

The background of the cover is a photograph of a rugged coastline. In the foreground, dark, jagged rocks are scattered across the lower half of the frame. The ocean is a deep teal color, with white foam from waves crashing against the rocks and the shore. The sky is a uniform, overcast grey, occupying the upper third of the image. The overall mood is somber and powerful.

Redeemed for a Purpose

**A Study Concerning the
Christians' Calling, from
One Land to Realize an
Inheritance in Another Land.**

Arlen L. Chitwood

Redeemed
for a
Purpose

“And he brought us out from thence, that he might bring us in,
and give us the land which he sware unto our fathers” (Deut. 6:23)

Cover Photograph: The California Pacific Coast, Winter, 2007

Redeemed for a Purpose

by
Arlen L. Chitwood

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By the Same Author —

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

CONTENTS

FOREWORD	vii
I. I WILL BRING YOU OUT ... UNTO	1
II. FROM THE SEA TO THE MOUNTAIN	15
III. THEN CAME AMALEK	29
IV. MOSES' CHARGE	43
V. THE ELDERS' SEARCH	57
VI. THE ELDERS' REPORT	71
VII. THE PEOPLE'S RESPONSE	85
VIII. ENCOURAGEMENT, DISCOURAGEMENT	101
IX. OVERCOMING, BEING OVERCOME	115
APPENDIX	
IF GOD PERMIT	133
IF THEY SHALL FALL AWAY	139
THE WILFUL SIN	145
SCRIPTURE INDEX	153

FOREWORD

“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 present dispensation*. The question and corresponding answer have to do with *the very reason for a Christian’s salvation*.

A person has been saved for a purpose, and Gen. 24:58 has to do with that purpose.

Genesis chapter twenty-four forms an integral part of a larger type covering five chapters — chapters twenty-one through twenty-five. And these five chapters together, in a type-antitype framework, set forth a chronological sequence of events relative to Christ, Israel, and the Church, beginning with Christ’s birth and ending with realized blessings for man during the coming Messianic Era.

In these chapters, “Abraham,” the father of Isaac, typifies *God*, the Father of Jesus; “Sarah,” Abraham’s wife, typifies *Israel*, the wife of God; “Abraham’s servant,” sent into the far country to obtain a bride for Isaac, typifies *the Holy Spirit*, sent into the far country to obtain a bride for Jesus; “Rebekah,” the bride for Isaac, whom Abraham’s servant procured, typifies *the bride for God’s Son*, for whom the Holy Spirit is presently searching; and “Abraham’s subsequent remarriage” typifies *God subsequently restoring Israel to her prior place as His wife (a divorce has occurred, necessitating a remarriage)*.

In this respect,

Chapter twenty-one has to do with “the birth of Isaac,” typifying *the birth of Christ*;

Chapter twenty-two has to do with “the offering of Isaac,” typifying *the offering of Christ*;

Chapter twenty-three has to do with “the death of Sarah,” typifying *the setting aside of Israel*;

Chapter twenty-four has to do with “Abraham’s servant searching for a bride for Isaac in the far country,” typifying *the Holy Spirit in the world today searching for a bride for Christ*;

Chapter twenty-five has to do with “the remarriage of Abraham,” to Keturah, typifying *the future restoration of Israel (with remarriage occurring)*.

Note the context of chapter twenty-four. Events in this chapter occur between *Sarah’s death* (ch. 23) and *Abraham’s remarriage* (ch. 25); and, in the antitype, they foreshadow events occurring during the present dispensation, between *the past setting aside* and *the future restoration* of Israel.

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 salvation per se. Rather, it is about *the purpose for salvation*.

Abraham sent his servant into the far country to procure a bride for his son. And before the servant ever left Abraham’s home to fulfill his mission, Abraham made him swear that the search would be carried out *solely among his own people*, among those referred to as “my kindred” (vv. 3, 4, 9).

Then the servant took “all the goods of his master” on *ten camels* (a number signifying *completion*) and departed into the far country to search for and procure a bride for Isaac — a bride which *must come from Abraham’s own people* (v. 10).

Finding the prospective bride, *Rebekah*, Abraham’s servant then began to give to Rebekah “jewels of silver, and jewels of gold, and raiment” (v. 53). These were from Abraham’s goods, in the servant’s possession, which Abraham had given unto His son, Isaac (v. 36; cf.

25:5). And all these goods would equally belong to the son's bride, whom the servant had been sent into the far country to search for and procure.

And, in the antitype, the preceding is *exactly* what has been occurring in the world during the past 2,000 years. God sent the Spirit into the world 2,000 years ago to search for and procure a bride for His Son (Acts 2:1ff); and the Spirit, in perfect accord with the type, has been searching for the bride, since that time, *from among the people of God*.

The primary task of the Holy Spirit throughout the dispensation, again, in perfect accord with the type, is to call attention to the offer being made — *as the Spirit gives to and displays before the prospective bride all of the Father's goods which He has given to His Son, showing the prospective bride that which could be hers, as well, during the Son's coming reign* (cf. John 16:13-15; Rom. 8:17-23).

And the search is almost over. The dispensation has almost run its course. The time when the Spirit will have completed His work, subsequently removing the bride, is almost upon us (vv. 60ff).

Acceptance or Refusal

The Holy Spirit's search for a bride for God's Son is a work subsequent to His work pertaining to man's eternal salvation.

Bringing *the former* to pass (a work effecting man's removal from his dead, alienated state, through the birth from above) allows the Spirit to bring *the latter* to pass (a work involving the search for and procurement of the bride). And this subsequent work of the Spirit has to do with *the central purpose* for His former work.

The question, "Wilt thou go with this man," brought over into the antitype, is a question directed *solely* to those within the family of God, to Christians. It is a question which involves following the present leadership of the Spirit, with a view to that which lies out ahead. It is a question which involves allowing the Spirit to open the Word to a person's understanding, allowing the Spirit to lead that person "into all truth." And this truth, textually, can only center around the things of the Father which He has given to the Son, something which *Christians*

alone can fully grasp and understand (I Cor. 2:9-14).

And through the Spirit opening the Word in this manner, Christians are being extended an invitation to have a part in this future glory; and Christians, relative to this invitation, can do one of two things: They can either *accept the invitation* or they can *refuse the invitation*.

Acceptance is associated with one day becoming part of the bride of Christ (and realizing the Son's inheritance with Him), as Rebekah's acceptance had to do with her one day becoming the bride of Isaac (and realizing the son's inheritance with him).

But a Christian's *refusal* will leave the person in a position where he cannot realize any of these things, as a *refusal* on Rebekah's part, had she done so, would have left her in exactly the same position relative to Isaac and his inheritance.

Either way though, *acceptance* or *refusal*, the family relationship remains unchanged. Rebekah's *acceptance* wrought no change in her position within Abraham's family; nor would there have been a change had she *refused*. And so it is with Christians today.

A Christian's presently possessed eternal salvation was wrought through a past, completed work of the Spirit based on the past, completed work of God's Son at Calvary. Thus, eternal salvation is a finished work, wrought entirely through and on the basis of Divine intervention; and *no change can ever occur*.

Salvation by grace through faith — the good news pertaining to the grace of God — is one thing; but "so great salvation," "the saving of the soul" (Heb. 2:3; 10:39) — the good news pertaining to the coming glory of Christ — is something else entirely. And it is *the latter*, not the former, which the Spirit's ministry to Christians centers around throughout the dispensation.

Christians have been saved for *a revealed purpose*, the central mission of the Spirit in the world today is to bring *that purpose* to pass, and the decision concerning having a part in *that purpose* is left entirely to each individual Christian. A Christian can "go with this Man" — the Spirit sent into the world to procure a bride for the Son, the One through Whom the offer is being extended — or he can refuse to go.

This decision is the Christian's alone to make. And the decision which he makes will have *far-reaching ramifications*.

The Goal

The goal, of course, is that set forth in the latter part of Genesis chapter twenty-four, leading into the things set forth in chapter twenty-five. It is *a successful completion of the search, followed by a removal of the bride, followed by marriage*. And this will, in turn, be followed by *Israel's restoration and future blessings, exactly as seen in the type in Genesis*.

(All Christians will be removed from the earth at the same time, shown by Rebekah and the damsels accompanying her going forth on *ten camels* to meet Isaac [signifying *completion, i.e., they all went forth* (cf. vv. 10, 61)].

However, *Rebekah alone* is seen taking a veil and covering herself when meeting Isaac [a type of the wedding garment to be worn *by the bride alone* when meeting Christ (vv. 64, 65; cf. Rev. 19:7, 8)].)

After Abraham's servant had procured the bride for Isaac, he removed the bride from the far country. And, at the same time, Isaac came forth from his home to meet Rebekah. They met at a place between her home and his home; and they then went to his home, where she became his wife (24:61-67).

And so will it be with Christ and His bride.

After the Holy Spirit has procured the bride, He will remove the bride from the earth. And, at the same time, Christ will come forth from heaven to meet His bride. They will meet at a place between the bride's home and His home; and they will then go to His home, where the bride will become His wife (cf. I Thess. 4:14-17; Rev. 1:10; 4:1, 2; 19:7).

Then, that which is revealed in Genesis chapter twenty-five can be brought to pass. Messianic blessings will be ushered in; and the glories of the Son, with His consort queen, will be manifested for all of creation to behold (Ps. 24:1-10; Isa. 2:1-4; Rev. 20:1-3a).

The present search for and the future glory awaiting the bride of Christ centers around *the greatest thing* that God has ever designed for redeemed man — *to co-inherit with His Son, occupying positions on the throne with Him in that day when He is revealed in all His*

power and glory.

And it is *this glory and co-heirship* which the Spirit has been sent into the world to reveal to Christians.

Until the search for the bride has been completed, the revelation of the Son's coming glory will continue, and the invitation will remain open. But when the search has been completed...

1

I Will Bring You Out ... Unto

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey (Ex. 3:16, 17).

Exodus 3:16, 17 lies within a section of Scripture which has to do with God's appearance to Moses at the time He called and commissioned him to be the deliverer of the Israelites from Egyptian bondage. Moses had gone to the Israelites forty years earlier, was rejected, and had fled to Midian, where he took a Gentile bride. But now God is about to send Moses back to his brethren, *to lead them out of Egypt, for a revealed purpose.*

The historic account, forming a type, has to do not only with *Moses and Israel* but also with *Christ and Israel*. Moses, in his dealings with Israel, forms a type of Christ, in His dealings with Israel, past and future (*cf.* Deut. 18:15; Acts 3:22-26). The historic account forms one continuous, overall type, comprised of numerous individual types. And that which is set forth in the type (or types) foreshadows events in the antitype (or antitypes).

As Moses went to his brethren and was rejected, so did Christ; as Moses then left Egypt and traveled to another land, so did Christ; as Moses took a Gentile bride while in the other land, so is Christ

presently taking a Gentile bride while in the other land; and, as the day came when God sent Moses back to his brethren, so the day will come when God will send Christ back to His brethren (Ex. 2:11-3:10).

At the time Exodus was written, the book had to do with two things:

- 1) *Fulfilled Biblical history.*
- 2) *Unfulfilled Biblical prophecy, foreshadowed by the fulfilled Biblical history.*

Events throughout the book were fulfilled in a historic sense during Moses' day. But viewing the matter in a typological framework, these historic events have only begun to be fulfilled in relation to Christ.

We are presently living during that time when Christ, in the antitype of Moses, is taking a Gentile bride. He is taking a Gentile bride during the interim lying between the two appearances to His brethren (presently fulfilling Ex. 2:15b-21), with everything beyond that in the book (including part of ch. 1 [vv. 8-22]) pointing to future, unfulfilled events.

Thus, from the Christians' vantage point during the present dispensation, almost all of the Book of Exodus still deals with unfulfilled prophecy.

In the historic account, Moses was sent back to his brethren *after* he had taken a Gentile bride, *during* a time when Israel was passing through her darkest hour (in the brickyards of Egypt, under bondage to an Assyrian Pharaoh).

And so will it be in the antitype. Christ will be sent back to His brethren *after* He has taken a Gentile bride, *during* a time when Israel will be passing through her darkest hour (during the time of Jacob's trouble, under bondage to "the Assyrian," to Antichrist).

This section of Scripture (Ex. 2b-40, also Ex. 1b), typically, begins with the Great Tribulation and ends with the restoration of the kingdom to Israel, the reestablishment of the theocracy.

Events begin with Israel during the future time of Jacob's trouble (1:8-22; 2:23-3:10) and continue with Christ's return to Israel (4:19, 20), judgments on the earth-dwellers at the time of His return (7:20ff), Israel's appropriation of the blood of the Passover Lamb (ch. 12), the overthrow of Antichrist and his armies (ch. 14), a new covenant made with Israel and other preparations for the theocracy (chs. 19ff), and

the theocracy reestablished (ch. 40).

The preceding, of course, is only an overview of numerous events set forth in the book which are yet to occur. There is first the picture of Israel in the fires of the Great Tribulation (1:8-22; 2:23-3:10). Then there is God's commission to His Son (3:16ff), followed by God sending His Son back to the earth (4:19ff). Then, beyond that point in the book, everything typified throughout the remainder of Exodus — throughout thirty-six and one-half chapters (4b-40) — points to events which will occur during a very short period of time. That foreshadowed by these events will occur during the period extending from Christ's return to the actual establishment of the kingdom.

The Book of Daniel reveals that this period will be seventy-five days in length (12:11-13). That would be to say, all of the preparatory events for the ushering in of the kingdom, following Christ's return, will have to occur during these seventy-five days; and the Book of Exodus, within a typological framework, provides a chronological outline of these events as they pertain to Israel.

And going on to the Book of Revelation (a companion book to Daniel) and viewing Exodus and Revelation together, there are thirteen and one-half chapters in the Book of Revelation (6:1-19:10) which provide details for the period covered by Ex. 1:8-22; 2:23-3:10 (the Tribulation).

Then, going beyond that point and viewing matters from the perspective of the Book of Exodus first, there are thirty-six and one-half chapters in Exodus (4:19-40:38) which provide details for the period covered by Rev. 19:11-20:6 (events surrounding Christ's return and the ushering in of the Messianic Kingdom). In this respect, a major part of each book provides a detailed commentary for a part of the other book.

Thus, the larger parts of both books have to do with future events surrounding Israel, Christ's return, the reestablishment of the theocracy, etc. And these are only two of the Bible's sixty-six books. Numerous other books, or parts of these books, can be shown to have either a similar construction or be filled with information pertaining to the end times.

Rather than leaving His people in darkness concerning His plans and purposes, God has done just the opposite. The whole of His revelation is filled with information concerning that which He is about

to do. Prophecy is a *light* which has been given to guide Christians through the time of this world's darkness (II Peter 1:19), and this *light* has been interwoven throughout and permeates the whole of Scripture to the extent that Scripture cannot be properly studied or taught apart from studying and teaching prophecy.

And everything in Scripture moves toward an apex — the same apex toward which the Book of Exodus moves. Everything moves toward the establishment of a theocracy on the earth, during which time God's Son will reign supreme. Everything moves toward the same apex seen in the foundational framework set forth at the beginning (Gen. 1:1-2:3) — *the earth's coming Sabbath*. It *must*, for the foundational framework is that upon which the whole of the remainder of Scripture is built and rests.

A Twofold Message for Israel

As should be evident, a correct understanding of Scripture *necessitates* viewing the types and antitypes together. This is the way God has seen fit to structure His revelation to man; and, in order to properly understand that which God has revealed, man *must* study Scripture after the fashion in which it was written.

And this cannot be overemphasized when studying the books of Moses. A foundation, a skeletal structure, is set forth at the beginning (Gen. 1:1-2:3). Beyond that, one will find numerous foundational doctrines which can only occupy their proper, God-ordained places at points on the previously established skeletal structure. Then, beyond that, one will find a wealth of information — page after page after page — provided so that a person can build on the previously established structure and foundational doctrines.

And this has all been done, to a large extent, through Biblical typology, which has emanated from an infinite mind, from One Who knows the end just as well as He knows the beginning. God has chosen to structure His revelation after a certain fashion, and it's not for man to ask why. Rather, man is to recognize that which has been done and study Scripture accordingly.

If a man does, it will be to his benefit and to the benefit of any to whom he might minister. If a man doesn't, the opposite will be true.

It will be to his detriment and to the detriment of any to whom he might minister. And, with that in mind, note other facets of the type involving Moses and his past dealings with Israel, foreshadowing Christ and His future dealings with Israel.

1) Moses' Past Appearance to Israel

Moses was to carry a *twofold* message to the leadership of the Jewish people, to their elders; and these elders were, in turn, to act on Moses' behalf and make this message known to the people (cf. Ex. 3:16-18; Num. 13:2-29).

Moses' dual message to the elders involved not only a *deliverance from Egypt* but it also involved *the purpose for this deliverance* as well — "I will bring you up out of the affliction of Egypt unto the land of the Canaanites..." (Ex. 3:17; 6:2-8). The Israelites were to be delivered from Egypt with a view to the nation being placed in another land as *God's firstborn son* (signifying the ruling nation) within a theocracy (cf. Ex. 4:22, 23; 19:5, 6).

There can be no such thing as viewing Israel's deliverance from Egypt apart from viewing the purpose for this deliverance. And, to turn that around, there can be no such thing as viewing the purpose for this deliverance apart from viewing the deliverance itself. The latter could not occur apart from the former; and the former was brought to pass so that the latter could be brought to pass. *The complete picture is seen only through viewing both together.*

Thus, the message, after some fashion, was *always* of a dual nature — *deliverance for a purpose*. Everything surrounding the deliverance of the Israelites — from Moses and Aaron's first appearance unto Pharaoh (Ex. 5:1-4) to the overthrow of Pharaoh and his armed forces in the Red Sea (Ex. 14:21-31) — was done with one purpose in mind, which was *always* clearly revealed — "Let my son [Israel] go that he may serve me" (Ex. 4:22, 23).

The death of the firstborn (Ex. 12), the last of the ten judgments falling upon the Assyrian Pharaoh's kingdom, allowed Israel to depart Egypt (*ten judgments* revealed a complete sequence, showing all of God's judgments on the kingdom of the Assyrian). In reality, the Israelites *couldn't leave before the firstborn had died*; but once this had occurred, there was *nothing* holding them back.

And, viewing the matter after another fashion, *they had to leave at this time*. God brings matters to pass throughout the course of set, predetermined times; and He brings matters to a conclusion at the end of these set, predetermined times.

The Passover, along with being the tenth and final judgment, occurred at the end of the prophesied four-hundred-year sojourn of the Israelites (Gen. 15:13-16 [which began with the birth of Isaac]), exactly, *to the very day*, four hundred and thirty years beyond the promise previously given to Abraham before he had left Ur (*cf.* Ex. 6:4; 12:40, 41; Gal. 3:17). And, at this point, the full four hundred and thirty years had run its course, and it was time to leave.

God had predetermined and made the entire matter known, centuries before the nation of Israel even existed. And, to tie it all together, on the other end of the spectrum, the departure of the Israelites from Egypt occurred *for exactly the same purpose* originally seen in the promise given to Abraham in Ur, resulting in Abraham's departure from Ur (Gen. 12:1-3).

Every part of Biblical revelation, in this respect, fits together perfectly. It must, for it is all of Divine origin, emanating from the same Omniscient source.

2) *Christ's Future Appearance to Israel*

Scripture divides the life of Moses into *three forty-year periods* (Deut. 34:7; Acts 7:23, 30); and this tripartite division is for a particular, evident purpose. "Forty" is one of several numbers in Scripture which have to do with *completeness* (three, seven, ten, and twelve are the others).

The number "forty" is used many times in Scripture after this fashion. The twelve spies (a complete number in itself, showing *governmental perfection*, portending things about Israel's destiny to rule the nations of the earth) searched the land for forty days (Num 13:25). Christ was tempted by Satan for forty days (Luke 4:2). And following His resurrection, Christ spent forty days teaching His disciples "things pertaining to the kingdom of God" (Acts 1:3).

These are all actual periods — forty days, forty years — which show *completeness* within the framework of that which is in view. Moses' life being divided into three forty-year periods reveals *three complete periods* in his life; and these three complete periods foreshadow *three*

complete periods in Christ's life, with the number "three" also showing *completeness*.

The end of the first period in Moses' life was marked by his going to his brethren the first time. And so it was with the end of the first period in Christ's life. When "the fullness of the time was come, God sent forth his Son..." (Gal. 4:4).

Then, the end of the second period in Moses' life was marked by his return to his brethren. And so will it be with the end of the second period in Christ's life. Christ will return to His brethren at a set time, after the present complete period of time has run its *full course*. He cannot return before that time, and He must return when that time arrives.

The first part of the type (Moses going to his brethren *at the end of forty years*) has been fulfilled in the antitype (Christ going to His brethren *when the fullness of the time was come*). And the second part of the type must be fulfilled in the antitype in exactly the same, precise fashion with respect to time.

Moses was sent back to his brethren at the end of a second complete period, and the antitype *must* follow the type. Christ *must* be sent back to His brethren at the end of another complete period, as was Moses (Heb. 10:37).

(With Moses, this occurred at the end of 400- and 430-year periods, relating to the seed of Abraham; with Christ, this will occur at the end of a 490-year period [Daniel's Seventieth Week], relating to the seed of Abraham.)

Again, this is how completely accurate God works with respect to events being brought to pass in relation to time. A framework of events with respect to time was established at the beginning — events during six and seven days, foreshadowing events during six and seven thousand years. And events with respect to time occurring within the six and seven thousand years (events which form part of the superstructure built on the foundation) can only be brought to pass with the *same minute accuracy* as events during the six and seven days set forth at the beginning. They *must*, for God is a God of *complete order*; and events within and with respect to time at any point within His complete dealings with man could occur after no other fashion.

A) *To Be Commissioned by the Father*

Moses' commission came after he had spent "forty years" in Midian, and the commission was very clear. He was to go to his own people, who were in Egypt and in dire straits; and he was to deliver them from Egypt for a *revealed purpose* (Ex. 3:2-17).

Christ's commission in the antitype will be identical. It will occur after a second "fullness of time" has run its course, and He will be sent to His Own people, who will be scattered throughout the world and in dire straits ("Egypt" is always a type of the *world* in Scripture); and He will deliver His people from a worldwide dispersion for a *revealed purpose*.

Thus, to see that which God is about to tell His Son, one need only turn to Exodus chapter three and read that which God told Moses; to see Israel's condition at this time, one need only turn to this same chapter and see Israel's condition during Moses' day; and to see that which is about to happen in relation to Christ and Israel, one need only turn to the remainder of Exodus and read about that which happened in relation to Moses and Israel.

When Moses departed Midian to return to his people, he took "his wife," "his sons," and "the rod of God in his hand" (Ex. 4:20). And Christ will do exactly the same.

When Christ departs heaven to return to His people, He will have His bride with Him (who will, at that time, have been adopted into sonship, for only "sons" can rule [Rom. 8:19-23]), and He will have "the rod of God [the earth's sceptre] in His hand."

(Note though that Moses' wife only went part way with him. She didn't accompany him all the way back to Egypt. She was not with him when he dealt with his brethren and with the Egyptian Pharaoh [cf. Ex. 4:29ff; 18:2].

So will it be when Christ returns. His bride will accompany Him only part way. She will probably remain in the New Jerusalem above the earth while He returns on to the earth, accompanied by angels. She will not be with Him when He deals with Israel, Antichrist, the kings of the earth, and the Gentile nations [II Thess. 1:7; cf. Gen. 45:1-4; Matt. 24:30, 31].

[On the interchange of the words "wife" and "bride" in the preceding (*Moses' wife, Christ's bride*), Christ's *bride* will become

His *wife* through the redemption of the inheritance, which will not be completed until Christ returns and overthrows Gentile world power. Refer to the author's book, THE TIME OF THE END, Chapters VIII, IX, XIX, XXXI, XXXII].

Also, two things should be noted about the earth's government at the time of Christ's return. In one respect, Satan will still be holding the sceptre and will still be crowned; in another respect, the One born King 2,000 years earlier will be in possession of the kingdom, holding the sceptre, wearing many crowns, and be announced as the "King of kings, and Lord of lords" [Matt. 2:2; Rev. 19:11ff], with Satan about to be put down.)

Christ, prior to His return, will have been given "dominion, and glory, and a kingdom..." (Dan. 7:13). And, though Satan's overthrow will be future at this time (a future time when his crown will be taken — the crown which Christ will wear during the Millennium), the kingdom and sceptre will belong to Christ following events of Dan. 7:13, events immediately preceding His return. "The kingdom of the world" *will have become* "the kingdom of our Lord, and of his Christ" (Rev. 11:15, ASV). Christ, thus, will possess the earth's sceptre at this time, and He will return with the same dual commission given to Moses 3,500 years ago.

This commission will involve:

- 1) The redemption of Israel.
- 2) The redeemed nation being removed from a worldwide dispersion and placed in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations.

Redemption is seen in Exodus chapter twelve; and this will be the beginning point for Israel in relation to God's plans and purposes for the nation out ahead. Israel has already slain the Passover Lamb. The Jewish people did this 2,000 years ago. But the nation has never appropriated the blood.

The blood *must* be appropriated before God can act with respect to the nation in relation to the theocracy. The one who is dead (Israel) *must* first be made alive (*cf.* Eph. 2:1, 13). Only then can God act relative to leading Israel out from a worldwide dispersion to serve Him upon a designated "mountain," as those under Moses were to

do following the appropriation of the blood and the departure from Egypt (Ex. 3:12 [a “mountain” in Scripture signifies a *kingdom* — Isa. 2:1-4; Dan. 2:34, 35, 44, 45]).

B) To Be Sent to His Brethren

The order in which events will be brought to pass when Christ returns can be seen, not only throughout most of the Book of Exodus, but also in the seven feasts of the Lord in Lev. 23:4ff. The Passover is the first of the seven feasts; and, again, nothing can occur until after Israel has appropriated the blood of the slain Passover Lamb.

According to both the Book of Exodus and the seven festivals in the Book of Leviticus, Israel will appropriate the blood of the Passover Lamb — be redeemed — while still in a worldwide dispersion.

Redemption in Exodus occurs in chapter twelve, and the removal from Egypt follows in chapter fourteen. And this is the same sequence seen in the seven festivals in Leviticus. Redemption is shown through activities surrounding the first festival (the Passover), but Israel’s removal from a worldwide dispersion is not shown until activities surrounding the fifth festival (Trumpets).

Thus, if all seven of these festivals are to be understood within the framework of that which is revealed in Exodus chapter twelve and continuing throughout the remainder of the book — which they are — then the first five must occupy their proper place within the framework of only three chapters in Exodus, chapters twelve through fourteen. And this is exactly the case. They fall as naturally within events in these chapters as the numerous other things throughout the book fall naturally into place.

The first two festivals are seen in chapter twelve. The first (the Passover), as previously stated, has to do with the beginning point, with redemption (12:2-13); and the second (Unleavened Bread [to be kept for *seven days*, a complete period having to do with a course of action throughout one’s entire life]) has to do with the putting of sin out of the house (out of one’s life) immediately following the Passover, immediately following redemption (Ex. 12:15-20).

