commentary for the earlier, *necessitating an understanding of the earlier revelation in order to properly understand that which the Spirit later moved men to pen.*

The WHOLE of God's revelation MUST be studied in the light of ITSELF, "comparing spiritual things with spiritual" (I Cor. 2:9-13).

Back to Genesis Chapter Twenty-Four

As in the Spirit's work pertaining to salvation, so it is in the Spirit's work pertaining to His search for a bride for God's Son. Once God had established the foundational truths in Genesis surrounding the Spirit's work in both realms, *NO change could ever occur* in either realm at later points in time.

The work of the Spirit relative to salvation by grace, continuing during the present dispensation, *MUST* be completely in line with that previously set forth in Genesis, beginning in the opening verses of this book; and the work of the Spirit relative to His search for the bride,

a work peculiar to the present dispensation, *MUST* be completely in line with that previously set forth in Genesis as well, seen beginning in the latter part of chapter one.

As in the type, so it is in the antitype. The Spirit conducts His search between two times — between the time Israel was set aside (Gen. 23) and the time Israel will be restored (Gen. 25). And He conducts this search *among the people of God* (Gen. 24).

In this instance, the people of God *CANNOT be Israel*, for Israel has been set aside. *NOR* can the people of God be one or more of the Gentile nations, for all of the Gentiles are “aliens from the commonwealth of Israel” — the nation through which all spiritual blessings were to flow out to the Gentile nations (*cf.* Gen. 12:1-3; Eph. 2:12).

Accordingly, none of the Gentile nations could possibly come under consideration as the place where the Spirit could conduct His search for the bride. And, with Israel set aside, this would be true even more so, for *the channel of blessings* for the Gentile nations had been removed from the place which God had ordained that the nation occupy.

Thus, God had to bring *an entirely new nation* into existence, one which was neither Jewish nor Gentile. And this new nation, though it could be neither Jewish nor Gentile, had to be Abraham’s seed (for, again, God had previously decreed that *spiritual blessings MUST flow through Abraham and his seed ALONE* [Gen. 12:1-3; 22:17, 18]).

Apart from a connection with Abraham of this nature, this *new nation* would be outside the scope of spiritual blessings and, in this respect, no different than any of the Gentile nations.

Note how God brought matters to pass surrounding this *new nation* — providing the Spirit with a people of God, other than Israel, among whom He could conduct His search for a bride for God’s Son.

This *new nation* was brought into existence (and continues to be added to via the same means) through an immersion in the Spirit of the ones in whom the Spirit has already breathed life. This is something which began on the day of Pentecost in 33 A.D. and continues during each succeeding generation throughout the dispensation.

This immersion in the Spirit places the saved individual “in Christ,” forming an *entirely new creation* (II Cor. 5:17). This occurs at the time that the Spirit breathes life into the one having no life, though subsequent to and separate from this initial work of the Spirit.

If the person were a Jew prior to this time, he ceases to be a Jew and becomes a *new creation* "in Christ." If he were a Gentile prior to this time, he ceases to be a Gentile and becomes a *new creation* "in Christ." "In Christ" *there is neither Jew nor Gentile, but one new man*; and all those "in Christ," forming *the one new man*, make up *the body of Christ* (Gal. 3:26-29; Eph. 2:15).

And through this immersion in the Spirit, *ALL* of the qualifications are met for inclusion in *the new nation* brought into existence on the day of Pentecost — a nation separate from either Israel or the Gentile nations, in which the Spirit can conduct His search for the bride.

Then, this *positional standing* which every Christian occupies, "in Christ," provides the necessary connection which *the one new man MUST have with Abraham* (in order to possess a *hope* and be in a position to realize *spiritual blessings*). Christ is Abraham's Seed; and those "in Christ," forming His body, are "Abraham's seed" as well, "and heirs according to the promise" (Gal. 3:29; *ref.* Chapter V in this book).

Then, being part of the body of Christ allows the bride to not only come *from the family* (in accord with Gen. 24) but also *from the body* (in accord with Gen. 2).

The bride for the first man, the first Adam, was formed from a part of his body, not from all of his body. And this *MUST* hold true for the bride of the second Man, the last Adam, as well. *Christ's bride MUST be formed from a part of His body, not from all of His body.*

Thus, the Spirit of God is in the world today bringing to pass a work which *continues from previous dispensations* — breathing life into the one who has no life. But the Spirit of God is *also* in the world today performing a work *peculiar to the present dispensation alone*. The one in whom the Spirit has breathed life is then immersed in the Spirit, placing that individual in a position where he can be found among those to whom the Spirit has been sent to search for a bride for God's Son.

And this search occurs over a 2,000-year period. The Spirit finds one here and one there within this *new nation* who will respond positively to the question, "Wilt thou go with this man?" (Gen. 24:58 [*ref.* Chapters VII and VIII in this book]).

And the Spirit finds these individuals throughout succeeding generations, covering the entire two millenniums. Individuals in each succeeding generation, through the immersion in the Spirit, continue

to be added to *the one new man*, allowing the Spirit to continue His search for the bride.

There though has to be *an end* to the Spirit's search. There has to be *a terminal generation* of individuals added to *the one new man* among whom the Spirit can conduct His search, bringing an end to the dispensation.

The work of Abraham's servant among Abraham's people *came to a successful end in the type in Genesis chapter twenty-four*. And this same thing *MUST come to pass in the work of the Spirit in the antitype as well*.

Nearing the End

Scripture reveals God working throughout three dispensational periods during Man's Day; and, in each, God deals with *different household servants* (that distinguishing one dispensation from the other) and the world at large through these household servants. And each dispensation lasts exactly 2,000 years, with these three dispensations completing Man's 6,000-year Day.

During the first dispensation within Man's Day, God dealt with household servants, who formed no particular nation. And the world at large was dealt with through these household servants (*e.g.*, during the time of the Noachian Flood, when God dealt with the entire world through Noah; and God had previously dealt with different household servants extending from Adam to Noah, along with household servants subsequently being dealt with from Noah to Abraham).

This dispensation extended from the creation of Adam to the birth of Abraham, covering the first 2,000 years of human history.

During the second dispensation within Man's Day, God dealt with household servants who, after four hundred years dating from the birth of Isaac, formed the nation of Israel. And the world at large was to be dealt with through these servants (Israel was to rule at the head of the nations within a theocracy and be God's witness to the ends of the earth [Ex. 4:22, 23; 19:5, 6; Isa. 43:10]).

This dispensation, covering a second 2,000-year period during Man's Day, extends from the birth of Abraham to that time yet future when the Messianic Kingdom will be ushered in.

However, this dispensation was interrupted seven years short of comple-

tion, at the time Israel crucified the nation's Messiah. Sin on Israel's part had reached an apex, Israel's cup of iniquity had become full (*cf.* Gen. 15:16), and God stepped into the affairs of His people and brought about *a change in His dispensational dealings with man.*

God stopped the clock insofar as counting time during the second dispensation was concerned, set Israel aside, and began *a work through new household servants* fifty-three days later when the Spirit was sent on the day of Pentecost.

A third dispensation then ensued during Man's Day; and God began dealing with an entirely new segment of household servants, who formed *a new nation — the one new man* "in Christ." And the world at large was to be dealt with through these new household servants (*the one new man* was now to be the recipient of regal promises and blessings and be God's witness to the ends of the earth [Matt. 21:43; Acts 1:8; I Peter 2:9-11]). This dispensation extends from Pentecost to the rapture, covering a third 2,000-year period during Man's Day.

Once this dispensation has run its course, *the one new man will be removed, God will turn back to Israel, and the last seven years of the previous dispensation will be fulfilled.* These last seven years will complete Man's 6,000-year Day, and the Lord's Day, the Messianic Era — a fourth dispensation — will then be ushered in.

This fourth dispensation will last for 1,000 years. It will be the seventh millennium dating from the creation of Adam, during which the Sabbath rest awaiting the people of God will be realized. And this seventh millennium is that toward which the whole of Scripture moves, beginning with the six days, followed by a Sabbath of rest, in Gen. 1:2b-2:3.

(For further information on "dispensations," refer to the author's book, *The Study of Scripture*, Chapter V.)

1) *Belief to Unbelief, Then...*

Parallels can be seen in Scripture between the way in which dispensations close (or, an interruption occurs, as was brought to pass near the end of the second dispensation), necessitating God stepping in and beginning to deal with man within a new dispensational framework.

In each instance, *belief is followed by unbelief* as the dispensation

progresses. Then, *unbelief* is allowed to reach an apex before God steps into man's affairs and brings about a change.

The first dispensation began with man's creation and fall. Following redemption being provided (in order that man could ultimately realize the purpose for his creation in the beginning), God began to make Himself known to man, which would have been through a means other than written revelation (which did not exist until Moses' day, 2,500 years following Adam's creation).

God making Himself, His plans, and His purposes known prior to written revelation — in a manner which would allow man to act accordingly — must be recognized. Man exercised "faith" during this time, and "faith" is simply *believing that which God has revealed, resulting in one's life being governed accordingly*.

Men such as Abel, Enoch, and Noah acted "by faith [*faith 'to the saving of the soul' (Heb. 10:35-29)]*" during the first dispensation (Heb. 11:4-7). But this is not how the dispensation is seen to end. The dispensation ends with *a descendant of Shem coming out of a family involved in idolatry in Ur, in the area of Babylon* (Joshua 24:2; cf. Gen. 10:10; 11:1-9).

Then God allowed seventy years to pass in the second dispensation before He appeared to Abraham with instructions relative to leaving his home in Ur and traveling to another land, which he was to receive for an inheritance (Gen. 11:31ff). And Abraham, at this time, is seen in a position to exercise faith, which would require his having previously been saved.

(The matter surrounding Abraham's salvation is not really dealt with in Scripture. Other than brief references to his birth and marriage, Scripture introduces Abraham at the time of his call, at a time following his salvation [Gen. 11:26ff]; and Scripture does not go back and deal with this issue.

Romans 4:3 is often referenced as having to do with Abraham's salvation. But that is not correct at all. Romans 4:3 is a quotation from Gen. 15:6 [cf. James 2:21-24]; and the context of the verse, in either Genesis or Romans, has to do with Abraham's call, relative to a promised inheritance. Teachings surrounding eternal salvation are not in view in either section of Scripture [cf. Gen. 15:7-21; Rom. 4:13-22].)

Abraham believed God, obeyed God's call, and he, *by faith*, "went

out, not knowing whither he went" (Heb. 11:8ff). And because of a subsequent, progressive walk by faith (though failure occurred at times [e.g., Gen. 12:10-20; 16:1-4]), Abraham became known as *the father of the faithful* (Rom. 4:11).

The nation emanating from Abraham's loins, through Isaac and Jacob, also went out *by faith* under Moses. They left Egypt after four hundred and thirty years, dating, to the very day, back to the time God had first appeared to Abraham in Ur (Gen. 12:1-3; Ex. 12:40, 41; cf. Gal. 3:16-18).

But, as time progressed, demonstrated first through the actions of the accountable generation under Moses, things began to change.

Unbelief set in, which ultimately (after giving the Jewish people centuries in which to repent) resulted in God allowing His people to be carried into captivity by Gentile nations — first, the northern ten tribes (by the Assyrians about 722 B.C.); and then, the southern two tribes (by the Babylonians about 605 B.C.) — bringing an end to the theocracy which had been established at Sinai during Moses' day (about 586 B.C., with the departure of the glory from the Temple [Ezek. 10, 11]).

Seventy years after the entire nation (all twelve tribes) had been carried into captivity (Dan. 9:2; cf. Jer. 25:11), a remnant was allowed to return to the land under Zerubbabel (with second and third remnants returning under Ezra and Nehemiah years later). The Temple was rebuilt, though there was no restoration of the glory, and thus no theocracy.

And, though remnants returned to the land, the majority of the Jewish people continued to remain scattered among the Gentile nations during the years which followed (similar to the situation which exists in the world today — a remnant of Jews has returned to the land, and they are about to rebuild the Temple [though there will be no restoration of the glory, and thus no theocracy]; but most of the Jewish people remain scattered among the Gentile nations).

By the time Christ appeared, over five hundred years following the return of a remnant under Zerubbabel, *unbelief was once again firmly entrenched in the camp of Israel*. And the end result was the rejection of the message, the Messenger, and the eventual crucifixion of the Messenger.

At this point, even though the dispensation still had seven years to run, God stepped into the affairs of man once again. *Unbelief*, resulting in the nation's actions, had reached an apex. And God, at this time, brought about a change in His dispensational dealings with man.

An exercise of “faith” marked the beginning of this third dispensation, as seen in the Book of Acts and the epistles. But the dispensation was destined to end *EXACTLY the same way* in which the first dispensation had ended, and under *EXACTLY the same conditions* which resulted in the second dispensation being interrupted — *a manifestation of unbelief among the people of God.*

And this *manifestation of unbelief* among the people of God at the end of the third dispensation had been plainly foretold a number of places in Scripture. Christ Himself, at the time of His first coming, asked, “Nevertheless when the Son of man cometh, shall he find faith [Gk., ‘the faith’] on the earth?” (Luke 18:8).

“The faith” is an expression peculiarly related to *the Word of the Kingdom* (e.g., Acts 6:7; I Tim. 6:10-15; II Tim. 3:8; 4:7, 8; Jude 3), and the way in which this question is worded in the Greek text portends *a negative response.* Christ, in this passage, revealed that He would not find “the faith on the earth” at the time of His return, in complete keeping with subsequent warnings by Paul (Acts 20:29-31; I Tim. 4:1-3), by Peter in his second epistle (chs. 2, 3), and by Jude in his epistle.

At the outset of the dispensation, “the faith,” which had to do with things surrounding *the saving of the soul*, was the message of the hour. It was proclaimed universally throughout the Churches.

But, at the time of Christ’s return, conditions will be completely reversed. *Except in isolated instances, one will NOT find this message being proclaimed at all in the Churches of the land. Instead, this message will be either unknown by Christians, or it will be hated, despised, rejected, and spoken against by Christians.*

There are two places in Scripture which foretell the history of Christendom in this respect throughout the dispensation — Matt. 13:3-33 and Rev. 2:1-3:22. One was given by Christ to His disciples during His earthly ministry, and the other was given by Christ to John following His ascension.

The account in Matthew’s gospel, particularly the third and fourth parables (vv. 31-33), shows the history of and condition of Christendom at the end of the dispensation through two means:

- 1) A mustard seed (third parable) which germinated and grew into a great tree (an abnormal growth, depicting a world

power, with the birds of the air [emissaries of Satan; cf. vv. 4, 19, 32] lodging in the branches of the tree).

2) A complete leavening process (fourth parable [v. 33]).

And both parables together show *total corruption at the end of the dispensation in relation to the Word of the Kingdom* (vv. 31-33).

Then, the opening chapters of the Book of Revelation show the deteriorating history of Christendom through that revealed about the seven Churches in Asia during John's day. Conditions seen at the beginning of the dispensation are depicted by the Church in Ephesus which *left its "first love"* (2:4), and conditions are ultimately depicted at the end of the dispensation by conditions in the Church in Laodicea — *"wretched, and miserable, and poor, and blind, and naked"* (3:17). And, as in the parables in Matthew chapter thirteen, this shows *total corruption at the end of the dispensation in relation to the Word of the Kingdom*.

(The fact that *the Word of the Kingdom* is the central issue at hand in both sections of Scripture is evident.

In the parables of Matthew chapter thirteen, this is the stated subject forming the introduction to the parables [vv. 3-9, 18-23]; and, this same subject is seen continuing throughout the subsequent parables [cf. vv. 19, 24, 31, 33].

Then, in Revelation chapters two and three, this is the evident central subject because of that seen throughout. *Works, with a view to overcoming and occupying a position with Christ in the kingdom*, form the central subject matter throughout each of these seven epistles. And each epistle is structured exactly alike in this respect.

The first four parables in Matthew chapter thirteen and the seven epistles in Revelation chapters two and three cover the same subject matter, each from a different perspective. There is *NOTHING* in either section which pertains to salvation by grace.

The whole of the matter in both sections of Scripture has to do with *present and future aspects of salvation — the salvation of the soul. And this MUST be recognized if these passages of Scripture are to be correctly understood.*

These parables in Matthew chapter thirteen are dealt with in the author's book, *Mysteries of the Kingdom*, Chapters V, VI; and the seven Churches in Revelation chapters two and three are dealt with in the author's book, *Judgment Seat of Christ*, Chapters V-XI.)

Thus, *unbelief among the people of God* can be seen at each of the three times when God steps in and changes His dispensational dealings with man. Two have already come to pass, and the third is about to come to pass; and once the third comes to pass, this will allow God to once again take up His dealings with Israel and bring to pass the seven unfulfilled years of the previous dispensation.

(It should be noted that *unbelief* will continue to exist in the camp of Israel throughout the final seven years of God's dealings with the nation during Man's Day. When Christ returns, after Daniel's unfulfilled Seventieth Week has been allowed to run its course, He will find the Jewish people scattered among the nations, in a state of *unbelief*. And, in a respect, this unbelief will be a continued unbelief from the apex reached at the end of Daniel's Sixty-Ninth Week.

[Note: In relation to *time in Daniel's Seventy Week prophecy*, when the Tribulation begins (when *time* resumes in Daniel's prophecy), the Jewish people, *time-wise*, will find themselves in the position of having just crucified their Messiah.