Israel today, among other things (harlotry, etc.), is *unclean* through contact with the dead body of God’s Son almost 2,000 years ago (*cf.* Num. 19:11, 12; Acts 2:23, 36); and Israel must acknowledge (confess)

this sin and put it out of the house (Zech. 12:10-14 [though cleansing itself will not occur until the fulfillment of events set forth by the sixth festival, the Day of Atonement]).

Then, the third festival (First Fruits) has to do with resurrection (Christ was raised on this day [along with others]). In Exodus, the dead accompanied the living out of Egypt (Ex. 13:19), as it will have to be in the antitype when Christ returns (*i.e.*, Old Testament saints will be raised before Israel's removal from a worldwide dispersion, and they will accompany the existing dispersed nation of that day back to the land).

And the fourth festival (Pentecost) has to do with the fulfillment of Joel's prophecy — the pouring out of the Spirit of God on all flesh — which began to be fulfilled on the day of Pentecost in 33 A.D. (Acts 2:1-21). But any type continued fulfillment of this prophecy could not have extended beyond the time when the reoffer of the kingdom to Israel came to an end (about 62 A.D.), for the prophecy has to do with Israel and the kingdom. Thus, such a fulfillment must await that future time when God once again resumes His dealings with this nation in relation to the theocracy.

Viewing the prophecy from three standpoints, there can be no question concerning what is initially involved as the prophecy relates to Israel.

First, according to the book of Joel, the prophecy will begin to be fulfilled once again in connection with Israel being removed from a worldwide dispersion, through Divine power (2,000 years after the events on the day of Pentecost, 33 A.D. [2:27-3:1]); and, sequentially, this will immediately precede the overthrow of Antichrist and his armed forces (3:2-16), to be followed by a restoration of the theocracy to Israel (3:17-21).

Second, that's also exactly what is seen in the type in Exodus. The Lord Himself, in the departure of the Israelites from Egypt, went before the people in "a pillar of a cloud" by day and "a pillar of fire" by night — a removal through Divine power (13:21, 22); and, sequentially, this also immediately preceded the overthrow of the Assyrian Pharaoh and his armed forces (14:19-31), followed by the theocracy being brought into existence (seen in the progressive sequence of events extending from ch. 19 through ch. 40).

Then, third, this will explain why the message in Acts, in connection with the beginning of the fulfillment of Joel's prophecy, was centrally

to those in *the diaspora* — Jews “out of every nation under heaven,” who had come to Jerusalem to worship — and had to do with the kingdom, the theocracy (2:1-36). Those in *the diaspora* were the ones who, through Divine power, were to be regathered back to the land, with a view to the nation being reestablished within the theocracy; and this section in Acts, relating to Joel’s prophecy, had to do first and foremost with this matter. It *must*, for that’s the way it is set forth in both the type in Exodus and the prophecy in Joel.

(In the preceding respect, note that it would be *completely unnatural* and *non-Biblical* to look for a supernatural manifestation of the Spirit within the Church today in connection with that which is seen in Acts 2:1-21. The same would also apply relative to attempts to proclaim a salvation message today in connection with Acts 2:38, a statement directed to Israel and relating back to Joel’s prophecy.)

This then leaves one festival, *the fifth festival*, the feast of Trumpets, to place within the framework of Exodus chapters twelve through fourteen. And, as previously stated, this festival has to do with the removal of Israel from a worldwide dispersion (*cf.* Isa. 18:1-7; 27:12, 13), seen in the type through Israel’s removal from Egypt (Ex. 14:21-31). This festival naturally follows the feast of Pentecost, which reveals a Divine manifestation of power surrounding Israel’s deliverance, seen in a fulfillment of the feast of Trumpets.

The first five festivals occupying their place within the framework of Exodus chapters twelve through fourteen leave two festivals to be placed within the framework of the remainder of the book — the Day of Atonement and the feast of Tabernacles.

The sixth of the festivals (the Day of Atonement) has to do with a cleansing of the people, made necessary because of sin. Israel, presently unclean — harlotry, contact with the dead body of her Messiah, other sins. — must be cleansed (with cleansing from this defilement connected with the third and seventh days [Num. 19:11-19]).

This could only relate to events in Exodus chapter nineteen. In this chapter, there were both a setting apart and a cleansing for Israel, with a view to the Lord’s appearance on “the third day” (vv. 10-20). And these events and the Lord’s appearance after this fashion were connected with the Mosaic covenant and the theocracy (vv. 5, 6).

The fulfillment of this in the antitype will occur after the Lord has come down “in the sight of all the people,” *upon the mount, on the third day* (the third 1,000-year period). And this fulfillment will be in connection with the cleansing of a set-apart people, the establishment of a new covenant with Israel, and the theocracy to follow (*cf.* Jer. 31:31-34; Ezek. 20:34-37; 36:24-28).

This then leads up to *the seventh and last of the Jewish festivals* — Tabernacles. This festival pointed to a time of rest following the completion of the preceding six, and it looked forward to the Sabbath rest lying out ahead, the Messianic Era.

The feast of Tabernacles would fit within the chronology of Exodus at the end of the book, with the establishment of the theocracy (ch. 40). But, though the theocracy was established at this point in the book, with the Israelites at Sinai, it was not to be realized at this time or place. The theocracy, in connection with the Mosaic covenant (rules and regulations governing the people within the theocracy), was to be realized at a time immediately ahead in the land covenanted to Abraham, Isaac, and Jacob.

And thus will it be yet future, in that coming third day (Hosea 6:1, 2). Christ, regathering the Israelites, will bring them first into what Scripture calls, “the wilderness of the people” (Ezek. 20:35). He will there deal with them in judgment. He will be the great King-Priest after the order of Melchizedek, and He can and will deal with them in relation to both aspects of His office.

As *Priest*, he will effect cleansing; and, as *King* — the One holding the sceptre — He will make a new covenant with Israel, with a view to the cleansed nation being placed in the land within a theocracy.

Only then will revelation throughout the Book of Exodus and the Jewish festivals in Leviticus chapter twenty-three be fulfilled, along with numerous other related portions of Scripture.

A Twofold Message for Christians

The Book of Exodus is first and foremost about Moses and Israel in the historic account typifying Christ and Israel in a parallel prophetic account. But there is another facet to the overall type, which pertains to Christ and Christians in the antitype. This can be seen, for example,

in Heb. 3:1-6 where the house of Moses (Israelites) and the house of Christ (Christians) are set forth in a type-antitype framework.

The Church in this respect though is seen after a different fashion in the Book of Exodus. The Church is first seen in the person of Zipporah, the wife of Moses (2:21), occupying quite a different role from that which Israel occupies in the book. And, going beyond this portion of the book, it is evident that numerous details throughout Exodus which apply directly to Israel (whether under Moses past or Christ future) would not necessarily apply to the Church. This though would not be to say that secondary applications or spiritual lessons could not be drawn from these passages relative to Christians.

The Church actually occupies its place in Biblical typology in a more direct sense in the books of Moses through viewing the whole panorama of events covering the journey of the Israelites under Moses from Egypt to Canaan. This is how passages of Scripture such as I Cor. 10:1-11 or Hebrews chapters three and four present the matter. The overall type, in this respect, begins in Exodus chapter twelve, continues throughout the remainder of Moses' writings, and ends with the Book of Joshua.

(Different facets of this overall type can be seen in the author's book, FROM EGYPT TO CANAAN.)

And viewing the overall type, it can easily be seen that the dual message which was to be delivered to the Israelites under Moses is the same dual message which is to be delivered to Christians under Christ. It is *redemption* (Ex. 12) for a *purpose* (Ex. 13-Joshua 24).

Just as the Israelites under Moses were called out of Egypt for a *purpose*, so Christians under Christ are being called out of the world for a *purpose*. And that purpose has to do with an inheritance in another land — a *heavenly inheritance and a land awaiting Christians, foreshadowed by the earthly inheritance and land awaiting the Israelites under Moses*.

Thus, the beginning point and the goal — whether for Israelites under Moses or Christians under Christ — is *always* the same. It is a *deliverance* "out of the affliction of Egypt" on the one hand and a *deliverance* "unto a good land and a large, unto a land flowing with milk and honey" on the other (Ex. 3:8, 17).

2

From the Sea to the Mountain

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea...

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation...

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

The Lord shall reign forever and ever (Ex. 15:1-4, 13, 17, 18).

Exodus 15:1-18 records the song which Moses and the children of Israel sang unto the Lord after the deliverance of the Israelites through the Red Sea and the overthrow of Pharaoh and his armed forces in the Sea. God had miraculously parted the waters of the Sea, producing "a wall" of water on both sides of the Israelites as they crossed "on dry ground." And then, completing the miraculous event, after Pharaoh and his armed forces had marched out onto the dry ground "in the midst of the sea," pursuing after the Israelites, the Lord "took

off their chariot wheels” and then released the waters of the Sea upon them as they sought to flee (Ex. 14:21-31).

And Moses and the children of Israel, having seen all of this, stood on the eastern banks of the Red Sea and sang *a song of redemption* unto the Lord. This is the first recorded song in Scripture, and it typifies the song which Israel will sing at this same point in the antitype yet future, referred to in Isa. 54:1ff:

“Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud...

Enlarge the place of thy tent...

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited...

For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called” (vv. 1a, 2a, 3, 5).

This is the same song to which the writer had previously referred in chapter fifty-two (v. 9). The people were to “break forth into joy, sing together,” because the Lord had “comforted his people,” He had “redeemed Jerusalem.”

Textually, this is seen to be at that future time when the Lord will be the “King of kings, and Lord of lords.” This will be the time when “he shall be exalted and extolled, and be very high” (52:13-15; cf. 54:5; Rev. 19:16).

And, chronologically, this song will occur in connection with Israel’s confession of the true identity of the nation’s Messiah — as Jehovah’s witness — after the nation has received her Messiah (53:1-12; cf. Gen. 45:1-5, 9, 26; Isa. 52:9, 10).

The song which Israel sang in the type (Ex. 15) and the song which Israel will sing in the antitype (Isa. 52, 54) both follow Israel’s appropriation of the blood of the Passover Lamb and the overthrow of Gentile world power, in that order (Ex. 12, 14; cf. Isa. 52:4-6, 15; 53:1ff); and they both have to do with the deliverance of a redeemed people and the Lord’s reign over the earth, also in that order (Ex. 15:2, 13, 17, 18; cf. Isa. 52:9, 13, 15; 54:5).

This would all be to say, as Israel saw *the overthrow of the power of*

Egypt in the type, following the Passover, Israel will also see *the overthrow of Gentile world power* in the antitype, following the nation's appropriation of the blood of the Passover Lamb. And, as *a song of redemption unto the Lord* issued forth at this time in the type, *a song of redemption unto the Lord* will issue forth at this time yet future in the antitype.

There is a dual deliverance seen in the overall type, which has to do with Christ's dual work in the antitype as both "the Lamb of God" and "the Lion of the tribe of Judah" (John 1:29; Rev. 5:5, 6).

His work as "the Lamb of God" is past. This occurred at Calvary, with a continuing work based on that which occurred at Calvary. But His work as "the Lion of the tribe of Judah [the kingly line]" is entirely future. This will occur in that coming day when He returns as "King of kings, and Lord of lords" — as "a man of war" — to "judge and make war" (Rev. 19:11-20:6; cf. Ex. 15:3).

There is first the deliverance seen in Exodus chapter twelve. Israel has slain the Lamb, the blood has been shed, but Israel has never appropriated this blood. Israel must first be redeemed. Israel must first appropriate the blood. Israel must first "believe on the Lord Jesus Christ," which the nation will do when Christ returns and the Jewish people "look upon" the One "whom they have pierced" (Zech. 12:10; 13:6; cf. Acts 4:12; 16:30, 31). Then, *and only then*, can Israel be delivered from a worldwide dispersion and Gentile world power subsequently be overthrown.

The former will be made possible because of Christ's *past work* as "the Lamb of God"; and the latter will be made possible because of Christ's *future work* as "the Lion of the tribe of Judah." The One Who was "despised and rejected," Who didn't say a word as He was "brought as a lamb to the slaughter," will be the same One Who "shall strike through kings in the day of his wrath," and "kings shall shut their mouths at him" (Ps. 110:5; Isa. 52:15; 53:3, 7).

Israel's Deliverance

Israel's deliverance from Egypt through the Red Sea would set forth a number of different related Biblical truths. "Egypt" and the "Sea" in Scripture are used in a similar typical sense. "Egypt" is used typifying *the world*, and the "Sea" is used typifying *the place occupied*

by the Gentile nations in the world (Gen. 12:10; 13:1; Ex. 3:7-12, 20; Isa. 30:7; 31:1; Dan. 7:2-7, 17; Jonah 1:4ff; Rev. 13:1). Then, beyond that, the "Sea" points to the place where the dead are to be buried, with resurrection being pictured as the Israelites were led up out of the Sea onto the eastern banks (Jonah 1:12-2:9 [cf. Matt. 12:40]; Rom. 6:4, 5; Col. 2:12).

As there was a revealed manner and order to the way things occurred in Biblical history, so is there a revealed manner and order to the way things will occur in Biblical prophecy; and much of the revealed manner and order in Biblical prophecy is set forth through observing the revealed manner and order in Biblical history.

And herein lies a major reason for and importance of studying and knowing the types in Scripture (*i.e.*, moving beyond the "letter" to the "spirit" within the historic accounts [cf. II Cor. 3:6-18]). Biblical history is highly typical in nature, and the antitype must follow the type in exact detail, which includes the manner and order in which events occur in both. That would be to say, the manner and order in which they occurred in the type is the same manner and order in which they will occur in the antitype. And, apart from observing the historic manner and order, one cannot properly ascertain the complete, correct prophetic manner and order.

The type, in this respect (and other respects), forms a mold, a pattern; and the antitype, in every detail, must fit the mold or pattern set forth in the type. This is the manner in which God has seen fit to reveal a major part of His plans and purposes to man.

1) Deliverance from Egypt

Israel, under Moses, was delivered from Egypt *after* Moses had returned from Midian (Ex. 3:7-10; 4:19, 20), *after* God's complete judgment had fallen upon Egypt (the ten plagues [Ex. 7:20-12:29]), *after* Israel's appropriation of the blood of the paschal lambs (which was in connection with the tenth and final plague [Ex. 11, 12]), but *before* the actual complete overthrow of the power of Egypt (Ex. 14:21-31).

In the antitype it will have to be the same. Israel, under Christ, will be delivered from a worldwide dispersion *after* Christ returns from heaven, *after* God's complete judgment has fallen upon the world, *after* Israel has appropriated the blood of the Passover Lamb (which, as in the type, will have to be in connection with the end of

God's complete judgment upon the world of that day), but *before* the actual complete overthrow of Gentile world power.

Present popular thought in Christendom concerning Israel's prophesied restoration views the beginning of this restoration *as already occurring*. Many Christians see the remnant of Jews back in the land today as associated with *a beginning fulfillment* of Old Testament prophecies surrounding Israel's restoration to the land (prophecies such as the vision of the valley of dry bones in Ezek. 37).

But such a view is *completely contrary to Scripture*. Israel is to return *only after the nation's Messiah returns*; Israel is to return *in belief*, not in unbelief; and the Old Testament saints are to be *raised from the dead and return with the living* (e.g., the numerous Israelites who died in Babylon during Daniel's day, etc. [Gen. 50:25, 26; Ex. 13:19]).

The preceding is the order at any point in Scripture, whether in Exodus, the Jewish festivals in Leviticus chapter twenty-three, or prophecies dealing with the overall matter such as in Joel (*ref. Chapter I of this book, "I Will Bring You Out...Unto"*).

The Israelites were still in Egypt when Moses returned, and the Israelites will still be dispersed throughout the world when Christ returns. And the sequence of events in the latter *must* follow the sequence of events in the former.

A major part of the second book in Scripture has been given over to teachings surrounding Israel's restoration, and had those Christians misunderstanding the matter today looked to the writings of Moses, they wouldn't have gone wrong in this realm (or, for that matter, other realms of Biblical study as well). They wouldn't have tried to make Ezekiel chapter thirty-seven, among other related Scriptures, fit into a mold where it doesn't belong and can't possibly be made to fit.

Ezekiel chapter thirty seven, along with any other portion of Scripture throughout the Old Testament which deals with Israel's restoration, fits within the framework of that which is revealed in Exodus concerning Israel's deliverance from Egypt. And, again, according to the clear teaching of Exodus, Israel's restoration will occur *only after* Christ returns, *after* Israel sees and believes on the Lord Jesus Christ, and *after* the Old Testament saints have been raised from the dead.

Until these things occur, there can be no restoration; when these things occur, as they will, then restoration can only follow.

(The remnant in the land today is there *preceding Christ's return*, is there in *unbelief*, and is there *alone* [apart from the remainder of living Jews in the world and apart from resurrected Old Testament saints]. Further, the several million Jews in the land today [approaching six million], will, at a future time [during the days of Antichrist, beginning in the middle of the Tribulation], be uprooted and driven out among the Gentile nations once again [or be killed], save for a remnant which will escape to a place prepared of God in the mountainous terrain of the land [cf. Matt. 24:16-20; Rev. 12:6, 14]. And, at that time, the nation of Israel in the Middle East, as it is known today, *will cease to exist* [cf. Luke 21:20-24; Rev. 11:2].

Thoughts of the Holocaust which occurred in Europe immediately preceding and during WWII have captured the attention of many in the world today after a fashion not seen since the Allied armies marched into Germany and Poland toward the end of WWII in the spring of 1945, saw the atrocities committed upon Jews [and others, though particularly the Jews] by the Third Reich under Hitler, and came out to tell the world what they had seen. And it is interesting that the Holocaust has come back into the forefront today, for a Holocaust *far worse* than that which occurred under the Third Reich during the years 1939-1945 is about to befall the nation of Israel.

The Jewish people say, "Never Again!" But it will happen again — *within the next few years* — and the coming Holocaust will be *far worse* than the last.

Under Antichrist, during the last three and one-half years of the coming Tribulation, Jews are going to be taken captive and either be sold as slaves to the Gentiles or be killed. This will occur, not just in Europe as during WWII, but *worldwide* [cf. Joel 3:6-8; Luke 21:20-24; Rev. 12:13-17]. And, according to Scripture, when this does occur, things are going to become so catastrophic that,

"...except those days [the days of the Tribulation, the days of Daniel's Seventieth Week, the closing days of Man's 6,000-year Day] should be shortened, there should no flesh be saved: but for the elect's sake [for Israel's sake] those days shall be shortened" [Matt. 24:22].

This is the fate awaiting Israel, typified by the experiences of the Israelites in Egypt during the time Moses was in Midian, pointing to the present time while Christ is in heaven. But, as Moses returned, so will Christ return. And, as Moses delivered his people from Egypt,

so will Christ deliver His people from throughout the Gentile world.

And, as the deliverance under Moses was for *a purpose*, so will the deliverance under Christ be for *a purpose*, as seen in Ex. 4:22, 23:

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me [which would be in their own land, at the head of the nations, within a theocracy]...”

For related material, refer to the author’s book, THE TIME OF THE END, Appendixes I, II, “The Intractable Middle East Problem” and “The Death of the High Priest.”)

2) Deliverance from the Sea

There is a twofold picture seen in Israel’s passage through and deliverance from the Sea; and the subsequent overthrow of Gentile power in the Sea completes the picture.

As previously stated, the “Sea” is seen in Scripture typifying both *the place where the dead are to be buried and the place occupied by the Gentile nations*. Drawing from the former typical significance, baptism, typified by the Red Sea passage, is pictured as *a burial*, with the removal from the waters pictured as *a resurrection* (I Cor. 10:1, 2; cf. Rom. 6:4, 5; Col. 2:12).

And drawing from the latter typical significance, Gentile world power, centered in Babylon during “the times of the Gentiles,” is seen *coming up* “from the sea” (Dan. 7:2-7; Rev. 13:1). In this respect, Gentile world power, though seen in the place of “death,” will be allowed to “live” (“rise up” *from the sea* [Rev. 13:1]) until “the times of the Gentiles” has been fulfilled.

Both aspects of the way *the Sea* is used in Scripture can be seen, in relation to Israel, through viewing *the experiences of Jonah*; and another type, *the death and resurrection of Lazarus*, will add details. Then, climaxing the matter, *the end of Gentile world power and the conclusion of the times of the Gentiles* can be seen in the text from Exodus — again, in relation to the way that *the Sea* is used in Scripture.

A) Jonah

Jonah forms a dual type, typifying, in his experiences, those of

both *Christ* and *Israel*. That would be to say, Jonah forms a dual type of both of God's firstborn Sons; and teachings within both parts of the type are rich and instructive beyond degree.

Jonah is seen as *a type of Christ* in His death, burial, and resurrection. Christ, during His earthly ministry, following the Jewish religious leaders' blasphemy against the Holy Spirit, called their attention to *one thing* when they asked for a sign. He called their attention to *Jonah*, for, of necessity, His ministry from that point forward would progress more in the direction of the Cross than it would the Crown:

"For as Jonah was three days and three nights in the whale's belly [belly of a large fish]; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40; cf. Jonah 1:17).

Jonah, in the type, *died* in the belly of the fish (Jonah 2:1, 2 [the word translated "hell" in v. 2 is *Sheol* in the Hebrew text — equivalent to *Hades* in the Greek N.T. text — which is the place of the dead]). Christ, in the antitype, died at Calvary; and He descended into *Sheol* (or *Hades*) as did Jonah (Acts 2:31 [a quotation from Ps. 16:10, with *Sheol* used in the O.T. reference and *Hades* in the N.T. reference]). Both Jonah and Christ were in the place of the dead "three days and three nights," and it is also said of Christ that He was raised on "the third day" (cf. Jonah 1:17; Matt. 12:40; Luke 24:7, 21, 46; I Cor. 15:4).

(The expressions "three days and three nights" and "the third day" in the preceding references can be reconciled with one another *only* when viewing them as Scripture presents the matter. The former expression — "three days and three nights" — was a reference by Christ to Jonah 1:17 and must be understood in connection with parallel or similar usage elsewhere in the Old Testament, not in connection with our Western way of thinking.

The Old Testament, in parallel or similar usage, clearly presents the teaching that "part of a day" is to be looked upon as comprising the *whole of that day* [cf. Gen. 40:13, 20; I Sam. 30:12, 13; II Chron. 10:5, 12; Esther 4:16; 5:1]. Thus, within a Scriptural framework, in the New Testament, it could not only be said that Christ was *in the place of death* for "three days and three nights" but it could also be said that He was *raised on "the third day."*

It is a mistake to view the expression, "three days and three nights"

[an Eastern idiomatic expression] as constituting *seventy-two hours*, as some Bible students attempt to do. This is a Western interpretation of that which has an Eastern origin, and it is clearly revealed by Scripture to be incorrect.

But, if the expression “three days and three nights” is not synonymous with seventy-two hours [which clearly it isn’t], when was Jonah raised in relation to the third day? The answer is easy to ascertain.

In the light of related Old Testament Scripture, Christ, by saying that Jonah was in the belly of the fish for “three days and three nights,” revealed that Jonah was raised *on the third day*, short of seventy-two hours [for had he been in the belly of the fish an entire seventy-two hours, he, of necessity, would have had to be raised after seventy-two hours, on the fourth day. Then, *from a Scriptural standpoint*, “four days and four nights” would have been involved (“day” and “night” would form *an inseparable unit* in this respect, similar to that seen in Genesis chapter one)].

Aside from that, Jonah, as previously stated, forms a type of both Christ and Israel; and Christ was raised on the third day [I Cor. 15:4], as Israel also will be [Hosea 6:1, 2]. In this respect, Jonah also had to be raised on the third day, else the type-antitype structure of Scripture at this point would be imperfect.)

Then viewing Jonah as *a type of Israel*, Jonah was commissioned by God to carry His message to the Gentile city of Nineveh, but Jonah refused and went in another direction (Jonah 1:1-3). Jonah then found himself on board a ship out on the sea — where a great storm arose — and he ultimately found himself in the sea itself (1:4-16).

The Lord “prepared a great fish” to swallow Jonah (1:17), and Jonah *died* in the belly of the fish (2:1, 2). Then, after “three days and three nights” Jonah was deposited *alive* upon “the dry land,” recommissioned, and he then went to the Gentile city of Nineveh with God’s message (1:17; 2:10; 3:1ff).

Exactly the same thing was/will be true of Israel — the nation God called into existence to carry His message to the Gentile nations of the earth, to be *Jehovah’s witness* to the ends of the earth (Isa. 43:9-12).

Israel in the past, as Jonah, refused to go and ultimately ended up in “the sea,” *i.e.*, Israel ultimately ended up in *the place of death, scattered among the Gentile nations*, where Israel remains today (except for a *lifeless remnant in the land*).

Israel, in connection with being in the sea for two days — for 2,000

years — is looked upon as *dead* in God's sight (for there is no spiritual life). And beyond that, Israel, with respect to both disobedience concerning her calling and a remnant presently dwelling in the land in unbelief, is the direct cause of *all the current unrest among the surrounding Gentile nations*, typified by *the great storm on the Sea* in Jonah's day.

The day is coming though — "after three days and three nights," on "the third day" — when Israel, exactly like Jonah, is going to *live* again, be removed from the Sea, be placed back in the land, and then go to the Gentile nations with God's message (*cf.* Gen. 45:1-5, 26, Isa. 53:1ff).

Then, returning to the textual type in Exodus, Israel being made to live once again can be seen through both the events of the Passover (ch. 12) and the Red Sea passage (ch. 14).

There was a vicarious death in every Israeli home where a lamb was slain the night of the Passover; and the blood of the slain lamb, applied to the door posts and lintel of a house, showed that the firstborn had already died (via a substitutionary death). Thus, the Lord, seeing the blood, passed over that house. The firstborn had died, and God was satisfied.

Then, the dead (the firstborn, having died in a substitute) were to be buried, which occurred in the Red Sea passage. But, because a substitutionary death was involved, the dead, who were also very much alive, could be brought up from the place of death on the eastern banks to "walk in newness of life."

To see the dual picture in its complete scope, note a person's salvation experience today in the light of the type in Ex. 12-14.

At the point of salvation the person is pictured both *as dead* and *as having passed from death unto life*.

The person is *dead* because of the vicarious nature of Christ's death. That is, the firstborn must die; and a Christian has experienced this death via a Substitute. Then, the person is *alive* because he has been *brought forth from above*; he is "in Christ" and has "passed from death unto life" (John 5:24; 11:25; Col. 3:3).

And all of this is shown through baptism, typified by the Red Sea passage of the Israelites — "Buried with him in baptism...risen with him" to "walk in newness of life" (Rom. 6:4, 5; Col. 2:12).

(Also, there is a dual aspect to the death of the firstborn in the type, which can be seen in the antitype following the future adoption

of Christians, when the complete picture, in line with this aspect of the type, will exist.

Note that the experiences surrounding the death of the firstborn in the type were not only *individual* [an individual firstborn son inside an Israeli home] but also *national* as well [the entire nation formed God's firstborn son].

Death had been decreed upon *all the firstborn throughout the land*. Thus, the execution of this sentence could only have been both *individual* and *national*. And the same thing could only apply in the antitype as well. Though separated in time, God, of necessity, in the antitype, would have to recognize *a corporate or national death* of the firstborn in connection with *an individual death*.)

B) Lazarus

The death and resurrection of Lazarus in John chapter eleven is the last of seven recorded signs in John's gospel. And these signs are all Jewish, having to do with some facet of God's future dealings with the nation of Israel (John 20:30, 31; I Cor. 1:22).

At the time of his resurrection, Lazarus had lain in the grave for *four days*, and Christ had been out of the land of Judaea for *two days* (vv. 6, 7, 17, 39). At that time — *after two days* absence from the land — Christ said, "Let us go into Judaea again"; and the purpose for His return at this time was to raise Lazarus from the dead (*cf.* vv. 3-6, 24, 25, 43, 44).

The "two days" in the text (v. 6) point to the two days — the 2,000 years — Christ has been absent. At the end of these two days, exactly as in the sign (forming a type), Christ will say, "Let us go into Judaea again"; and the purpose for His return will be the same — to raise the one whom Lazarus typified from the dead, *i.e.*, to raise Israel from the dead.

According to Hosea, it will be "after two days...in the third day" that Christ will return and Israel will be *raised up to live in His sight*. And, according to the text, this two-day period not only began when Christ was here the first time and was *offended* (crucified), but it will climax with the Jewish people being *afflicted* during a future time of trouble — the Great Tribulation (5:13-6:2).

Then, the "four days" in John chapter eleven (vv. 17, 39) can only

point to the four days — the 4,000 years — of Jewish history, going all the way back to Abraham. Israel has never realized her full calling in relation to the blessings of Gen. 12:1-3; and the nation, in the seventh sign in John's gospel, is looked upon *as having never lived in God's sight in this respect* (Israel, through continued disobedience within the Old Testament theocracy, never realized the heights to which the nation had been called, eventually resulting in the nation's dispersion among the Gentiles and the ensuing "times of the Gentiles").

But the day is coming, at the end of two and four days, when matters will change completely. Israel, following the return of the nation's Messiah, *will appropriate the blood of the Passover Lamb, be led up out of the Sea, and live*. Israel, as Lazarus, is going to *come forth*. And, as Lazarus, the nation will be caused to *live in God's sight*.

The Old Testament saints, as Lazarus, will be raised from the dead *in natural bodies of flesh, blood, and bones*; and the living Jews who survive the Great Tribulation will enter the kingdom in *the same type bodies*. And the nation — *in natural bodies* — will dwell in the land covenanted to Abraham, Isaac, and Jacob within a theocracy as "a kingdom of priests, and an holy nation," under a new covenant (Ex. 19:6; Jer. 31:31-33).

Then, and only then, will the fullness of God's blessings flow out through Israel to the nations of the earth.

(Not only will the Jewish people dwell on the millennial earth *in natural bodies* but on the new earth throughout the eternal ages as well. As seen in Luke 1:33, Christ is to reign over "the house of Jacob [*the natural man*]," and this reign over the house of Jacob will not end with the Millennium but will extend into and throughout the eternal ages as well:

"And he shall reign over the house of Jacob forever [Gk., eis tous aionas, 'with respect to the ages']; and of his kingdom there shall be no end."

C) Gentile World Power

The overthrow of Gentile world power is presented in the type as an overthrow "in the midst of the sea": "The depths have covered them: they sank unto the bottom as a stone," and "...there remained not so much as one of them" (Ex. 14:23, 27, 28; 15:5).

Again, the “Sea” in Scripture points to both *the place of death* and *the place occupied by the Gentile nations*. Thus, the overthrow of Pharaoh and his armed forces in the Sea foreshadows an overthrow resulting in death (destruction) which will occur within the Gentile nations’ own place in the world.

Pharaoh and his armed forces had not previously appropriated the blood of the paschal lambs, as Israel had done. They, going down into the place of death, could not walk out onto the eastern banks of the Sea as they were attempting to do. There *was no resurrection to life for them*. They *had not* “passed from death unto life.” They *were still* “dead in trespasses and sins.” Thus, that which occurred is really *the only thing* which could have occurred. They *had to be overthrown in the Sea*, not only *in the place of death* but also *in their own place*. And that is exactly what occurred.

They were overthrown in the place of death within their own place — *in the Sea*. This is the dual position which Scripture pictures all the Gentile nations occupying. And, apart from appropriating the blood of the Passover Lamb, they will remain in this position, awaiting a future destruction, *in their own place*.

And that future destruction will come, just as surely as it came during Moses’ day.

Israel, under Moses, stood in resurrection power on the eastern banks of the Sea, singing unto the Lord concerning the nation’s redemption, the destruction of the power of Egypt, and that which lay ahead.

And just as surely as this occurred, Israel, under Christ in that future day, brought up from the place of death (from the Sea), will sing unto the Lord concerning the nation’s redemption, the overthrow of Gentile world power (ending “the times of the Gentiles”), and that which will lie ahead.

Inheritance in Another Land

This then brings us to the climactic point in the song which Moses and the children of Israel sang to the Lord on the eastern banks of the Red Sea. Most of the song concerns itself with the greatness of the Lord’s power in delivering the Israelites from the hand of the enemy. And this power was manifested after a fashion that would

cause amazement, fear, and long-lasting remembrance on the part of the surrounding Gentile nations (Ex. 15:14-16; *cf.* Joshua 2:9, 10; 9:9; I Sam. 4:8).

The song, following details concerning the greatness of the Lord's power surrounding Israel's deliverance, then ends with the *reason* for Israel's deliverance:

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever..." (Ex. 15:17-19).

A "mountain" in Scripture signifies a *kingdom* (*cf.* Isa. 2:2-4; Dan. 2:34, 35, 44, 45; Matt. 16:28-17:5). "The mountain of thine inheritance" had to do with the theocracy about to be brought into existence at Sinai. The theocracy though was not to be realized at Sinai. It was only to be brought into existence at this point, along with Israel, through Moses, being given the rules and regulations governing the people within the theocracy (*i.e.*, being given the Law). The theocracy, under the governing rules and regulations of the old covenant, was to be realized in the land covenanted to Abraham, Isaac, and Jacob.

This is why, once the rules and regulations had been given and the theocracy brought into existence, the march of the Israelites under Moses was directly to the borders of the covenanted land. The people of Israel were to go in and, under God's power (as had been manifested at the Red Sea passage), take the land from the Gentile nations dwelling therein. They were then to dwell in this land within a theocracy, and the surrounding nations were to be both ruled over and blessed through Israel (Ex. 4:22, 23; 19:5, 6).

Israel was to be established in this land within a theocratic kingdom, inheriting the kingly and priestly rights of the firstborn as God's firstborn son (Ex. 4:22, 23). It was this place, under these conditions, which was referred to by the Israelites on the eastern banks of the Red Sea as "the mountain of thine inheritance"; and this was also the place where the Lord's "Sanctuary" would be established and the place from whence the Lord would "reign forever and ever."

3

Then Came Amalek

Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven (Ex. 17:8-14).

The Amalekites are introduced in Scripture in Gen. 14:7, shortly after Abraham had come from Ur to the land of Canaan. They were seen at this time occupying the territory southwest of the Dead Sea.

Then, over four hundred years later, at the time of the Exodus under Moses, they still occupied the same general territory but had spread into other surrounding territories as well.

The Israelites, not too long after they had crossed the Red Sea under Moses, were attacked by the Amalekites in extreme northwestern Arabia, in an area about two hundred miles south of the Dead Sea; and the Amalekites also occupied parts of the land of Canaan at this time. Over a year later when Moses sent the twelve spies into the land, the spies reported that the Amalekites occupied the southern part of the land (Num. 13:29); and some two hundred years later they were seen occupying land lying north of Jerusalem (Judges 12:15).

Thus, during Moses' day, the Amalekites were spread across a large area. They, generally, occupied sections of land extending from extreme northwestern Arabia northward into the land of Canaan.

The origin of the Amalekites in Gen. 14:7 is not given. This verse provides the first mention of these war-like people, and they appear apart from any reference to their origin. However, there is a later mention of a grandson of Esau being named "Amalek," and the descendants of Esau became known as *the Edomites*, who occupied the land south and southwest of the Dead Sea (Gen. 36:8-12).

Thus, the Amalekites of Gen. 14:7 and the Amalekites descending from Esau both occupied the same general territory and apparently became one people (one merging with the other). Scripture, dealing with the Amalekites hundreds of years following Esau, recognizes them as comprising one nation, not two different nations.

The Amalekites held the dubious distinction of being "the first of the nations" to come against Israel following the Red Sea passage. They "laid wait" for Israel and, rather than facing the nation head-on, they attacked the Israelites at their weakest point, smiting the "feeble" in the rear part of the camp. And, because of who they were and what they had done, God said at the outset,

"...I will utterly put out the remembrance of Amalek from under heaven" (Ex. 17:14; Num. 24:20; Deut. 24:17-19).

God appointed the Israelites to be the executioners of the Amalekites (Deut. 25:19; I Sam. 15:2, 3; 28:18; II Sam. 1:1-16). They were to act in this capacity on the Lord's behalf, and, through so doing, the matter would be looked upon as the Lord Himself acting (after the same fashion as angels acting under fixed laws throughout the Lord's kingdom, with their actions being looked upon as the Lord's actions

[e.g., cf. Gen. 19:13, 14, 24, 25; Deut. 29:23]).

However, though concentrated efforts were made to eradicate the Amalekites at different times after this (e.g., I Sam. 14:48; 15:2, 3; II Sam. 1:1), the Israelites took hundreds of years to carry out the Lord's command. It was not until the days of Hezekiah (a king who ruled in Judah during the years 715-687 B.C.) that the Amalekites were finally and completely destroyed (I Chron. 4:41, 43).

And, in the process of destroying the Amalekites, God brought matters to pass after such a fashion that archaeologists and historians today can find *no trace in the secular world of this once mighty nation. They exist on the pages of Scripture alone.* This is how completely and thoroughly God brought matters to pass concerning their destruction. The Amalekites have literally been *put out of remembrance from under heaven*, exactly as God stated they would be.

Descendants of Esau

To see the true place and significance of the Amalekites in Scripture and to properly understand the typology involved different places where these people are mentioned, one needs to go back and look at Esau as a progenitor of the Amalekites. And it matters not that the Amalekites existed as a nation prior to this time, for the Amalekite nation is seen existing *apart from change* throughout its history, whether before or after the days of Esau's grandson, Amalek (though little is revealed about the Amalekites prior to Esau's progeny).

Esau is really the only link which Scripture provides to trace the origin of the Amalekites. They appeared during the days of Abraham apart from a reference to their origin. And, the fact that they were associated with Esau at a later point in time from their original appearance, must be looked upon as by Divine design, for a particular reason.

It is within the person of Esau that characteristics are seen which depict *the true nature* of the Amalekites (within a spiritual frame of reference), allowing that which God has for man to see in passages such as Ex. 17:8-16 to become self-evident.

Esau was the firstborn son of Isaac, *a man of the world*, who looked upon matters — particularly matters pertaining to his birthright (his rights as firstborn, the main thing singled out in Scripture about Esau)

— as *the world* viewed them rather than as God viewed them. It is said of Esau that he “despised his birthright” (Gen. 25:34).

The Septuagint (Greek version of the O.T.) uses a word for “despised” which means that Esau regarded his birthright as *a paltry possession*, as something *insignificant* or *of little value*. He regarded his birthright as *practically worthless*. And, Esau, looking upon his birthright after this fashion, sold his rights as firstborn to his twin brother, Jacob, for a single meal of “bread and pottage of lentiles.” He sold his rights as firstborn to satisfy his hunger, to satisfy a fleshly gratification.

The account of Esau selling his birthright and not realizing its value until it was too late forms the fifth and final major warning in the Book of Hebrews (12:16, 17). This account in Hebrews chapter twelve forms the apex toward which all things in the book move. The preceding four warnings have to do with different facets of the overall teaching pertaining to the birthright; and chapter eleven, the chapter on “faith” leading into chapter twelve, forms both a summation for the preceding warnings and an introduction for the final warning, tying everything together with the thought of *faithfulness to one's calling*.

Esau looked upon matters from the vantage point of *the world*. He saw things from *a fleshly* rather than from *a spiritual* perspective. And it was only at a time when it was too late that he gave thought to the spiritual, allowing him to see the birthright in its true light.

Thus, “Esau” typifies *the fleshly man*; and his brother, “Jacob [actually, ‘Israel’],” typifies *the spiritual man*. This would be after a similar fashion to the way Ishmael and Isaac are set forth in preceding Scripture.

(Referring to a more specific part of the type, the name, “Jacob,” has to do with *the fleshly [or natural] man*; and the name, “Israel,” has to do with *the spiritual man* [cf. Gen. 32:28-30; Ps. 147:19, 20; Isa. 9:8]. Note, for example, that the separate creation performed by God in Isa. 43:1 [establishing a second creation within mankind, leaving two creations, Jew and Gentile] had to do with “Jacob,” not with Israel. Thus, this creation, because it was of *the natural man*, could be passed on through procreation.

Also note in Luke 1:32, 33 that Christ's future reign is to be over “the house of *Jacob*,” and it is to last “forever [Gk., *eis tous aionas* (‘with respect to the ages’ — not only the Messianic Era but also all the succeeding ages comprising eternity)].” This verse, referring to *the natural man*, reveals that the Israelites will not only reside in natural bodies on

this present earth throughout the Messianic Era but also on the new earth throughout the eternal ages as well [in complete keeping with the type body Lazarus possessed when he was raised from the dead, foreshadowing the future resurrection of Israel (John 11:6, 7, 43, 44)].)

Seeing how Scripture presents Esau in connection with the rights of the firstborn is *the key* to correctly understanding the various spiritual lessons inherent in the different places where the Amalekites are mentioned, for this is exactly the fashion in which they appear in Scripture. The main thing marking the Amalekites would be that of *possessing the mind of Esau toward the things of God, particularly those things concerning the rights of the firstborn*. And, during Moses' day, they are first seen in Scripture setting themselves in opposition to *God's firstborn son, Israel* (Ex. 4:22, 23).

In the type, Israel was called out of Egypt to inherit the rights of the firstborn, within a theocracy, in another land. This was the direction toward which all things surrounding Israel moved (Ex. 15:1-18).

But, *then Amalek appeared and stood in the way*, seeking through any means possible to stop Israel at this point in the journey, short of the goal of the nation's calling.

In the antitype, every Christian is a "child" of God, or "son," as seen in Heb. 12:5-8, *awaiting the adoption, to be followed by a realization of the inheritance belonging to firstborn sons*. And this inheritance has to do with another land (*heavenly*, rather than earthly [cf. Eph. 1:11-14; Phil. 3:20; Heb. 3:1]). This is the direction toward which *all things* in the lives of Christians are presently moving, whether Christians know it or not (most don't).

And Amalek, the man of flesh, is presently making his appearance — attacking, exactly as in the type (though *the light* now exists, *the darkness* remains [cf. Gen. 1:3-5; John 1:5; II Cor. 4:6]). And Amalek will seek, through every means possible, to stop Christians short of the goal.

In this respect, the man of flesh, typified by Amalek, is presented in Scripture as one whose main goal centers around *opposing those called to inherit the rights of the firstborn*. He is the one who *stands in the way*, seeking through every means possible to prevent individuals from coming into a realization of the inheritance to which they have been called.

And how is Amalek to be defeated? That's what the account of the Israelites' encounter and battle with Amalek in Ex. 17:8-16 is about. This section of Scripture reveals how the man of flesh is to be defeated, so that redeemed individuals can be *victorious* in the present warfare, allowing them *to one day realize the rights of the firstborn, in another land, within a theocracy.*

The Battle Under Moses

Amalek appeared following the Red Sea passage and immediately following Moses smiting the rock, with water issuing forth from the rock (Ex. 17:5-8). Amalek appeared at the time when a redeemed people had been supernaturally provided with water to drink on their wilderness journey to the land of Canaan, after they had previously been supernaturally provided with manna to eat on this journey (Ex. 16:14-22). And it was at this time, on this occasion, that Amalek fought with Israel.

"Water" is used in Scripture after several fashions. It is used symbolizing *cleansing*, and it is used typifying both *the Word of God* and *the Spirit of God* (Ezek. 36:25; John 2:7-9; 4:10-15; 7:37-39; 13:2-11; Eph. 5:26).

Viewing the typical sense of "water" as it is used in Ex. 17:6, a reference to *the Spirit of God* would have to be in view. The "water," as the previously provided "manna," was a provision for the physical sustenance of the people; and both, in a typical sense, would relate to a spiritual sustenance for the people.

The "manna" would typify *the Word*, and the "water" would typify *the Spirit*, given to lead those possessing the Manna (the Word) "into all truth" (John 16:13). Both together form *the complete, God-provided sustenance* (physical [type]/spiritual [antitype]) for the child of God on his journey toward the land to which he has been called.

Amalek attacked the people of God at this point in time. Had they not been provided with water for their journey, he could have let them die of thirst (*cf.* vv. 3, 6). But God supernaturally provided water to *complete* His provision, the Israelites availed themselves of the provision (allowing them to continue their journey [possessing both Manna and Water]); and Amalek, in keeping with his nature, had no choice but to attack.

And, again, his attack — remaining within the thought of Esau and

his view of the birthright — was designed to prevent the people of God from *realizing the goal* to which they had been called. Then, beyond this, Moses' manner of defense was designed along *exactly the same lines* — an exact counter to that which Amalek was attempting to do.

Moses took “the rod of God” (the sceptre which he had held in his hand at the time he returned from Midian to deliver the Israelites [Ex. 4:20]), went up “to the top of the hill” with Aaron and Hur, and held “the rod of God” high, while the Israelites under Joshua down below fought with Amalek. And so long as Moses “held up his hand” containing the rod, *Israel prevailed*; but when Moses “let down his hand” containing the rod, *Amalek prevailed* (Ex. 17:9-11).

Moses became tired in the battle. His hands became “heavy.” So Aaron and Hur took a stone and put under him so he could sit; and they held Moses' hands up, “the one on the one side, and the other on the other side.” And his hands stayed in place after a steady fashion, holding the rod, “until the going down of the sun” (v. 12).

During this time, Joshua, down below, led the people in battle against Amalek; and Joshua, with the help of Moses above, defeated Amalek and his people “with the edge of the sword” (v. 13).

This was, in reality, a battle won *through Divine power*. The battle was the Lord's. He was the One Who gave the Amalekites into the hands of the Israelites (I Sam. 17:46, 47).

And there it is! This is what Scripture itself reveals about *victory* or *defeat* relative to warring with Amalek. Victory was assured *only* through the Israelites following a particular plan of attack. If they hadn't, as is evident from the text through that which occurred when Moses let down the rod, defeat could only have been forthcoming.

And all of this forms a type revealing how Christians, in the antitype, can realize victory through following the God-given pattern on the one hand or, on the other hand, suffer defeat should they choose to combat the enemy after any other fashion. And drawing from the overall type-antitype parallel, Christians can draw numerous invaluable lessons for the present race of the faith in which they find themselves engaged.

This was the first battle in which the Israelites under Moses found themselves engaged as they journeyed toward the land to which they had been called; and a first-mention principle, with a number of dif-

ferent facets, would be involved in that which is revealed surrounding the battle. And all the different facets of that which is revealed can only remain *unchanged* throughout Scripture for those who, in the antitype, have been called to inherit the rights of the firstborn in another land and inevitably find themselves in exactly the same battle as the Israelites found themselves.

The Battle Under Christ

Scripture reveals that a Christian overcomes the flesh through *mortification* (Rom. 8:13; Col. 3:5). That is, he overcomes the flesh through putting to death the deeds of the flesh. The old man is to be kept in a constant state of dying. He is not to be allowed to move about, though always very much alive and ever-ready to gain the ascendancy during this present life.

But how is the old man to be put to death? How is he to be slain? Again, that's what Exodus chapter seventeen is about. This chapter relates the thought pattern and resulting goal of the man of flesh, and this chapter also relates exactly how the man of flesh is to be defeated, how he is to be put to death.

His thoughts have to do with the things of the world (as Esau's). He knows nothing about spiritual matters. His ambitions are exactly the same as those of Amalek (preventing the people of God from inheriting the rights of the firstborn). And he is to be slain exactly the same way Amalek was to be slain.

The "rod of God" is to be continuously held high from "the top of the hill"; and, at the same time, the enemy in the valley below is to be engaged and defeated "with the edge of the sword" (Ex. 17:9, 11, 13).

That translates into several things in the antitype. First of all, the battle is not natural but *supernatural*, as was the battle during Moses' day. A person cannot overcome the enemy within his own strength and power. The battle against Amalek — the battle against the man of flesh — is part and parcel with the battle against the principalities and powers (Satan and his angels, the incumbent world rulers) in the heavens (Eph. 6:10-18). One cannot be separated from the other, for Satan will use the flesh to bring about a Christian's defeat every time if he is able to do so.

The three great enemies of the Christian are:

1) *The world* — “the world” is to be overcome through *faith* (I John 5:4, 5).

2) *The flesh* — “the flesh” is to be overcome through *mortification* (Rom. 8:13; Col. 3:5).

3) *The Devil* — “the Devil” is to be overcome through *resisting* (I Peter 5:9; James 4:7).

The first two, though not the same, are closely related; and the Devil uses the things of the world or the things of the flesh (which have to do with the world) in the spiritual warfare.

That is, Satan will seek to bring about a Christian’s fall through the things of “the world” or “the flesh”; and Christians are specifically warned, in no uncertain terms, to *resist* such efforts by Satan.

And there is a revealed way in which Christians are to resist Satan:

“Whom [Satan] resist steadfast [stand ‘firm,’ ‘unmovable’] in the *faith...*” (I Peter 5:9).

The expression, “the faith,” in passages of this nature has a peculiar reference to *the Word of the Kingdom* (cf. Luke 18:8; II Tim. 4:7; Jude 3). Christians, in this respect, are to steadfastly resist Satan’s efforts to bring about their fall through worldly or fleshly means by keeping their eyes, their attention, their thoughts, *unmovably fixed on the things surrounding the coming kingdom of Christ*.

In the words of Heb. 12:1, 2, Christians are to look “from, unto Jesus” (literal translation). That is, they are to look *from* the surrounding things in this present world *unto* Jesus. They are to take their eyes off the things of the world and keep them fixed upon Christ. And looking unto Christ cannot be separated from looking unto the kingdom of Christ (Dan. 2:34, 35, 44, 45). *Within a completely Scriptural framework*, a person cannot look unto One (Christ) apart from looking unto the Other (the kingdom of Christ) at the same time.

Keeping one’s eyes *continuously fixed on Christ and His coming kingdom* will take care of the things of this world. Then Amalek — the man of flesh — is to be slain “with the edge of the sword,” while resisting Satan relative to his attempts to cause a person to give heed to the fleshly impulses of the soul (or to Satan’s attempts to get a person to

take his eyes off of Christ and His coming kingdom and look again to the things of the present surrounding world, the kingdom under Satan).

That which is meant by “the edge of the sword” in Ex. 17:13 is explained in Eph. 6:17 as “the sword of the Spirit, which is the word of God.” The Israelites had supernaturally been given both Manna and Water *before* engaging Amalek in battle (typifying *the Word* and *the Spirit* [given to lead a person “into all truth” within the Word], both provided supernaturally as well). This, in the type, was all *physical* — a *physical provision*, followed by a *physical battle*. However, the antitype deals with *spiritual matters* — a *spiritual provision*, followed by a *spiritual battle*.

The “sword of the Spirit,” *the Word of God*, is the only offensive part of the armor listed in Eph. 6:13-17. The rest of the armor is for defensive purposes, and the Christian is not to take the Sword and fight Amalek apart from properly clothing himself with the defensive part of the armor first, no more so than he is to do this apart from having his eyes fixed on the coming kingdom of Christ. And, interestingly enough, viewing the armor from an overall perspective, the complete armor has to do with preparations for engaging oneself in a battle with respect to *present and future regality* — warring against *the incumbent rulers* in the kingdom with a view to one day occupying positions as *co-heirs with Christ* when He takes the kingdom.

(In the preceding respect, Ephesians chapter six and Exodus chapter seventeen are sections of Scripture which form God-given commentaries on one another.)

Before entering the battle, a person’s loins are to be girded “with truth,” which has to do with entering the conflict in a sincere or earnest manner (v. 14); he is to put on “the breastplate of righteousness,” which has to do with right living (v. 14); his feet are to be “shod with the preparation of the gospel of peace,” which has to do with both present and future aspects of the saving of the soul (*the purpose* of the salvation presently possessed by Christians would be in view, but not salvation by grace itself [v. 15]); he is to take “the shield of faith,” wherewith, through faithfulness in the battle, he will be able “to quench all the fiery darts of the wicked [‘wicked one,’ Satan]” (v. 16); and he is to take “the helmet of salvation,” which is “the hope of salvation” (I Thess. 5:8), having to do with the hope set before Christians (v. 17).

(Refer to the author's book, *THE SPIRITUAL WARFARE*, Chapter III, "Preparation for the Conflict," for more information on the defensive part of the armor in Eph. 6:14-17.)

Being so clothed defensively, the Christian, keeping his eyes fixed on the goal out ahead, is then to take "the sword of the Spirit, which is the word of God" (v. 17), and go forth to defeat the enemy standing in the way. He, being clothed in "the whole armour of God," is to defeat the enemy through taking and using *the Word of God*, that which is "quick ['alive'], and powerful, and sharper than any twoedged sword" (Heb. 4:12). And he is to use this Word through the power of the indwelling Spirit — Who led, and continues to lead, him "into all truth" in the things of the Word — availing himself, in this manner, of both the provided *Manna* and *Water*.

Since the Word of God is the only offensive weapon which has been given for the spiritual warfare in which Christians find themselves engaged, the importance of Christians knowing and understanding this Word — which reveals all the various things about the present enemy and the coming kingdom — is self-evident. Knowing and understanding these things, Christians are in a position to *overcome* the world, the flesh, and the Devil; but apart from knowing and understanding these things, *defeat* can only be their lot.

In summation, note that the battle is, in reality, the Lord's, not the Christians', though Christians are actively engaged in the battle (seen in the two spheres of the battle in the type — Moses on the top of the hill, holding the Sceptre, and Joshua down below, wielding the sword). It is a *spiritual and supernatural battle* which must be fought on a *spiritual and supernatural plain*.

Christians are to stay in the Word, walk in the Spirit and keep their eyes focused in the right direction. They are simply to faithfully and patiently endure in the present race of the faith after this fashion and let the Lord win *the spiritual battle through supernatural means*. And, through so doing, Christians will win the battle, victoriously overcoming the enemy.

Slay Amalek, Or...

Either *slay Amalek*, as the Lord commands, or *Amalek will*, in the

end, rise up and slay you. This is a teaching graphically set forth in the Books of I and II Samuel (*cf.* Num. 14:42, 43; 20:2-21).

Saul, the first king in Israel, was told by Samuel,

“Now go and smite Amalek, and utterly destroy all that they have...” (I Sam. 15:3).

But Saul rendered incomplete obedience. He spared Agag, *the king* of the Amalekites; and he saved *the best* of Amalek’s possessions — the sheep and oxen “to sacrifice unto the Lord,” along with the fatlings, the lambs, and everything that appeared good *in his sight* (I Sam. 15:7-15).