And the generation of Jews in that day [evidently the same generation presently living on earth], in God's eyes, will be *just as guilty of this act as the generation of Jews living 2,000 years ago when Messiah was crucified*.

Throughout the past 2,000 years, each succeeding generation of Jews *has always been just as guilty as any prior generation*. The passage of time and the passage of generations changes *NOTHING* in this respect (*cf. Matt. 23:34-39; Luke 13:33*).

Then, following Messiah's return and Israel's national repentance and conversion, when the Jewish people look upon the One Whom they pierced, *unbelief* will turn to *belief*.

And following certain related events which will occur at this time [*e.g., the resurrection of Old Testament saints, Israel's restoration to the land, the destruction of Gentile world power*], a change in God's dispensational dealings *will occur once again*.)

2) *Unprepared for Christ's Return*

On the basis of Daniel's Seventy-Week prophecy, which foretold the approximate time of Messiah's first appearance to the Jewish people, Christians often see a truth applying to the Jewish people but fail to

see this same truth when brought over into Christendom.

Christians are quick to point to this prophecy and call attention to the fact that the generation of Jews living near the end of the time covered by Daniel's prophecy should have known that it was about time for Messiah to appear, and they should have been ready.

And that is very true. The Jewish people should have been looking for their Messiah and should have been ready when their Messiah did appear. They possessed the Word of God, telling them that *the time was at hand*.

But, in this same respect, there is a parallel truth pertaining to the nearness of the hour and Christ's reappearance which Christians today fail to see. And *the knowledge and readiness* of the present generation of Christians concerning the matter is *NO different* than that of the generation of Jews which witnessed Christ's first appearance.

Christians today need only look at *one thing* in order to know that *the Lord's return is at hand* — chronology related to both the dispensation and Man's Day. The present dispensation will last for exactly 2,000 years, and Man's Day will last for exactly 6,000 years. Thus, all that Christians have to do is look back and perform some simple mathematical computations — the same thing which the Israelites could have done 2,000 years ago, but didn't do.

(But there is a slight problem. As previously seen in this book [Chapter VI, pp. 80, 81], God has evidently allowed the calendar which man uses to become corrupted, for obvious reasons. But, even so, the calendar couldn't be off that much.

And though man can't know the exact year or day of Christ's return for the Church, he can know the approximate time, which very few Christians are paying attention to at all.)

In this respect, the Israelites, at the time of Christ's first coming, were in possession of a chronology which could have told them that the time was drawing nigh; *but it was ignored, and the people were not ready when Christ did appear*.

And, in this same respect, Christians today, immediately preceding Christ's return, also have a chronology which can tell them that the time is drawing nigh once again; *but it is being ignored, and Christians — as the Israelites — will not be ready when Christ reappears*.

10

The Departure

From the Earth into the Heavens

“And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming” (Gen. 24:62, 63).

The work of Abraham’s servant didn’t end with the procurement of the bride and bringing about her readiness while in Mesopotamia. Rather, there was a final and concluding work, which had to do with removing a prepared bride from Mesopotamia and presenting the bride to an awaiting bridegroom.

And the bridegroom is seen waiting (near the end of the day) at a particular place, between his father’s home and the bride’s home, with a view to meeting the one whom the servant had procured, prepared, and removed.

And *EXACTLY* the same thing is seen in the antitype. The Spirit’s procurement of the bride and bringing about her readiness while on earth during the present dispensation is followed by a final and concluding work at the end of the dispensation. The Spirit will remove a prepared bride from the earth and present the bride to an awaiting Bridegroom.

And the Bridegroom, at that time (at the end of the dispensation), will be waiting at a particular place, between His Father’s home and the bride’s home, with a view to meeting the one whom the Spirit will have procured, prepared, and removed.

In the type, Isaac’s bride was accompanied by other damsels at this time; and they rode upon the camels as they left Mesopotamia. Though the number of the camels is not given at this point in the type, the reference *could only be to the same ten camels* which the servant had previously brought into Mesopotamia (v. 10).

“Ten” is the number of *ordinal completion* in Scripture, and individuals riding upon “ten camels” at this time would show *ordinal completion in relation to those going forth to meet Isaac*. That is, *they all went forth* — not only Rebekah, but all within the scope of that shown by the number “ten.” But *only one* would be presented to Isaac as his bride, whom Abraham’s servant had procured, prepared, and removed.

And it will be exactly the same when Christ’s bride is removed at the end of the dispensation. The bride will *NOT* depart alone. Rather, the bride will be accompanied by others, which Scripture clearly reveals will be *ALL other Christians*.

As in the type, *ALL will go forth together* to meet Christ. But also, as in the type, not all will be presented to Christ as His bride, whom the Spirit will have previously procured, prepared, and removed.

Only those appearing in the antitype of Rebekah in that day will comprise the bride.

When the caravan of camels carrying Rebekah and the other damsels approached Isaac, Rebekah is seen arraying herself for meeting Isaac. “She took a veil, and covered herself” (v. 65b).

Nothing though is said in the type about those accompanying Rebekah doing something of this nature.

This act performed by Rebekah in the type speaks volumes in the antitype, for the same will be true of Christians comprising the bride in that future day. They, as Rebekah, will be granted the privilege of properly arraying themselves for meeting Christ in relation to activities surrounding the bride and the Bridegroom.

(Scripture presents two ways in which a Christian can appear in Christ’s presence in that coming day. A Christian can either appear *clothed*, or he can appear *naked* [Rev. 3:18].

And note that which Matt. 22:11-13 reveals will befall any individual appearing *naked* in Christ’s presence in that future day.)

The bride, under the leadership of the Spirit, will have previously *made herself ready* to meet the Bridegroom. And, because of this, she will be allowed *to array herself* in that day (not “be arrayed,” as in the KJV, but “array herself”; *ref.* NASB) “in fine linen, clean and white”; and this “fine linen” is said to be “the righteousness of saints [‘righteousness’ is plural in the Greek text — *lit.*, ‘the righteousnesses of the

saints,' or 'the righteous acts of the saints']" (Rev. 19:7, 8).

But the Spirit, at this time, will remove more than just a prepared bride in order to present the bride to an awaiting Bridegroom. The Spirit will remove *ALL Christians* — *the complete one new man* "in Christ."

Scripture is very clear concerning *the all-inclusiveness* of Christians in what is often referred to as "the rapture," which will occur immediately following the Spirit's completion of His work on earth during the present dispensation. *The types clearly show this to be the case*; and the antitype, which must follow all of the types in exact detail, shows *EXACTLY the same thing*.

Numerous Bible students today attempt to see Scripture teaching that the bride alone will be removed at the time of the rapture, with the remainder of Christians left behind to go through either part or all of the Tribulation. Such a teaching though has no basis in Scripture. Scripture clearly reveals that all of the saved from the present dispensation — *the complete one new man*, comprised of both faithful and unfaithful Christians — will be removed from the earth into the heavens and be dealt with in judgment at *the SAME time and place*.

ALL Christians will appear before the judgment seat of Christ. Scripture clearly reveals that "we must all appear," and Scripture clearly reveals that this appearance will have to do with "a just recompense" being meted out — "that *every one* [not just a select few, but *EVERY Christian*] may receive the things done in his body, according to that he hath done, whether it be good or bad" (cf. Luke 19:15-26; I Cor. 3:12-15; II Cor. 5:9-11; Heb. 2:1-3).

Mistaken interpretation surrounding the all-inclusive nature of the rapture is often made through a failure to view all of the types together, comparing one with the other, along with studying and understanding the types and the antitype in the light of one another (e.g., singling out Enoch in Genesis chapter five and ignoring both the other types and the antitype). Or, mistaken interpretation pertaining to the rapture often results through individuals seeking to make verses pertain to the rapture which have nothing to do with the rapture (e.g., Luke 21:34-36; I Thess. 1:10; 5:9; Titus 2:13; Rev. 3:10).

Suffice it to say, Scripture *MUST* be interpreted in the light of Scripture. One part of Scripture *MUST* be interpreted in the light of both its context and related Scripture (cf. I Cor. 2:9-13; II Peter 1:20).

The whole of Scripture together presents *the complete picture* as God has set it forth in His Word. All the types bearing on a subject must be viewed together, along with the antitype. And Scripture must be interpreted contextually, not isolated and made applicable to the rapture when the context shows that the text has to do with something other than the rapture.

For example, relative to types, not only was Enoch removed preceding a time of destruction on the earth (the Flood during Noah's day) but so was Lot, along with his family (preceding the destruction of the cities of the plain). Enoch, insofar as a walk "by faith" was concerned, would be looked upon in an opposite respect to Lot. But both Enoch and Lot are seen being removed prior to subsequent destructions, and both *MUST* be viewed together in this respect.

Then, the information gleaned from these two types can be seen within another frame of reference in Genesis chapter twenty-four, where *ALL went forth* to meet Isaac.

These three types, viewed together, present a far more complete picture of the rapture than does any one of the three viewed in a singular respect, separate from the others.

This is the picture — a word picture — which God Himself has provided. And God has provided the material forming this word picture, after this particular fashion, *in order to teach His people that which He would have them know concerning the rapture and subsequent events.*

And individuals going wrong at this point in Scripture invariably do so for two reasons:

They either *do not* view the different types together (failing to see the complete picture), or they *ignore* the types altogether (refusing to view Scripture within the typical framework which God established).

Then, there are two central places in the New Testament (along with other related Scripture) which deal with the antitype of these Old Testament references to the rapture, presenting matters *in EXACTLY the SAME manner* as seen in the types. And this *MUST* be the case, for once God had established these things in the types, *NO change could ever occur.* The antitype *MUST follow the exact pattern previously established in all the types bearing on the subject.*

These two central sections of Scripture — I Thess. 4:13-5:9 and Rev. 1-4 — both deal extensively with the rapture and subsequent

events (as these subsequent events pertain to Christians). Then, there are other Scriptures which deal with either the rapture or with these subsequent events, but not in the broad sense seen in I Thess. 4:13-5:9 and Rev. 1-4 (e.g., I Cor. 3:11-15; 15:51-57).

Thus, putting the whole of the matter together in both Testaments, the complete picture can be viewed, exactly as God gave it, through only one means — through taking all related Scriptures in both Testaments and comparing Scripture with Scripture. All of the types in the Old Testament bearing on the subject must be studied in the light of all Scripture bearing on the subject in the New Testament, or vice versa.

(Then, insofar as the rapture itself is concerned, another problem often manifests itself in Biblical interpretation. As previously noted, individuals often use Scriptures which have *NOTHING* to do with the rapture in order to teach certain things about the rapture.

As previously seen, four verses or sections of Scripture are invariably referenced in this respect — Luke 21:34-36; I Thess. 1:10; 5:9; Titus 2:13; Rev. 3:10. However, the text and/or context, in each instance, clearly shows that things other than the rapture are in view.

[For a detailed discussion of three of the preceding sections of Scripture, refer to Appendixes I-III in the author's book, *The Rapture and Beyond*.]

The Ones "in Christ" (I Thessalonians 4:13-5:9)

In I Thess. 4:16, 17, the Lord Himself is seen descending from heaven, though not coming all the way to the earth. Christ, after descending to a place above the earth, will "shout [*lit.*, 'issue a command']." The voice of an archangel will then sound, a trumpet will be blown, and "the dead in Christ" from throughout the dispensation will come forth.

Resulting from Christ's command, "the dead in Christ" will be raised. Christ *MUST* be present to give the command in order for the dead to be raised, for He is "the resurrection, and the life" (*cf.* John 5:28, 29; 11:25, 43). Then, living believers — those Christians alive at the end of the dispensation — will be caught up together with resurrected believers to meet the Lord in the air.

1) *The Spirit's Work at This Time*

This is the time when the Spirit, in keeping with the type in Genesis chapter twenty-four, will remove all Christians from the earth (both the dead [resurrected] and those alive at that time).

The work of the Spirit at the time of the rapture though will involve far more than the Spirit simply removing Christians from the earth. The Spirit imparts life through breath (whether physical or spiritual). The principle regarding this matter was established in the opening two chapters of Genesis; and, once established, *NO* change can ever occur in relation to the Spirit's connection with life being imparted to man.

This is why the Spirit is seen as instrumental in Christ's resurrection (Rom. 8:11). He had to be the *One breathing life* into Christ's physical body in order for life to be restored to that body. The Spirit had to act in this capacity, adhering to an established Biblical principle, at the time Christ was raised from the dead.

Then, in addition to the work of the Spirit at this time, Christ had to raise Himself from the dead (John 2:18-22), for, again, He is "the resurrection, and the life."

When Christ descends from heaven and gives the command for the dead "in Christ" to come forth, to remain in keeping with the principle established in the opening two chapters of Genesis, the Spirit will act in this same capacity in conjunction with Christ's command.

The Spirit will *breathe life* into those to whom the command relates — "the dead in Christ" — *EXACTLY* as the Spirit did at the time Lazarus or anyone else was raised from the dead in the past, else they could not have been raised (Matt. 27:52, 53; Luke 8:55; John 11:43, 44; Heb. 11:35; cf. James 2:26).

And when both the Son and the Spirit act in these revealed, respective manners, "the dead in Christ" will come forth. They will have to come forth, for the One Who is "the resurrection, and the life" will have given the command; and the One Who breathes life into those without life will have done His corresponding work.

Then there is the matter of both resurrected believers and those believers alive at that time being changed through the work of the Spirit (I Cor. 15:51ff). The dead will not only be raised but their bodies will be changed, along with a change occurring among living believers. The dead will be raised in bodies like unto the body which

Christ possessed following His resurrection, and the bodies of living believers will be changed accordingly.

Both the raised dead and living believers — all “in Christ” — will be removed from the earth in what Scripture refers to as “spiritual” bodies rather than “natural [‘soulical’]” bodies (I Cor. 15:44-50).

Christ possessed a “natural [‘soulical’]” body before His death at Calvary, but He was raised in a “spiritual” body at the time of His resurrection on the third day.

A “spiritual” body, in the preceding respect and the respect dealt with in I Cor. 15:44-50, is not some type phantom, nontangible body. Rather, it is a body of flesh and bones (the same body which the person possessed at the time of death, or the same body which living believers will possess when Christ returns); but, though a body of flesh and bones, it is a body possessing a different type life-giving, animating principle.

In the “natural [‘soulical’]” body, the life-giving, animating principle is in *the blood* (Lev. 17:11). But in the “spiritual” body, the life-giving, animating principle is *the Spirit of God* (Rom. 8:11).

(Note, for example, Christ’s resurrection body. It was a visible, tangible body — the same body which had hung on the cross and which had been placed in the tomb [Zech. 12:10; 13:6; Matt. 28:1-10; Luke 24:39; John 20:1-29]. Christ though now possessed a body with capabilities beyond the natural [Luke 24:31, 36; Acts 9:3-5]. He had “poured out his soul unto death” [Isa. 53:12 (a reference to both life and blood; *the life, or soul, is in the blood*)]; and His blood is today on the mercy seat in the heavenly tabernacle [Heb. 9:11, 12; 10:19, 20; I John 1:6-2:2]. And Christ today possesses a “spiritual” rather than a “natural [‘soulical’]” body, one with a different life-giving, animating principle.

Christ though was *NOT* raised in a body enswathed in glory [which is often referred to as a glorified body]. *NOR* did He possess such a body during His forty-day post-resurrection ministry. Christ’s body being enswathed in glory evidently occurred at the time of His ascension, when He was “received up into glory” [*ref.* Chapter I, p. 13, in this book].

NOR will Christians be raised in bodies enswathed in glory. Rather they will be raised in bodies like unto the body of Christ at the time of His resurrection. A Christian being enswathed in glory will occur *ONLY* following decisions and determinations at the judgment seat.)

The removal of Christians (all Christians, both the dead [resurrected] and the living) will occur at the end of the dispensation, after the Spirit's search for the bride has been brought to a successful conclusion. Christ's command, and the Spirit's work in relation to this command will occur in "a moment" of time, which will be as brief as "the twinkling of an eye" (I Cor. 15:52).

The word translated "moment" is *atomos* in the Greek text, a word from which we derive our English word "atom," a word referring to something so small that it cannot be divided.

The reference is to a particle of time so short that it cannot be reduced to something shorter (e.g., brevity in time similar to that which man might think of today when referring to a microsecond — a millionth of a second, which is the speed used in computer computations [a million computations per second]).

Thus, the command by the Lord and all of the work of the Spirit in relation to this command will occur *so quickly* (a period of time shorter than it takes today for a computer to perform just one of the million computations which it performs in a second) that Scripture simply uses a word (*atomos*) showing the most minute particle of time possible. And this brevity of time is illustrated by the quickness of "the twinkling of an eye," allowing finite man to somewhat grasp the overall thought.

In short, Christians (both the dead raised and the living removed with the resurrected dead) will suddenly be in the Lord's presence in the heavens apart from their realizing any passage of time whatsoever. Christians will be here, then suddenly there. The elapse of time will be far too fast for human comprehension.

The bride though will not be made known and presented to the Son until a time following events surrounding the judgment seat. It will only be through decisions and determinations emanating from the judgment seat that the bride will be seen as separate from the complete body of Christians, be allowed to array herself in fine linen, and be presented to Christ in the antitype of that seen through Abraham's servant completing his work with Rebekah in Genesis chapter twenty-four.