This resulted in the Lord, through Samuel, rejecting Saul as king over Israel (I Sam. 15:16-28). And in later years, because Saul had not previously carried out the Lord’s command concerning Amalek, an Amalekite appeared and slew Saul after he had been mortally wounded in a battle with the Philistines.

The account of Saul’s death in I Sam. 31:1-6 and the account given to David by the Amalekite who killed Saul in II Sam. 1:2-10 must be compared to see and understand exactly what occurred. Saul had been mortally wounded in battle, he fell on his sword in an attempt to kill himself, but he failed in the attempt. An Amalekite then appeared; and, responding to Saul’s question, “Who art thou?”, he said, “*I am an Amalekite*” (II Sam. 1:7, 8).

Then Saul said,

“Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me” (II Sam. 1:9).

And the Amalekite, relating the story to David, said,

“So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: *and I took the crown that was upon his head, and the bracelet that was on his arm...*” (II Sam. 1:10).

Saul, in the beginning, had been commanded to slay Amalek. But he didn’t. And, in the end, after Saul had “fallen,” Amalek not only *slew him* but *stripped him of his regality*.

That is the central point in the Old Testament to which the warn-

ing in Rev. 3:11 relates:

“Behold I come quickly: hold that fast which thou hast, *that no man take thy crown.*”

Either *slay Amalek now*, as the Lord commands, or *he will bring you down and, in the end, rise up, slay you, and take your crown.*

And the “crown” has to do with *the regal part of the rights of the firstborn*. It has to do with occupying a position with Christ in the coming kingdom, for only crowned rulers will ascend the throne with Christ and realize the other two aspects of the birthright (being not only *kings but priests [king-priests]*, and receiving *a double portion of all the Father’s goods* as co-heirs with the “King of kings, and Lord of lords”).

1) Aaron and Hur's Help

In the account of the battle with Amalek in Ex. 17:8-16, Moses, accompanied by Aaron and Hur, ascended a nearby hill while the Israelites fought with Amalek in the valley below. And during the battle, as long as Moses held “the rod of God” high in his hand, the Israelites prevailed. But when he lowered the rod (a sceptre [Ex. 4:20-23]), Amalek prevailed (vv. 10, 11).

There would be a dual type in relation to Moses holding the sceptre on the top of the hill. Though Christ, fulfilling one part of the type, would need no help, Christians, fulfilling the other part of the type, *would* need help. And Aaron and Hur can be seen in the second part of the type.

One part of the picture concerns Christ fighting the battle on the Christians’ behalf, and the other part of the picture concerns Christians engaged in the battle as well. And Christians grow weary in the battle and need help from fellow-Christians also engaged in the battle. Christians are to help one another in this respect.

That’s what Heb. 10:23-25 is about. We are told to “hold fast the profession of our faith [*lit.*, ‘the confession of the hope’] without wavering”; and we are told to associate ourselves with other Christians *of like mind* to encourage, exhort, and pray for one another, “and so much the more,” as we “see the day approaching.”

It is, at times, a lonely and weary battle in the place of exile; and

Christians have been exhorted to help one another in the race of the faith. They are exhorted *to encourage one another and help one another hold the sceptre high* as each goes forth, *properly arrayed*, to combat the enemy with *the Sword of the Spirit* (Eph. 6:10-18).

2) *Until the Going Down of the Sun*

And the battle, after this fashion, is to be fought “until the going down of the sun” (v. 12), which can only depict a battle lasting *the entire duration of the Christian life*. Christians are in the race of the faith for the long haul, and the battle exists throughout the entire course of the race.

When Moses began to grow weary in the battle, Aaron and Hur not only helped hold his hands up but they also placed a stone under Moses so that he could sit, though still holding the sceptre high. And, through Aaron and Hur’s help, Moses was able to continue after this fashion for the entire duration of the time. Scripture reads, “...his hands were steady until the going down of the sun” (v. 12).

The “stone” upon which Moses sat itself pointed to *the kingdom of Christ*, to which the “rod,” the sceptre, he held pointed (Dan. 2:34, 35, 44, 45). Then, beyond that, Moses, Aaron, and Hur had gone up to the top of a particular hill — “the hill”; and the word “hill,” as “mountain,” when used in a symbolic sense in Scripture, signifies *a kingdom* (Isa. 2:2-4). Typically, they fought the battle from the top of a particular kingdom as they held up the sceptre.

Everything about realizing victory in the battle against Amalek centers around one thought — *taking one’s eyes off the things pertaining to the present kingdom under Satan and fixing them on the things pertaining to the coming kingdom under Christ*.

In the words of Gen. 19:17,

“...escape to the mountain, lest thou be consumed.”

4

Moses' Charge

**And the Lord spake unto Moses, saying,
Send thou men, that they may search the land of Canaan,
which I give unto the children of Israel: of every tribe of their
fathers shall ye send a man, every one a ruler among them.**

**And Moses by the commandment of the Lord sent them
from the wilderness of Paran: all those men were heads of
the children of Israel...**

**And Moses sent them to spy out the land of Canaan, and
said unto them, Get you up this way southward, and go up
into the mountain:**

**And see the land, what it is, and the people that dwelleth
therein, whether they be strong or weak, few or many;**

**And what the land is that they dwell in, whether it be good
or bad; and what cities they be that they dwell in, whether in
tents, or in strong holds;**

**And what the land is, whether it be fat or lean, whether
there be wood therein, or not. And be ye of good courage, and
bring of the fruit of the land... (Num. 13:1-3, 17-20a).**

Israel's arrival at Kadesh-Barnea under Moses was preceded by numerous preparatory events. Everything which happened to the Israelites, beginning with the death of the firstborn in Egypt (Ex. 12), anticipated their arrival at this place, ready and equipped to go in and, under God, take the land to which they had been called.

The death of the firstborn was the tenth and final judgment in a series of judgments which fell upon Egypt (Ex. 7-12). This also marked *a beginning point* for Israel in Egypt (Ex. 12:2), typifying *the beginning point* for a person in the world today when he appropriates the blood

of the Passover Lamb (believes on the Lord Jesus Christ) and passes “from death unto life” (John 5:24; Eph. 2:1).

The Israelites had seen the Lord’s supernatural power manifested in the judgments upon Egypt, terminating with the tenth and final judgment, the death of the firstborn. They again saw the Lord’s supernatural power in their departure from Egypt and deliverance through the Red Sea (Ex. 13-15). Again they saw the Lord’s supernatural power through His provision of the Manna and the Water in the wilderness, followed by their victory over Amalek (Ex. 16, 17). Again they saw the Lord’s supernatural power at Sinai (Ex. 19ff). And there was a continued manifestation of the Lord’s supernatural power as He led the Israelites from Sinai to Kadesh-Barnea (Num. 10-12).

All these things were preparatory for that which the Israelites faced at Kadesh-Barnea in an anticipated conquest of the land and their subsequently realizing an inheritance therein as God’s firstborn son. God had a redeemed, prepared people at Kadesh-Barnea. They had been redeemed in Egypt, they had seen the Lord’s supernatural, miraculous works on their behalf time after time, and they were in possession of the theocracy and the old covenant (*i.e.*, they were in possession of the tabernacle, resting in the midst of the camp [the dwelling place of God in the midst of His people, allowing the theocracy to exist (on the basis of who the Israelites were — God’s firstborn son)], and they were in possession of the rules and regulations governing the people within the theocracy).

Within a spiritual frame of reference, the Israelites under Moses had been brought from a knowledge of the various things surrounding their salvation in Egypt (Ex. 12) to a knowledge of the various things surrounding their calling, to be realized in another land (Ex. 13-Num. 12). And the latter knowledge — along with their being in possession of the theocracy and the old covenant — was of a sufficiently mature nature that the Israelites could now begin focusing their entire attention upon that which lay ahead, with a view to shortly entering the land, conquering the inhabitants, and realizing the inheritance to which they had been called.

This is the type position and background which the people of Israel held when they arrived at Kadesh-Barnea. Everything which God had brought to pass surrounding His people was with a view to

bringing them to this point. Now the Israelites were ready to move on and deal directly with matters surrounding their calling.

(Note in the preceding respect that the march of the Israelites from Egypt to Canaan was not directly to Canaan. Rather, the march was first to Sinai, where they received the Word of God and where the theocracy was established. *Only then were they in a position to march on to the land, conquer the inhabitants of the land, and realize the rights of the firstborn in that land, within a theocracy* [ref. the author's book, FROM EGYPT TO CANAAN].

Also note that *everything — from the death of the firstborn in Egypt to the conquest of the land — had to do with their being established in the land covenanted to Abraham, Isaac, and Jacob within a theocracy.*)

Twelve Sent to Search the Land

God instructed Moses to send *twelve men* — one from each tribe, each a ruler in his tribe — into the land to which the Israelites had been called in order to search the land and bring back word. The men chosen were all “heads of the children of Israel,” and each is named, with his tribe (Num. 13:1-16).

This is in perfect keeping with the instructions God had given Moses before the deliverance of the Israelites from Egypt, while he was still in Midian. Moses, at this time, had been instructed concerning the manner in which God's message of deliverance was to be given to the people. Moses was to “gather the elders of Israel together, and say unto them...” (Ex. 3:16, 17). He was to gather the leaders of the twelve tribes together, relay God's message to them, and they were, in turn, to deliver the message to the people.

This was God's order then, it was God's order at Kadesh-Barnea, and it remained God's order throughout the history of the nation during Old Testament days, leading into the time Christ was on earth the first time; and it remains God's order in the Church today, separate from Israel. The elders were then and remain today the ones called, placed in the position, and given the responsibility to convey God's message to His people.

(This is evidently the reason Christ began His public ministry through teaching in the synagogues [Matt. 4:23; cf. Matt. 9:35], for the

synagogues were places where the religious leaders could be found. Christ sought to *first* convey His message to them. And, from that point, the religious leaders *followed Him* as He went out among the people. They *were continually present*, listening to His message, seeing His miraculous signs, and seeking to convey a message to the people concerning that which had been said and done [though, in this case, they conveyed a false message (e.g., Matt. 12:14-24; 15:1ff; 16:1ff)]. And Christ brought His public ministry to a close after a similar fashion — by going up to Jerusalem, specifically to the temple in Jerusalem, where the religious leaders would also be gathered [Matt. 21, 22].

The Scribes and Pharisees, in this respect, sat “in Moses’ seat” [Matt. 23:2]. Christ recognized this, though He also recognized that the Scribes and Pharisees, rather than carrying out the responsibilities of their office and properly leading the people, *had misled the people and were prostituting their high calling* [vv. 3-7]. And because they had misled the people relative to Christ’s proclamation of the kingdom of the heavens to Israel over the preceding three and one-half years, resulting in the nation rejecting the message and the Messenger, Christ condemned their actions in no uncertain terms.

Christ’s condemnation of the actions of the Scribes and Pharisees takes up an entire chapter in the Book of Matthew [ch. 23]. The Scribes and Pharisees had “shut up the kingdom of the heavens against [‘before,’ ‘in front of,’ ‘in the presence of’] men” [v. 14ff]. They themselves had no interest in entering the kingdom, and they had done everything within their power to see that others in Israel didn’t enter either. Thus, Christ’s words to these religious leaders were of a condemnatory nature without precedent in His ministry up to this point.

And carrying matters over into the present dispensation, God has placed pastor-teachers [elders] in the Church today for the same purpose that He placed spiritual leaders among the people of Israel in the past dispensation. They are the ones whom God has called to be knowledgeable concerning the message which He has for His people [contained in His Word] and to, in turn, impart this message to the people placed under their care, in their respective ministries. This is *the central task* of a pastor-teacher [Eph. 4:11-14].

But, for the most part, the pastor-teachers, the elders, whom God has placed in the Churches today are doing about everything but proclaiming the Word. And this is particularly true concerning the central message which is to be proclaimed to Christians throughout

the dispensation — *the salvation or loss of the soul.*

And when someone does dare to come in and proclaim this message in the Churches today, he is invariably spoken against, looked upon askance, etc. It is exactly the same picture seen 2,000 years ago in Israel, transposed over into the Church today. Exactly as seen with the Scribes and Pharisees in Israel, the religious leaders in the Church today, in the main, rather than leading the people *are misleading the people, prostituting their high calling in the process.*)

1) Israel, God's Firstborn Son (Past, Present, Future)

God's command to Moses, instructing him to send "twelve leaders" into the land — one from each of the "twelve tribes" of Israel — is filled with spiritual significance. "Twelve" is a *complete number*, and it has to do with *government*. It is the number of *governmental perfection*. Other complete numbers (*three, seven, ten, and forty*) each place the emphasis elsewhere, though often related to or connected with government.

The number "twelve" is connected with *Israel's standing before God in relation to the rights possessed by firstborn sons*. Israel was, remains today, and will always be *God's firstborn son*:

"Thus saith the Lord, Israel is my son, even my firstborn" (Ex. 4:22).

Israel, at the time God made this statement in Exodus chapter four (at the time God commissioned Moses to return to his people in Egypt), was the one nation which He recognized (among all the nations of the earth) as the nation in possession of *the rights of the firstborn* — rights which, among other things, had to do with *rulership*. Israel, because of a special creation in Jacob (Isa. 43:1), was recognized as separate and distinct from all the other nations, *allowing this one nation to occupy a standing of this nature before God*. As stated by Balaam in his prophecies, Israel *was not* to be "reckoned among the nations" (*cf.* Ex. 19:5, 6; Num. 23:9; Deut. 7:6).

Moses, at the time that the Lord sent him from Midian back to his brethren in Egypt, to deliver them, had been instructed to go unto Pharaoh and declare to him that which God had stated relative to Israel's firstborn status. And Pharaoh was to understand from this declaration that God recognized, *not the powerful nation of Egypt, but the lowly nation of slaves under subjection to Egypt*, as the nation pos-

sessing the rights of primogeniture, which included the right, among all of the nations, to hold the sceptre.

Israel's status in this respect was the underlying thought behind there being *twelve tribes of Israel* to begin with (emanating from Jacob's twelve sons [descending from the one in whom God had wrought a special creative work], separating the nation which would emanate from Jacob and his descendants from all the other nations of the earth); it was the underlying thought behind the confrontation with Pharaoh and all which followed (Pharaoh was to let God's son go, and God's son was to serve Him in a place separate from Egypt, in another land); and it was the underlying thought behind there being *twelve leaders* sent into the land at Kadesh-Barnea (it was with a view to *God's son ultimately serving Him in the land to which the nation had been called, within a theocracy, within a government under God*).

The whole of God's revelation surrounding Israel centers around *this one major thought, expressed in Ex. 4:22, 23*. That would be to say, the crux of the matter has to do with *Israel exercising the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob*.

2) The Church, God's Firstborn Son (Future)

Insofar as the Church is concerned, exactly the same thing can be said, though in a futuristic sense and relative to a heavenly calling and land.

There are first the "twelve apostles" forming the nucleus of the leadership in the early Church, with their very number portending *regality, rulership*. And, as in Israel's case (twelve tribes, twelve spies, a firstborn status), the number "twelve" is connected with *the Church's standing before God in relation to the rights possessed by firstborn sons*.

The whole of God's revelation surrounding the future of the Church centers around *a coming adoption resulting in a firstborn status* (cf. Rom. 8:18-23; Heb. 12:23). And the crux of the matter is the same as it was/is with Israel. The future firstborn status of the Church has to do with Christians one day exercising *the rights of the firstborn in another land* — a land separate from the earth, a heavenly land.

Christ and His Church (which will be His wife, His consort queen in that coming day) are destined to rule from the heavens over the earth. They are destined to rule from the realm presently occupied by Satan and his angels, the incumbent rulers in the kingdom of the heavens.

3) Satan and His Angels, Present Ruling Sons

And the number "twelve," as well, occupies a place within Satan's present kingdom, among those forming *the present order of ruling sons in the kingdom* (all angels are "sons of God" because of their special, individual creation). And the whole matter portends a position which the Church will occupy yet future — *a new order of ruling sons in the kingdom* (Rom. 8:19).

From what Scripture reveals about Satan's kingdom (past and present), it is presently in *disarray*, though it has not always existed in this state. His original kingdom (prior to his rebellion against God's supreme power and authority) was established in a perfect numerical symmetry, shown by *three sets of twelve*. Then it *became* in the fashion in which it presently exists.

"Three" is the number of *Divine perfection*, and, again, "twelve" is the number of *governmental perfection*. In this respect, within the original structure of Satan's kingdom, established by God in the beginning, there was *Divine perfection* (shown by the number "three") within *the government* (shown by the number "twelve").

And to see this, note several things revealed in the Book of Revelation. The disarray in the governmental structure of the present kingdom under Satan can be seen in the fact that only one-third of the angels originally ruling under Satan followed him in his rebellion (Rev. 12:3, 4). And that this one-third is represented by one of three sets of twelve within the original structure of Satan's kingdom is evident from that which preceded this in the book.

Scripture must be allowed to interpret itself. The *only completely reliable commentary* on Scripture is Scripture itself, a truth which becomes very evident at this point in the Book of Revelation.

In Rev. 12:4, the Spirit of God revealed that *one-third* of the angels remained with Satan so the reader could properly understand something which had previously been revealed in chapter four. And, only through understanding that which had previously been revealed in chapter four can a person understand that the one-third in chapter twelve is represented by *one set of twelve*. Both sections must be viewed *together* — *Scripture must be allowed to interpret Scripture* — in order to see and understand the complete picture.

The *two-thirds* who refused to follow Satan (represented by the

other *two sets of twelve*) are shown by the twenty-four elders in Rev. 4:4-10. They are shown relinquishing their crowns (willingly) in view of others (Christians, having previously been shown qualified at the judgment seat [ref. chs. 1-3]) wearing these crowns during the Messianic Era (cf. Matt. 25:19-23; Rev. 4:4-10; 19:12).

But this relinquishment of crowns by the twenty-four elders has to do *only* with crowns represented by *two sets of twelve*. An orderly arrangement in the government of the earth can once again exist *only* by Christians also wearing crowns represented by the other one-third as well, represented by a *third set of twelve* (i.e., crowns worn by angels presently ruling under Satan, seen in chapter twelve and completing the triad of twelves). And that's exactly what will occur. These crowns, along with Satan's crown, will be taken by force at the time Christ returns.

Christ will wear the crown presently worn *by Satan*, Christians (shown qualified at the judgment seat) will wear crowns presently worn *by all of the angels* originally ruling with Satan (represented by all three sets of twelve), and *Divine perfection* will then once again exist in the structure of the earth's government.

(See the author's book, *THE TIME OF THE END*, Chapter VII, "Crowns Cast Before God's Throne," for more information on the past, present, and future government of the earth as it relates to the twenty-four elders, to angels presently ruling with Satan, and to Christians.

Also see the author's book, *THE MOST HIGH RULETH*, for an overall view of the government of the earth, past, present, and future.)

Go Up into the Mountain

The twelve spies were given *specific and quite simple instructions* by Moses. They were to go into the land of Canaan, learn all they could about the land and its inhabitants, and bring back word concerning their findings to the people. They were the ones appointed to carry out this task, and Moses (their leader) and the people of Israel (who they themselves led, under Moses) were relying upon them to carry out that with which they had been commissioned and entrusted.

1) The Mountain, The Kingdom

The twelve were told by Moses to depart the camp of Israel a

certain way and "go up into the mountain" (Num. 13:17). "The mountain," as Moses used the word, refers, contextually, to *the whole of the land* which they were to search (*cf.* vv. 21, 22); and "a mountain" in Scripture, used in this respect, signifies *a kingdom* (*cf.* Gen. 19:17; Isa. 2:1-4; Dan. 2:34, 35, 44, 45; Matt. 17:1; Rev. 17:9, 10).

(The KJV wording in both Gen. 19:17 and Num. 13:17 is exactly in accord with the Hebrew text. The Hebrew word translated "mountain" in both texts is *har* [which means "mountain," as translated]; and in both texts the word is singular and articular. The rendering by some translations, "the mountains" in Gen. 19:17 and "the hill country" in Num. 13:17, is not only incorrect but damaging to the type.)

"The mountain" in Num. 13:17, associated with a kingdom in the land, would be associated with two facets of the kingdom, both *present and future*:

1) *The present kingdom under Satan* (a kingdom comprised of the Gentile nations in the land, ruled by Satan and his angels from the heavens [*cf.* Dan. 10:13-20]).

2) *The future kingdom under God*, about to be established in the same land (the ruling nation being God's firstborn son, a nation not reckoned among the Gentile nations ruled by Satan, a nation possessing a different, separate heavenly "prince" — *Michael*, an angelic prince not connected with either the Gentile nations or Satan's kingdom [*cf.* Dan. 10:21]).

The land of Canaan had already been given to the people of Israel through an unconditional covenant during Abraham's day (Gen. 12:7; 13:14, 15; 15:18-21), though the Israelites had yet to possess the land. And at the time of the Exodus and the Israelites' subsequent arrival at Kadesh-Barnea, the land was inhabited by those who no longer had a right to be there.

And the manner in which the Israelites were to effect *a change in the government*, in accord with God's plans and purposes, was very simple: The present inhabitants were to be driven out, destroyed, with a view to the rightful heirs moving in and dwelling in the same land within a theocracy (*cf.* Ex. 19:5, 6; Num. 1:1-46; Deut. 7:1-6).

In anticipation of this being brought to pass, the twelve spies were to “go up into the mountain” and find out all they could about two things:

- 1) *The people presently in the land.*
- 2) *The land which they were to inherit.*

And, again, learning all they could about both was with a view to *one thing* — a conquest of the inhabitants of the land, followed by the present kingdom being replaced by a theocracy, with new ruling inhabitants.

Thus, the command to “go up into the mountain” really had to do with the complete scope of the kingdom — *both present and future*. Apart from a *present conquest* by the Israelites, there could be *no future realization* of the kingdom in the land.

2) *Under Moses, Under Christ — Type, Antitype*

In the type, earthly Gentile nations dwelling in an earthly land were in view. The antitype though, as it pertains to Christians, has to do with a heavenly land and the rulers therein. Rather than Gentile nations in an earthly land, it has to do with Satan and his angels in a heavenly land — the incumbent rulers over the Gentile nations on the earth, ruling from a heavenly realm.

Christians have been called to this heavenly land presently occupied by Satan and his angels. And their warfare is *there*, against Satan and his angels, *not here* against the earthly rulers. As Israel’s warfare was against those dwelling in the land to which the nation had been called (*an earthly land*), so is the Christians’ warfare against those dwelling in the land to which they have been called (*a heavenly land*).

That’s why Eph. 6:12 states:

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [‘against spirit forces of the evil one in heavenly places’].”

This is a *spiritual battle* which is specifically stated to *not* be against “flesh and blood” opponents, but against *the spirit forces of Satan in*

heavenly places. And Christians concentrating their efforts in the spiritual warfare against the correct enemy in the correct realm, apart from distraction, is exactly what Paul had in mind in II Tim. 2:4, 5:

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.”

A Christian expending his time and energy in the wrong realm — which often involves a warfare against the wrong enemy in this realm (*i.e.*, a warfare against “flesh and blood” opponents *on the earth* rather than against “spirit forces” *in the heavens*) — is not striving lawfully. It is *impossible* to overcome in the warfare in which Christians are to be engaged if one becomes wrapped up in “the affairs of this life.”

That’s why Christians will not be crowned apart from striving lawfully. They will have separated themselves from *the only place* where one can overcome and gain the victory — *the spiritual warfare*; and if any warfare was carried on at all in their lives, it could only have been against the wrong enemy in the wrong realm (again, separate from the only enemy and realm where one can overcome and gain the victory).

And warring against the wrong enemy in the wrong realm is something being carried out among Christians today on a scale which encompasses, after some fashion, almost the whole of Christendom (*e.g.*, Christians opposing governmental leaders among the Gentile nations, who all hold positions under Satan and his angels in the present kingdom of the heavens [*cf.* Dan. 10:12-20]). Christians, not understanding the true nature of the spiritual warfare have turned things completely around, have found themselves warring against “flesh and blood” opponents, and have placed their crowns in jeopardy.

Why is this the case? Why is something of this nature — completely contrary to the clear teaching of Scripture — so prevalent within Christian activity today?

The answer can be seen through viewing what has happened, *in the antitype*, relative to the commission which Moses gave the twelve elders from the twelve tribes before they were sent into the land of Canaan.

That is, the answer can be derived through:

1) Understanding how the elders under Moses were supposed to heed his commission during a past dispensation, *in the type*.

2) Then, seeing what has happened when this same commission is supposed to be heeded *after exactly the same fashion* by elders under Christ during the present dispensation, *in the antitype*.

In the type, the twelve elders which Moses sent into the land were told to go *up a certain way*, and that way would lead them *up into the mountain* (Num. 13:17). Then, while in the mountain, they were to *learn everything they could about the land and the inhabitants therein*. And, after learning all they could, they were to *bring back word concerning their findings to the people in the twelve tribes*.

The message of the twelve was to involve the strength of the people dwelling in the land, how the Israelites could move in and overcome them, all the various things about the land itself, etc. In other words, they were to find out everything they could about the kingdom — both the present kingdom under Satan and the anticipated future kingdom under God — and they were to proclaim these things to the people of Israel upon their return.

This message would provide knowledge about the hope set before them — that of going into the land, conquering the inhabitants, and realizing an inheritance therein. And this knowledge would not only provide them with an incentive to move out and be victorious over the inhabitants in the land, but it would also provide them with information concerning how this was to be accomplished.

Then, bringing this over into the antitype, the elders, the pastor-teachers, those whom God has called to lead and feed His flock, all have a *central commission*. They have been commissioned by the Lord to *look to the land and go up a certain way*, which will lead *up into the mountain*. And, once on the mountain, they are to find out *everything they can about the things of the mountain and then proclaim these things to those under their ministry*.

This is *central!* Everything in the pastor-teachers' ministry should

revolve around this, for it involves the hope set before every Christian, which centers around the very reason for their salvation.

And *the only place* which God has provided for those whom He has called to go up into the mountain and learn these things for this particular purpose is His Word.

Looking to the land and going up a certain way, which will lead up into the mountain, is looking to and delving into those things in the Word having to do with the kingdom. And, so doing, the person is to traverse the Word from one end to the other, learning all he can about the complete scope of the kingdom.

Then he is to take this message to the people, providing them with a knowledge of the hope set before them — that of going into the land, conquering the inhabitants, and realizing an inheritance therein. And this knowledge will not only provide them with an incentive to move out and be victorious over the inhabitants of the land, but it will also provide them with information concerning how this is to be accomplished.

But a major problem exists. The elders under Christ — the leaders whom God has placed among His people, the pastor-teachers — have not followed the command in Num. 13:17. *They have not looked toward the land and gone up a certain way, which leads up into the mountain.*

They, not having followed the Lord's command, don't understand the true nature of the spiritual warfare, how it is to be fought, what is at stake in the fight, and all the various things about the kingdom — both present and future. Not having been there themselves and not understanding these things, they can't bring back a message to those under their ministry concerning that which is there, the hope set before Christians, all the various things about victory over the enemy, etc. *Such would be impossible.*

And the pastor-teachers' failure to heed the Lord's commission after this fashion has produced far-reaching ramifications seen throughout Christendom. Christians, because of the failure of pastor-teachers in this realm, are not knowledgeable concerning the various facets of the Word of the Kingdom. And this is the reason so many Christians find themselves wrapped up in "the affairs of this life" and, within such actions, often also find themselves engaged in a battle against *the wrong enemy in the wrong realm.*

And what will be the end result of the present state of Christendom (which is not far removed, though after a different fashion, from that of the Israelites at Christ's first coming *after* the Scribes and Pharisees had finished their work)? It was given by Christ Himself, almost 2,000 years ago, before the Church had even been brought into existence.

Because of the working of the leaven which the woman placed in the "three measures of meal" (apparently very early in the dispensation) — which will work *until* "the whole" has been leavened (Matt. 13:33; *cf.* Matt. 16:6), resulting in the "lukewarm" condition in Christendom at the end of the dispensation (Rev. 3:14-21) — Christ asked:

"Nevertheless when the Son of man cometh, shall he find faith ['the faith'] on the earth?" (Luke 18:8).

The expression, "the faith," is peculiarly related to the Word of the Kingdom (*cf.* I Tim. 6:12-15, 19; II Tim. 4:7, 8; Jude 3); and the way in which the question is worded in the Greek text indicates that a negative response is anticipated. The Son of Man is not going to find "the faith" on the earth at the time of His return. He will not find the true message surrounding things pertaining to the kingdom being taught among Christians in the Churches at this time.

Why? Again, because the pastor-teachers have not heeded the Lord's commission. They have not *looked toward the land* and *gone up a certain way*, which leads *up into the mountain*. They know little to nothing about the land and its inhabitants; and, resultingly, the people under their ministry know little to nothing about these things either.

And that's where we are. That's the way matters surrounding the Word of the Kingdom exist during the closing days of the present dispensation.

Will conditions improve? Not according to Scripture! In fact, according to Scripture, *deterioration* will continue. Matters will only get *worse*, for "the whole" *is to be leavened*.

5

The Elders' Search

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence (Num. 13:21-24).

The twelve leaders (ruling elders) from the twelve tribes of Israel which Moses sent into the land to “spy out [‘search,’ ‘investigate’] the land” carried out this part of their mission in exact accord with their charge. They “ascended by the south,” went “up into the mountain,” and for the next forty days traversed the land from one end to the other.

They observed both *the land* and *the inhabitants* therein. And this was done with a view to their bringing back a report to the people in the twelve tribes of Israel, to be followed by the people of Israel going into the land, conquering the inhabitants, and realizing the rights of the firstborn in that land, within a theocracy.

These twelve elders from the twelve tribes carried *a responsibility upon their shoulders of tremendous magnitude*. They had been sent into a particular land to gather information which had to do with *the goal of the Israelites' calling*. They, in effect, were the “eyes” of the people;

and their report, which was to be delivered to the people in the twelve tribes upon their return, had to do with the things which these people needed to know in order to move into the land, conquer the inhabitants, and realize that to which they had been called.

If the twelve properly carried out their task (which included not only a thorough search of the land but a correct and true report upon their return as well), the people of Israel could be brought into a position where Moses could lead them victoriously into the land. They would be knowledgeable concerning the land and its inhabitants, anticipating the conquest and the theocracy which lay ahead.

If, on the other hand, the twelve failed to properly carry out their task (their search, as well as their report), the inverse of that would be true.

Israel Under Moses

The twelve, after they had gone up into the mountain, searched *the land* “from the wilderness of Zin unto Rehob” (v. 21). That is to say, after they had gone up into the mountain, they searched *the land from one end to the other*. They traversed the whole of the land, observing that it was a good land, a land flowing “with milk and honey” (v. 27).

In the process of traversing the land they took particular note of *the inhabitants*, comprising different nations. They observed their strengths, the location of each nation, the type cities (walled) in which the people dwelled, etc. (vv. 28, 29).

And, beyond that, as instructed by Moses, they obtained and brought back fruit from the land to show the people (vv. 20, 23, 26). Three types of fruit are mentioned — *grapes, pomegranates, and figs*. And the grapes were so large that it took two men to carry one cluster, transporting the cluster on a staff between them.

Everything in Scripture has spiritual significance. The grapes, pomegranates, and figs which the twelve brought back from the land are often glossed over in this respect. But they must be looked upon as carrying spiritual significance in relation to the reason for the search by the twelve and their subsequent report to the people.

The Principle of First-Mention in Scriptural interpretation will help at this point. That is, one should go back to see how grapes, pomegranates, and figs are introduced in Scripture, for the first mention

of each establishes an unchangeable pattern; and the way each is first used in Scripture will govern the way each is used in Scripture beyond that point.

Note first of all that these three types of fruit are mentioned within a context having to do with *a land which the Israelites searched prior to entering, a land which they were to take by conquest through slaying or driving the inhabitants out, and a land in which they were then to dwell in a theocracy.*

That is to say, after their entrance into and conquest of the land they were to realize *the rights of the firstborn* in that land, which had to do with *national kingly and priestly rights* ("a kingdom of priests" under God [Ex. 19:5, 6]), along with realizing a double portion of the Father's goods.

Thus, going back to a first mention of each of the three types of fruit in Scripture, each should somehow relate to things surrounding the theocracy. Then, beyond that, the three together should present some type of complete picture in relation to the theocracy. And this is exactly what can be found.

1) Grapes

The first use of "grapes" in Scripture is seen in Genesis chapter forty. This chapter records the account of the Pharaoh of Egypt becoming enraged with two of his chief servants — his chief butler and his chief baker. And he imprisoned both, in the same place Joseph had previously been imprisoned (vv. 1-4).

While in prison, both the chief butler and the chief baker had dreams, and they were sad because there was no one to interpret their dreams. Joseph, finding them in this state and the reason for their sadness being made known, offered to interpret their dreams, through God making the interpretation known to him (vv. 5-8).

The chief butler then revealed his dream to Joseph. He had dreamed about seeing a three-branched vine with ripe grapes and, at the same time, holding Pharaoh's cup in his hand. Then, in his dream, he took the grapes, pressed them into the cup, and gave the cup to Pharaoh (vv. 9-11).

Joseph then interpreted the dream. The "three branches" on the vine represented *three days*; and "within three days" the chief butler

was to be restored to his position and “deliver Pharaoh’s cup into his hand.” Within three days he was to be restored to his previously held position as the chief cupbearer in Pharaoh’s presence (vv. 12, 13).

The chief baker, seeing that the interpretation was good, then made his dream known to Joseph as well. He had dreamed about three white baskets which rested upon his head. In the uppermost basket were all types of “bakemeats for Pharaoh”; but, rather than being allowed to deliver that which was in the basket to Pharaoh, the birds came and ate it (vv. 16, 17).

Joseph’s interpretation of this dream though, rather than being good news, was bad news. The “three baskets” represented *three days*, depicting events which would occur “within three days” (as that represented by the three branches in the chief butler’s dream). However, in the chief baker’s case, the interpretation of the remainder of the dream pertained, not to restoration, but to *rejection*. Pharaoh, rather than restoring his chief baker, would command that he be hanged on a tree; and the birds of the air would be allowed to eat his flesh (vv. 18, 19).

And matters came to pass exactly as Joseph had stated. On “the third day” Pharaoh removed both his chief butler and chief baker from prison. He then “restored the chief butler unto his butlership again,” allowing the chief butler to deliver “the cup” into his hand; but “he hanged the chief baker,” allowing the birds to eat his flesh (seen in Joseph’s interpretation but not repeated in the subsequent text [vv. 20-22]).

Both dreams had to do with things which would occur *after two days, on the third day*. Both dreams had to do with man *either being restored or not being restored* within the scope of the time set forth by the three days.

This can only point to *one thing* within the framework of the direction toward which all things from Genesis chapter thirty-seven to Genesis chapter forty-five move (resting on the framework previously established in the opening two chapters of Genesis). It can only point to man — created to rule the earth — *either being restored or not being restored to his rightful place after two days, on the third day* (after 2,000 years, in the third 1,000-year period). A segment of mankind will be restored at this time, but another segment will not be restored (the

rejected among the saved will have to wait 1,000 years to be restored [with none of the unsaved ever being restored]).

(Note that Joseph typifies Christ throughout Gen. 37-45. In chapter forty, Joseph told both men of their destiny *relative to the third day*; and at the judgment seat, Christ will tell all Christians of their destiny *relative to the third day*.)

As well, on a national basis, the matter would relate to Christ and Israel, with the Gentile nations in view. Israel will be restored *on the third day*, but the nations will have to wait until the end of the third day, the end of the Millennium to realize the reason for man's creation in the beginning [cf. Rev. 12:1ff; 22:2].)

And that's what the first use of "grapes" in Scripture has to do with. It is Messianic in its scope of fulfillment. It has to do with man either being restored or not being restored to his rightful place, the place for which he was created in the beginning.

(Note that after two days, on the third day [rather than after six days, on the seventh day] is, contextually, the proper terminology which one would expect in Genesis chapter forty. Events previously occurring in Joseph's life in chapter thirty-seven depict events surrounding *Christ's crucifixion*, and events about to occur in Joseph's life in chapter forty-five depict events surrounding *Christ's exaltation*. There is a two-day, a 2,000-year period, lying between these two events, with Christ [along with a great host of those whom He has redeemed] being exalted on the third day [cf. Gen. 45:26; Heb. 2:10].)

In this respect, events in chapter forty look *back* to events in chapter thirty-seven and *forward* to events in chapter forty-five. Thus, as in Hosea 6:2 relative to Israel — "After two days will he revive us [dating from the crucifixion (5:15)]: in the third day he will raise us up, and we shall live in his sight" — this chapter in Genesis has to do with "time" *beginning* with the crucifixion [ch. 37] and *ending* with the Messianic Era [ch. 45].)

2) Pomegranates

The first mention of "pomegranates" in Scripture is in connection with Aaron's high priestly garments. Pomegranates were to be embroidered different places on the garments (Ex. 28:33, 34; 39:24-26).

And the next mention following this is in Num. 13:23, where the twelve sent into the land to search the land brought back pomegranates.

Pomegranates, in relation to Christ, could only refer to two things, which are intimately and inseparably related: *His present high priestly ministry after the order of Aaron*, and *His future ministry as the great King-Priest after the order of Melchizedek*.

Christ is *presently* ministering in the heavenly sanctuary on behalf of those whom He has redeemed, with a view to that which *lies out ahead, on the third day*. Christ is presently ministering after this fashion, on the basis of His own blood on the mercy seat, on behalf of the kingdom of priests which He is about to bring forth (*cf.* Eph. 5:25-32; I John 1:6-2:2; Rev. 5:10). And this ministry will continue for *two days*, for 2,000 years. It will continue for the entire duration of the search for the bride (Gen. 24:1ff).

Then, on the third day, the third 1,000-year period, Christ is going to come forth from the sanctuary and be revealed as the great King-Priest after the order of Melchizedek. And, at this time, those for whom He performed a cleansing — those who allowed Him to cleanse them (*cf.* John 13:8-10) — during the preceding two days (during His high priestly ministry after the order of Aaron), will reign as co-heirs with Him in the kingdom.

Thus, both ministries — present and future — are intimately and inseparably related. Christ's present ministry in the heavenly sanctuary anticipates His future ministry after He departs the sanctuary. Apart from His present ministry, there can be no future bride to reign as co-heir with Him, for the bride is to be presented *clean*, "without blemish" (Eph. 5:26, 27). And His future ministry as King-Priest, in this respect, will complete His present ministry as High Priest.

3) Figs

The first use of "figs" in Scripture would really be by inference. In Genesis chapter three, at the time of the fall, Adam and Eve lost the covering of glory which had previously enswathed their bodies (*cf.* Gen. 1:26-28; Ps. 104:1, 2); and, when they saw that they were naked, they tried to replace this covering with *fig-leaf aprons* (Gen. 3:7).

Something similar can be seen in the gospel accounts at the end of Christ's earthly ministry. On His way from Bethany to Jerusalem

several days before His crucifixion, He saw "a fig tree"; and coming to the fig tree He found nothing on the tree but *leaves*. And finding nothing but leaves, He then said, "Let no fruit grow on thee henceforward forever [*lit.*, 'with respect to the age']" (Matt. 21:18, 19).

The "fig tree," without fruit, represented *fruitless Israel*. Christ had sought fruit for three years, and had found *none* (Luke 13:6-9). There was nothing but *leaves*. Thus, the tree was to be "cut down," with a view to the Church being called into existence to bring forth fruit in relation to the kingdom of the heavens, in the stead of Israel (Matt. 21:43).

And, though Israel would be restored at a future time, Israel could *never again* be placed in a fruit-bearing position in relation to *the heavenly sphere* of the kingdom (Matt. 12:31, 32). The nation, through a failure to bring forth fruit in this realm, had forfeited this right forever, for the "age" in view in Matt. 21:18, 19 is *the Messianic Era*, an age which would never be repeated.

Israel, when restored, can only bring forth fruit in relation to *the earthly sphere* of the kingdom, which Israel will do in the Messianic Era.

Thus, in Genesis, *fig leaves only*, apart from the figs themselves (fruit), depicted man's condition following the fall. He was in a fallen state, in no position to bring forth fruit relative to the reason surrounding his creation.

Then, in the gospel accounts, Israel, though in a position to bring forth fruit surrounding the reason for the nation's existence (as God's firstborn son, in possession of the passover lamb), didn't bring forth fruit.

And Christ used a *fig tree with leaves only* to represent not only Israel's condition at that time (fruitless) but to also show, through the cursing of the tree, that which was about to befall Israel (*relative to fruit bearing pertaining to the proffered kingdom*).

But the day is coming when God will bring about a change, and man will then be very fruitful surrounding the reason for his existence — the Church from a heavenly realm, and Israel from an earthly realm. Israel was called into existence for this purpose; and the Church, likewise, was called into existence for this purpose. And man's redemption — whether Jew or Gentile — looks ahead to this purpose being realized. It looks ahead to *the third day*; and events of that day will concern themselves with *fruit-bearing*, not with leaves.

(Note that there is a principle which has to do with individuals either being or not being fruitful during the present time and these same individuals either being or not being allowed to participate in fruit-bearing during the coming age.)

Thus, the grapes, pomegranates, and figs brought back by the twelve had to do with different facets of the reason that the nation had been called out of Egypt. They were *the fruits of the land* for the people to visibly see (all pointing to some aspect of Israel's calling); and they, in turn, would represent the type fruitfulness Israel was to exhibit in the land, within the theocracy.

The grapes, pomegranates, and figs were the only things which the twelve brought back for the people to visibly see. The remainder could be seen only through the eyes of the twelve — accepting their word, given in their report. Consequently, *a true report following the search became of utmost importance.*

Christians Under Christ

As everything which happened in the lives of the Israelites under Moses beyond the death of the firstborn in Egypt had to do, after some fashion, with the people of Israel ultimately realizing a calling in a land set before them, so is it with Christians under Christ. Following their appropriation of the blood of the Passover Lamb — through believing on the Lord Jesus Christ — everything which happens in their lives has to do, after some fashion, with their ultimately realizing a calling in a land set before them.

Everything is the same in a type-antitype structure. As the Israelites under Moses were called from one land to realize an inheritance in another (an earthly land), so have Christians under Christ been called from one land to realize an inheritance in another (a heavenly land). And, as there were opposing inhabitants dwelling in the land to which the Israelites had been called (Gentile nations), so are there opposing inhabitants dwelling in the land to which Christians have been called (Satan and his angels). And, as there was to be a warfare prior to the Israelites realizing their calling, so is there to be a warfare prior to Christians realizing their calling.

Moses singled out elders from among the people — one from each of the twelve tribes — and sent them into the land, with a view to a warfare and conquest of the land. They were commissioned to find out everything they could about the land and its inhabitants; and, once they had gathered this information, they were to return and report the things they had learned to the people comprising the twelve tribes so these people would be knowledgeable concerning these things during the time of the warfare and conquest.

And Christ has done exactly the same thing in Christendom. He has called elders (pastor-teachers) and sent them into the land, with a view to a warfare and conquest of the land. They have been commissioned to find out everything they can about the land and its inhabitants; and, once they have gathered this information, they are to go to the Christians placed under their ministry and report the things they have learned so that these Christians will be knowledgeable concerning these things during the time of the warfare and conquest.

This *can be seen* in the type in the camp of Israel, and it *can be seen* in the antitype during the early years of the Church. But, except in rare instances, *it cannot be seen in Christendom today* (though Christ is still calling and commissioning elders in the Church to accomplish this purpose), and *matters will continue after this fashion in Christendom for the remainder of the current dispensation* (though Christ will continue to call and commission elders in the Church to accomplish this purpose).

During the early years of the Church, attention was focused on *an inheritance in a heavenly land* to which Christians had been called. This was *the central message* proclaimed throughout Christendom during that time. But today, attention in Christendom — *all Christendom, so-called fundamental and liberal circles alike* — is centered elsewhere; and the true message concerning a heavenly inheritance awaiting Christians is seldom, if ever, heard.

So what brought about the change from the way things were to the way things presently exist? Scripture reveals exactly what happened.

1) The Way Things Were

The Bible is a book dealing with *redemption*. But the Biblical scope of redemption doesn't stop with man passing "from death unto life"

(John 5:24). Rather, it goes on to also include “that which is really life [literal translation]” (I Tim. 6:19). The former has to do with *the gospel of the grace of God*, and the latter has to do with *the gospel of the glory of Christ*. And Scripture, as a whole, concerns itself *far more with the latter than with the former*, for Scripture has been written to the saved, not to the unsaved (I Cor. 2:9-14).

Scripture *begins this way* (the framework set forth in the six and seven days in Genesis chapters one and two [*ref.* the author’s book, THE STUDY OF SCRIPTURE, Chs. II-IV]), necessitating that Scripture *remain this way* (which it does). It is man who has turned the matter around and has not only placed the emphasis at a point where Scripture does not place it but has also either minimized or completely done away with teachings surrounding the point where Scripture does place the emphasis.

Note, for example, Paul’s dealings with the Church in Ephesus. He spent three years teaching them. But what did he teach them? That’s revealed in Acts 20:17-38 when Paul called the elders of this Church together for the last time that he would be with them.

Paul, referring to that which he had previously taught them, began with “the gospel of the grace of God” (v. 24). But he didn’t remain there. He then referred to his prior proclamation of “the kingdom of God” (v. 25). And both of these together constituted “all the counsel of God” (v. 27).

God purchased the Church (with the use of “Church” viewed in a complete sense, as in Matt. 16:18) “with his own blood,” and the elders in Ephesus were exhorted by Paul to “feed” those in the Church over which they had been placed (v. 28).

(There are manuscript variances in Acts 20:28 relative to whether *Theos* [God], *Kurios* [Lord], or both words together [both *Theos* and *Kurios*] should appear in the text — *i.e.*, God’s blood, the Lord’s blood [referring to Christ], or the blood of both the Father and His Son.

There is manuscript evidence for each of the three renderings, though most grammarians and translators, who study these things, usually see more evidence for the use of *Theos* [God] alone, with the translation as it appears in the KJV [also in the NASB and NIV]. In the final analysis though it would really be immaterial which of the three manuscript variances was followed, for the Son is God manifested in the flesh.

The time that the paschal lambs were being slain throughout the camp of Israel on the 14th day of the first month of the year in 33 A.D., "in the evening [*lit.*, 'between the evenings,' understood to be between 3 and 6 P.M. (Ex. 12:6)] was the time when the Paschal Lamb was slain. This was the time *when God died*. This was the time *when God purchased the Church with His Own blood*.)

And the elders, called to feed Christians in the Church, which had been purchased by the very blood of God would, of necessity, have to move beyond teachings surrounding the simple gospel of the grace of God. Contextually, in this passage, it would have to involve things surrounding "the kingdom of God."

And, in conjunction with that, contextually, it would involve commending them to God and to His Word — that which could *build them up* in "the faith" so they might one day realize the inheritance to which they had been called (v. 32).

Paul, in Acts 20:17ff, exhibited exactly the same qualities which Peter exhibited in his second epistle. Paul had previously spent three years teaching the Christians at Ephesus, and that which he taught them centered around *the Word of the Kingdom*. Then, when he called the elders of this Church together for his last time with them, he still called their attention to teachings surrounding *the Word of the Kingdom*, though these were things that he had spent three previous years teaching them. *This is how important he considered this overall teaching to be*.

And Peter, writing his second epistle and calling attention to this same message, stated that *he was going to always keep these things before the Christians to whom he wrote*, though they had previously been taught these things and were established in these truths. As long as he remained alive *he was going to stir them up by calling these things to their attention* (1:12-18; 3:1, 2; cf. 1:1-11).

Many Christians in the Church today would look upon anyone proclaiming the message surrounding Christ's return after this fashion as "fanatical," or as someone who has "gone to seed on Christ's return." But that's not the way Scripture presents the matter at all.

This was *the central message* Paul (*et al.*) proclaimed, and this was the way that the Holy Spirit moved him to structure his epistles (*et al.* also; *e.g.*, Hebrews-Jude have been structured this same way). Accord-

ingly, this was a message not only constantly proclaimed but well known and understood throughout Christendom during Paul's day (Col. 1:5, 6, 23-28).

Note, for example, the Book of Ephesians: As elsewhere throughout the Word of God, there are references in the epistle to the gospel of the grace of God (e.g., 2:8, 9), but almost the entire epistle concerns itself with things surrounding the gospel of the glory of Christ. The epistle concerns itself, in the main, with that which is stated in Eph. 2:10, giving *the purpose* for man's salvation (vv. 8, 9).

This is what *the inheritance* in chapter one has to do with; this is what *the mystery* revealed to Paul in chapter three has to do with; and the epistle ends with details concerning *the present warfare* against those in the land of our inheritance and how we are to array ourselves for the battle at hand. And between these points, in other parts of the epistle, one will find the same central teaching.

And, in this respect, it's interesting that the Church in Ephesus appears first among the seven Churches in Revelation chapters two and three. The Church in Ephesus sets forth an example of the way that the Church existed at the beginning of the dispensation (knowledgeable about the present spiritual warfare, the Christians' future inheritance, etc.).

But then things began to happen, as seen even in the Church in Ephesus, which left its "first love" (Rev. 2:4).

Then, the Church appears at the end of the dispensation in a completely different setting, a condition resulting from the Church initially leaving its "first love," seen in the seventh and last of the Churches in Revelation chapters two and three, the Church in Laodicea — described as "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:14-21).

2) That Which Happened

So, What happened? *A woman placed leaven in the three measures of meal.* That's what happened. And Christ stated that the leaven would do its damaging work, "till the whole was leavened" (Matt. 13:33).

This depicts a work by Satan very early in the dispensation. The approximate time when this was done can be known through observing that even during the first few decades of the existence of the Church things were beginning to go awry. The Church in Ephesus had left its

“first love” (Rev. 2:4), and false prophets (Christian teachers, elders, proclaiming a message contrary to the Word of the Kingdom — apostates) were beginning to appear in the Churches (II Peter, Jude).

This all occurred within the first forty years of the Church's existence, and the leaven took the Church down over the next several centuries until the message surrounding the Word of the Kingdom had all but disappeared. By the fourth century A.D., during the days of the Roman Emperors Constantine the Great and Theodosius I, the Church had *so completely lost its true focus that the unthinkable eventually happened. The Church merged with the State.*

In the year 380 A.D., Theodosius I issued an edict that made Christianity *the exclusive state religion*; and by the year 395 A.D., Christianity had become recognized as *the official and only religion of the Roman Empire* — something which could not have occurred apart from almost three centuries of the working of the leaven from within.

The Church, called to inherit *in another land (a heavenly)*, had settled down in the land (an earthly) from which it had been called; the Church, called to rule and reign in *a future kingdom (under Christ)*, had merged with the powers in the present kingdom (under Satan).

A 1,000-year period of darkness then engulfed the Church, awaiting the Reformation under Martin Luther, along with succeeding events.

(For additional information on the preceding, refer to the author's book, MYSTERIES OF THE KINGDOM, Chapters V, VI, “Parable of the Mustard Seed” and “Parable of the Leaven.”)

The Reformation itself though had nothing to do with a restoration of truths surrounding the gospel of the glory of Christ. The reformers were concerned centrally with the simple gospel of the grace of God. It was only in later years that men began to look beyond the simple message of salvation by grace through faith — beyond that set forth in Gen. 1:2-5 to that set forth in Gen. 1:6-2:3.

But even then there was no restoration of these truths. There was only a bringing of them to light again, with one Christian here and one Christian there understanding and receiving the truth of the matter. *The leaven had centered its attack at this point, it had done its damaging work, and the only thing which remained was for the leaven to complete its work.*

And this is why, when the Son of Man returns for His Church, He

will not find “the faith” being proclaimed by elders in the Churches of the land. *The whole will have been leavened.* Those in the Churches will be talking about *everything but the central message of Scripture.* And the dispensation will end with *the Church — the complete Church — in the condition depicted by the Church in Laodicea.*

3) The Way Things Are

We’re in *the final days* of a dispensation in which the leaven has been working for almost two millenniums. The Church at the end of the dispensation is to be *completely permeated by the leaven, and this has particular reference to the message surrounding the Word of the Kingdom.* This is the message Christ will not find being proclaimed in the Churches at the time of His return.

And, if a person wants to see exactly where we are in relation to that day through *the working of the leaven alone*, all he has to do is go into practically any Church of the land and listen to the message being proclaimed from the pulpit. *He will listen in vain* for any mention of that which is not only the central message which Scripture directs to the saved but also the central message which was proclaimed and understood throughout Christendom during the early years of the Church — *namely that Christians have been purchased by the blood of God for a purpose, to be realized during the Messianic Era, then during the ages beyond.*

Will conditions in Christendom improve? Can matters be turned around?

What does Scripture say? *Scripture is not only the sole Word on the subject but the final Word as well.*

Scripture states that “the whole” *will be leavened;* and Scripture further states that, as a result, the Son of Man is not going to find “the faith” on the earth at the time of His return (Matt. 13:33; Luke 18:8).

So don’t look for an end-time revival. It’s not coming! Scripture foretells *total apostasy* within the Church instead (*the complete Church standing completely away from “the faith”*). Thus, matters can only get *worse.*

But all is not lost. The promise, “To him that overcometh...,” is just as true today as it has been at any period in Church history. And though the leavening process is being completed in the Church as a whole, *the call remains open to individuals within the Church* (Rev. 3:20, 21); *and it will continue to remain open until the end of the dispensation.*

6

The Elders' Report

And they returned from searching of the land after forty days.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight (Num. 13:25-33).

The account of the twelve leaders (ruling elders) from the twelve tribes of Israel being sent into the land of Canaan — the route which they took, their journey throughout the land, the time which they spent in the land, their return, their report, the attitude of the people upon hearing their report, and the end result — is filled with spiritual significance. Everything is recorded *exactly* as God desired to have it recorded in order to, at a later point in time, teach His people deep spiritual truths from His Word.

Once the Israelites had arrived at Kadesh-Barnea, God, in His sovereign control of all things, brought matters to pass after such a fashion that He could, at a later point in time, have these events to draw upon in order to teach His people deep spiritual truths concerning their calling. And these truths involve two different lands to which His people had / have been called (*an earthly land* for Israel, and *a heavenly land* for Christians), the inhabitants in the land (*Gentile nations* in the earthly land, and *Satan and his angels* in the heavenly land), how the inhabitants can be overcome (*through Divine power in both instances*), and that which lies beyond the conquest (*an inheritance in an earthly or heavenly land, within a theocracy*).