In the type, Isaac is seen waiting for his bride "in the south country" (v. 62) — an apparent reference to his dwelling in the southern

part of the land, south of the area where his father lived. And it was here that the meeting between Isaac and his bride occurred.

The same will be true when Christ meets His bride. God's throne is north of the earth (*cf.* Ps. 75:6, 7; Isa. 14:13, 14).

Christ, after He descends from heaven, will be "in the south country" — in the southern part of His Father's kingdom, as it would relate to the earth — *south* of the Father's throne. And it will be here, as in the type, that the Spirit will lead the ones typified by Rebekah and her damsels to meet the one typified by Isaac.

Thus, when Christians are caught up to meet the Lord in the air, they will be caught up *in ONE direction* alone. They will be caught up *toward the north*, to meet the Lord at a place *in the southern part* of His Father's kingdom.

(Note that this part of the type in Genesis chapter twenty-four only provides a skeletal sequence of events from the time Rebekah saw Isaac to the time when she became his wife [vv. 64-67].)

Events surrounding the judgment seat, among numerous other things [not dealt with in the type], will have to be seen and understood through not only comparing other types but also through comparing all of the things revealed in the New Testament relating to the antitype, *i.e.*, through comparing Scripture with Scripture.)

2) *The One New Man*

Near the end of the past dispensation, God interrupted His dealings with Israel seven years short of completion, set Israel aside, and called an entirely new nation into existence.

This new nation is NOT Jewish; NOR is this new nation Gentile. Rather, this new nation is comprised of believing Jews and believing Gentiles, who have become *new creations* "in Christ" (II Cor. 5:17); and these *new creations* "in Christ" form *one new man* (Eph. 2:11-15).

During the present dispensation, God is dealing with this *new man*, *NOT with Israel*. And this *new man* — referred to as *a nation* (*cf.* Matt. 21:43; I Peter 2:9, 10) — is exactly as Scripture describes. It is a nation completely separate from all other nations on earth — separate from either Israel or the Gentile nations (Gal. 3:26-29).

And God has set aside an entire dispensation in which He will deal solely with this *new man*.

(In the preceding respect, there is *absolutely NO place* in Christendom for distinctions to be made between saved Jews and saved Gentiles. Both are *new creations* “in Christ,” part of *the one new man*, wherein distinctions between those comprising this *new man* CANNOT exist [Gal. 3:26-29; Eph. 2:11-15; 3:1-6].

But in Christendom today, completely contrary to Scripture, certain individuals from both groups [from saved Jews, and from saved Gentiles] attempt to form distinctions between the two groups.

For example, there are congregations of saved Jews calling themselves “Messianic Jews” or “completed Jews” [both misnomers], distinguishing themselves from saved Gentiles. And there are groups comprised of saved Gentiles who look askance at saved Jews, somewhat forcing saved Jews to meet together in separate places, often referred to as “Messianic congregations,” distinguishing themselves from saved Gentiles.

All of this — by saved Jews or by saved Gentiles — forms no more than vain attempts to build up a middle wall which has been broken down by Christ Himself [Eph. 2:14].

And, as well, there is *absolutely NO place* in Christendom for *the new creation* “in Christ” to go back to the old creation in Jacob [cf. Isa. 43:1, 7; II Cor. 5:17] and attempt to bring things from this old creation over into the new [cf. Matt. 9:16, 17].

God has set Israel aside for a dispensation; and He is, today, dealing with *the one new man* “in Christ,” not with Israel. And for this *new man* to go back to Israel [a nation set aside] and bring things having to do with this nation over into things having to do with *the one new man* [the Law, forms, ceremonies, etc.] is not only completely out of place but it serves to break down distinctions which God established between the two creations, *adding to an already existing confusion.*)

The Spirit of God is in the world today searching for a bride for God’s Son, with the search being conducted among those comprising *the one new man*. And once the Spirit has completed this work, *the one new man* will be removed, with a view to this *new man* being dealt with in relation to the reason he had been called into existence.

Then God will resume His dealing with Israel (during seven unfulfilled years, completing not only Daniel’s unfulfilled Seventieth Week but Man’s Day as well).

God’s dealings with both *Israel* and *the Church* (*the new nation, the*

one new man “in Christ”) must be kept separate and distinct from one another. To have God dealing with either Israel during the present dispensation or the Church once God resumes His dealings with Israel is *completely foreign* to the way in which Scripture sets forth God’s dispensational dealings with man.

Israel has been set aside, and God is presently dealing with a new nation; and, following the completion of God’s present dealings with this new nation, He will remove this nation, turn back to Israel, and complete His dispensational dealings with Israel. The whole of the matter is that simple.

The one new man — comprised of those “in Christ,” *ALL Christians* — will be removed at the end of the dispensation. And this will be for reasons surrounding two nations — both *the one new man* and *Israel*. God will complete His dealings with one nation (*the one new man*), *in the heavens*, in relation to this nation’s calling; and God will complete His dealings with the other nation (*Israel*), *on the earth*, in relation to this nation’s calling.

The former nation possesses *a heavenly calling* and the latter *an earthly calling* (after having forfeited the heavenly); and it is only fitting that God will complete His dealings with each *in the place to which they have been called*.

The preceding is the clear teaching seen in both the Old Testament types and the New Testament antitypes. Biblical distinctions surrounding both *Israel* and *the Church* must be maintained, and *Scripture MUST be allowed to speak for ITSELF in that which has been revealed about both*.

3) *In the Lord’s Day*

If the entire *one new man* “in Christ” (comprised of both faithful and unfaithful Christians living throughout the dispensation) was not removed at the end of the dispensation (as seen in I Thess. 4:13-18), Paul *could NOT* have written that which is recorded in the verses which immediately follow (5:1-9).

These verses have to do with both faithful and unfaithful Christians, removed from Man’s Day and placed together at the same time and place in the Lord’s Day.

Man’s Day has to do with man upon the earth throughout a 6,000-year period. It has to do with that time when matters have been

allowed to remain under Satan's control, with man having his way and sway in the kingdom under Satan.

On the other hand, *the Lord's Day* has to do with the Lord conducting affairs in His kingdom throughout a 7,000-year period. The Lord's Day runs concurrent with Man's Day, though *NOT* encompassing affairs on the earth during Man's Day (when fallen man finds himself associated with Satan's rule and reign).

Only when Man's Day ends, will the Lord's Day encompass affairs on the earth; and it will do so for a succeeding 1,000 years (for Christ and His co-heirs will then rule and reign over the earth, in the stead of Satan and his angels).

Note that Abraham, following death, saw the Lord's Day (John 8:56). This was almost 4,000 years ago, in the middle of Man's Day, as it existed upon the earth. This could be true because Abraham, following death, no longer had a connection with Man's Day upon the earth. Rather, he then found himself removed from Man's Day and placed in the Lord's Day.

And *EXACTLY* the same thing would be true relative to Christians, whether following death during the present time or when Christians are removed from the earth at the time of the rapture. Events surrounding the rapture show this to be the case in no uncertain terms, with Christians removed from Man's Day and placed in the Lord's Day (while Man's Day continues on the earth).

Christians removed from the earth at the time of the rapture will find themselves in the Lord's Day (I Thess. 5:1-4), though Man's Day will still have at least seven years to run upon the earth. And I Thess. 5:1ff clearly shows that the rapture (4:13-18) will include both faithful and unfaithful Christians. Both are seen together in the Lord's Day, with faithful Christians experiencing "salvation" and unfaithful Christians experiencing "sudden destruction," "wrath" (vv. 3, 9).

Only when Man's Day ends — at the end of the Tribulation, at the end of Daniel's Seventieth Week — can the Lord's Day replace Man's Day upon the earth. At that time, Man's Day will end on earth, and the Lord's Day will begin on earth.

This change will occur because *the Lord will then reign supreme over the earth*, with the whole of God's affairs in His kingdom being brought under the scope of time referred to by the Lord's Day.

(There is a common but fallacious interpretation of I Thess. 5:1-4 which relates these verses to individuals left behind at the time of the rapture, to go through the Tribulation [with the advocates of this teaching referring to *the Tribulation* as “the Day of the Lord,” or “the Lord’s Day”].

This though cannot possibly be correct, *for the Lord’s Day will NOT begin on earth UNTIL after Man’s Day has run its course. It CANNOT begin UNTIL the Tribulation is over.*

It is plain from both the text and the context that I Thess. 5:1-9 has to do with Christians removed from Man’s Day and placed in the Lord’s Day, with the events of that day taking some by surprise, but not so with others [vv. 2-4]. This section of Scripture, placed immediately following Scripture dealing with the rapture [4:13-18], has to do with *prepared and unprepared Christians following the rapture.*

The prepared will experience “salvation” [the ones having previously allowed a work of the Spirit in their lives during His search for the bride for God’s Son, now realizing the salvation of their souls]

And *the unprepared* will experience “wrath” [the ones not having previously allowed a work of the Spirit in their lives during His search for a bride for God’s Son, now realizing the loss of their souls (vv. 6-9)].

[Note the preceding in relation to Christians during the present dispensation either undergoing or not undergoing *child-training as sons* in Heb. 12:5-8. Refer to the author’s book, *God’s Firstborn Sons*, Chapter III, pp. 32, 33].

Scripture is quite clear concerning the time when the Lord’s Day begins on earth. The Lord’s Day begins on earth in connection with judgments at the time Christ returns to the earth [not at some point in time during the Tribulation, preceding Christ’s return]. And the Lord’s Day will continue as long as this present earth exists. Time in relation to the succeeding new heavens and new earth, following the Messianic Era, is called “the Day of God,” *when God will be “all in all”* [Joel 2:27-32; 3:9-16; Mal. 4:5, 6; I Cor. 15:24-28; II Thess. 2:2, 3; II Peter 3:10-13.)]

All Seven Churches (Revelation 1-4)

Revelation chapters one through four present *EXACTLY the same thing* seen in I Thessalonians chapters four and five, though from a different perspective. This section of Scripture deals with John being removed from Man’s Day, placed in the Lord’s Day, and seeing *the*

complete Church — all seven Churches in chapters two and three — appearing in Christ's presence (1:10ff).

The description which John gives of Christ in chapter one (vv. 13-16) depicts a *Judge*, not a Priest. The girdle is seen about His breasts (where a judge would wear it; cf. Rev. 15:6, 7), not about His waist (where a priest would wear it). And the various things about His description, viewed together — “fire,” “brass,” a “sword,” etc. — speak of *judicial activity* rather than priestly activity.

Christ, at this time, will have completed His high priestly ministry in the heavenly sanctuary (a ministry performed solely on behalf of Christians throughout the present dispensation, while they are on earth during Man's Day). Completing His ministry, with the dispensation over, Christ will have come forth from the sanctuary; and, following events surrounding the rapture, Christ will sit in judgment upon those for whom He had previously ministered in the sanctuary — a judgment which will be executed *IN the Lord's Day, NOT in Man's Day*.

For John to see this heavenly scene, he would not only have had to be removed from Man's Day and be placed in the Lord's Day but he would have had to be moved forward in time. And God moving man into a different time period in this manner is not something new in Scripture. Ezekiel, for example, had previously been moved both back in time and forward in time (Ezek. 8:1ff; 37:1ff).

John, placed in the Lord's Day and moved forward in time, records exactly what he saw. John saw all seven Churches (singled out and dealt with in chapters two and three) in Christ's presence. Those comprising all of the Churches were present, even those comprising the worldly, carnal, lukewarm Church in Laodicea (1:11-13, 20).

“Seven” is a number showing *completeness*. This number shows *the completeness of that which is in view*. The “Church” is in view, and *the seven Churches* in chapters two and three, seen in Christ's presence in the Lord's Day in chapter one (with Christ appearing as Judge), can only depict *ONE thing*. This scene can only depict *the complete Church* — *ALL Christians from throughout the dispensation, the complete one new man* — *appearing in Christ's presence in heaven, in a judicial scene, in the Lord's Day*.

The types clearly show *ALL Christians* being removed together, at the same time. The antitype clearly shows *EXACTLY* the same thing. *And man, teaching on the subject, would do well to remain in accord with both.*

11

The Bride Revealed

In the Son's Presence, in the Heavens

“And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: Therefore she took a veil and covered herself” (Gen. 24:64, 65).

The complete Church—all Christians, comprising *the one new man* (all of the saved from throughout the present 2,000-year dispensation)—will be removed from the earth at the end of the dispensation and be taken into the heavens. The dead will be raised, and living believers at this time will be “caught up” with the resurrected dead “to meet the Lord in the air” (I Thess. 4:16, 17).

This all-inclusive nature of what is often called “the rapture” can not only be clearly seen through comparing *the Old Testament types* (cf. Gen. 5, 19, 24), one with the other, but it can also be clearly seen in *the New Testament antitype as well* (cf. I Thess. 4, 5; Rev. 1-4).

After *the one new man* “in Christ” has been removed from the earth and taken into the heavens, this *new man* will stand before Christ in judgment. This judgment will occur in the Lord’s Day, not in Man’s Day; and this judgment will be with a view to showing whether a Christian *has overcome* or *has been overcome*, resulting in the Christian either experiencing *salvation* or experiencing *wrath* (I Thess. 5:9; Rev. 2, 3).

At the judgment seat, the One Who “searcheth the reins [‘minds’] and hearts” (Rev. 2:23), will bring *ALL things* to light. *NOTHING* will remain covered or hidden; *ALL things* will be opened up and made known (Matt. 10:26, 27; Luke 12:2, 3). And through this full revelation of *ALL things*, the bride will be revealed.

Those Christians forming the bride will be separated from the complete body of Christians, fulfilling a type which God established when He created man in the beginning (Gen. 2:21-24). This will be synonymous with “the resurrection [‘the out-resurrection’]” in Phil. 3:11 — a segment of Christians being allowed *to stand up out of* the complete body of Christians.

(For a discussion of *the out-resurrection* [Gk., *exanastasis*] in Phil. 3:11, refer to the Appendix in the author’s book, *The Bride in Genesis*.)

The bride, possessing a wedding garment (made up of “righteous acts [works],” works which will have previously been tried by fire at the judgment seat [*cf.* I Cor. 3:11-15; Rev. 3:4, 5]), will be allowed *to walk with the Lord* in “white” raiment.

But this will NOT be the experience of any Christian lacking “righteous acts,” for that Christian will NOT possess a wedding garment (Rev. 3:17, 18).

This activity of those found worthy is revealed to take place *at the marriage festivities* — occurring in heaven preceding Christ’s return at the end of the Tribulation, at least seven years after the bride had been revealed. At this time the bride will be granted *the privilege of arraying herself* “in fine linen, clean and white [the same “white” raiment which the bride had previously been revealed to possess following decisions and determinations at the judgment seat, preceding the Tribulation]” (Rev. 19:7, 8).

But attendance will be denied anyone not being clothed in a wedding garment (Matt. 22:11-13; 25:10-12).

The marriage festivities and the marriage itself though are not the same. *The actual marriage will still be future at the time of the festivities.*

And, quite unlike marriages in the West today, the marriage of Christ to His bride will occur through the carrying out of the terms of a legal transaction, *WITHOUT the presence of or any activity from the bride.*

This legal transaction will be entered into by Christ immediately preceding the Tribulation, when He takes the seven-sealed scroll from His Father’s right hand (Rev. 5:1-7). This scroll contains the terms of the legal transaction. And the things involved in this legal transaction (judgments) will be concluded shortly after Christ returns at the end of the Tribulation (Rev. 10:1ff; 11:15ff; 19:11ff).

This legal transaction has to do with a future redemptive work performed by the Son — a work relative to the forfeited inheritance, the domain presently ruled by Satan (over which Christ and His wife will rule *following the redemption of the domain*, a redemption seen in Rev. 6-19). And this redemptive work will be concluded *ONLY* after Christ returns and overthrows Gentile world power.

ONLY then, ONLY through the concluding work of this legal transaction, will the bride become Christ's wife. Through the redemption of the inheritance, the bride will automatically become Christ's wife, exactly as seen when Boaz redeemed the inheritance in the type (Ruth 4:1-10).

And, *ONLY then*, only after the bride has become Christ's wife, can God's Son ascend the throne and reign over the earth for 1,000 years (as *ONE complete person, which can ONLY occur through the Son having a wife*).

The Book of Revelation, closing the New Testament canon, outlines the whole of end-time events surrounding the bride — extending from the bride being revealed at the judgment seat to Christ's millennial reign.

And it could only be expected that the book forming the capstone to the New Testament would be structured in this manner, for that seen throughout the whole of the New Testament progressively moves *toward ONE revealed goal — that day when the King and His consort queen ascend the throne and rule the earth, as ONE complete person.*

(In that day, man will finally realize the purpose for his creation in the beginning — to rule the earth in the stead of Satan and his angels. The second Man, the last Adam [with His bride], will bring *into full realization* that which the first man, the first Adam [with his bride], forfeited in the fall.

For additional information on this complete, overall subject, refer to the author's book, *The Time of the End*, particularly Chapters VIII, IX, XIX, XXX, XXXI, XXXII. Also refer to the author's book, *Ruth*, Chapters VII-X [where the main type to all which occurs relative to redemption and marriage in Rev. 5-19 is seen].)