Then there are positive and negative aspects surrounding the matter. Both *victory* (seen in the report by Caleb and Joshua) and *failure* (seen in the report by the other ten) occurred in the type, and thus will it be in the antitype (I Cor. 9:24-10:11).

The inheritance to which one has been called *must be won through conquest, through overcoming the enemy*.

For Israel, this involved a conquest of Gentile nations in an earthly land (cf. Num. 13:30; Deut. 7:1-6).

For Christians, this involves overcoming Satan and his angels in a heavenly land (cf. Eph. 6:11ff; Rev. 2:7, 11, 17, 26; 3:5, 12, 21). And as the Israelites both *overcome* the enemy and were *overcome* by the enemy in the type, so will it be in the antitype.

These things form *the heart* of all teachings surrounding the Word of the Kingdom. If a person understands matters correctly at this point in Scripture, he will possess a basic, unchangeable foundation to build upon as he progresses through the remainder of Scripture.

On the other hand, if these basics are not understood at this point in Scripture, then the inverse of that will, instead, be true.

In the preceding respect, a proper understanding of this section in Numbers becomes *crucial*. Understand this section, and other related passages throughout Scripture *will naturally fall into place*. Misunderstand this section though, and the opposite will be true. Other related passages throughout Scripture *will never fall into place*, and the person will find himself continually lost in a sea of misunderstanding and misinterpretation.

Under Moses

The beginning point for Israel occurred prior to the Exodus, in Egypt. The beginning point was the death of the firstborn, recorded in Exodus chapter twelve. The firstborn *first had to die*. Only then could progression toward the land be undertaken.

In Egypt, God had dealt with the Israelites *solely* on the basis of a substitutionary sacrifice. Blood from slain paschal lambs (“a lamb for an house”) was applied to the door posts and lintel of all the houses throughout the camp of Israel. This was done to show that the firstborn had died in each and every Israeli home — a vicarious death, which God recognized.

Beyond this point though, God dealt with the Israelites on a *completely different plain*. He dealt with them as a *redeemed people*, a nation which had been *redeemed for a purpose*. And that purpose was to be realized in the land set before them.

Beyond the death of the firstborn, God *never* dealt with the Israelites again relative to that which had occurred in Egypt. This death formed *the basis* for all of God's future dealings with His people; but once accomplished (once the firstborn had died), it was over and done with.

In actuality, God *couldn't* deal with the Israelites relative to the death of the firstborn again. *The firstborn had died, and God was satisfied. God couldn't undo the death of the firstborn, redo His Own satisfaction, and deal with the Israelites on this basis again.*

Following the death of the firstborn, God could only deal with the Israelites relative to that which lay out ahead.

It mattered not whether it was the march toward the Red Sea, the

Red Sea passage, the overthrow of the Egyptians in the Sea, the battle with Amalek, events at Sinai, or any other event which lay between the death of the firstborn and the Israelites' arrival at Kadesh-Barnea. Everything which happened in the camp of Israel following the death of the firstborn was with a view to *the same central purpose*. It was with a view to *the Israelites ultimately entering into the land of Canaan, overthrowing the enemy, and realizing their calling as God's firstborn son, within a theocracy*.

Thus, this is what was climactically in view when Moses sent twelve leaders from the twelve tribes into the land at Kadesh-Barnea. They were men sent into the land to gather information in advance of the anticipated conquest. They were to go into the land ahead of the others and find out everything they could about the land and its inhabitants. They were to spy out the land from one end to the other, obtain fruit from the land, and then return to the camp of Israel with the fruit and a report concerning their findings.

This was done so that the people of Israel could know various things about the land and the enemy dwelling therein. They would then be able to fight the impending battle (against a heretofore unknown enemy in an unknown land) from the standpoint of knowledge rather than from a standpoint of little or no knowledge. The people of Israel, following the report of the twelve, were to march into the land under Moses — possessing information pertaining to the land and the enemy — conquer the inhabitants through Divine power, and subsequently dwell in that land within a theocracy.

1) *Gathering Information, A Report*

The twelve followed Moses' commission to the letter. Following the exact route Moses had prescribed, they ascended "the mountain" (an expression used referring to the whole of the land in order to guard the type, though some of it was coastal or low-lying land). They then traversed the land from one end to the other over a forty-day period, learning everything they could about the land and its inhabitants (Num. 13:17-24).

At the end of forty days they returned to the camp of Israel with fruit from the land and with their report. And at this time they went "to Moses, and to Aaron, and to all the congregation of the children of Israel" with their report and "shewed them the fruit of the land" (vv. 25-29).

The twelve stated that it was a land flowing "with milk and honey"

(an expression referring to a rich, fertile land which would provide an abundance of everything which the Israelites needed), and they had fruit from the land to show the people. Then they told the people about the strength of the inhabitants of the land, the walled cities in which they dwelled ("great and walled up to heaven ['to the heavens']" [Deut. 1:28; cf. Deut. 9:1]), and where the different nations dwelled in the land.

Then, beyond this overall, initial report, two different reports (actually, *two different analyses* of that which had previously been stated) were given to the people. The first was given by Caleb, with Joshua ascribing to that which Caleb stated (cf. 13:30; 14:6, 24, 30); and the remaining ten then gave their analysis (13:31-33).

2) A Good Report, An Evil Report

The report concerning the strength of the inhabitants of the land, who dwelled in great walled cities evidently caused a stir among the people of Israel. Caleb, before commenting on the report which had just been given, is said to have first "stilled ['silenced'] the people." Then *he encouraged them* with one simple statement:

"Let us go up at once, and possess it; for we are well able to overcome it" (v. 30).

Caleb looked beyond any strength possessed by the enemy to *the strength possessed by the Lord*, Who would go before the Israelites in battle. The battle was not so much the Israelites' battle as it was the Lord's (cf. Lev. 26:3-8; Deut. 1:28-30; 7:16, 22-24; 28:1-9; 1Sam. 17:45-47).

In their own strength, the Israelites were *powerless* to defeat the enemy. But, within the promised Lord's strength, *no enemy* could stand in their way. And this is exactly what Caleb had in mind when *he encouraged the people of Israel* after this fashion (cf. Deut. 1:38).

Caleb rendered a true analysis of the situation, and, though Joshua is not named in this passage, he looked upon the matter the same way Caleb presented it (Num. 14:6-10, 34, 37, 38).

However, the other ten leaders who had spied out the land for forty days with Caleb and Joshua rendered a completely different analysis, *discouraging the people* (cf. Deut. 1:28). Immediately following Caleb's statement, they spoke up and said:

“We be not able to go up against the people; for they are stronger than we” (v. 31).

Then they went on to talk about the size of the inhabitants of the land. All the individuals which they had seen throughout the land were “men of great stature.”

The Hebrew word translated “stature” refers to *size*, with “great” being implied. The thought is that all the men which they had seen in the land were large and/or tall individuals (v. 32; Deut. 1:28 [*cf.* I Chron. 11:23 where the same word is used referring to an Egyptian who was five cubits — 7 to 8 feet — tall]).

The ten then singled out the gigantic sons of Anak which they had seen. The sons of Anak were of such a stature that the twelve Israelites appeared as “grasshoppers [or ‘locusts’]” in both their own sight and the sight of the sons of Anak (which implies that the sons of Anak saw the Israelites and probably left them alone, considering them to be of no threat because of the way they viewed them — as “grasshoppers [or ‘locusts’]” in comparison to themselves).

The sons of Anak are referred to as “giants” in the KJV but called *Nephilim* in the Hebrew text, meaning “fallen ones.” The word *Nephilim* occurs only here and in Gen. 6:4. The earlier reference is to the name given the offspring resulting from the cohabitation of “the sons of God” (angels in the kingdom of Satan) with “the daughters of men” (female descendants of Adam and his progeny), and the latter reference can only be the same.

The first time this occurred, God put a stop to it by the waters of a worldwide flood, destroying “all in whose nostrils was the breath of life,” save Noah and seven others (Gen. 7:11-22).

The second time this occurred, God chose to use His people as the instrument of destruction. God had instructed the Israelites to go into the land and “utterly destroy” all the Gentile nations. Through Divine power, through God going before His people and delivering the enemy into His people’s hands, those comprising the nations dwelling in the land would either be slain or driven out (*cf.* Deut. 6:18, 19; 7:1, 2, 22-24; 8:18-20; 9:1-3).

(The first time this cohabitation of the sons of God with the daugh-

ters of men occurred, there appeared to be a concerted effort on the part of Satan to corrupt the entire human race, preventing the Seed of the woman from being born [*cf.* Gen. 3:15; 6:1-4].

The second time this occurred, there appeared to be a concerted effort on the part of Satan to prevent the Israelites from entering into and dwelling in the land as God's firstborn son. The *Nephilim* were there ahead of the Israelites and formed Satan's main earthly strength [strength among the Gentile nations under his control] in his efforts to thwart God's plans and purposes concerning His people, the children of Israel, His firstborn son.)

Thus, Numbers chapter thirteen ends with two conflicting analyses of a previously given report. All twelve had seen the same thing and knew the same thing about the land and its inhabitants. But two of them looked upon the matter one way, and the remaining ten looked upon the matter after an entirely different fashion. Two viewed matters from a *Divine, spiritual perspective*; and the remaining ten viewed matters from a *humanistic, natural perspective*.

Under Christ

The Israelites under Moses form the type, and Christians under Christ form the antitype. And *the beginning point* is the same in either instance. *It must be*, for the antitype must follow the type in exact detail.

That which occurred in Exodus chapter twelve foreshadowed that which occurred at Calvary 1,500 years later. The Passover Lamb was slain in both instances, blood was shed in both instances, there was a vicarious death in both instances, and God was satisfied in both instances.

Then, as in Exodus chapter twelve, the blood must be applied. And, as in the case of the Israelites in relation to the death of the firstborn and the application of the blood in Exodus chapter twelve, *God can't undo man's eternal salvation or redo His Own satisfaction and deal with Christians again on the basis of His Son's finished work at Calvary.*

As in the words of Christ Himself, "It is ['It has been'] finished" (John 19:30). Man *can't* add to, take from, or change anything as it pertains to the finished work of Christ at Calvary. All he can do is simply receive that which has already been done on his behalf. All he can do is simply "Believe on the Lord Jesus Christ" (Acts 16:30, 31).

(The words, "It has been finished," in John 19:30 are the translation of one word in the Greek text — *tetelestai*, a perfect tense usage of *teleo*, which means "to bring something to an end." The reference is to Christ's work, brought to an end, finished. And the perfect tense points to this work *having been finished in past time and existing in that finished state during present time*.)

A perfect tense is also used relative to one's eternal salvation in Eph. 2:8 — "you have been saved." Christians possess a salvation in which *all of the work which God required to procure that salvation occurred in past time [Divine work entirely], with everything existing during present time in a finished state*.

Thus, to undo man's eternal salvation, that seen in the preceding would have to be undone. But all of that is really neither here nor there, for God *never again deals with saved man on this basis again anyway, for He is satisfied*.)

And, as in the type, this is not an end in itself, as is often implied in Christian circles today. Rather, this is *the beginning point*. This is where the journey begins; and, as also in the type, the journey *always leads toward one goal*. It always leads toward the land to which Christians have been called — *a heavenly land*, typified by *the earthly land* to which Israel was called.

Everything which happens in an individual's life, beyond his passing "from death unto life" (John 5:24), is with a view to this goal being realized. *This was the case in the type, and it must be the case in the antitype*.

And as there were individuals inhabiting the land with far superior strength to that of the Israelites in the type, so must it be in the antitype. The Israelites were no match for the men of "great stature" or "the giants [the *Nephilim*]" dwelling in the land to which they had been called. And, in like manner, Christians are no match for Satan and his angels dwelling in the land to which they have been called.

In both instances — whether the Israelites under Moses (past) or Christians under Christ (present) — the words of Caleb and Joshua would apply:

"And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us [awaiting being consumed in battle]; their defence is departed from them, and the Lord is with us: fear them not" (Num. 14:7-9).

The battle was/is the Lord's; and with His strength — delivering the enemy over into the hands of His people — the strength of those inhabiting the land, as opposed to the strength of those called to inhabit the land, was/is of no consequence.

But, though the preceding was/is the case, the people of God must be knowledgeable about the land, the enemy inhabiting the land, and the ways of the Lord. This was the reason for the elders from among the twelve tribes being sent into the land under Moses, and this is the reason for elders (pastor-teachers) from among the people being sent into the land under Christ.

Christians, if they are to overcome the enemy and realize the goal of their calling, must know certain things surrounding that to which they have been called. They must know things about the land, the enemy dwelling therein, and the ways of the Lord.

And as elders were called and commissioned for this particular task under Moses, so have they been called and commissioned for this same particular task under Christ. Under Moses, it had to do with the goal of the people's calling; and under Christ, it is the same. There can be no difference, for *the type has been set, and no change can ever occur.*

That which happened in the type will — *it must* — happen in the antitype. As there were leaders among the Israelites who had been into and traversed the land, gathered information, and brought back *a true report* to the people, *so will it be* in the antitype; and, as there were leaders among the Israelites who had been into and traversed the land, gathered information, and brought back *a false report* to the people, *so will it also be* in the antitype.

But one has to go back to the first few decades of the Church's existence, during the first century of the dispensation, to see this to any degree in the Church. Because of the working of the leaven over almost two millenniums of time, the whole matter is almost nonexistent

today (*ref.* Chapter V in this book, “The Elders’ Search”).

That would be to say, a true type-antitype picture can really be seen only in the first-century Church, when the elders in the Churches studied and taught these things, either through rendering *a true report* (as Caleb and Joshua) or through rendering *a false report* (as the remaining ten).

Beyond this point — once the leaven had begun to do its damaging work (which centered on the Word of the Kingdom) and elders in the Churches correspondingly began to depart from their calling (a calling to ascend the mountain, learn all they could about the land and its inhabitants, and then proclaim these things to the people placed under their care) — the true type-antitype picture seen in the first-century Church began to fade. And the day eventually came when, for all practical purposes, it could no longer even be seen in the Churches.

In this respect, the matter, of necessity, must be viewed from two different perspectives:

- 1) *First-century Christianity.*
- 2) *Christianity today.*

Only through so doing can one understand why Christendom, particularly in relation to things surrounding the Word of the Kingdom, *has deteriorated* from the state which it once occupied into the state which it presently occupies.

1) *First-Century Christianity*

Elders during the first few decades of the Church’s existence followed the instructions set forth in the type in Numbers chapter thirteen. They went up into the mountain, traversed the land from one end to the other, found out everything they could about the people and the land, and then brought back a report to those Christians placed under their care. That is to say, they went to the Word (recognizing that all things in the Word, after some fashion, move out toward that coming seventh day), traversed the Word from one end to the other, found out everything they could about the land to which Christians have been called and the inhabitants dwelling therein, and then taught these things to the Christians placed under their care.

However, in those days, as in the type, there were two different reports. There was a *good report*, and there was an *evil report*.

The former can be seen from the evident structure of the New Testament epistles and the direction toward which all things in these epistles move (along with verses in these epistles which state, in so many words, that the message surrounding the Word of the Kingdom was proclaimed throughout Christendom in those days [e.g., Col. 1:5, 6, 23]).

And *the latter* can be seen from the warnings against false teachers (who were then present in the Churches), recorded in several of the epistles, particularly in II Peter and Jude.

A) A Good Report

The structure of the New Testament epistles is the same as that upon which the whole of Scripture rests, set forth at the very beginning (Gen. 1:1-2:3). And this is really the only natural structure for any of the epistles to follow, for the epistles simply build upon, provide additional details for, that set forth at the beginning.

(The preceding is not to say that every epistle covers the broad scope of the complete structure set forth at the beginning of Scripture, though some do. Rather, each epistle has its own peculiar emphasis and centers its teachings on particular points of the complete structure.)

The epistles, in actuality, cover material previously seen in the types, beginning in Genesis. They, in this respect, form a commentary on the types; and the types, in turn, form a commentary on the epistles.

Thus, if a person wants to fully grasp and understand what's in the epistles, he must go back to the types (and other related portions of Scripture); and, to turn that around, if a person wants to fully grasp and understand what's in the types, he must go forward to the epistles (and other related portions of Scripture). *Any correct study of Scripture is interrelated after this fashion* — “comparing spiritual things with spiritual” — as one allows the Author of Scripture, the Holy Spirit, to lead the individual “into all truth” (John 16:12-15; I Cor. 2:9-13).

Then note how a number of the basic overall types are structured (cf. Gen. 1:1-2:3; chs. 3-11; chs. 21-25; chs. 37-45; Ex. 12-Joshua 24). Each overall type, with its own particular emphasis, is structured *exactly the same* as the others. And all of the types, within their individual, corresponding structure, *move toward* that coming seventh day — the Messianic Era — the direction toward which all Scripture moves.

To say that the New Testament epistles are structured after any other fashion, or that the content of these epistles moves toward any other goal, is completely outside the realm of sound Biblical interpretation. Reading and studying the epistles in the light of the Old Testament types and in the light of their New Testament context leaves no room to question their structure and content (*e.g.*, note Heb. 3, 4 in the light of the subject under discussion in Num. 13, 14).

And whether Christians today understand these things or fail to understand these things is of no moment whatsoever insofar as their validity is concerned. Various facets of this overall message, drawn from the types, are what those in the early Church who authored these epistles (as “moved [‘borne along’] by the Holy Spirit” [II Peter 1:21]) wrote about, this is the only way elders in the early Church could have understood these epistles. Consequently, these could only be things which the elders in the early Church taught and which Christians in the early Church understood.

Thus, viewing the epistles in the light of the type in Numbers chapter thirteen, it’s easy to see and understand that elders in the early Church could only have spent time in the mountain (spent time in the Word studying things surrounding the kingdom, both present and future). But proclaiming a correct, true report to the people after spending time studying the Word after this fashion would correspond only to the report given by Caleb (and ascribed to by Joshua):

“Let us go up at once, and possess it; for we are well able to overcome it” (v. 30).

This is one side of the matter, with there being another also. There were also those who proclaimed an incorrect, false report to the people after spending time studying the Word after this same fashion.

B) An Evil Report

Viewing the type, the remaining ten elders sent into the land under Moses took a position exactly opposite to the one taken by Caleb and Joshua, saying,

“We be not able to go up against the people; for they are stronger than we” (v. 31).

And this false report given by the ten *must* be reflected in the epistles as well.

Then note something often overlooked. These ten *knew just as much* about the land and its inhabitants as Caleb and Joshua knew. All twelve had been there for forty days and had seen these things; and all twelve — the ten, along with Caleb and Joshua — had previously given a report concerning the land and its inhabitants. The difference lay, *not in their knowledge* of these things, *but in their outlook* concerning the ability of the Israelites to go into the land and, under God, conquer the inhabitants and take the land.

The ten brought up a *false report* at this point. They apostatized — *they stood away from* the Israelites' calling (the literal meaning of the word, "apostasy" [Gk., *apostasia* (*apo*, "from"; *stasis*, "to stand," i.e., "to stand away from")]) — and sought to tell the people that they couldn't do what God had called them to do. And the same type false teachers could be found in the early Church (individuals who were knowledgeable concerning *the Word of the Kingdom*, but had apostatized. They had *stood away from* "the faith").

This is the "why" of the warnings in the Epistles of II Peter and Jude (epistles dealing mainly with warnings against false teachers), along with corresponding warnings in other epistles (e.g., Phil. 3:17-19; Col. 2:18; I Tim. 4:1-3; II Tim. 3:1-7; 4:3-5). The warnings in these epistles pertain, not to unsaved individuals, but to teachers in Christendom (saved individuals) who understood things about the Word of the Kingdom and had apostatized. They had *stood away from* the truths inherent therein and were dispensing false information to the people.

(Note, for example, the "knowledge" possessed by these false teachers and the fact that through this knowledge they had, at one time, "escaped the pollutions of the world" [II Peter 2:20]. The word "knowledge" in this passage is *epignosis* in the Greek text, meaning "a mature knowledge [particularly concerning things surrounding one's calling]."

An unsaved person cannot possibly come into this type knowledge of spiritual things; nor, beyond that, can he possibly escape "the pollutions of the world," for that is done through *epignosis* [cf. I Cor. 2:14].)

Then, the false information proclaimed by these false teachers had to do, not with the message surrounding salvation by grace through

faith (that's not even in view), but with the message surrounding *the Word of the Kingdom*. Such is evident from both the text and context of the different places where references to false teachers appear.

2) *Christianity Today*

Today though, matters surrounding either a true report or a false report are completely different. The leaven has done its damaging work to the point that elders in the Churches of the land know little to nothing about the Word of the Kingdom.

They haven't been up into the mountain and traversed the land. They, thus, don't know enough about the matter to give either a true report or a false report. And, accordingly, a true antitypical picture of the type set forth in Numbers chapter thirteen cannot presently be seen in Christendom (except possibly in rare instances).

Elders in the Churches today fail to see the epistles in their correct perspective (dealing mainly with the Word of the Kingdom); and they, correspondingly, fail to see the types in their correct perspective either. Thus, not understanding these things, they cannot relate the epistles to the types (or, vice versa) and properly teach both in the light of one another.

The central message usually seen in the epistles by those who haven't been up into the mountain and traversed the land is salvation by grace through faith; the thought set forth by the same group of individuals surrounding false teachers in II Peter and Jude (and other places) invariably centers around unsaved teachers with a false message pertaining to salvation by grace through faith; and the thought set forth by these same individuals concerning earnestly contending "for the faith" in Jude 3 centers around defending the cardinal doctrines of the Christian faith (which, when listed, never even mention the Word of the Kingdom — the only thing actually in view in Jude 3 [though not in the sense of "defending" in the presence of others but in the sense of "earnestly striving" in the spiritual warfare]).

And that's where Christendom is today in relation to the Word of the Kingdom. The Church has been permeated through and through with the leaven; and the foundations, accordingly, have been and continue to be eroded.

7

The People's Response

And all the congregation lifted up their voice, and cried; and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.

But all the congregation bade stone them with stones... (Num. 14:1-10a).

The twelve elders who had spent forty days traversing the land, returned to the camp of Israel, presented fruit from the land, and gave their report (Num. 13:24-29). The land through which they had traveled was a land flowing “with milk and honey.” But there was another side to the matter. The inhabitants of the land were strong, they dwelled in walled cities, and among these inhabitants they had seen the gigantic sons of Anak (the *Nephilim*).

This report concerning the strength of the land’s inhabitants, dwelling in walled cities, evidently caused a stir among the people, for Caleb had to silence them. Then he gave a positive analysis of the report (with Joshua ascribing to Caleb’s analysis). But the remaining ten immediately followed with a negative analysis (vv. 30-33).

Caleb, after calming the people, said,

“Let us go up at once, and possess it; for we are well able to overcome it” (v. 30).

But the ten followed, saying,

“We be not able to go up against the people; for they are stronger than we” (v. 31).

The ten then went on to elaborate concerning the “great stature” of all the inhabitants throughout the land, who dwelled in cities that were “walled” and “very great.” And they then singled out the sons of Anak (the *Nephilim*, emanating from the cohabitation of “the sons of God” [angels in Satan’s kingdom] with “the daughters of men” [female descendants of Adam and his progeny]). The twelve appeared in the sight of the *Nephilim* and in their own sight as “grasshoppers [or ‘locusts’]” in comparison (vv. 32, 33; cf. v. 28).

(The name, *Nephilim*, a transliterated Hebrew word, in and of itself, does not identify these people. The name, appearing in a plural form, is derived from the Hebrew word *nephal*, which means “to fall.” Thus, “fallen ones” would be the literal translation or understanding of *Nephilim*.)

The identity of the *Nephilim*, the “fallen ones,” though, as previously seen, can be ascertained by going back to the only other usage of this word in Scripture — in Gen. 6:4 — which clearly shows that the *Nephilim*

were the offspring of a cohabitation of angels in the kingdom of Satan with female offspring from the lineage of Adam. The *Nephilim* were gigantic in stature, which accounts for the English translation, "giants" [also the Septuagint, Greek translation of the O.T., uses the Greek word for "giants" (*gigantes*) in both Gen. 6:4 and Num. 13:33]. Both *Nephilim* and *Gigantes* would be descriptions of these individuals rather than identifying names. They were both *fallen ones* and *gigantic in stature*.

Note that Og, king of Bashan, one of these individuals in the land during Moses's day, had a bedstead about six or seven feet wide and fourteen or fifteen feet long [Deut. 3:11]. Goliath, in later Jewish history, about ten feet tall and of superhuman strength [I Sam. 17:4ff], was evidently part of the *Nephilim* still in existence [previous sizes are taken from cubits, which are not always the same, though close].

Also, the presence of the *Nephilim* very early in human history [evidently very early during Adam's day (Gen. 6:1, 2), centuries, probably well over a millennium, before God sent a Flood to wipe them out] could possibly address certain secular, historic issues — e.g., the existence of Greek mythology [which could actually have its basis in a corrupted form of fact rather than a base drawn entirely from fiction (a presence of the *Nephilim*, with the Greeks viewing them as gods)], a possible answer concerning how the gigantic stones to build the pyramids in Egypt were moved and set in place [well over one hundred pyramids, with some base stones weighing as much as ten tons], or answers concerning mysteries about places such as Stonehenge in England.)

The ten spies with the "evil report of the land," on the basis of that which they had seen in the land, concluded that the Israelites were no match for these Gentile nations. The Israelites could only suffer defeat at the hands of a far-stronger people if they proceeded on into the land and sought to engage these nations in battle.

The picture of that which the Israelites faced can possibly be seen to a fuller extent by noting that which is stated in Deut. 1:28 (*cf.* Deut. 9:1). In this verse, the cities in which the "greater and taller" inhabitants of the land dwelled were said to be "great and walled up to heaven [*lit.*, 'to the heavens']."

The thought is evident and cannot be missed. Satan and his angels ruled from the heavens over the earth (a rule remaining unchanged down to the present time); and they ruled the earth through the Gentile nations, with the nations inhabiting the land of Canaan

being particularly singled out in the text. This was accomplished through fallen angels in Satan's kingdom in the heavens possessing counterparts, through whom they ruled, among the Gentile nations on earth.

For example, Daniel chapter ten refers to a "prince of the kingdom of Persia," "kings of Persia," and a "prince of Greece" residing in the heavenly realm (vv. 13, 20). These were (and would remain today) rulers in the kingdom of Satan (in the heavens) who possessed counterparts, through whom they ruled, within two Gentile nations (on the earth). The heavenly rulers associated with the kingdom of Persia are mentioned in a present sense (for the Persians [along with the Medes] were the people then ruling the world from Babylon); and the ruler associated with the Grecian kingdom is mentioned in a futuristic sense, for Greece was the nation which would next control world affairs from Babylon.

(Gentile world power emanating from Babylon, during the Times of the Gentiles is the main focus of Daniel's prophecy. This is why the book presents a behind-the-scenes picture of Gentile world power centered in Babylon during Daniel's day and beyond.)

Then Israel is presented in this same chapter in Daniel as being separate from all the Gentile nations in this respect. Though Israel has a ruling prince in a heavenly realm, this prince does not rule within Satan's kingdom. Rather, this prince, identified as "Michael," resides in a heavenly realm far beyond the realm occupied by Satan and his angels (v. 21). Michael resides in the same realm where God Himself resides (*cf.* Isa. 14:13, 14; Eph. 1:20, 21; 3:10; 6:12).

(See the author's book, *THE MOST HIGH RULETH*, for an overall treatment of the earth's government in this respect.)

Thus, there is the picture. The land of Canaan was filled with gigantic individuals, the *Nephilim*. And they dwelled in cities which were described as being walled up into the very presence of Satan and his angels — into the very presence of those ruling through these nations from the heavens.

The cities having walls of this nature would, of course, not be

true in the sense of literal brick and mortar walls built by man. Such walls could only extend so far; but beyond that, *in a spiritual sense*, the statement in Deut. 1:28 would be *very true*. The walls enclosing all the cities in the land would reach into the very presence of *spirit beings ruling from the heavens*.

And there was no possible way that the Israelites, in a naturalistic sense, could penetrate these walls. And, even if they could, there would be no possible way, in a naturalistic sense, that they could overcome the enemy dwelling behind the walls (*cf.* Joshua 6:2-21).

Thus, the warfare, in its entirety, would have to be carried out *exactly as the Lord described*:

“The Lord your God which goeth before you, *he shall fight for you*, according to all that he did for you in Egypt before your eyes” (Deut. 1:30).

And, beyond that, the warfare against Gentile nations dwelling in an earthly land (which the Israelites faced) is not as far removed as some may envision from the warfare against Satan and his angels dwelling in a heavenly land (which Christians face). The same supernatural powers residing in the heavens are seen at work in both instances, and the same supernatural Power from a higher realm is necessary to overcome the enemy in both instances. The Lord had to go before the Israelites in history, and He has to go before Christians during the present time. Otherwise, the battle would / will be lost before ever engaging the enemy in combat (*cf.* Num. 14:42-45; Eph. 6:11-18).

Under Moses

Caleb rendered a true analysis of the situation simply because *he believed God would do exactly what He had promised*. The ten, on the other hand, rendered a false analysis of the situation because *they didn't believe God would do exactly what He had promised*. And this was not just the heart of the matter. Rather, this was *the whole of the matter*.

But the nation, rather than exercising *belief* (as Caleb and Joshua), instead exercised *unbelief* (as the ten). Note Deut. 1:32:

“Yet in this thing *ye did not believe* the Lord your God.”

The “thing” which the Israelites *didn’t believe* is given in the preceding two verses. They didn’t believe the Lord’s promise that He would go before them and fight for them — allowing them to realize an inheritance in the land as God’s firstborn son — in complete keeping with all which He had previously done for them both in Egypt and in the wilderness (e.g., events surrounding the death of the firstborn in Egypt, the Red Sea passage, the destruction of Pharaoh and his armed forces in the Sea, the provision of manna and water in the wilderness, and the subsequent victory over Amalek).

The text refers specifically to the Lord going before them to prepare and show them the way, “in fire by night...and in a cloud by day” (v. 33). And this is exactly what He promised to continue doing when they entered the land. He, as in the past, would go before them, prepare the way, show them the way in which they were to go, and fight the enemy for them. *This is what Caleb and Joshua believed, and this is what the nation refused to believe.*

Everything which had happened to the Israelites up to this point was with a view to *that which lay ahead* — entering into the land, overthrowing the enemy, and realizing an inheritance as God’s firstborn son within a theocracy in the land. This was the goal of their calling — the goal which God had in mind when He called Abraham out of Ur of the Chaldees over 430 years earlier (Gen. 15:2-21; Ex. 12:40, 41; cf. Rom. 11:29).

Everything which the Lord had previously done for the Israelites was with a view to bringing them *to this one place*, with all the circumstances and ramifications involved. And now *they refused to believe* that the Lord would carry matters through to the end.

1) Unbelief of the People

The people saw the fruit of the land and heard the report by the twelve. Then they heard Caleb render a positive analysis of the situation (with Joshua ascribing to Caleb’s analysis), and this was followed by the remaining ten rendering a negative analysis.

And the people of Israel, rather than believing Caleb, believed the ten. They rebelled against the Lord, and they climaxed this rebellion with thoughts of appointing another leader (other than Moses) and returning to Egypt (Num. 14:2, 4, 9; Deut. 1:26, 27). And the mani-

festation of *unbelief* at this climactic point, *pertaining to that which was in view*, was looked upon by God in the sense of reaching *an apex* in the matter.

The Israelites had exercised unbelief on different occasions prior to this time (e.g., Ex. 14:12; 16:2, 3; 17:1-3; 32:1ff); but God's *manifested fury and judgment* because of the Israelites' unbelief at Kadesh-Barnea was of a nature not previously seen, though a similar manifested fury (but not a similar accompanying judgment) had been seen at Mt. Sinai (Ex. 32:1-14; cf. Deut. 9:9-29).

(Moses' intercession on behalf of the people at Mt. Sinai stayed God's hand, and God continued His dealings with the Israelites relative to entrance into the land set before them [Ex. 33:1ff].)

At Kadesh-Barnea, following the Israelites' unbelief surrounding things having to do with their entering the land, the Lord said that He would smite the people with pestilence and disinherit them (Num. 14:12). And God's hand was once again stayed in the matter, as at Mt. Sinai, only because of Moses' intercession on behalf of the people (vv. 13-20).

But *judgment* of a severe nature still fell. The ten who presented "the evil report" died "by the plague before the Lord" (Num. 14:37), and a terminal judgment was pronounced upon those whom the Lord deemed accountable in the remainder of the unbelieving nation, all those who were twenty years old and above. They were destined to wander in the wilderness, outside the land to which they had been called, for the next thirty-eight and one-half years (completing a full forty years in the wilderness [Deut. 2:7, 14]), until every one of them had died. They, because of their unbelief, were to be overthrown in the wilderness, short of the goal of their calling (vv. 22-34).

2) *Belief of Caleb and Joshua*

Caleb and Joshua alone, of the entire accountable generation singled out in Numbers chapters thirteen and fourteen, escaped God's judgment and were promised that they would ultimately be allowed to enter the land and realize an inheritance therein. And this was because they possessed "another spirit" (Num. 14:24, 30). *They believed God and looked at the matter accordingly.*

And, again, viewing *the apex* of a manifestation of either *belief* or *unbelief* at this point, note what Moses, Aaron, Caleb, and Joshua did after seeing the people believe the false report given by the ten:

“Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes” (Num. 14:5, 6).

Caleb, along with Joshua, again sought to exhort the people concerning entering the land, seeking to turn them from unbelief to belief. They stated that the land was “an exceeding good land,” a land flowing “with milk and honey.” And the people of Israel were not to fear the people in the land, for they were “bread [in the sense of ‘waiting to be consumed in battle’]” for the Israelites, their defense had “departed from them,” and the Lord would be “with” the Israelites in the battle (vv. 7-9).

But the people wouldn’t listen and sought to stone them. And it was at this point that *their unbelief reached a terminal point in God’s eyes*. They had tempted God “ten times” (a number showing completeness [v. 22]); and their *iniquity*, in this respect, had become “full” (cf. Gen. 15:16). The Lord then stepped in and spoke of pestilence and disinheritance; and, following Moses’ intercession on behalf of the people, which stayed God’s hand, He rendered His decree concerning the destiny of the people (vv. 10ff).

It was a *climactic point* in God’s dealings with His people. *Belief* in what God had said relative to entrance into the land was rewarded (the promise of realizing one’s calling), but *unbelief* resulted in exactly the opposite (the promise of being overthrown short of the goal).

Under Christ

And for Christians under Christ in the antitype, matters are exactly the same. *Belief* or *unbelief* is not just the heart of the matter. Rather, this is *the whole of the matter*. And *the apex*, the climactic point, in God’s dealings with His people in relation to *belief* or *unbelief* has to do with that to which Christians have been called — *to ultimately realize an inheritance in a heavenly land*.

“But without faith [‘belief’] *it is impossible to please him*: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

Hebrews chapter eleven — the chapter dealing with *faith* “to the saving of the soul” (10:35-39), with an inheritance in a heavenly land in view (3:1; 11:13-16) — has been placed at this point in the book for a reason. The whole book, centering around five major warnings, sets two things before believers:

- 1) *The promise of reward or compensation for faithfulness (belief).*
- 2) *The warning of no reward or compensation, but only chastisement and loss, for unfaithfulness (unbelief).*

And chapter eleven, set between the fourth and fifth of the five major warnings, is God's summary statement concerning how He looks upon faithfulness and how He has stood by (and will stand by [cf. Malachi 3:6; Heb. 13:8]) His promise to those who have exercised (and will exercise) faithfulness.

And two of the warning passages in Hebrews deal extensively with that which happened to the Israelites at Kadesh-Barnea, drawing a type-antitype parallel between those called to *an earthly land under Moses* and those called to *a heavenly land under Christ*. These are the second and third warnings, forming the heart of four chapters in the book (chs. 3-6); and material in these four chapters cannot even begin to be properly understood apart from first going back to the Old Testament and understanding various things about the experiences of the Israelites under Moses, especially things surrounding that which occurred at Kadesh-Barnea.

Then the first, fourth, and fifth warnings in this book (chs. 2, 10, 12) draw extensively from Old Testament typology as well, though not directly from the experiences of the Israelites at Kadesh-Barnea. And the fact that the whole of the book draws extensively from Old Testament typology is something which must be recognized. Then, beyond that, if these warning passages are to be understood correctly, it must be recognized as well that these types and antitypes have to do with the message surrounding the gospel of the glory of Christ — *the Word of the Kingdom* — not with the message surrounding the gospel

of the grace of God.

(The Book of Hebrews has been singled out to illustrate these things for three reasons:

- 1) All of the warning passages are highly typical in nature.
- 2) The second and third warnings have to do directly with the Israelites at Kadesh-Barnea.
- 3) Teachings surrounding these things are so evident in this book that anyone who has eyes to see can readily understand them.)

1) *But, a Major Problem*

The types, the gospel of the grace of God, and the gospel of the glory of Christ were facets of Scriptural study which Christians forming the first-century Church could only have been quite familiar with. It is evident from the epistles that these things were readily taught to and understood by Christians at the beginning of the dispensation.

In fact, the gospel of the grace of God and the gospel of the glory of Christ — teachings surrounding both, *of necessity*, being drawn extensively from the types — formed the two central messages being proclaimed in those days. The gospel of the grace of God was proclaimed to the unsaved, and the gospel of the glory of Christ was proclaimed to the saved (*cf.* Acts 16:30, 31; 20:24-32; Eph. 2:8-10; Col. 1:5, 6, 23; Heb. 1:3ff).

But, rather than living at the beginning of the dispensation before the leaven which the woman placed in the three measures of meal had done much of its damaging work (Matt. 13:33), we're living near the end of the dispensation at a time when the leaven has almost completed its work. We're living at a time when the foundations have become so eroded that a study of Scripture after the fashion in which it was written (highly typical, with the salvation of both spirit and soul in view, for a purpose) has come into disrepute; and we're also living at a time when Christians throughout the Churches of the land not only know little to nothing about the gospel of the glory of Christ but also at a time when very few Christians even correctly understand the clear, simple message surrounding the gospel of the grace of God.

To properly understand either the gospel of the grace of God or

the gospel of the glory of Christ, one *MUST* go to the types. This is *fundamental and primary*. The whole matter has been set forth in the very opening section of Scripture (Gen. 1:1-2:3). And this opening section, forming an overall type, comprises a section of Scripture upon which the whole of subsequent Scripture rests.

Within this opening section, one can see *both* the gospel of the grace of God and the gospel of the glory of Christ in their pristine purity and simplicity. And *redemption as a whole* (the saving of both spirit and soul [along with a redeemed body]) is for a purpose, seen in this passage, to be realized *on the seventh day*.

(See the author's book, *THE STUDY OF SCRIPTURE*, Chs. III, IV, for a comprehensive treatment of these opening verses of Genesis covering, typically, the whole of Scripture.)

2) Resulting Error

Centering on Hebrews chapters three through six once again, note what has happened in Christendom today relative to the Word of the Kingdom — the message surrounding the goal toward which *all things move*, the goal which the Lord considered of *such import* during Moses' day that He overthrew an entire unbelieving generation. The working of the leaven has so destroyed teachings surrounding this message that Christians studying passages such as Hebrews chapters three through six have no foundational points of reference to see them after a correct fashion. They have no understanding of the subject matter at hand, they can't properly analyze the types and antitypes in their correct light, and they invariably end up with teachings which have little or nothing to do with the text.

Note Heb. 6:4-6 in this respect. Contextually, this passage *must* be interpreted in the light of a falling away (apostasy) after coming into an understanding of the Word of the Kingdom (5:10-6:3); and such a falling away can be seen in the type in the previous warning (chs. 3, 4), forming *God's Own textual provision* for interpreting and understanding this passage (cf. I Cor. 2:13).

That's the contextual key which will open Heb. 6:4-6 to one's understanding. But using this key necessitates that the individual *first* have some understanding of the Word of the Kingdom — something

which very few Christians possess (which, in this case, is seen fully developed *only in the type*). And Christians, lacking this foundational point of reference, can either never correctly interpret these verses or can only go so far with a correct interpretation.

For example, most Christians attempt to see a message pertaining to salvation by grace through faith in these verses (a totally incorrect interpretation any way one looks at the matter); but some Christians realize that this is not the message dealt with in the context, and they see a warning in these verses concerning the possibility of Christians losing blessings and / or rewards (present and / or future). And though the latter is correct as far as it goes (drawn from the immediate context [5:10-6:3]), those adhering to this interpretation invariably ignore the contextual type — the only place where *the full scope and force of that which is in view is fully developed and explained*. Thus, they can carry the matter only so far.

Those attempting to see salvation by grace through faith in Heb. 6:4-6 will *always* come up with one of three erroneous teachings (or with some variation of the three):

- 1) This passage refers to Christians falling away and losing their presently possessed salvation.
- 2) This passage refers to individuals who were almost saved but fell short of actually being saved.
- 3) This passage refers to a hypothetical situation with respect to salvation and a falling away (an interpretation into which the person has been forced, for he knows that neither of the first two can be correct; but he still can't see beyond the simple salvation message).

Note what any form or variation of the preceding false teachings will do to both the gospel of the grace of God and the gospel of the glory of Christ. It will *corrupt the former* (by bringing things over into the gospel of the grace of God which have nothing to do with this gospel) and *destroy the latter* (by removing these verses from the realm of teaching where they actually belong).

(For additional information on Heb. 6:4-6, refer to Appendix II in this book, "If They Shall Fall Away...")

The contextual setting for Heb. 6:4-6 is Kadesh-Barnea and beyond (chs. 3-5 [which has to do with the hope of one's calling, a Sabbath rest, the Melchizedek priesthood, etc.]), not material surrounding the death of the firstborn back in Egypt (which pertains to the gospel of the grace of God).

The death of the firstborn in Exodus chapter twelve pertains to one thing, and the experiences of the Israelites at Kadesh-Barnea in Numbers chapters thirteen and fourteen pertain to something entirely different. And erroneously interpreting a passage of Scripture which has to do with the latter (such as Heb. 6:4-6) in the light of the former (in the light of the death of the firstborn) provides a good illustration of how the clear, simple Biblical teaching surrounding the gospel of the grace of God is being assailed on almost every hand today. Individuals see the whole of Scripture dealing with this one subject, they attempt to teach the gospel of the grace of God from Scriptures which have nothing to do with this message, and they end up with all types of erroneous teachings, resulting in the existing mass confusion.

This is the erroneous type interpretation from which the Lordship Salvation teaching emanates, a teaching which (after some fashion) is accepted and taught by a large segment of so-called fundamental Christendom today. And there's really only *one way* to deal with the error being taught within Lordship Salvation (or within any other false teaching concerning salvation):

PROCLAIM THE TRUTH about the gospel of the grace of God on the one hand and the gospel of the glory of Christ on the other hand, drawing from the types.

But, in reality, this can't be done on a scale of any magnitude today, for the overall message, much more often than not, will be misunderstood and rejected.

The reason: Generally, Christians don't understand the types; nor, generally, do they understand the gospel of the glory of Christ. Then, beyond that, for reasons previously given, they usually have a corrupted understanding of the gospel of the grace of God as well. In other words, again, they have no foundational points of reference. *The heaven has done its damaging work all too well.*

And herein as well is the reason numerous Christians today erroneously see the warnings against false teachers in II Peter and Jude as warnings against unsaved individuals proclaiming a false message concerning salvation by grace through faith. Being blinded to the Word of the Kingdom (II Cor. 4:3, 4), they erroneously see a message pertaining to salvation by grace through faith in practically everything; and they end up, in reality, destroying the central teaching throughout Scripture — the very reason why man was created in the beginning or is being saved today, which are the same.

Or, these same Christians take the New Testament epistles — *which all deal centrally with the saving of the soul* — and attempt to make these epistles deal centrally with salvation by grace through faith. This only results in *a further corruption of the simple gospel message, along with the destruction of the central teaching of Scripture.*

And, though the preceding only begins to relate the damage which has been done because of the working of the leaven, enough has been said to get the point across. The material in Exodus chapter twelve deals with one matter; and the material in Numbers chapters thirteen and fourteen deals with something entirely different. And the text under discussion is from *Numbers*, not from *Exodus*.

Numbers chapters thirteen and fourteen form *an apex* in God's dealings with His people. The whole matter is *of such import* that God, because of the Israelites' *unbelief*, sought to smite with pestilence and disinherit the nation which He had called out of Egypt; and only Moses' intercession stayed His hand.

But God did overthrow an entire generation because of *unbelief*. Those comprising this generation *refused to believe* that they could enter into the land, conquer the inhabitants, and realize an inheritance therein as God's firstborn son.

Entering the land and realizing an inheritance after this fashion was *the goal* of the Israelites' earthly calling. And the antitype has to do with teachings surrounding Christians and their calling to one day occupy positions of power and authority with Christ in the heavenly sphere of the kingdom, realizing an inheritance therein as God's firstborn son.

This, as previously stated, has to do with Biblical teachings which Christians in the first-century Church understood but which Christians

in the Church of today know little to nothing about. That is, because of the working of the leaven over almost two millenniums of time, they know very little, if anything at all, about that which occupies a position of *supreme importance* in the Lord's sight — *the very goal of their calling*.

And with all of the preceding in mind, note the reference to both the type and antitype in Heb. 3:18-4:1:

“And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”

If anyone thinks God will overthrow an entire generation of unbelieving Israelites relative to their calling and not deal with Christians after exactly the same fashion, he needs to think again. These verses in Hebrews (drawing from the type), and numerous other verses, teach otherwise (*cf.* I Cor. 10:1-11; Heb. 2:2, 3; 10:28-31).

But the major disaster in Christendom today is the fact that very few Christians even know anything about the matter. They can't exercise belief, as Caleb and Joshua. They know nothing about a land, an enemy therein, a battle, how to prepare, etc.

And, how can they overcome in a battle which they know nothing about, allowing them to one day realize an inheritance in a land, which they also know nothing about?

8

Encouragement, Discouragement

Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there...

But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it (Deut. 1:28, 38).

Abraham was called from Ur of the Chaldees to leave the land of his birth and travel to another land, which he would, afterwards, receive for an inheritance. But Abraham, once in the land to which he had been called — the land of Canaan — did not immediately realize this inheritance, though the land was given to him and his seed *at this time* through an everlasting covenant.

Rather, this inheritance was to be realized *at a later time* — a time beyond his own earthly life and the lives of many of his descendants. And this time would not arrive until at least four hundred years beyond the birth of Abraham's seed, Isaac (Gen. 12:1-3, 7; 13:14-17; 15:7-21; 37:1; Ex. 6:4).

Abraham's seed — beginning with Isaac and continuing through Jacob, his twelve sons, and their progeny — was to be *a stranger* in a land that was not yet theirs for a specified period of time *before* inheriting that land, in complete accordance with God's original promise to Abraham (reaffirmed to Isaac and Jacob, "the heirs with him of the same promise" [Gen. 26:3, 4; 28:12-14; Heb. 11:8, 9, 13]).

The seed of Abraham was to sojourn as *strangers* in the land of Canaan, and later the land of Egypt, for a combined total of four hundred years (with the last 210-215 years of this time being spent in Egypt).

Then, at the end of the full four-hundred-year sojourn (or exactly, to the very day, four hundred thirty years beyond the original promise given to Abraham in Ur [Ex. 12:40, 41; cf. Gal. 3:17]), the descendants of Abraham were to be led out of Egypt under a previously sent deliverer to realize that which God had originally promised to Abraham. Abraham himself (and other “heirs with him of the same promise” [Heb. 11:9]) would realize this inheritance *in resurrection* (Ex. 13:19; Ezek. 37:1ff; Dan. 12:1-3)

Also, God’s promise to Abraham had been confirmed to him by an *unconditional, everlasting covenant* (Gen. 15:9-12, 17-21). The seed of Abraham (and ultimately Abraham himself) inheriting the land of Canaan *had to be realized* at a point in time following the four-hundred-year sojourn, for God had, through this covenant, sworn by Himself that this would be the case; and God could have sworn by no greater (Deut. 4:31; Heb. 6:13, 14).

Note that over four centuries lay between the promise and the time when this promise could be realized. But, its fulfillment was certain. *God had so sworn*. And, in this same respect, there was a *set day, completing an exact period of time to the very day*, when God would act relative to fulfilling His promise to Abraham (Gen. 15:7, 8, 13-16).

Looking at another facet of the way God acts with respect to time, 2,000 years preceding Abraham, “God created man... male and female created he them,” to rule the earth (Gen. 1:26-28); but the earth’s sceptre, held by Satan, was not immediately relinquished and given to man. In this case, there was to be a 6,000-year delay (made known in God’s revealed actions surrounding man’s creation, both before and after [Gen. 1:1-2:3; cf. Ex. 31:13-17; II Peter 3:5-8]). And throughout these 6,000 years God would work out His plans and purposes relative to man, which, following man’s fall — something foreknown in the eternal council chambers of God before the ages even began — would be *redemptive plans and purposes*.

And *these redemptive plans and purposes* would have *one goal* in view — placing man back in the position for which he was created (Gen. 1:26-28), which is *regal* and has to do first of all with *the government of this present earth* (Rev. 10:1ff; 11:15; 20:1ff), then with *the government beyond the new earth, out in the universe* (Rev. 22:1-5).

Then, viewing the redemptive facet of the matter, 2,000 years be-

yond Abraham, God brought forth the promised Seed of the woman from Gen. 3:15 to act in the capacity of “the second man,” “the last Adam” (I Cor. 15:45, 47). Acting in this capacity, the Seed of the woman — Christ — would not only effect man’s redemption but He would also take the earth’s sceptre. In this respect, He would redeem and claim that which the first Adam forfeited in the fall.

This was all set forth in the types in the beginning. As the first Adam partook of sin in connection with a blood sacrifice to effect Eve’s redemption (Gen. 3:6, 7, 21), so the last Adam was made sin and was Himself the Blood Sacrifice to effect our redemption (II Cor. 5:21). And, as the first Adam was created to hold the earth’s sceptre (but was disqualified through sin), so the last Adam (showing Himself fully qualified [Matt. 4:1-11] and paying redemption’s price for man’s sin) will one day take the sceptre and rule the earth.

But, within God’s plans and purposes, 2,000 years lie between the time Christ paid redemption’s price and the time He will hold the sceptre. And this period is also for a revealed purpose.

This is a time of revealed length which God is taking to call out a bride to reign as consort queen with His Son (in the antitype of Eve, who was to reign as consort queen with the first Adam; or, viewing another facet of the matter, in the antitype of Isaac’s bride being obtained in the far country in Gen. 24). And to fulfill His plans and purposes in this respect, God has created *one new man* “in Christ” (Eph. 2:13-15), who is “neither Jew nor Greek [instead, *an entirely new creation*]” (II Cor. 5:17; Gal. 3:28).

And this *new creation*, being “Abraham’s seed” (through a positional standing “in Christ,” Who is Abraham’s Seed), can have a part in the inheritance promised to Abraham; for those comprising this new creation are reckoned to be “heirs according to the promise [though *heavenly*, not earthly]” (Matt. 21:43; Gal. 3:16, 26-29; Heb. 3:1; I Peter 2:9, 10).

And from this *new creation* “in Christ,” God is taking 2,000 years to call out a bride to reign as co-regent with His Son during the coming day of His power. This period during which God is calling out a bride for His Son had a beginning at a predetermined point in time, and it will, after the same fashion, have an end at a predetermined point in time.

This is the way God's actions are seen at any point in Scripture. God doesn't get in a hurry, any necessary events in connection with His plans and purposes always run exactly on schedule, His plans and purposes will all ultimately be carried out to the minutest detail, and they will be carried out at set, appointed times (*cf.* Ex. 12:40, 41; Luke 19:44; Acts 3:19-21; Gal. 4:4; I Tim. 6:15).

Until these set, appointed times arrive, God will not act; and nothing in the universe can bring the matters to pass.

But when these set, appointed times arrive, God will act; and nothing in the universe can stop, change, or alter the things which will then begin to occur (which will be *in exact accordance* with that which God previously revealed to man in His Word [Amos 3:7]).

Under Moses, Under Christ

The deliverance of the Israelites from Egypt under Moses forms a dual type. It forms a type of the present and future deliverance, under Christ, of God's two created, firstborn sons — *Israel*, and *the Church*.

The deliverance from Egypt under Moses first typifies *Israel's future deliverance* from a worldwide dispersion under Christ.

This latter deliverance will occur at the end of God's six days (6,000 years) of redemptive work and immediately before the seventh day is ushered in (the Sabbath rest awaiting the people of God [Heb. 4:5, 9], to last 1,000 years). And this latter deliverance will be for the same purpose as the former. It will be with a view to Israel realizing *the rights of the firstborn in the earthly land covenanted to Abraham, Isaac, and Jacob, within a theocracy*.

Then, the deliverance from Egypt under Moses also typifies *the present deliverance — to be climaxed in the future — of Christians* from this world under Christ.

This deliverance occurs during the two days, the 2,000 years forming the present dispensation, lying between God's past dealings with Israel and God's future dealings with Israel. And this deliverance will be climaxed immediately preceding God's climactic work pertaining to Israel's deliverance, and it will be for the same purpose as Israel's deliverance (though relative to *heavenly promises and blessings* rather than earthly). The deliverance of Christians is with a view to their

realizing *the rights of the firstborn in a heavenly land, within a theocracy.*

Note that Calvary lies at an exact mid-point between a past 2,000-year period in which God dealt with Israel (beginning with Abraham) and a present 2,000-year period in which He deals with Christians. And His dealings throughout the entire 4,000 years (along with the 2,000 years prior to that, going back to Adam) is *redemptive* and is with a view to *that which will be realized during the coming seventh 1,000-year period.*

Also note that there is a revealed purpose for redemption in the type in Genesis chapter three; and this can be seen after exactly the same fashion in the antitype.