The Judgment Seat

"I was [I became'] in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps ['breasts'] with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell ['Hades'] and of death.

...the seven candlesticks which thou sawest are the seven churches" (Rev. 1:10-18, 20b).

In Revelation chapter one, John is transported *FROM* Man's Day on earth *INTO* the Lord's Day in heaven. He is then shown a scene occurring *in the Lord's Day, at a future time*.

And the Lord chose to reveal the scene to John in a manner which would cause him to extensively use descriptive language, metaphors, and numbers in order to convey into words that which he had seen.

Revelation of this nature is something seen quite often in Scripture, particularly in the Book of Revelation (e.g., Isa. 2:1-4; Dan. 2:31-45; 7:1ff; Rev. 12:1ff; 17:1ff). And there is *always complete consistency* in Scripture concerning how descriptive language, metaphors, or numbers are used. Man is *never* left to his own imagination in the matter.

Chapter one in the Book of Revelation presents a scene which not only occurs *in the Lord's Day* but also *in heaven*. The Church is seen removed *FROM* Man's Day (on earth, during the present dispensa-

tion) and placed *IN* the Lord's Day (in heaven, following the present dispensation). And the Church (the complete Church, all Christians [shown by the number "seven" — *ALL seven Churches*]) is seen in Christ's presence, with Christ occupying the position of a Judge, not a Priest (e.g., this is shown by *the girdle placed about His breasts rather than about His waist, the descriptive use of brass, fire, a sword, etc.* [cf. Rev. 15:6, 7]).

Christ will perform the work of a Priest on behalf of Christians throughout the present dispensation. But once the dispensation has run its course, Christ will come forth from the sanctuary, not only to have a part in removing Christians from the earth (I Thess. 4:13ff) but also to judge those for whom He had previously ministered as High Priest (II Cor. 5:9-11; cf. Heb. 4:11-16; 10:19-39).

The Book of Revelation, in the first chapter, begins at a time following the Lord's completion of His ministry in the sanctuary. After introductory remarks concerning Christ — where the end of the matter is seen as Messianic (vv. 1-8) — revealed events move immediately to the removal of the Church from the earth.

This is seen through John being removed *FROM* Man's Day on earth and placed *IN* the Lord's Day in heaven, at a future time [v. 10]). Then, immediately following, a judicial scene is presented. *ALL* Christians are seen in Christ's presence at what can only be a depiction of His judgment seat.

This is the material which God has provided to form *the foundational setting* for the book. This material begins with the removal of Christians *FROM* the earth and centers around their judgment *IN* heaven (chs. 1-4); and this material sets the stage for that which can be seen throughout the remainder of the book:

The redemption of the inheritance, with Christ's marriage to His bride part and parcel with this redemption. (chs. 5-19).

Satan and his angels bound in the abyss 20:1-3).

Christ's millennial reign, with His wife at His side (20:4-6).

Satan and his angels cast into the lake of fire after being loosed for a short time following the Millennium (20:7-10).

The subsequent judgment of all the unsaved dead and their being cast into the lake of fire (20:11-15).

Then, the creation of a new heaven and a new earth, along

with brief remarks concerning conditions during the endless ages which follow (chs. 20-22).

Judgment, following the removal of Christians from the earth, is seen occurring in chapter one, though no details surrounding this judgment are given. This chapter simply sets the stage for that which follows.

Then, in chapters two and three, seven epistles are directed to seven Churches in Asia, *with each epistle structured EXACTLY the same way*.

The epistles are introduced by revealing Christ in the midst of the seven Churches, as seen in chapter one (*cf.* 1:12, 13, 16; 2:1); and each epistle begins with something either directly stated about or related to Christ's description from chapter one.

Christ's knowledge of their works is dealt with next. Then there is a call for repentance and/or watchfulness. And this is followed by an overcomer's promise — a promise to be realized following events surrounding the judgment seat, during the Messianic Era.

In this respect, chapters two and three simply form a continuation of that seen in chapter one, providing details concerning the judgment introduced in this chapter. *Judgment alone* forms the natural flow of continuing thought from chapter one, and this fits perfectly with that which is stated in each epistle and the way each epistle is structured in chapters two and three.

The judgment of Christians will be on the basis of *works*, this judgment will be with a view to showing whether a Christian *has overcome* or *has been overcome*, and the goal will have to do with *proffered positions with Christ in His kingdom*. All of these things, with numerous details surrounding the different parts, are shown in chapters two and three through that stated in these seven epistles directed to seven first-century Churches.

Then, in another respect, these two chapters present an additional picture — a dispensational picture of the Church during Man's Day. Though John was placed in the Lord's Day in heaven and moved forward in time — to not only depict the future removal of Christians but to be shown the future judgment of Christians, along with things which follow — the Church, at that time, was actually still on earth during Man's Day (1:4, 10-16).

And it is evident that these seven epistles have been arranged in

a Divinely designed fashion, one which reveals the history of Christendom throughout the dispensation.

In this respect, these epistles begin with *the Church in Ephesus*, which left its "first love," and end with *the lukewarm Church in Laodicea*, described as "wretched, and miserable, and poor, and blind, and naked" (2:4, 3:17).

This depicts exactly the same deterioration in Christendom which Christ had previously revealed during His earthly ministry, in the first four parables of Matthew chapter thirteen. That depicted in these parables moves from fruit-bearing in the first parable (though corruption is seen as well in this parable, as also seen in Ephesus [Rev. 2:4]) to something which had become completely leavened in the fourth parable (as also seen in the Church in Laodicea [Rev. 3:14ff]).

Thus, a two-fold picture of the Church is given in Revelation chapters two and three, with the emphasis placed on *judgmental matters at the end of the dispensation* rather than upon *a history of the Church throughout the dispensation*.

And, in keeping with this two-fold picture of the Church, two different accounts showing the removal of the Church at the end of the dispensation are given:

One having to do with the removal of the Church to appear before Christ in judgment (1:10).

The other having to do with the removal of the Church at the end of the dispensation (4:1, 2), preceding the Tribulation (6:1ff).

(For material relating more particularly to preparation for meeting Christ at His judgment seat, refer to the author's book, *Judgment Seat of Christ*.)

Crowns Before the Throne

Immediately following events surrounding the judgment seat, attention is again called to that previously seen in Rev. 1:10 — John being removed *FROM* Man's Day and placed *IN* the Lord's Day, depicting the Church being removed *FROM* Man's Day and placed *IN* the Lord's Day. And, as previously seen, calling attention to the same event again at this point in the book would show the dispen-

sational nature of the removal of the Church — a removal occurring at the end of the dispensation, at the end of that depicted in chapters two and three.

But, with events surrounding the judgment seat already having been dealt with (in chs. 1-3), John is now shown subsequent events.

In this chapter, John is shown events which will occur immediately following those surrounding the judgment seat and the revelation of the bride; and these subsequent events will occur preceding the beginning of the Tribulation (6:1ff).

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter [‘after these things’].

And immediately I was [‘I became’] in the spirit: and, behold, a throne was set in heaven, and one sat on the throne...

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold...

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

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” (Rev. 4:1, 2, 4, 10, 11).

1) *The Heavenly Scene*

Immediately after attention has been called to the same event seen in Rev. 1:10 (Rev. 4:1, 2a), John, rather than seeing a judgmental scene (as in ch. 1), now sees a rainbow-encircled throne, with God seated on the throne (vv. 2b, 3). And surrounding this throne, John sees twenty-four other thrones and twenty-four crowned “elders” seated on these thrones (v. 4).

Then John begins to describe various things about God’s throne, which he both sees and hears — “lightnings,” “thunderings,” and “voices” coming out of the throne, and “lamps of fire burning before the throne” (v. 5). And “in the midst of the throne, and round about the throne” John sees four living creatures who “rest not day nor night,

saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"; and these living creatures "give glory and honor and thanks to him that sat on the throne, who liveth forever and ever" (vv. 6-9).

Then the scene returns to the twenty-four elders, who rise from their thrones, fall down before God, worship Him, cast their crowns before His throne, and express adoration to the One worthy "to receive glory and honor and power" (vv. 10, 11).

If an apex is to be found in the Book of Revelation, aside from Christ's return in chapter nineteen, the action of these twenty-four elders would have to be considered. Their action — relinquishing their crowns to the One Who originally placed them in the positions which they occupied — is significant beyond degree in relation to the central message of this book.

2) Crowns, Regality, Government

"Crowns" have to do with *regality*, and *the government of the earth* is in view throughout the Book of Revelation. At this point in the book, the judgment of Christians, with a view to *regality*, will have just occurred; and, with a view to this same *regality*, Christ, following this, is seen as the One about to redeem the forfeited inheritance through taking the seven-sealed scroll from His Father's right hand and breaking the seals (ch. 5).

Angels have ruled over the earth since time immemorial — since that time when God established the government of the earth in the beginning.

Angels will still be exercising this same rule over the earth following the judgment of Christians, at this point in the book. And angels will continue ruling until Christ and His co-heirs (forming His bride) take the kingdom, following Christ's return to the earth (Heb. 2:5).

Accordingly, neither Christ nor Christians will receive the crowns which they are to wear during the Messianic Era *UNTIL after Christ returns to the earth at the end of the Tribulation*.

The crown which Christ will wear during this time is presently being worn by Satan, as he continues to exercise power over the earth.

And the crowns which Christians will wear in that day are presently being worn by two segments of angels — the angels presently ruling with Satan, and the angels who refused to follow Satan when

he sought to exalt his throne.

When Satan sought to exalt his throne — following his being placed over the earth, with a large contingent of angels ruling the earth with him — only one-third of these ruling angels followed Satan, with the other two-thirds refusing to follow him (*cf.* Isa. 14:12-14; Matt. 25:41; Rev. 12:3, 4).

And though the angels not following Satan didn't continue ruling with him, they could not immediately relinquish their appointed positions. Rather, they had to retain their positions, *remaining crowned, for a time.*

A principle of Biblical government necessitates that an incumbent ruler retain his crown until the one replacing him is not only on the scene but ready to ascend the throne.

ONLY THEN can an incumbent ruler relinquish his crown.

(For example, note the account of Saul and David, forming a type of Satan and Christ. Saul, though disqualified, retained his crown and continued to reign *UNTIL* David was not only present but ready to ascend the throne. *THEN*, Saul's crown was taken, given to David, and David [along with certain faithful men] ascended the throne and reigned in the stead of Saul and those who had ruled with him [I, II Samuel].

And it will be *EXACTLY* the same in the antitype. Satan, though disqualified, will retain his crown and continue to reign *UNTIL* Christ is not only present but ready to ascend the throne. *THEN*, Satan's crown will be taken, given to Christ, and Christ [along with certain faithful individuals] will ascend the throne and reign in the stead of Satan and those who had ruled with him [Rev. 19:11-20:6].)

This same established principle *MUST* prevail relative to the angels refusing to follow Satan in his attempt to exalt his throne. They *MUST* retain their crowns until those who are to replace them, those who are to wear these crowns, are not only on the scene but ready to ascend the throne.

These relinquished crowns though will be worn *ONLY after* Christ returns to the earth at the end of the Tribulation, overthrows Satan and his angels, and forcibly takes their crowns. *Only then* will Christ be in possession of *ALL the crowns* which He and His bride are destined to wear as they ascend the throne and rule the earth.

Thus, with the introduction of crowns cast before God's throne in Rev. 4:10, 11, *ONLY one group of individuals could possibly be in view* (if one remains within context and keeps in mind the earth's government in both history and prophecy).

These twenty-four elders *can ONLY represent angelic rulers. Angels ALONE will possess crowns in relation to the government of the earth at this time.*

(Some Bible students, on the basis of the pronouns used in Rev. 5:9, 10 — “us” and “we” [KJV] — have understood the twenty-four elders to represent redeemed men, not angels. However, the majority of the better Greek manuscripts render the pronouns in v. 10 as “them” and “they” [ref. ASV, NASB, NIV, Wuest, Weymouth], giving rise to the thought that the pronoun “us” in v. 9 is probably a scribal insertion, being spurious [ref. Alford, Lenski].

But the matter is really not left to manuscript evidence alone. That the pronouns “them” and “they” are correct is evident from the context. Note that the song in vv. 9, 10 is apparently sung not only by the “twenty-four elders” but also by the “four beasts [‘living creatures’]” as well. Then, other angels join them in vv. 11ff, with all of the angels together voicing additional, related statements.

Aside from the preceding, it would make absolutely no sense whatsoever to understand these twenty-four elders as referring to a segment of redeemed mankind.

Man *COULDN'T* possibly be crowned at the time of events in Rev. 4, 5, else he would be crowned before Christ is crowned [note again that Christ is to wear the crown which Satan presently wears, which Satan will still be wearing at this time]. Also, man is to wear the crown he receives, *NOT* relinquish it before God's throne as seen being done by the twenty-four elders.

Also, the Greek word translated “elders” in Revelation chapter four is *presbuteroi*, the same word used for “elders” in the Church in the New Testament epistles. The word refers to *older ones* [relative to that being dealt with].

In the Church, the reference is to *older ones in the faith*; in Revelation chapter four, the reference is to *older ones in the governmental structure of the earth* [evident since they are crowned, seated on thrones, with the government of the earth being *the ONLY government which could possibly be in view*].

The preceding alone would prevent the twenty-four elders from being viewed as men, necessitating that they be viewed as *angels*.

Solely from a Biblical standpoint, it *WOULDN'T* be possible to view the twenty-four elders in Revelation chapter four as men. This book deals with the transfer of the government of the earth from the hands of angels to the hands of man, realizing at the close of Scripture the reason for man's creation in the beginning.)

At this point in the book, through the action of the twenty-four elders casting their crowns before God's throne, the way will be opened for God to transfer the government of the earth from the hands of angels to the hands of man.

(These crowns are cast before God's throne [cf. 4:1-4; 5:1-7] because *the Father alone* is the One Who places and/or removes rulers in His kingdom [Dan. 4:17-37; 5:18-21].

He alone is the One Who placed those represented by the twenty-four elders in the positions which they occupied; and *He alone* is the One Who will place individuals in particular positions in the kingdom of Christ [Matt. 20:20-23].

These crowns cast before God's throne, as previously seen, can only have to do with *the government of the earth*. And, at this point in the book, they can be worn by *angels alone*.

The Son, at this time, will not yet have taken the kingdom, though the Father will deliver the kingdom into His Son's hands before He returns and takes it, by force [cf. Dan. 7:13, 14; Luke 19:15; Rev. 11:15; 19:11ff].

These crowns are relinquished to God — with a view to man ruling in the kingdom — so that God can appoint those who had previously been shown qualified at events surrounding the judgment seat [chs. 1-3] to positions of power and authority; and those whom God appoints will wear these crowns in Christ's kingdom.)

The transfer of the government of the earth, *from the hands of angels to the hands of man*, in reality, is what the first nineteen chapters of the Book of Revelation are about; and, as well, this is what the whole of Scripture preceding these nineteen chapters is also about.

In this respect, these twenty-four elders casting their crowns before God's throne forms a key event which one *MUST* grasp if he would properly understand the Book of Revelation and Scripture as a whole.

Thus, the overriding theme in this concluding book in Scripture is the realization of that seen in Heb. 2:5:

“For unto the angels hath he not put into subjection the world to come, whereof we speak [‘concerning which we are speaking’].”

This final book in Scripture depicts the bringing to pass of that seen at the beginning of Scripture, in Gen. 1:26-28, regarding the reason for man’s creation:

“...let them have dominion [‘...let them rule’].”

(The Hebrew word translated “dominion” in both verses twenty-six and twenty-eight is *radah*, which means “to rule.” This is the same word translated “rule” in Ps. 110:2 relative to Christ’s coming rule over the earth:

“The Lord shall send the rod of thy strength out of Zion: *rule* thou in the midst of thine enemies.”)

Christ and His bride, in that coming day, will rule the earth in the stead of Satan and his angels. And, in the process of ruling in this manner, they will wear *ALL the crowns* worn by Satan and his angels prior to his fall, which will include crowns presently worn by the angels who refused to go along with Satan in his attempt to occupy a higher regal position in the overall government of the universe than the one in which God had originally placed him.

3) *Action of the Elders*

Thus, that which is depicted through the action of the twenty-four elders in Rev. 4:10, 11 is contextually self-explanatory. This has to do with the government of the earth (a province in God’s universal government), it occurs at a time following events surrounding the judgment seat but preceding Christ breaking the seals of the seven-sealed scroll, and it occurs at a time when Satan’s reign is about to be brought to a close.

After events in Revelation chapters one through three have come to pass, *for the first time in man’s history*, the person (the bride) who is to rule with the One replacing Satan (Christ) will have been made known and shown forth. And events in the fourth chapter reflect that fact.

Only one thing could possibly be in view at this point in the book, for the bride will not only have been made known but will be ready for events surrounding the transfer of power to begin.

The twenty-four elders casting their crowns before God's throne can *ONLY* depict the angels who did not go along with Satan in his elevate his throne. They are here seen relinquishing their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.

But the crowns worn by Satan and those angels presently ruling with him are another matter. These crowns will have to be taken from Satan and his angels by force when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man's Day under Satan and his angels [Dan. 10:13-20]).

(The fact that angels represented by the twenty-four elders are not presently ruling with Satan can be shown not only by their present position — in God's presence, in heaven — but by the Greek word which is used for the type crown which they are seen wearing.

There are two words in the Greek text for "crown" — *stephanos*, and *diadema*. Comparing Scripture with Scripture, with *regality* in view, one major distinction stands out concerning how these two words are used:

Diadema is used referring to the type crown worn by a monarch, one presently exercising regal power.

Stephanos, on the other hand, is used in an opposite sense. It is used to show someone crowned but *NOT* presently exercising regal power.

For example, the crown seen on Christ's head in Rev. 14:14, preceding His reign, is referred to by the word *stephanos* in the Greek text.

A crown on Christ's head at this time could only anticipate His impending reign. Then, when Christ returns to the earth to take the kingdom, He will have many crowns upon His head; and the Greek text uses *diadema* rather than *stephanos* to refer to these crowns at the time Christ returns, for Christ will be returning as "King of kings, and Lord of lords" [Rev. 19:12, 16].

The twenty-four elders in chapter four cast crowns referred to as *stephanos* before the throne, indicating that, though crowned and seated on thrones, these elders *were NOT* exercising regal positions.

And the many crowns which Christ will have on His head at the time of His return are undoubtedly these same crowns (Rev. 19:12). But, anticipating that day when Christ reigns, the Book of Revelation uses the word *diadema* to refer to these crowns, for Christ will be exercising a *regal position*, with Satan about to be overthrown.

The crowns on Christ's head at this time though will not be worn by Christ when He rules the earth, for He is to wear the crown presently worn by Satan [the incumbent ruler] in that day.

Rather, these crowns will be given to those forming the bride [whom the Father will previously have appointed to various positions of power and authority with His Son]; and this will occur following that time when the remainder of the crowns having to do with the earth's government are forcibly taken from Satan and his angels.

Refer to the author's book, *Judgment Seat of Christ*, Chapter XII [reprint edition], for additional details concerning the use of the words *stephanos* and *diadema* in the N.T.)

4) *Twenty-Four, Thirty-Six*

The identity of the *twenty-four elders* is shown not only by their actions and the place in which this occurs in the book but also by their *number*.

Comparing Revelation chapters four and twelve (4:4, 10, 11; 12:3, 4), it appears evident that the government of the earth — originally established by God prior to Satan's fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers*. "Three" is the number of *Divine perfection*, and "twelve" is the number of *governmental perfection*.

Those angels who did not follow Satan in his attempt to exalt his throne would be represented by the twenty-four elders — *two sets of twelve, showing two-thirds of the original contingent of angels ruling with Satan*.

And the angels who did go along with Satan, presently ruling with him, would be represented by *a third set of twelve, showing the other one-third of the original contingent of angels ruling with Satan* (Rev. 12:3, 4).

In this respect, these three representative sets of twelve would show *Divine perfection in the earth's government*.

And also in this respect, this same perfection in the structure of the earth's government has not existed *since Satan's attempt to exalt his throne*.

But, this structured perfection will one day again exist in the earth's government.

WHEN Christ and His bride ascend the throne together, crowns worn by those represented by all three sets of twelve will be brought together again.

THEN, Divine perfection will once again exist in the government of the one province in God's universe where imperfection has existed for millenniums.

12

Redemption, Marriage *The Redemption of the Inheritance*

“And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: Therefore she took a veil and covered herself.

And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death” (Gen. 24:64-67).

Near the end of the account of Abraham’s servant procuring a bride for Isaac in Genesis chapter twenty-four, the servant *removed the bride* from Mesopotamia, and Isaac met his bride at a place between her home and his father’s home.

The bride, upon meeting Isaac, covered herself with *a veil*; and the servant, bringing the bride forth, related to Isaac *all the things which had been accomplished on his mission*.

Isaac then *took Rebekah to his father’s home, and there she became his wife* (Gen. 24:61-67).

These events in the type point to that future day at the end of the dispensation when the Son comes forth and the Spirit *removes the bride* from the earth.

The bride, upon meeting the Son (at His judgment seat), will cover herself with *that typified by the veil* in the Genesis account — *the wedding garment* (made up of “the righteous acts of the saints” [NASB], revealed at the judgment seat); and the Spirit will *relate to the Son all the things which had been accomplished throughout the dispensation*.

The Son will then *take the bride to His Father’s home, where she will become His wife* (I Thess. 4:13ff).

Genesis chapter twenty-four centers attention on the actual search for the bride throughout the dispensation. Events surrounding the removal of the bride, along with subsequent events extending into the Messianic Era, are dealt with *only briefly* in this chapter. And, to see details surrounding these events as they pertain to Christ and Christians — which occur between the removal of the Church and the Messianic Kingdom — one must look to other types, along with the antitype.

And, if a person were dealing with a type which had to do mainly with the things occurring following the removal of the bride, *exactly* the same thing would be in view if that person wanted to know details surrounding events preceding the removal of the bride.

That person would have to go to other types, types which dealt with the subject. He would have to go to types such as the one in Genesis chapter twenty-four.

Accordingly, all events surrounding the procurement of the bride, the removal of the bride, and that which follows the removal of the bride are not dealt with in any one type. Rather, different types deal with different aspects of the overall scope of the matter, with each type emphasizing a particular facet of Biblical truth.

Thus, to see the complete picture, EXACTLY as God has revealed it in His Word, two things must be done:

- 1) *All of the types on a particular subject MUST be studied in the light of one another.*
- 2) *The antitype MUST be studied in the light of all these different types.*

ALL of the checks and balances which God has set forth in His Word MUST be run. ONLY through this means can man see, in a completely correct manner, that which God has revealed in His Word.

Another Type, The Antitype

In the preceding respect, note another type dealing with the bride going forth to meet the Bridegroom, with the emphasis placed at a different point. Chapters three and four in the Book of Ruth — *exactly as the latter part of Genesis chapter twenty-four* — present a prepared bride (Ruth) going forth to meet the Bridegroom (Boaz), along with events which follow.

The account in Genesis presents one facet of the matter, and the account in Ruth presents another. And the antitype of that seen in both sections of Scripture (Gen. 24; Ruth 3, 4) can be seen in the first twenty chapters of the Book of Revelation.

Thus, events in Genesis chapter twenty-four, Ruth chapters three and four, and Revelation chapters one through twenty *parallel one another*.

The former two accounts form two different types of the same thing, with the emphasis placed at different points in each; and the latter account forms the antitype, covering that seen in both of the types.

And these sections of three different books *MUST* be studied in the light of one another, along with sections in other books which deal with the subject as well.

But remaining more particularly with the Book of Ruth and comparing it with the Book of Revelation, note what one finds:

Ruth chapter three has to do with Ruth preparing herself for meeting Boaz on his threshing floor, with a subsequent redemption of the inheritance in view, which also involves Boaz taking Ruth as his wife.

And Ruth chapter four has to do with Boaz's redemption of this forfeited inheritance, Ruth becoming his wife through this redemptive process, and a kingly lineage ultimately resulting from this union — David's lineage (King David was the great grandson of Boaz and Ruth, as revealed at the close of Ruth chapter four).

Revelation chapters one through twenty have to do with *EXACTLY* the same thing, in the antitype.

These chapters have to do with Christians going forth to meet Christ on His threshing floor (at His judgment seat [*cf.* Matt. 3:11, 12]), with a subsequent redemption of the inheritance in view, which will also involve Christ taking the bride as His wife.

And this will be followed by Christ's return to the earth, the destruction of Gentile world power, the binding of Satan and his being cast into a sealed abyss, and Christ's reign over the earth (as the greater Son of David) with His wife.

Some Christians in that day will be prepared for these events, but others will not be prepared. Some will be allowed to clothe themselves in wedding garments, which they will possess; but others will be unable to do this. They will be unable to clothe themselves in this manner, for they will *NOT* possess wedding garments.

(The wedding garment, as clearly stated in Scripture, is made up of “the righteous acts of the saints” [Rev. 19:8, NASB]. Apart from these “righteous acts” — acts performed by Christians during a dispensation which will have ended — there can be no wedding garment.

The dispensation will have ended, the work of the Spirit procuring the bride for God’s Son will have ended, and in the words of Matt. 25:10b, describing this time, “...the door was shut.”)

And the actions of Christ relative to three things will be reserved for Christians possessing wedding garments:

- 1) *The redemption of the inheritance.*
- 2) *The bride becoming His wife.*
- 3) *The regality which will follow.*

Christians lacking wedding garments will have *NO* part in these things. They *CAN’T* possibly have a part, for having a part in things attendant the bride would be completely contrary to the revealed Word.

(Note that the Book of Ruth, in chapters two through four, *deals ONLY with one part of this overall type*. This book, in these chapters, *deals ONLY with the faithful, with those possessing wedding garments* [Ruth 3:3].

For the other part of the overall type, attention will have to be directed to the first part of the book [ch. 1], where Orpah, a member of the family [as Ruth], *turned back*. And, resultingly, Orpah is not seen in subsequent activities attendant the bride.

Or, one can turn to other types dealing with the subject to see the dual aspect of the matter [*e.g.*, the account dealing with Lot and his wife, with Abraham also seen in the type; or the account dealing with the Israelites under Moses at Kadesh-Barnea forms the most exhaustive of any of the types in this respect].)

In the Book of Ruth, because of Ruth’s action, *Boaz was required to not only redeem a forfeited inheritance but to also take Ruth as his wife.*

Ruth properly prepared herself, appeared before Boaz on his threshing floor, and called his attention to the matter (Ruth 3:1-12).

THEN, Boaz acted in complete accord with that which the Jewish people followed within the Mosaic Economy (Ruth 3:13; 4:1-10).

In the Book of Revelation, *EXACTLY* the same thing is seen in relation to Christ (typified by Boaz) and Christians (typified by Ruth).

A properly prepared bride will be present on Christ's threshing floor, at His judgment seat (Rev. 1-4). And, on the basis of that which is revealed in the type, the Son, remaining true to His Word, will act in complete accord with the manner in which Boaz acted (Rev. 5-19).

Certain things have been promised to the bride (*e.g.*, the overcomer's promises in Rev. 2, 3); and the Son, of necessity, will act in a manner which will bring this to pass.

The Son will not only act to redeem a forfeited inheritance but He will, at the same time, through this redemptive process, take the bride as His wife as well (*EXACTLY as seen in the type in Ruth chapter four*).

And this is all anticipated in Revelation chapter four *through the action of the twenty-four elders casting their crowns before God's throne*.

Regality is in view through a casting of these crowns before the throne, and *that* is what is in view through the redemption of the inheritance as well (Ruth 4; Rev. 5-20).

Christ's bride will have previously been revealed (Rev. 1-3). And these crowns will be cast before God's throne, with a view to the bride wearing these crowns, as the bride exercises power and authority with Christ — the King, with His consort queen — over the inheritance about to be redeemed.

(For further information on Rev. 1-4, refer to Chapter XI in this book, or Chapters I-VII in the author's book, *The Time of the End*.)

Also, for further information on that seen in all four chapters in the Book of Ruth, refer to the author's book, *Ruth*.)

One Worthy to Redeem

Christ redeeming the inheritance and taking the bride as His wife, in the antitype of Boaz's actions in Ruth chapter four, forms *the central type pertaining to the main part* of the Book of Revelation. *Fifteen chapters* of the book are given over to the subject surrounding Christ redeeming the inheritance and taking the bride as His wife (chs. 5-19).

And the first part of chapter nineteen is given over to hallelujahs which will sound forth in heaven shortly before this redemptive

work has been completed, along with the festivities surrounding the marriage of the Lamb (vv. 1-10).

Chapter five is taken up with the search for and a revelation of the One worthy to perform this task.

And chapters six through nineteen are taken up with this redemptive work being carried out, with the previously revealed bride becoming Christ's wife through the completion of all this redemptive work (seen being brought to completion in Rev. 19:11-21 through the destruction of Gentile world power following Christ's return).

And that set forth in the Book of Revelation, leading into and including these chapters, must follow the type set forth in the Book of Ruth *in EXACT detail*.

In the type there is *a bride, revealed in Boaz's presence on the threshing floor* (Ruth 3); and in the antitype there is *a bride as well, revealed in EXACTLY the same manner as seen in the type — revealed in Christ's presence on His threshing floor, at His judgment seat* (Rev. 1-3).

Then the redemption of the inheritance comes into view. In the type, *the bride, by her presence and actions on Boaz's threshing floor — uncovering Boaz's feet and lying down at his feet, requesting that he cover her with the same garment which had been covering his feet — showed that she required Boaz to not only redeem the inheritance (as a near-kinsman) but to also take her as his wife.*

A married Israelite male would cover his wife in this manner; and, since both an inheritance and widowhood were in view, *Boaz would know exactly what Ruth was requesting through this act (cf. Deut. 27:20; Ezek. 16:8).*

And this overall thought *MUST* be carried over into the antitype, that time when Christ's bride will be revealed at His judgment seat. *If for no other reason than her presence in the antitype of Ruth, the bride will require of Christ EXACTLY the same thing which Ruth required of Boaz.*

And Christ, remaining true to His Word and acting *in complete accord* with the manner in which Boaz acted, will do *EXACTLY the same thing which Boaz did in the type. He will not only redeem the inheritance but will take the bride as His wife.*

And the whole of the matter is with a view *to regality*. King David is in view in the type, and the greater Son of David is in view in the antitype.

This is what Ruth chapters three and four are about, and this is what the first twenty chapters of the Book of Revelation are about.

The same One at the threshing floor / judgment seat — Boaz in the type, Christ in the antitype — is the One Who performs the subsequent redemptive work and takes the revealed bride as His wife.

In the Book of Revelation, following the bride being revealed at the judgment seat (chs. 1-3) and the twenty-four elders casting their crowns before God's throne because of the bride having been made known (ch. 4), attention is turned immediately to the redemption of the inheritance (through which the marriage will also occur). And a search is conducted for One worthy to perform this redemptive work.

In the account set forth in the Book of Revelation (chs. 5ff), which deals strictly with events following the judgment seat, *ONLY one person* is in view, for *ONLY one person* could possibly come into view.

When the search was conducted, *ONLY one person*, "in heaven," "in earth," or "under the earth" was found worthy *to even look upon* the seven-sealed scroll containing the redemptive terms of the inheritance (the earth), much less *to loose the seals*, redeeming the inheritance.

And *that person* is the One seen occupying the position of the *antitype of Boaz* — the One previously seen *at the threshing floor/judgment seat*, the One having a *connection with regality* (identified in the text as "*the Lion of the tribe of Judah*" and "*the Lamb*").

As "*the Lamb*," Christ acts in a *redemptive capacity* (redemption regarding the inheritance); and as "*the Lion of the tribe of Judah*," Christ acts in a *judicial capacity*, breaking the seals, with judgments revealed as the seals are broken (that necessary to redeem the inheritance).

And, as well, this individual is the One for Whom the Spirit had previously procured a bride (taking an entire dispensation to do so). The One redeeming the inheritance, through this redemptive process, takes the procured bride as His wife.

Thus, *ONLY one person* could possibly be looked upon as holding the qualifications to perform this work; and this work is the immediate and next order of business following the revelation of the bride and the relinquishment of crowns, seen in Revelation chapters one through four.

In this respect, the redemption of an inheritance and a marriage — the earth, Christ and His bride — results from the judgments seen in Revelation chapters six through nineteen.

And the same thing is seen relative to God and Israel, occurring through the same means at the same time.

Through the judgments of the Tribulation, Israel will not only be brought to the place of repentance, but a remarriage between God and Israel will result from the redemption of the inheritance.

Redemption of the Inheritance, Marriage

Simply stated, the seven-sealed scroll contains *the redemptive terms of the forfeited inheritance, the earth*, which has to do with judgments enacted and brought to pass, beginning in Rev. 6:1ff.

In this respect, Christ's redemptive work relative to the forfeited inheritance has to do with judgment upon the earth-dwellers and will begin to occur with the breaking of the first seal of the scroll.

(The domain over which Christ and His wife will reign during the Messianic Era has to be redeemed.

The first man, the first Adam, forfeited his right to rule this domain; and Satan continued to exercise regal power and authority over the realm. The second Man, the last Adam, will redeem the right for man to rule this domain through wresting control of the domain from Satan.

And this will be done through a series of judgments, revealed through the breaking of the seals of the seven-sealed scroll, judgments which will become so severe that "except those days should be shortened, there should no flesh be saved" [Matt. 24:22]. These judgments will bring the world into such a chaotic state that Christ, at the time of His return, of necessity, will have to step in and bring about an end to the Times of the Gentiles and Satan's reign [note that Satan has ruled the earth through the Gentile nations throughout Man's Day (Dan. 10:13-20)].

This is the state in which the world will find itself at the time of Christ's return, resulting, in no small part, from that which the Gentile nations under Satan will attempt to do relative to Israel during particularly the last half of the Tribulation:

"They [the Gentile nations] have said, Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.

For they have consulted together with one consent: they are confederate against thee" [Ps. 83:4, 5; cf. Gen. 12:3; Ps. 2:1ff].)

All of the judgments associated with the redemption of the inheritance, contained within the seven-sealed scroll, are brought to pass in Revelation chapters six through nineteen, with the concluding trumpet and vial judgments contained within the seventh seal (*cf.* Rev. 8:1-6; 10:7; 11:15-19; 15:1ff [chapters 12-14 are transitional, and, within the sequence of judgmental events contained within the seals, trumpets, and vials, chapter fifteen picks up where chapter eleven leaves off, detailing that contained within the seventh trumpet — the seven vials, poured out in ch. 16]).

(The seven vial judgments though are *NOT* judgments following those seen through the sounding of the seven trumpets. Rather, they form a further description [added commentary] of the judgments seen when the seven trumpets sound — the first vial corresponding to the first trumpet, the second vial corresponding to the second trumpet, etc.)

Thus, God's terms surrounding the redemption of the forfeited inheritance can all be seen within the seven-sealed scroll. This is why there was such an intense search to find One worthy *to break the seals of this scroll, with this scroll ALONE in view* (5:1-4).

Apart from the seals of the scroll being broken, the inheritance could *NOT* be redeemed. And apart from the inheritance being redeemed, Christ's bride (whom the Spirit will have previously procured) *could NOT* become His wife; *NOR* could Christ and His wife have a domain to rule over.

And, as well, Israel *could NOT* be restored in the same respect as the wife of Jehovah.

In short, *the GOAL toward which the whole of Scripture has been moving since man's creation could NOT be realized apart from these seals being broken.*

(For additional information on the seven-sealed scroll and that which will ensue during and immediately following the time when the seals on this scroll are broken, refer to the author's book, *The Time of the End*, Chapters VIII-XIX.)

1) *During a Particular Period*

This future seven-year period in which God will complete His dealings with Israel during Man's Day begins through a revealed event.

This period begins by the ratifying of a covenant between the man of sin (Antichrist) and “many” in Israel (Dan. 9:27). This event will mark the start of God’s time-clock relative to the fulfillment of the Seventieth Week in Daniel’s prophecy; and once the prophecy begins to be fulfilled in this manner, time will run uninterrupted for seven years of 360 days each, 2,520 days. Then, that prophesied relative to *Israel and the kingdom* in relation to the prophecy can be brought to pass (v. 24).

However, this future seven-year period, along with being the time when God will complete His dealings with Israel during Man’s Day, is also the time during which Christ will redeem the inheritance through breaking the seals of the seven-sealed scroll.

And insofar as the redemptive aspect of this inheritance is concerned, this has to do with both *Christians* and *Israel* (though Christians will not be present on earth during this time).

This redemption has to do with *the domain over which Christ and His consort queen will rule from a heavenly sphere during the Messianic Era; and, through the process of redeeming the inheritance, the bride will become the wife of the One carrying out this redemptive act.*

And, as well, this redemption has to do with *the domain over which Israel will exercise regal power and authority from an earthly sphere during this same time, as the restored wife of Jehovah.*

Thus, *BOTH Christians and Israel* are in view through that seen by Christ breaking the seals of the scroll in Rev. 6:1ff. But, remaining within the chronology of the book, continuing from that revealed in chs. 1-4), *the Church* could, in a respect, be looked upon as being foremost in view. That though is only within the chronology in view, for Israel *MUST* be seen as being equally, or even more so, in view.

These events will occur during a time in which Christ is not only redeeming the inheritance but a time in which God is completing His dealings with Israel during Man’s Day.

Not only will Israel be brought to the place of repentance through these judgments, but numerous things seen throughout chapters six through nineteen have to do directly with Israel.

Then, beyond that, in another respect, Israel’s connection with the redemption of the inheritance can be seen. During the Messianic Era, Israel (a restored, converted nation in that day) will be placed back in the land covenanted to Abraham, Isaac, and Jacob. Israel will

be placed in this land within a theocracy, at the head of the nations; and Christ, along with ruling from His Own throne in the heavenly Jerusalem, will rule from David's throne in the earthly Jerusalem.

He will have a dual reign in this respect over the domain which He will have previously redeemed.

(Note that the breaking of the first seal — when Antichrist goes forth “conquering, and to conquer” — undoubtedly refers to events which begin with the ratifying of the covenant in Dan. 9:27, though including far more than this one event. The Tribulation begins with this event; and, if matters are not viewed along these lines, the Book of Revelation would really have no actual beginning point for the Tribulation per se — something which would seem rather strange in a book of this nature, a book which deals extensively with this seven-year period.)

Thus, events in Revelation chapters six through nineteen are to be viewed in *a dual respect* — *relative to Christ and His bride*, and also *relative to God and Israel*.

2) Judgments, Events Throughout the Period

There are two major parts to Revelation chapter six through the opening part of chapter nineteen.

There are *Scriptures dealing directly with judgments* seen in connection with the breaking of the seals, the sounding of the trumpets, and the pouring out of the vials.

And there are *Scriptures which relate to events* occurring throughout the time when these judgments occur — events which may or may not be directly connected with the judgments (some are, others are not). And several things must be kept in mind about these two major parts of the book, else the book cannot be properly understood.

The judgments, though chronological in nature, should not be thought of in the sense of the things seen in any one judgment having to be completed before the things seen in the next judgment can begin.

This is not the picture at all. Rather, many of the things seen in these judgments will overlap one another and be occurring at the same time, though the beginning point for events in each judgment will be different.

For example, events seen when the first seal is broken — a rider on a white horse (which could only be the man of sin) going forth

“conquering, and to conquer” — would really continue, at least after some fashion, throughout the whole of the Tribulation, during that time when judgments resulting from the breaking of other seals on the scroll are occurring.

The breaking of the second seal — which will result in peace being taken from the earth — evidently refers to events which will begin in the middle of the Tribulation, when the man of sin breaks his covenant with Israel; and, with these events seen as the correct time for the beginning of this judgment, all other judgments connected with the breaking of the seals, would have to be seen occurring during either the last half of the Tribulation or immediately following Christ’s return at the end of the Tribulation.

And as the seals continue to be broken, there can only be numerous judgments occurring at the same time.

Then, immediately following Christ’s return, when the seventh seal is broken and the trumpets sound and the vials of wrath are poured out (as previously seen, synonymous judgments, with the vials of wrath providing further information pertaining to judgments seen when the seven trumpets sound), trouble on the earth (resulting from these judgments) can only intensify to unprecedented proportions.

These concluding judgments may occur in rapid succession, with many, if not all, overlapping one another, bringing an end to conditions described in Matt. 24:21, 22 — *a time of trouble such as has never before existed in man’s history, or will ever exist again.*

Thus, there is a chronology seen in these judgments as they are outlined in the Book of Revelation and as they come to pass during and immediately following the Tribulation.

Events set apart from these judgments though — covering all or parts of eight chapters in this section of the book (chs. 7, 11-14, 17-19a) — are a different matter.

There is a chronology seen in the events themselves in each chapter, but that is as far as the chronology can be taken. The different events should not be understood as occurring at the particular points in which they appear in the book in relation to the breaking of the seals, the sounding of the trumpets, or the pouring out of the vials.

For example, that seen in chapter seven should not be understood as occurring between the breaking of the sixth and seventh seals (6:12;

8:1). Scripture from chapter six through the opening part of chapter nineteen brings the reader to certain points in the judgments. Then events are introduced at different places in this section which begin to occur during the time of the judgments which have already been introduced (judgments which have already begun to occur and possibly continue to occur). And these events, in each instance, not only carry the reader back in time (to some point during the judgments which have already been revealed) but forward in time as well (to the end of the Tribulation).

All of this is in perfect keeping with the way numerous parts of Scripture are structured. Scripture will often provide a complete sequence of events, followed by commentary on things occurring during the previously revealed sequence of events. And, in the Book of Revelation, this structure has to do with judgments befalling the earth-dwellers, followed by commentary.

(The whole of Scripture is actually structured in this manner. Genesis 1:1-2:3 provides *a complete sequence of events*, covering the whole panorama of the 6,000 years of Man's Day and the 1,000 years of the Lord's Day. And the remainder of Scripture is simply *commentary on this previously revealed sequence of events*, providing all of the necessary details which God would have man know [ref. the author's book, *The Study of Scripture*, Chs. I-IV].

Revelation chapter twelve would be a classic example of a section of Scripture structured in this manner. The first six verses provide *a complete sequence of events*. Then vv. 7-17 form *commentary, explaining and providing details for the things revealed in the first six verses*.

And that seen in Revelation chapter seven covers events beginning late in the first half of the Tribulation to the end of the Tribulation, beginning well before the timing seen in the breaking of five of the six seals preceding this account.)

Chapters seven, eleven through fourteen, and seventeen through the first part of nineteen have to do with different events and the appearance of different individuals or groups of individuals during that time when the things seen through the breaking of the seven seals, the sounding of the seven trumpets, and the pouring of the seven vials of wrath come to pass.

Chapters seven and fourteen contain things about the ministry of the 144,000 Jewish evangels who will be brought into existence during the first half of the Tribulation and proclaim “the gospel of the kingdom” to the ends of the earth during the last half of the Tribulation (cf. Matt. 24:14).

Chapter eleven relates things about the ministry of the two witnesses who will testify in the streets of Jerusalem during the first half of the Tribulation.

Chapter twelve relates numerous events which have to do mainly with Israel, Satan, and the 144,000 from chapters seven and fourteen, which begin to occur near the middle of the Tribulation and continue throughout the last half.

Chapter thirteen relates events surrounding the rise of the man of sin and his false prophet, beginning in the middle of the Tribulation and continuing throughout the last half.

Chapter seventeen through the opening verses of chapter nineteen cover Israel throughout the whole of the Tribulation (with an emphasis on the last half), seen as a harlot woman residing among the nations in the kingdom of Antichrist, with Israel’s harlotry ultimately done away with (resulting from Gentile persecution of such a severe nature that the Jewish people, after 2,600 years of separation from the theocracy with its glory, will be brought to the place of national repentance).

Chapters containing these events might be thought of as sections of the book forming “asides” in relation to the judgments coming to pass through the breaking of the seals, the sounding of the trumpets and the pouring out of the vials. And putting *all of the judgments* and *all of the asides* together (this section of the book is almost equally divided between the length of each), this book presents a complete word picture, as God would have man see it, of His dealings with man on the earth during the last seven years of Man’s Day.

And the outcome of the matter is with a view to that introduced in Revelation chapters one through four or the fulfillment of that seen in Daniel’s Seventy-Week prophecy in Dan. 9:24-27 — *both the bride of Christ and the restored wife of Jehovah exercising regality over a redeemed inheritance during the Messianic Era which follows.*

13

The Son with His Wife

Seated on the Throne

“And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death.

Then again Abraham took a wife, and her name was Keturah.

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah” (Gen. 24:66-25:2).

At the end of Genesis chapter twenty-four, Abraham’s servant is seen removing Rebekah — the bride whom he had procured for Isaac — from Mesopotamia. Isaac dwelt in “the south country” at this time; and when the meeting occurred between Isaac and Rebekah, it occurred in a “field” at “eventide” (vv. 62-65).

Isaac met Rebekah at a place between her home and his father’s home. Isaac then took Rebekah to his father’s home and took her *inside his mother’s tent*. And it was *inside his mother’s tent that she became his wife*.

The different things foreshadowed by these events can clearly be seen in the antitype. The place and time are seen by the use of the words “field” and “eventide.”

“The field” is a reference to *the world* in Scripture (Matt. 13:38); and “eventide” has to do with *the end of the day*. A more literal translation of “eventide” from the Hebrew text would be, “as evening approached.”

The day was ending, and the thought, in the antitype, would have to do with *the end of the dispensation*.

Though the meeting between Christ and His bride will occur “in the air” rather than upon earth or at His Father’s home (I Thess. 4:17), it will be more closely associated with this world (“the field”) than with the Father’s home in heaven. And this meeting will occur after the dispensation has drawn to a close (at “eventide,” *as evening approaches*).

Then, following events surrounding the judgment seat (not dealt with in the type in Gen. 24 [*ref. Ruth 3* for details in this realm, dealt with in Chapter XII in this book]), the Son will take His bride to His Father’s home and take her *inside His mother’s tent*.

And there, *inside the tent*, she will become His wife.

Sarah’s Tent

In the type, Isaac’s mother was *Sarah*, Abraham’s wife, who had previously died. And “Sarah” in the overall type in Genesis chapters twenty-one through twenty-five typifies *Israel*, the wife of the One Whom Abraham typifies, the wife of God.

Thus, in the antitype, Christ’s mother can only be seen as *Israel*, the Father’s wife, whom the Father has set aside and views as dead throughout the present dispensation (*cf. Hosea 5:13-6:2; Jonah 1:17-2:10; John 11:3-7, 25, 43, 44*).

After Christians have been removed from the earth, the bride will be made known through events surrounding the judgment seat. The Son will then take His bride to the Father’s home, take her inside Israel’s tent, and she will there become His wife.

This is seen different ways in Scripture. It is seen in Genesis chapter twenty-four through Isaac taking Rebekah into his mother’s tent (v. 67), it is seen in Ruth chapters three and four through Ruth remaining with Naomi while Boaz redeemed the inheritance at the gate of the city (3:18-4:10), and it is seen in the antitype in the Book of Revelation through the inheritance being redeemed (that which will result in the bride becoming Christ’s wife) during the same time that God completes His dealings with Israel (chs. 6-19).

The same thing can also be seen during Christ’s earthly ministry in the parables which He gave in Matthew chapter thirteen.

Christ was outside “the house” (a reference to *Israel* [vv. 1, 36]) while giving the first four parables, but He reentered “the house”

before He gave the last three parables, parables which deal with this overall issue (*ref.* the author's book, *Mysteries of the Kingdom*).

Israel *MUST* be brought back into the picture before the completion of the redemption of the inheritance, for the marriage can occur *ONLY one place* — *in Israel's tent*. Two central types in the Old Testament show this to be the case, and so do Matthew's gospel and the antitype in the Book of Revelation.

But what is so significant about *Israel's tent*? Why did God establish the matter after this fashion in the types and the parables, requiring it to be brought to pass after the same fashion in the antitype?

The answer is very simple.

Spiritual blessings are involved, which necessitate an Israeli connection of this nature. This union (Christ and His wife), in the antitype, is to result in *spiritual blessings for ALL mankind as the King, with His consort queen, rules the nations* (Gen. 22:17, 18; Ps. 2:6-9; Rev. 2:26, 27).

Spiritual blessings, seen after this fashion, are first introduced in Scripture in Genesis chapter nine. The three sons of Noah and their progeny are in view, and Shem is the only one declared to have *a God*; and, in order to receive spiritual blessings, Ham, Japheth, and their descendants would have had to *dwell in the tents of Shem (i.e., go to Shem and partake of that which emanates from his house alone [vv. 24-27])*.

This is the reason why Abraham, a descendant of Shem (Gen. 11:10-26), could be called out of Ur to be the channel through which the nations of the earth would be blessed (Gen. 12:1-3). He was of *the lineage which had a God, the lineage wherein spiritual blessings lay*.

Thus, the things surrounding Abraham and his call draw from earlier *foundational teachings pertaining to Shem*.

The foundation was set in Genesis chapter nine; and, whether dealing with Abraham's call in Genesis chapter twelve or with the bride in Genesis chapter twenty-four, *matters are EXACTLY the same*.

In short, when spiritual blessings are involved, *there HAS to be a connection with Shem and his lineage through Abraham, Isaac, Jacob, and Jacob's twelve sons, i.e., a connection with the nation of Israel, with the tent or house of Israel*.

Accordingly, *the marriage HAS to occur in Israel's tent*. It can occur *NO other place* and result in spiritual blessings for all mankind (*cf.* Song 1:4; 3:4).

(Israel is the *ONLY* nation with a God [Ps. 33:12;72:18]. “The gods of the nations [all the Gentile nations] are idols [*lit.*, ‘nothing,’ *i.e.*, the gods of the nations are *NOTHING* compared to the God of Israel (Ps. 96:5)].

In this respect, if spiritual blessings are to exist, they *MUST* come through the one nation with a God. *They MUST come through Israel.*

This is the manner in which God has decreed that He would deal with mankind relative to *spiritual blessings*. And this is the manner in which *it MUST occur; if NOT, spiritual blessings CANNOT occur.*

In this respect, the marriage of Christ to His bride *MUST occur in Israel’s tent; if NOT, the marriage CANNOT possess the God-designed connection with spiritual blessings.)*

As seen by comparing the type in Ruth chapters three and four with the antitype in Revelation chapters six through nineteen, the marriage occurs during the time in which God completes His dealings with Israel, during and immediately following Man’s Day. It will occur through the process of Christ redeeming the inheritance as He breaks the seals of the seven-sealed scroll (Rev. 5ff).

And, as in the type, not only will the inheritance be redeemed through this process, but the bride will become the Lamb’s wife as well.

This is the scene with which one is confronted as he reads through Revelation chapters six through nineteen. And, when he comes to the end of chapter nineteen, not only will all the terms set forth in the seven-sealed scroll have been met (the inheritance will have been redeemed, and the bride will now be the Lamb’s wife) but God will have completed His dealings with Israel during this same time as well.

Through the judgmental process used to redeem the inheritance, the armies of the nations of the earth, immediately following the end of Man’s Day, will be gathered “to the battle of the great day of God Almighty.” And at this time, following Christ’s return, Gentile world power — existing as the final form of the Babylonian kingdom seen in the Book of Daniel — *will be completely destroyed* (cf. Dan. 2:34, 35, 44, 45; 7:7ff; 8:9ff; 11:21ff).

This is what is seen in the latter part of Revelation chapter nineteen.

The Marriage Festivities

But before the completion of *this destruction of Gentile world power,*

which will complete the redemption of the inheritance at the time Christ returns (resulting in the marriage of Christ to His bride inside Israel's tent), there is a revealed, concluding event in heaven: *The festivities surrounding the marriage of the Lamb* (Rev. 19:7-9).

“Let us be glad and rejoice, and give honor to him: for the marriage [referring to ‘the marriage festivities’] of the Lamb is come [‘of the Lamb came’], and his wife [‘His bride’] hath made herself ready.

And to her was granted that she should be arrayed [‘that she should array herself’] in fine linen, clean and white: for the fine linen is the righteousness [pl., ‘righteousnesses,’ ‘righteous acts’] of saints.

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. 19:7-9).

Events in Rev. 19:7-9 are *NOT* to be confused with the marriage which is *about to occur*. These verses have to do with *the festivities which immediately precede the marriage*.

The bride will have previously been revealed through events surrounding the judgment seat (Rev. 1-3), and these festivities occur immediately preceding Christ's return to complete the redemption of the inheritance and to take control of the redeemed domain (Rev. 19:11ff).

These marriage festivities are dealt with several places in Scripture, more notably in Matt. 22:8-14; 25:1-13. There is *NOTHING* in these passages about the marriage itself. Rather, these passages deal *SOLELY* with the festivities which precede the marriage. And the emphasis, as in the Book of Revelation, is upon these festivities.

(The Book of Revelation, as the parables in Matt. 22, 25, does not really deal with the marriage per se. *NOTHING* is said in chapters six through nineteen about Christ's marriage to the bride who had previously been revealed at the judgment seat [chs. 1-3]. Rather, the actual marriage itself, brought to pass through Christ redeeming the inheritance, *is seen and dealt with elsewhere in Scripture*. Following exactly the same chronology of events which would later be set forth in the Book of Revelation, the marriage *is seen and dealt with in Biblical typology, in the Book of Ruth*.

Thus, in order to understand how *the revealed bride* in the Book of Revelation [chs. 1-3] becomes *the Lamb's wife* [ch. 19], one has to go to the Book of Ruth [chs. 3, 4]. The Book of Revelation forms the capstone

to all previous Scripture, beginning in Genesis. And an individual *CAN'T* begin reading Scripture in the Book of Revelation and expect to arrive at any semblance of a correct understanding of this book, for he will have NO foundation upon which he can build.

Rather, HE HAS TO BEGIN where God began and understand foundational truths after the same fashion in which God revealed them.

And when an individual with this type knowledge of Scripture arrives at Revelation chapters six through nineteen, he will understand that which will occur as a result of Christ's redemption of the inheritance [Christ's marriage to the previously revealed bride], though it is not even mentioned in this part of the book. *And this understanding will be derived, NOT from the Book of Revelation, BUT from previous Scripture.*

The person who has an understanding of the foundational truths from the O.T. — knowing that which will occur as a result of Christ's redemption of the inheritance in Rev. 6-19 — probably wouldn't give a second thought to the fact that there is no mention of Christ's marriage to His bride in these chapters.

Why should he? The marriage, occurring at the time that the inheritance is redeemed, will have already been dealt with in previous revelation; and *he would know this*. He would be able to compare the types with the antitype, run all the checks and balances, and see exactly what is happening in this respect. For such an individual, it would be *superfluous material* to reread the matter in the Book of Revelation.

An example of the preceding would be the corresponding brevity of information provided in the Book of Revelation pertaining to Christ's return and that which will occur when He returns, including His millennial reign (Rev. 19:11-20:6). The whole of Scripture moves toward and anticipates this time, but only seventeen verses cover the whole of the matter in this part of the concluding book of Scripture.

And the reason why no more is stated about Christ's return and subsequent events at this point in the book is very simple:

Everything has already been covered in previous Scripture. Now, at this concluding point, the matter can simply be dealt with in a very succinct manner. Anything beyond that which has been recorded would be superfluous material.)

But because most Christians in the world today lack a background from Old Testament typology of this nature, man's systems of Biblical interpretation generally do not follow Biblical guidelines at all when the marriage festivities in Matt. 22:8-14; 25:1-13; Rev. 19:7-9 are dealt with.

And not understanding that which is being dealt with, individuals, more often than not commit mayhem in Biblical interpretation, even going so far as attempting to read eternal verities [eternal salvation, damnation] into events surrounding these marriage festivities; and any semblance of sound interpretation through comparing Scripture with Scripture is, as a result, thrown to the winds.

Within man's system of Biblical interpretation in the preceding respect, the wedding garment is declared to be *the righteousness of Christ* (showing one's eternal salvation), entrance into the festivities (through possessing a wedding garment) is associated with *eternal salvation*, and exclusion from the festivities (through lack of a wedding garment) is associated with *eternal damnation*.

But these are man's thoughts and ideas, not those emanating from Scripture. Such teachings have *NOTHING* to do with that being dealt with in matters surrounding these festivities. In fact, aside from fostering confusion, they can only serve to do away with that actually being taught by attempting to make passages of this nature refer to something completely alien to the passages.

The saved ALONE are in view in these passages; and from among the saved, *two different groups are in view*:

- 1) *Those forming the wife of the Lamb.*
- 2) *Those not forming the wife of the Lamb.*

The former will be invited to participate in activities surrounding the marriage festivities. But this will *NOT* be the case with the latter at all. Rather they will be denied entrance into the place where these festivities will occur.

In Matt. 22:8-14, these two groups of individuals are dealt with in a parable having to do with the marriage festivities: There are "the guests [*lit.*, 'reclining ones' (*the bride*)]," and there are the ones *NOT* allowed to enter into and participate in the activities attendant the bride (represented by the man appearing without a wedding garment, who was cast into *the darkened courtyard outside the banqueting hall*).

In Matt. 25:1-13, these same two groups of individuals are dealt with in another parable having to do with the marriage festivities, through presenting the activity of five wise and five foolish virgins. Those who

had properly prepared themselves, the five wise virgins, were allowed to participate in the marriage festivities. But those who had not properly prepared themselves, the five foolish virgins, were denied entrance into the place where the festivities were occurring. They were left at a place outside the door leading into the festivities, with the door being shut.

And the parable which follows — the parable of the talents — is given *to explain and shed additional light upon the parable of the ten virgins.*

This parable begins with the Greek words *Hosper gar*, meaning “For just as.” These connecting words tell the reader that the parable about to follow is just like the parable which preceded. And this parable ends with the unfaithful servant cast into *the darkness outside* (v. 30).

(The evident manner in which the parable of the talents is used at this point in the Olivet Discourse forms a good illustration to show how all parables are used throughout Scripture.

The word “parable” is an Anglicized form of the Greek word, *parabole*. This is a compound word which means “to cast alongside” [*para*, “alongside”; *bole*, “to cast,” “to throw”]. Thus, a parable [the way it is used in Scripture], by its own definition, is simply one truth placed alongside of a previous truth to provide additional light, helping to explain the previous truth.

The four successive parables in the Olivet Discourse account [24:40-25:30] can, together, be seen in this respect. A first parable is given [24:40-44]. Then each succeeding parable [24:45-51; 25:1-13; 25:14-30] is given to provide additional light for and to help explain the parable or parables which precede.

For additional information on these four parables, refer to the author’s book, *Prophecy on Mount Olivet*, Chapters X-XXI.

Thus, in the explanatory parable of the talents, the place outside the door to the marriage festivities in the previous parable, the parable of the ten virgins, is seen to be exactly the same place outside the marriage festivities in Matt. 22:8-14. It is the darkness outside, or the darkened courtyard outside the banquet hall.

Or in the preceding parable [24:45-51], it would have to do with being set aside and realizing a place among the hypocrites.

Or in the opening parable [24:40-44], it would have to do with being turned away rather than with being received alongside.

And, comparing the parables, the matter at hand has to do with *activities attendant the bride* — activities beginning with the marriage festivities, then the marriage, and then occupying a position with Christ over a redeemed domain in His kingdom (co-heir with Him, ascending the throne with Him as His wife).

But in the final summation of the matter in the Book of Revelation, in chapter nineteen (vv. 7-9), *ONLY things surrounding the bride are dealt with*. Those not allowed to participate in these activities are not dealt with at this point in the book (as they are in Matt. 22, 25).

Rather, the matter in the Book of Revelation is set forth *EXACTLY* as it is in the Book of Ruth. In the type from the Book of Ruth, *ONLY Ruth* is dealt with at this point in the book. Orpah is *NOT* seen beyond the first part of chapter one, when she turned back.

And the matter is *the same* in the antitype in the Book of Revelation.

(For a full discussion of “The Outer Darkness,” refer to the Appendix in the author’s book, *Judgment Seat of Christ*.)

Christ’s Return

Following the marriage festivities, the heavens will be opened, and Christ will come forth on a white horse as the “King of kings, and Lord of lords.” He will return to the earth “with his mighty angels” and complete the overthrow of Gentile world power under Satan, along with the overthrow of Satan and his angels.

Man’s Day will end, and the Lord’s Day will begin (Joel 3:9-17; II Thess. 1:7; Rev. 19:11ff). *Then*, with the marriage having occurred through the completion of the judgments under all seven seals of the scroll in Revelation chapter five, the way will be opened for Christ and His wife to ascend the throne — He as King, and she as consort queen.

There are numerous events connected with Christ’s return, both preceding and following the time when the heavens are opened in Rev. 19:11ff. This is the way in which the Book of Revelation is introduced. It is a book about “The Revelation [Gk., *Apokalupsis*, ‘Revealing,’ ‘Unveiling,’ ‘Appearance’] of Jesus Christ...” And this will be climaxed

in that day when He comes “with clouds; and every eye shall see him, and they also which pierced him...” (Rev. 1:1-7).

The Book of Revelation is a book dealing with events surrounding *Christ's return*, and Scripture deals with the overall subject surrounding Christ's return in a manner quite different than man is usually inclined to view the matter. Man usually sees Christ's return as a single event, occurring at a point in time (e.g., Zech. 14:4; Rev. 1:7; 19:11ff). But Scripture deals with Christ's return in a broader sense than this.

The whole of the Book of Revelation, in a respect, is about Christ's return. Revelation 19:11ff simply records the apex of the matter.

And His return in this book begins with events occurring at least seven years prior to the time when the heavens are opened and He is described as coming forth on a white horse.

Events in this book begin with Christians being removed from the earth at the end of the dispensation, with events surrounding the judgment seat following (chs. 1-4). The book then continues with Christ's redemption of the inheritance (chs. 5-19), God completing His dealings with Israel during Man's Day (chs. 6-19), and the marriage festivities being brought to pass near the end of this time (ch. 19a).

ONLY then is the apex reached, with the heavens being opened and Christ completing the redemption of the inheritance through the overthrow and destruction of Gentile world power at the time of His return (ch. 19b).

ALL these things are inseparably connected with Christ's return.

This is why, for example, in Luke 17:30, 31, that an event occurring in the middle of the Tribulation (v. 31; cf. Matt. 24:15-22) is directly associated with Christ's return to the earth at the end of the Tribulation (v. 30). This is also why resurrections and judgments occurring at “his appearing and his kingdom” (cf. I Cor. 15:23; II Tim. 4:1) — though separated by time — are dealt with in these *TWO singular senses, i.e., either at His appearing, or in His kingdom.*

“His appearing” covers the whole of the time seen in the first nineteen chapters of the Book of Revelation, extending into chapter twenty. Christians are dealt with (the dead raised, the living removed with them) at least seven years prior to the time Christ returns to the earth, raises Israel from the dead, and deals with the Jewish people after a similar fashion to the way in which He will have previously dealt with Christians. But yet, these events surrounding both Chris-

tians and Jews are included in the words, "his appearing."

And numerous other events, either immediately preceding or immediately following His return to the earth, leading into the kingdom, would be included in these words as well.

Again, there are *ONLY TWO spheres* spoken of — "his appearing and his kingdom." And everything beginning in Rev. 1:9 must fit into one sphere or the other.

Thus, there is *ONLY ONE return of Christ* presented in Scripture. There is not a return for His Church preceding the Tribulation (sometimes erroneously referred to as "a secret return" for the Church) and another return following the Tribulation (where He will appear openly and visibly to the world). From a Scriptural standpoint, the Spirit removing the bride and Christ meeting His bride in the air is *an event in connection with the ONLY return of Christ which Scripture knows anything about* — "Behold, he cometh with clouds..."

The manner in which the Book of Revelation opens makes this very clear.

This is the place where numerous Christians have gone wrong, particularly as it relates to the timing of the rapture. Christians have looked at what Scripture has to say about Christ's return and have seen the matter as a singular event occurring at the end of the Tribulation.

Then, having seen that the removal of the Church is an event occurring in connection with His return, they have left themselves without a choice other than to see the Church going through the Tribulation and being removed when Christ returns back to the earth at the end of the Tribulation.

This, of course, is simply *NOT* the way in which Scripture deals with Christ's return. Relative to Christ's return per se, it wouldn't matter whether the Church was removed before or after the Tribulation. A time element of this nature has *NOTHING* to do with the matter, for a removal at either time would fall within the scope of the time which God has allotted for events surrounding Christ's return to occur.

Rather, one will have to look elsewhere to find the timing of certain events of this nature. And, looking at both the types and the antitype bearing on the subject surrounding the removal of Christians at the end of the dispensation, the timing of what is often called "the rapture" can be clearly ascertained.

The types (Gen. 5-8, 18, 19, 24; Ruth 3, 4) and the antitype (Rev.

1-19) clearly show two things occurring preceding the Tribulation:

- 1) *The removal of Christians from the earth.*
- 2) *The occurrence and completion of events surrounding the judgment seat.*

Further, the same types and the antitype clearly show that *ALL Christians* will be removed at this time, not just a select group, with other Christians being left behind to go through the Tribulation. Solely from a Scriptural standpoint, the teaching that Christians — part, or all — will go through any part of the Tribulation *has NO validity whatsoever.*

In the Book of Ruth, a particular event occurred in chapter three *before* Boaz redeemed the inheritance and took Ruth as his wife in chapter four. *Ruth (a prepared bride) appeared on Boaz's threshing floor. ONLY THEN* did Boaz redeem the inheritance and take Ruth as his wife.

In the Book of Revelation, in the antitype, *EXACTLY the same sequence of events is seen.*

A particular event will occur *before* Christ redeems the inheritance and takes the bride as His wife. *A prepared bride will appear on Christ's threshing floor (at His judgment seat).* Only then will Christ redeem the inheritance and, in the process, take the bride as His wife (which will occur during and immediately following Daniel's Seventieth Week, the Tribulation).

Then, in the Book of Revelation, all seven Churches are seen in Christ's presence at this time, showing all Christians in His presence during events surrounding the judgment seat, preceding the time in which He redeems the inheritance (preceding the Tribulation). And the types show exactly the same thing (*ref.* Chapter X in this book).

Understanding the reason why *ALL Christians MUST appear before Christ at this time is simple.*

Aside from Christians having *NOTHING* to do with the Tribulation (which will be the last seven years of the previous dispensation, during which time God completes His dealings with Israel, *NOT* with Christians), events surrounding *the judgment seat* occur preceding the Tribulation (plainly shown from both the type in the Book of Ruth and the antitype in the Book of Revelation). And Scripture is quite clear that *ALL Christians MUST be present, at the judgment seat: "...we shall*

all stand before the judgment seat of Christ" (Rom. 14:10b).

(The fact that some Greek manuscripts and English translations have "judgment seat of God" in Rom. 14:10 would have nothing to do with the identification of this judgment seat.

The Father "hath committed all judgment unto the Son" [John 5:22], and it matters little whether the Son's judgment seat is called the judgment seat of Christ or the judgment seat of God. It is still the same judgment seat, with the same Person doing the judging.)

Comparing type and antitype (Ruth 3, 4; Rev. 1-19), the clear teaching is that *ALL Christians* will be removed from the earth and appear before Christ's judgment seat *preceding the Tribulation, before the inheritance is redeemed and the marriage occurs.*

And the whole of the matter is in connection with Christ's return, with the apex reached when the heavens are opened in Rev. 19:11ff.

It is a *serious matter* when Christians ignore that which has been laid down in Moses and the Prophets (*cf.* Luke 24:25-27; John 5:45-47), following teachings which are contrary to established foundations.

One simply CANNOT ignore the foundations which God has set forth in His Word and expect to understand the Word in a correct manner.

The Messianic Era

After Christ returns to the earth to complete His overthrow of Gentile world power, along with Satan and His angels, numerous events will occur preceding the beginning of the Millennium. And these events, as well, must be viewed in connection with Christ's return.

Again, everything beginning with the removal of the Church in Revelation chapter one to the end of the Messianic Kingdom in Revelation chapter twenty must fall within *TWO major categories seen in Scripture* — "his appearing and his kingdom." This is the way in which Scripture *SETS* the matter forth, and this is the way in which man *MUST* view the matter as well.

In the type in Genesis chapters twenty-four and twenty-five, after the son married Rebekah inside his mother's tent, Abraham again took a wife. Abraham married Keturah, who bore him six sons (Gen. 24:67-25:2). *Keturah was very fruitful in the realm where Sarah had been barren.*

In the antitype, when the Son marries His bride inside Israel's tent, the Father will remarry the wife whom He had previously given "a bill of divorce" (Jer. 3:8-14; Hosea 2:1-23). This remarriage, as the Son's marriage (both occurring apart from marriage ceremonies per se), will occur in connection with the redemption of the inheritance.

And restored Israel will be *very fruitful*, unlike Israel in the past, represented by a fig tree with leaves, but no fruit (Matt. 21:18, 19).

The present restoration of a remnant to the land under a Zionist movement is, of course, *NOT* the restoration spoken of in the type in Gen. 25:1, 2 or in other parts of Scripture bearing on the subject (e.g., Deut. 30:1-3; Ezek. 20:34-37; 36:24-28; 37:1ff; Matt. 24:30, 31).

The present restoration is a partial restoration, in unbelief, which has occurred during the present dispensation, prior to the nation's repentance. The restoration spoken of in Scripture has to do with the entire nation returning, in belief, following the nation's repentance, which will occur not only following the present dispensation but following the fulfillment of Daniel's Seventy-Week prophecy.

NOR can the nation return while Christ is exercising the office of High Priest, in the heavenly sanctuary, throughout the present dispensation. It is clear from the typology surrounding the cities of refuge in Numbers chapter thirty-five that Israel, as the slayer, *HAS TO AWAIT* Christ's completion of His present high priestly ministry *BEFORE* the Jewish people can return to the land of their possession.

(For a discussion of Numbers chapter thirty-five in this respect, refer to the author's book, *The Time of the End*, Appendix II, "The Death of the High Priest.")

For individuals to fail to recognize the truth concerning the present return of a remnant to the land is to fail to recognize that Israel is the slayer typified in Numbers chapter thirty-five. And for Israel to attempt to return while Christ is exercising His high priestly ministry during the present dispensation is, according to the type, to invite *death and destruction* upon those forming that part of the nation which has returned.

And the latter is *EXACTLY* what is about to occur, for the Jewish people have attempted to return *before the time, in an unbelieving and unrepentant state*. In the middle of the coming Tribulation, a Jewish nation (as it is known today) will cease to exist in the Middle East.

The remnant comprising the nation will be uprooted at that time, and those who do not escape into the surrounding Gentile nations will either be killed or sold as slaves throughout the Gentile world, with the Jewish people worldwide coming under the sentence of death (*cf.* Ex. 1:8ff; Dan. 3:19, 20; Joel 3:6-8; Rev. 12:6, 14). And Jerusalem, throughout this time, will be “trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:20-24; Rev. 11:2).

(God will *NOT* deal with the Jewish people relative to repentance while in the land. God, in past time, drove the Jewish people out among the nations to effect repentance [through Gentile persecution, while separated from their land], and among the nations is where He has decreed that He will deal with them in this respect.

Note where God dealt with Jonah in the type — not on board the ship [out of the sea, which could only refer to, typify, *the land of Israel*] but in the sea [a reference to, typifying, *the Gentile nations*]. It was *ONLY AFTER* Jonah had been removed from the ship and cast into the sea that God dealt with him relative to repentance.

And *EXACTLY* the same thing must be true relative to Israel and God’s dealings with the nation relative to repentance. They *can ONLY be dealt with after the same fashion in the same place as Jonah.*

The type has been set, and events in the antitype MUST occur in exact accordance with those in the type.

Then, as Jonah repented while in the sea and was delivered from the sea after two days, on the third day, *so will it be with Israel* [Hosea 5:13-6:2; Jonah 1:17; 2:1ff]. In fact, *all three of God’s firstborn Sons [Christ, Israel, and the Church (following the adoption)] will be raised up on the third day to live in His sight.*

The fact that God dealt with those in the land relative to repentance at Christ’s first coming has *NOTHING* to do with the fact that the Jewish people cannot be dealt with relative to repentance while still in the land today. Those in the land at the time of Christ’s first coming were there under Gentile [Roman] rule. That though is *NOT* the case at all with those in the land today.

Those in the land today exist as a nation out from under Gentile rule. Thus, they *MUST* be uprooted and driven back out among the Gentile nations, once again finding themselves under Gentile rule.

ONLY THEN, in the place and conditions which He has determined, will God deal with them relative to repentance.)

In the preceding respect, man's vain attempts to effect Middle East peace throughout Man's Day *can only end ONE way — in a completely unsuccessful manner, with any change only making matters worse.*

There is a problem which man fails to recognize, which has its roots going back 4,000 years in history. And, beyond that, even if man understood the nature of the problem, he *COULDN'T* deal with it.

ONLY THE ONE Who brought about Israel's present condition, resulting in the existing Middle East situation, can deal with the problem.

ONLY THE ONE Who has brought about Israel's present sickness, because of the nation's disobedience, can effect healing (cf. Lev. 26:14ff; Deut. 28:15ff; Isa. 1:1-26).

Others can try, and they will; but they will all fail. ONLY THE ONE Who has torn can heal (Hosea 5:13-6:2).

Peace will come *ONLY at the end of Man's Day, when "the Sun of righteousness" arises "with healing in his wings" (Mal. 4:2).*

These are the things seen in Abraham's remarriage, *which CANNOT occur UNTIL AFTER the Son takes the bride as His wife, inside Israel's tent.*

(Note also in the type that Ishmael [the father of the Arabic nations surrounding Israel in the Middle East] died *ONLY* after Abraham remarried [vv. 1, 2, 17]. In this respect, Middle East peace will be *out of the question UNTIL the coming Messianic Era, when the man described in Gen. 16:12 will pass from the scene.*)

And that is the way in which conditions will exist at the beginning of the Millennium. The Father will have a restored wife; and the Son, Who will be King over all the earth in that day, will have acquired a wife, allowing Him to rule and to reign in complete accord with the reason for man's creation in the beginning and in complete accord with that which God established in the beginning relative to the man and the woman reigning together.

And Middle East peace, which man vainly attempts to effect today, will be brought to pass *in that day* — when the King, with His consort queen, rules the earth for 1,000 years.

(For additional information concerning man's vain attempts to solve existing Middle East problems today, refer to the author's book, *Never Again! or Yes, Again!*)

Appendix

Preparation for Meeting the Bridegroom *Wash, Anoint, Put on Raiment*

All Christians will one day go forth to meet the Bridegroom, subsequently appearing before Christ at His judgment seat (*cf.* Matt. 25:1ff). And prior preparation will be required if the ones appearing are to hear the Lord, in that day, say, “Well done, good and faithful servant...” (*cf.* Matt. 25:19-23; Luke 19:15-19).

John the Baptist, during the course of his ministry, referred to Christ’s future dealings with Christians, at His judgment seat; and, in so doing, he drew from events occurring on a threshing floor at the end of the harvest:

“I indeed baptize you with [‘in’] 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 [‘in’] the Holy Spirit, and with [‘in’] fire:

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” (Matt. 3:11, 12).

The threshing floor was the place where the sheaves of grain were brought to be threshed, followed by winnowing to separate the grain from the chaff.

That is, the sheaves of grain were brought to this place and beaten to loosen the grain. The mixture of grain, straw, and chaff was then thrown against the wind to separate the grain from the chaff and stubble. And the grain was then stored on the threshing floor and normally guarded during the ensuing night by someone sleeping at the site.

On the threshing floor, *that of value* (the grain) was separated from *that of no value* (the chaff), which is exactly what will occur at Christ’s judgment seat. The Christians’ works will be tried “in fire,” and a separation will occur. Works comparable to “gold, silver, precious stones” will *endure* the fire; but works comparable to “wood, hay, stubble” will be *burned* by the fire (I Cor. 3:11-15).

This is what was foreshadowed by John's reference to a separation of the wheat from the chaff, *with the wheat being gathered into the granary and the chaff being burned.*

The whole of the matter — *preparation, events on the threshing floor, and that which follows* — is outlined in a typical manner in the Book of Ruth. Ruth prepared herself in *a threefold manner* for meeting Boaz on his threshing floor at the end of the harvest.

Ruth *washed herself, anointed herself, and clothed herself with proper garments* before going forth to meet Boaz (Ruth 3:3).

And meeting Boaz in this manner, on his threshing floor, was with a view to *TWO things* (vv. 9ff):

- 1) *The redemption of an inheritance.*
- 2) *Ruth becoming Boaz's wife.*

This meeting also occurred at "midnight" (v. 8), foreshadowing, typically, *judgment at the end of a set time* (in complete keeping with both the first mention of "midnight" in Scripture [used in the preceding manner — Ex. 11:4] and with the overall type in the light of Matt. 3:11, 12).

Ruth's preparation in the type is the same preparation which Christian's *MUST* make in the antitype.

Ruth prepared herself, after a certain fashion, to meet Boaz on his threshing floor, at midnight, *with a view to a redeemed inheritance and becoming his wife*; and Christians *MUST* likewise prepare themselves, after the same fashion, to meet Christ on His threshing floor, at midnight, *with a view to a redeemed inheritance and becoming His wife.*

"Wash Thyself"

"Washing" has to do with *a cleansing from present defilement.*

Within the scope of the ministry of priests in the Old Testament, *a complete washing of the body* occurred at the entrance to the courtyard of the tabernacle at the time one entered into the priesthood, *never to be repeated* (Ex. 29:4; 40:12-15).

Subsequent washings of parts of the body then occurred at the brazen laver in the courtyard of the tabernacle as the priests ministered between the brazen altar and the Holy Place (Ex. 30:19-21). Their hands and feet

became soiled as they carried out their ministry, and the brazen laver had upper and lower basins for washing these soiled parts of the body.

Washings in the Old Testament were thus looked upon in two respects — a *washing of the complete body* (a one-time initial cleansing), followed by *washings of parts of the body* (numerous subsequent cleansings).

It was these two types of cleansings which Jesus referred to when speaking to Peter in John 13:8, 10:

“If I wash [Gk., *nipto*, referring to a part of the body (the Septuagint uses this same word in Ex. 30:19, 21)] thee not, thou hast no part with me [note: ‘with me,’ not ‘in me’].

...He that is washed [Gk., *louo*, referring to the entire body (the Septuagint uses this word in Ex. 29:4; 40:12)] needeth not save to wash [*nipto*] his feet...”

Peter had been washed once (described by the word *louo* [his complete body]); now he needed continued washings (described by the word *nipto* [parts of the body]). And, apart from these continued washings, he could have NO part “with” Christ (contextually, the *kingdom* and *positions with Christ therein* were in view).

Bringing the typological teachings of the Old Testament and Christ’s statement to Peter over into the lives of Christians today, the matter would be thus:

Christians, part of a New Testament priesthood (I Peter 2:5), received a complete washing (*louo*, the entire body) at the time they entered this priesthood, at the time they were saved. Now, as priests ministering for their Lord, *because of defilement through contact with the world, they need continued partial washings (nipto, parts of the body).*

And, apart from these *continued washings*, Christians can have NO part *with Christ* in His future kingdom.

All cleansing is accomplished on the basis of shed blood, in relation to BOTH Christ’s past and present work.

Christ died at Calvary, shedding His blood, to effect our redemption. Those appropriating the blood have been washed (*louo*) and have entered into the priesthood (corresponding in the parallel type to the death of the paschal lambs and the application of the blood in Ex. 12:1ff).

And Christ’s blood is today on the mercy seat of the heavenly tabernacle, with Christ ministering, on the basis of His shed blood, on our

behalf, in the Holy of Holies, to effect a continued cleansing (*nipito*) for the “kings and priests” (Rev. 1:6; 5:10) which He is about to bring forth.

Thus, the Lord has set apart *a cleansed (louo)* people through whom He is accomplishing His plans and purposes. And He has provided a means whereby He can keep those whom He has set apart *clean (nipito)*.

Cleansing through the work of Christ as High Priest though is *NOT* something which occurs automatically. Ruth *HAD TO* act herself. She had to prepare herself for the impending meeting with Boaz on his threshing floor. And Christians *MUST* likewise prepare themselves for an impending meeting with Christ on His threshing floor.

In Ruth’s case, she washed herself.

Today, Christ does the washing, but Christians, as Ruth, *MUST* act.

It is *ONLY* as we “confess our sins,” judging ourselves (I Cor. 11:31, 32), *that Christ effects cleansing on our behalf.*

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9).

“Anoint Thee”

“Oil” was used in the Old Testament Scriptures to anoint prophets, priests, and kings; and there was a connection between the use of oil after this fashion and the Holy Spirit coming upon an individual to empower him for service in the office to which he was being consecrated.

For example, Saul was anointed the first king over Israel (I Sam. 10:1, 6); and, following Saul’s refusal to do that which God had commanded concerning Amalek, Saul was rejected; and David was anointed king in Saul’s stead (I Sam. 16:13). And, as clearly shown, “oil” is used in both of these passages to symbolize *God’s Spirit.*

The Spirit came upon both Saul and David following their anointing, and the Spirit empowered both for the tasks which they were to perform.

The parable of the ten virgins in Matt. 25:1-13 deals centrally with this same overall issue, with “oil” used symbolically in the parable in *EXACTLY* the same manner as it is used in the Old Testament.

ALL of the virgins possessed oil, but *ONLY* the five wise virgins possessed an extra supply of oil. And when they were called to an accounting—at “midnight,”—*ONLY* the five wise virgins were allowed to enter into the marriage festivities with the Bridegroom (vv. 6ff).

That would be to say, in the antitype, *ALL* Christians possess the Holy Spirit. He *indwells* every Christian. But *NOT* every Christian has the extra supply of Oil. *NOT* every Christian is *filled* with the Holy Spirit.

And when Christians are called to an accounting — at “midnight” — *ONLY* those filled with the Spirit will be allowed to enter into the marriage festivities with the Bridegroom.

This is what is involved within the symbolism of the second part of Ruth’s preparation for meeting Boaz on his threshing floor at midnight.

Ruth could *NOT* have been properly prepared for meeting Boaz *apart from anointing herself*.

The ten virgins, in like fashion, could *NOT* have been properly prepared for meeting the Bridegroom at midnight *apart from possessing an extra supply of oil*.

And Christians today *CANNOT* be properly prepared for meeting their Lord at midnight *apart from being filled with the Spirit*.

This will all become evident when the third and last part of Ruth’s preparation is viewed, for an inseparable connection exists between ALL three parts.

“Put Thy Raiment upon Thee”

Not only was Ruth to be clean and to be anointed with oil but she was also to be properly arrayed. *Ruth was going forth to meet the bridegroom.*

Naomi’s words, “put thy raiment upon thee,” in the light of that which was involved (events expected to culminate in Ruth’s marriage to Boaz), *can ONLY refer to special apparel for the occasion*. Ruth’s apparel, in which she was to clothe herself, would reflect the occasion at hand.

This facet of Ruth’s preparation, pointing to present preparation which Christians are to make, is seen in the parable of the marriage feast in Matt. 22:1-14.

In this parable, a man appeared, improperly clothed, at the festivities surrounding the marriage of “a certain” King’s Son. This man appeared *WITHOUT a wedding garment; and he was not only denied entrance into the festivities but he was cast into the darkness outside*.

(A reference to the darkness outside [*the outer darkness*] also appears in the parable of the talents [Matt. 25:30]. And this parable deals with *EXACTLY* the same thing as the previous parable [the ten virgins (vv. 1-13)], though from a different perspective.)

The “certain king” and “his son” in Matt. 22:2 can refer to none other than *God the Father* and *His Son*, with the festivities surrounding the “marriage of the Lamb” in view.

In Rev. 19:7, 8, the bride is said to *have made herself ready* by *having arrayed herself* (“array herself” rather than “be arrayed” is the correct rendering in v. 8) in “fine linen”; and this “fine linen” is specifically said to be “the righteousness [*lit.*, ‘righteous acts’] of the saints.”

Christians, as Ruth, *MUST array themselves* in the proper apparel for their future meeting with the Bridegroom. Righteous acts, forming the wedding garment, emanate out of faithfulness to one’s calling.

Works emanate out of faithfulness; and works, in turn, bring faith to its proper goal, while the wedding garment is being formed (*cf.* Heb. 11:17-19, 31; James 2:14-26; I Peter 1:9).

And it is evident that a Christian not filled with the Spirit — typified by the second part of Ruth’s preparation, anointing herself — is in no position to perform righteous acts (works) which make up the wedding garment.

Scripture clearly reveals that Christians will appear in the presence of Christ in *one of two ways*.

Some will possess wedding garments, and others will not. The words “clothed” and “naked” are used in Scripture to distinguish between the appearance of individuals in these two different manners (Rev. 3:17, 18; *cf.* Rom. 8:35); and Christians within both groups will be dealt with in accordance with Matt. 22:10-13.

Those Christians properly clothed (possessing wedding garments) will be dealt with after one fashion, and those improperly clothed (lacking wedding garments, naked) will be dealt with after an entirely different fashion.

Those in the former group will be allowed to enter into the marriage festivities, with a view to their subsequently occupying positions as co-heirs with Christ in His kingdom, as the wife of the Lamb, forming His consort queen.

Those in the latter group though will be denied entrance into the marriage festivities and, consequently, will *NOT* be among those forming the wife of the Lamb, His consort queen, and all that appertains therein.

Accordingly, they will have NO part with Christ in His reign over the earth.

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