Adam sinned with a full knowledge of that which he was doing (I Tim. 2:14). He, because of Eve having eaten of the forbidden fruit, found a part of his very being in a fallen state (*cf.* Gen. 2:23; 3:6) and was no longer in a position to eat of the tree of life (which would have provided the wisdom and knowledge for ruling and reigning [Gen. 2:9; Prov. 3:13-18; Rev. 2:7; 22:2; *cf.* I Kings 3:5-15; II Chron. 1:7-17]). Eve had to be redeemed, and Adam was left without a choice as to how this would be accomplished. There was *only one way*, which was the way Adam took. Adam partook of sin (allowing him to “cleave unto his wife” in accord with Gen. 2:24) to bring about Eve’s redemption, something which can be seen more fully developed in the antitype.

Adam, because of his redemptive act, would be able to one day eat of the tree of life *as a complete being* (which, as previously revealed in Gen. 1:1-2:3, would be 6,000 years later). And this, as it pertains to “the second man,” “the last Adam,” is something which can also be seen more fully developed in the antitype.

Thus, the purpose for Adam’s actions can be seen in the outcome. Redemption, as seen in Genesis chapter three, was for the revealed purpose of *man being placed back in the position for which he had been created, i.e.,* a position which will allow him to one day take the sceptre and rule the earth.

Then note the antitype.

Christ found His bride, a part of His very being (“...members of his body, of his flesh, and of his bones” [Eph. 5:30]) in a fallen state; and He, Who knew no sin, was made “sin for us” to effect our redemption (II Cor. 5:21).

And everything is exactly the same as previously seen in the type.

This is the way it had to be done (Adam partaking of sin, Christ being made sin [cf. Gen. 22:1-14; Ex. 12:1ff]); there's a tree of life in the antitype (Rev. 2:7); there's Christ as a complete being in a position to partake of this tree in the antitype (which necessitates His bride's redemption); and, correspondingly, there's man being placed back in the position for which he had been created (which ultimately, beyond the Millennium, will include the whole of redeemed mankind — Jews, Christians, and Gentiles [Rev. 22:2-5]).

This has all been set forth in skeletal form in the opening verses of Genesis (the beginning as well as the end of the matter), all subsequent scripture provides the details (the beginning as well as the end of the matter), and the Book of Revelation forms a detailed climax of all which precedes (as well as carrying matters on out into the eternal ages).

The Correct Focus

The preceding presents a brief panorama of Scripture as it relates to man being *redeemed for a purpose*. And this purpose can be seen throughout Scripture. *It must*, for this is the way Scripture begins, establishing, at the outset, a pattern, a mold; and Scripture, of necessity, can only continue after the same fashion.

The central point in redemption is *Calvary*. It is only because of *Christ's finished work on the Cross* that God can bring about man's redemption. But Calvary was for a purpose which looked beyond the events of that day (as the death of the firstborn in Ex. 12, in the type, was for a purpose which looked beyond the events of that day as well). Calvary was for a purpose which looked out to redeemed man realizing an inheritance in another land, as God's firstborn son.

That's the way the matter is presented in any of the types, including the original type in Gen. 1:1-2:3; and it can only be the same in the antitype. And it is toward this end, upon this goal, that redeemed man is *to fix his attention*.

Note where Christ Himself had His eyes fixed during the events surrounding Calvary — not on the Cross, but *on the Crown*:

“...who for the joy that was set before him [that future day when He would rule and reign (Matt. 25:20-23)], endured the cross, despising

the shame [considering it a thing of little consequence compared to the joy that was set before Him], and is set down at the right hand of the throne of God" (Heb. 12:2).

This is the manner in which Christ endured the sufferings, the ignominy, and the shame of that day. He fixed His eyes on that coming day. He fixed His eyes on that day when He would appear *in all His splendor and glory*, with His bride (for whom He was then paying redemption's price) occupying the throne with Him.

And He has left us "an example," that we "should follow his steps" (I Peter 2:21).

Following His steps will *always lead to sufferings*, for sufferings *must* precede glory. But following His steps will, as well, also *always lead to glory*, which, of necessity, *must* follow sufferings (Luke 24:26; I Peter 4:12, 13).

Christ at Calvary, in the midst of sufferings, fixed His attention upon the glory to be revealed as He endured the sufferings. And this allowed Him to consider the sufferings as something of little consequence in comparison, *leaving us "an example."*

And, in this respect, we, as Christ, are to fix our eyes out ahead on the glory, considering any and all present sufferings to be something of little consequence in comparison to the glory which will one day be revealed. That is the Biblical picture of *the only way* Christians can, *every time*, endure the sufferings, overcome the enemy, and gain the victory (*cf.* James 1:2-4, 12).

1) Encouragement

In the type in Numbers chapter thirteen, Caleb, following the report by the twelve, sought to *encourage* the people. His encouragement centered around the thought that regardless of the strength and size of the land's inhabitants, regardless of the fact that they dwelled in cities surrounded by walls which reached "into the heavens," the people of Israel could go in and, under God, defeat these individuals and take the land (vv. 26-30).

Then in chapter fourteen, following a rebellion of the people, caused by their believing the false report given by ten of the spies (13:31-14:4), Caleb and Joshua both sought to *encourage* them. They

stressed that the people of Israel were not to fear those in the land. Then they pointed out three things (v. 9):

- 1) "They are bread for us [in the sense of 'waiting to be consumed in battle']."
- 2) "Their defence is departed from them."
- 3) "The Lord is with us."

The *encouragement* was there, though it was not heeded. And because it was not heeded, God's judgment fell. An entire generation of Israelites was overthrown in the wilderness, short of the goal of their calling. They were overthrown on the right side of the blood (the right side of the death of the firstborn in Egypt) but on the wrong side of the goal of their calling (they were denied entrance into the land set before them).

And in the antitype, exactly the same thing as it pertains to encouragement is to occur. Christians are to encourage one another relative to that which lies out ahead, which would involve encouragement in the present spiritual warfare, present sufferings, etc. Christians are to encourage one another to keep their hands fixed to "the plough" (Luke 9:62), to keep their eyes fixed on the goal (Heb. 12:1, 2). This is *the only way* victory can be won.

That's what Heb. 10:23-25 is about. Little understood and often abused, this section of Scripture — comprising part of the fourth of the five major warnings in Hebrews — has to do with something entirely different than that which is usually taught. Note how these three verses read:

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

And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

These three verses are set within a book which, as all New Testament epistles, deals centrally with *the saving of the soul*. They follow

a warning which deals with “so great salvation [the salvation of the soul]” (chs. 1, 2), two warnings which deal with events at Kadesh-Barnea (chs. 3-6), and precede the final warning which deals with the rights of the firstborn (ch. 12). And within the warning where these verses are found, specific reference is made to the saving of the soul (vv. 35-39).

Thus, in the light of the preceding alone, apart from that which is stated in the text, it should go without saying that Heb. 10:23-25 deals with something completely separate from the way Christian assembly is invariably carried out today. But the text itself states the reason for such assembly. It is *to encourage one another* relative to “the confession of the hope” (cf. Heb. 6:11-20).

It is exactly the same thing seen in Numbers chapters thirteen and fourteen where Caleb and Joshua sought *to encourage the people of Israel relative to the hope of their calling*. It has to do with Christians assembling together *for mutual encouragement relative to overcoming and one day realizing an inheritance in the land set before them*.

One Christian is to encourage another Christian to keep his eyes fixed on the goal. It’s a lonely road; and it becomes more so by the day as the leaven continues its deteriorating work, often causing other Christians to scoff at, make fun of, or look askance at a Christian who has his eyes fixed on the goal and is governing his life accordingly. And, in this respect, a little encouragement by one also engaged in the same battle, walking the same lonely road, often goes a long way.

As Moses became weary in the battle with Amalek (Ex. 17:8-16), so Christians become weary in the present battle; and as Aaron and Hur helped hold Moses’ hands high, as Moses himself held onto the sceptre (resulting in victory over Amalek), so Christians are to help hold one another’s hands high, as they keep ever before them the same thought portended by the sceptre in Moses’ hands (and this will result in victory as well [it must, for it did in the type]).

That’s exactly what Heb. 10:23-25 deals with. And, in this respect, the verses would have no more reference to Christians meeting together on Sunday at a particular place than they would to Christians (two or more [Matt. 18:20]) meeting together any time at any place throughout any of the seven days of the week. The object is for two or more Christians to come together at different times in order to encourage one another relative to a mutually possessed hope. Any

other type meeting of Christians — though it may be for a worthwhile purpose — is *not in line* with that which is stated in Heb. 10:23-25.

Meetings on Sunday morning (and other times) at any Church in the land should *always* have the overall thought set forth in Heb. 10:23-25 as *central*. The thought should, as well, *at all times*, be in line with that which is stated in Heb. 13:17; and this verse would be perfectly in line with the exhortation of Caleb and Joshua, along with that which the Israelites should have done relative to this exhortation:

“Obey them that have the rule over you, and submit yourselves [i.e., ‘Follow (give heed to) those that lead, guide you, and be submissive (to their teaching)’]: for they watch for your souls, as they that must give account...”

This verse presents the relationship between the pastor-teacher and those placed under his ministry, *in the true sense, as it existed in the early Church*. God-given authority in the Church, possessed by the pastor-teacher, is always in the realm of *service*, never in the realm of authority as exercised by those in the world (Matt. 20:25-28; cf. I Peter 5:1-4). He is the one who is to *ascend* the mountain, *learn* all he can about the land and its inhabitants, and then *serve* those placed under his care *by leading them into truths concerning these matters*. And he is to do this with a view to the salvation of their souls (along with his) and as one that must give an account of his actions at the judgment seat.

But even in the early Church there was another side to the matter. There were the false teachers; and, rather than being told to follow their leadership (as in Heb. 13:17), the people were *warned against them*.

Today though, because of the working of the leaven over almost two millenniums, the Church finds itself in a *completely different position*, making it difficult for Christians to even properly understand verses such as Heb. 13:17 (*ref.* Chapter VII in this book, “The People’s Response”).

Discouragement as it existed in the camp of Israel during Moses’ day and as it exists in Christendom today is dealt with in the following section.

2) *Discouragement*

Discouragement is seen in the type through the actions of the ten as

they gave their analysis of the previous report by all twelve. The ten sought to *discourage* the people of Israel by stating that they couldn't overcome and defeat the inhabitants of the land, which would prevent the Israelites from realizing the goal of their calling.

Note the words of Deut. 1:28 again:

“Whether shall we go up? *Our brethren have discouraged our heart*, saying, The people is greater and taller than we; the cities are great and walled up to heaven [‘to the heavens’]; and moreover we have seen the sons of the Anakims there.”

And this discouragement resulted in a rebellion among the people which brought about such anger from the Lord that He overthrew the entire unbelieving generation in the wilderness, outside the land to which they had been called. Because of a false analysis given by ten of the twelve spies — *the very ones who should have been encouraging the people relative to that which lay ahead* — an entire generation was overthrown, short of the goal.

This is seen *in its true sense* in the antitype through the ministry of the false teachers in the early Church when the Word of the Kingdom was still being widely taught throughout Christendom. These false teachers understood the Word of the Kingdom, as the ten spies understood things about the land and its inhabitants; and, as the ten spies, they proclaimed a false message in this realm.

That is, the ten spies proclaimed “an evil report of the land which they had searched unto the children of Israel,” and these false teachers proclaimed *an evil report of the Word which they had searched unto Christians*.

This false message really had nothing to do with the gospel of the grace of God. It had to do strictly with the Word of the Kingdom — the gospel of the glory of Christ. Thus, from all indications, the pure, simple message of the gospel of the grace of God remained *unaffected* by this false message.

But today *something completely different* is happening. Individuals, not understanding the gospel of the glory of Christ, have failed to distinguish between Scriptures which have to do with this gospel and Scriptures which have to do with the gospel of the grace of God. And, through so doing, they have sought to make Scriptures which

have to do with the gospel of the glory of Christ deal with the gospel of the grace of God. They have brought things from one gospel (the gospel of the glory of Christ) over into the other (the gospel of the grace of God), *destroying the former and corrupting the latter*.

That is, they have *destroyed* what Scripture has to say about the gospel of the glory of Christ by making verses having to do with this gospel deal with the gospel of the grace of God. And, through taking verses from the former and applying them to the latter, they have also *corrupted* the gospel of the grace of God.

From all indications, nothing of a magnitude resulting in destruction and corruption of this proportion occurred through the message of the false teachers in the first-century Church. And this would be in complete keeping with the working of the leaven. It was only beginning its deteriorating work at that time. Today, we are living at a time when it is completing its deteriorating work, immediately before “the whole,” as prophesied, *will become leavened* (Matt. 13:33). And, resultingly, one could only expect corruption surrounding teachings in the Church today *to surpass* that in the first-century Church.

In this respect, the message Christians are hearing from the pulpit today is largely an outgrowth of the destruction of one message and a corruption of the other, caused by the working of the leaven. The Word of the Kingdom is absent; and the simple Biblical message surrounding the gospel of the grace of God is, all too often, presented in a corrupted form.

And the place where this can be seen in its fullest development is in the “Lordship Salvation” teaching — a teaching which, during the past few years, has spread rapidly throughout a large segment of so-called fundamental Christianity.

The teaching has spread after this fashion for the simple reason that its recipients do not understand the Word of the Kingdom. The leaven had previously *centered* its attack upon the Word of the Kingdom, resulting in the emergence and wide acceptance of this false teaching relative to salvation by grace through faith during the closing days of the present dispensation.

If the situation concerning the leaven could be reversed (which it can't), this teaching would fade and eventually disappear; *for it can't exist in the light of an understanding of the Word of the Kingdom* (which

would facilitate a correct understanding of the gospel of the grace of God as well).

In this respect, if a person is really interested in showing what is wrong with the Lordship Salvation teaching, all he has to do is *teach the people the Word of the Kingdom*, which is something he should have been doing all along anyway. There's no such thing as a person understanding the Word of the Kingdom and, at the same time, being confused by the Lordship Salvation teaching. *That would be an impossibility*, for the person would be saying that he is confused about a distinction (between two facets of the overall gospel message) which he understands, *one in which he is not confused, one in which he can't be confused*.

But teaching the Word of the Kingdom to bring about a change in the present situation is something which is not going to happen (except possibly in isolated instances). The leaven has done its work all too well, and the damage which it has caused cannot be reversed.

The Lordship Salvation teachings can only become even more widely accepted in Christendom in days ahead (for the leaven is going to work until "the whole" has become leavened); and the chaotic condition which presently exists will become even more chaotic.

Thus, *talk about discouragement!* Let a Christian who understands the Word of the Kingdom try to find a place within Christendom for *encouragement* today. Unless he is in an unusual Church (which are far and few between), *relative to any encouragement concerning the race of "the faith,"* he is going to come away Sunday morning, Sunday evening, or any other time completely dry, looking down a dark tunnel.

Encouragement is not there! No wonder so many Christians are suffering depression today! No wonder an increasing number of Christians don't even bother to attend Church anymore! No wonder ministers are leaving the pulpit to do something else! No wonder...

Where can a Christian go on Sunday morning, Sunday evening, or any other day or evening of the week and meet with other Christians who are concerned about the hope of their calling? Where can he go to find others who will encourage him in the race of "the faith" in which he is presently engaged? Or, Where can he go to find others to himself encourage along the same lines? Or, Where can he go to even hear a pastor-teacher, or any other Christian, teach or discuss these things?

The preceding related questions are, in a respect, self-answering. And the answers will show the state of Christendom as it presently exists. *Insofar as any association with the Word of the Kingdom is concerned*, practically the whole of Christendom — so-called fundamental and liberal segments alike — is shot through and through with leaven and can only be viewed as Laodicean.

But, not to worry. This is *exactly* the way that the Lord said Christendom would exist at the end of the present dispensation. And for a person who understands the Word of the Kingdom, *the darker it gets, the brighter it also gets*.

Stay with the Word, and you won't — you can't — go wrong; *for the future is as bright as the promises of God*.

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

For ye have need of patience [‘patient endurance’ (through the trials and testings)], that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry” (Heb. 10:35-37).

9

Overcoming, Being Overcome

Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers,

Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

Moreover your little ones, which ye said shall be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea...

And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir...

And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; for I have given Ar unto the children of Lot for a possession (Deut. 1:35-40; 2:4a, 8, 9).

Because of the actions of the people of Israel *in two different spheres* at Kadesh-Barnea, God, as well, brought matters to pass *in two different spheres*. Because of the people's *belief* or *unbelief* relative to entering the land at Kadesh-Barnea, God, in the succeeding years, brought matters to pass after a fashion completely in keeping with the attitude and actions of the people.

On the one hand, there was the overthrow of an entire unbelieving generation, overthrown in a manner completely in keeping with their *unbelief*.

Then, *on the other hand*, Caleb and Joshua — the ones believing that they could go in and, under God, take the land — ultimately realized their inheritance in a manner completely in keeping with their *belief*.

Unbelief

At Kadesh-Barnea, those comprising the nation under Moses believed the false report of the ten spies. They envisioned falling at the hands of the inhabitants of Canaan if they sought to move ahead and attempt to take the land. They then *turned from* the land set before them and longingly *looked back* toward the land which they had left, *back toward Egypt*. And they spoke of appointing a new leader (other than Moses), with a view to *returning to Egypt* (Num. 14:1-4).

Once this had occurred, once the Israelites had expressed *unbelief after this fashion, at this particular place*, the nation found itself in a position from which there could be *no return*. The accountable generation had forfeited their part in the rights of the firstborn (rights to be realized by the nation as God's firstborn son [*cf.* Ex. 4:22, 23; 19:5, 6]), matters could not be reversed (*cf.* Matt. 12:31, 32), and the only thing awaiting these Israelites was God carrying out His judgmental decree.

Note that the very next day, after hearing God's judgment upon them because of *their unbelief* (along with seeing the ten spies die "by the plague before the Lord"), the unbelieving Israelites *changed their minds*. They even went so far as to attempt to enter the land after being warned by Moses that the Lord was no longer with them; and they were, accordingly, driven back by the Amalekites and the Canaanites. They could no longer occupy the place from which they, *through unbelief*, had fallen (Num. 14:28-45).

This is what the third of the five major warnings in the Book of Hebrews is about (6:4-6). Once a Christian falls away in the antitype of that which occurred at Kadesh-Barnea (Heb. 3, 4), *exactly* the same thing will occur to the unbelieving Christian as occurred to the unbelieving Israelites. The Christian will have fallen away after such a fashion that *he cannot be renewed* “again unto repentance [‘unto a change of mind’]” (v. 6).

The “change of mind” is not on the part of the Christian, as it was not on the part of the Israelites in the type. It was/is *on the part of God*. A Christian falling away after this fashion may later change his mind, as the Israelites did after falling away. But, as in the type, *God will not change His mind*.

The Christian will have forfeited his part in the rights of the firstborn (rights to be realized by the Church following the adoption into sonship [*cf.* Rom. 8:18-23; Heb. 12:23]), with only judgment awaiting; and *God will not change His mind* and bless that Christian also. The type has been set, and the antitype must follow the previously established type.

(For additional information on the preceding, refer to Appendixes II, III in this book, “If They Shall Fall Away” and “The Wilful Sin.”)

Exactly the same thing is seen relative to these rights and a change of mind in the last of the five major warnings in Hebrews (12:14-17). Esau, after forfeiting the rights of the firstborn — selling these rights to his younger brother, Jacob — “found no place of repentance [‘a change of mind’], though he sought it carefully with tears” (v. 17).

Esau *changed his mind* following the forfeiture. After realizing the value of that which he had forfeited, Esau sought to get his father *to change his mind* and bless him also. But it was *too late*. The birthright had been forfeited, it was beyond Esau’s grasp forever, and all Esau could do at this point was express grief over *that which he had allowed to occur*. Scripture reads, “And Esau lifted up his voice and wept” (Gen. 27:34-38).

(Note two things about the warning passages in the Book of Hebrews:

- 1) The warnings in Hebrews become self-explanatory, self-

interpretive, if they are understood in the light of the types [an interpretive method which, in reality, is true throughout the whole of Scripture, *i.e.*, types and antitypes understood in the light of one another].

2) Very few Christians today could fall away in the antitype of Heb. 6:4-6, for to fall away after this fashion requires an understanding of the Word of the Kingdom, something which very few Christians presently possess [*ref.* Chapters V-VIII in this book, "The Elders' Search," "The Elders' Report," and "The People's Response.")

1) Turned About

Moses, near the end of his life and near the end of the wilderness journey, recounted to the Israelites that which had occurred at Kadesh-Barnea and throughout the thirty-eight succeeding years. He spoke of *the nation's unbelief*, along with *Caleb and Joshua's belief*. Then he recounted *God's promise to Caleb and Joshua, along with the account of God's judgment falling upon the unbelieving nation* (Deut. 1:26ff).

Caleb and Joshua, because they *believed the Lord*, had been promised that they would one day realize an inheritance in the land. They would be allowed to go in with the second generation and, *individually, have a part in the rights belonging to God's firstborn son*. The remainder of the accountable generation though, because *they did not believe the Lord*, would die in the wilderness prior to the second generation being allowed to go into the land under Joshua. *They would have no part in realizing the rights of the firstborn* (Deut. 1:35ff).

After Moses had recounted the Lord's promise to Caleb and Joshua, he then turned to the account of the Lord's judgmental decree upon the unbelieving generation. God's decree from thirty-eight years back, given through Moses, began with the words, "But as for you..." (v. 40).

Then, the first thing which the unbelieving generation at Kadesh-Barnea heard after that was, "turn you" (v. 40). That is, they were to turn from the land set before them. Through their prior act of unbelief, *they had gone too far*. They had expressed *unbelief* concerning the Lord being able to complete His work and bring them into the land to which He had called them. They had expressed *unbelief* in matters surrounding the very goal of their calling — a realm which the Lord

considered *of supreme importance, important above everything else*. And, through so doing, they went beyond the point which the Lord could allow them to go and still allow them to enter the land.

Thus, there was only *one thing* left. They were to be *turned from* the land toward which they had moved for the preceding eighteen months, with a view to their being *overthrown* outside this land. And *the place* where they were to be overthrown was clearly revealed at the beginning; and now, thirty-eight years later, God's dealings with a rebellious people after this fashion was in the very last stages of being completed.

2) *Into the Wilderness, by the Way of the Sea*

But viewing matters from the beginning once again, the Israelites were not to be overthrown just any place in the wilderness; nor could they be taken back to Egypt — a desire which they had expressed in their unbelief (Num. 14:4). Taking them back to Egypt would portend the possibility of undoing that which had occurred in both the death of the firstborn and the Red Sea passage (in reverse order), and neither could ever be undone. Thus, the Israelites had to be overthrown on the eastern side (the resurrection side) of the Sea, outside of Egypt (on the right side of the blood).

The Israelites were *turned away from the land of Canaan* and told to journey “into the wilderness by the way of the Red Sea” (Deut. 1:40). In other words, rather than being allowed to enter a land flowing with “milk and honey,” they were *turned away* and, instead, told to travel *out into a desolate land*. Then beyond that, specific reference is made to this land being “by the way of the Red Sea.”

The “Sea” refers particularly to two things in Scripture. It refers *to the place of the Gentile nations* and *to the place of death*. In this respect, typically, the place which God had reserved for the unbelieving Israelites was in the sphere of death among the Gentile nations. And it was *here* that they were to be overthrown (*ref.* Chapter II in this book, “From the Sea to the Mountain”).

The picture is really the same as seen in the later experiences of Israel, typified by Jonah. Jonah, because of his disobedience, was *cast into the Sea, and he died in the Sea*. And Israel, because of the nation's disobedience, has been *scattered among the Gentile nations of the world*

(cast into the Sea), with Israel being looked upon as *dead* (spiritually dead) while out among the nations.

During Moses' day, it was only at the end of a full forty years (referring to a complete period) that God allowed a second generation of Israelites to leave their place in "the wilderness by the way of the Red Sea" and enter the land under Joshua. And this is a type of that future day — after a complete period, at the end of two days (which will be at the end of Daniel's full Seventy-Week prophecy) — when God will allow the present nation to leave its place among the Gentiles and be restored to the land under Jesus (cf. Dan. 9:24-27; Hosea 5:15-6:2; Jonah 1:15ff; John 11:1-44).

(Or, if the Hebrew rendering for *Jesus* is preferred in the antitype, it is "Joshua" [this is the reason for the incorrect rendering, "Jesus," rather than "Joshua," in Heb. 4:8, KJV]. Joshua led the Israelites into the land in the past, and Joshua [Jesus] will lead the Israelites into the land in the future.

Also note that a more detailed and complete look at the overall type is seen beginning with the departure from Egypt under Moses. That seen beginning in Deuteronomy chapter two is a facet of the type within the larger type — a type within a type, so to speak. This is a common occurrence in Biblical typology, one thing which makes it so rich.)

3) *Into the Lands of Esau, Lot (Deut. 2:1-12)*

Note, according to the text, that the unbelieving Israelites were not to be overthrown just any place in "the wilderness by the way of the Red Sea." Rather, they were to be overthrown *in two areas* of this wilderness land. They were to be overthrown *in the land occupied by the descendants of Esau*, and they were to be overthrown *in the land occupied by the descendants of Lot*.

A) *The Land of Esau*

Esau, the elder son of Isaac, "despised his birthright" and sold his rights as firstborn to his younger brother, Jacob, for a meal consisting of "bread and pottage of lentiles" (Gen. 25:27-34). The Septuagint (Greek version of the O.T.) uses a word for the rendering "despised" (v. 34) which means that Esau regarded his birthright *as practically worthless*. He saw no real value to the birthright and sold it on a particular oc-

casation to satisfy his hunger.

Esau was “a cunning hunter, a man of the field,” contrasted with Jacob who was “a plain man, dwelling in tents” (Gen. 25:27). The “field” in Scripture, as “Egypt,” typifies *the world* (Matt. 13:38); and “dwelling in tents” points to being *a stranger and pilgrim in the field, in the world* (Heb. 11:8-16).

Thus, Esau, in Scripture, is pictured as *a man of the world* — a person interested in the things of the world rather than the things of God. And Esau sold his rights as firstborn at a time immediately after he had been out in “the field” and at a time when he was “faint [weary and hungry]” (Gen. 25:29, 30).

There was nothing in *the field* to reveal the value of the birthright to Esau. The birthright had to do with *spiritual values*, separate from the world; but Esau was interested in the world and that which could bring satisfaction to the fleshly man.

Spiritually, he could only have been completely destitute, with his rights as firstborn being something which he knew practically nothing about and, accordingly, something of little interest to him. Thus, looking upon the birthright from the vantage point of the world and seeing little value therein, he considered one meal to be of more value and sold his rights as firstborn for that meal.

And it was into Esau’s land — the land of a person of *the world* who considered his birthright to be *of little value* — that God’s firstborn son, because of the nation’s unbelief and forfeiture of the rights of the firstborn, was taken to be overthrown. The unbelieving generation was to be overthrown in the land of the descendants of a person who had looked upon the rights of the firstborn *after a similar fashion* to the way they had looked upon them.

B) *The Land of Lot*

And not only were the unbelieving Israelites to be overthrown in the land of Esau, but they were also to be overthrown in the land of Lot. They were to be overthrown in the land of a person who wanted the best of what this world had to offer.

Abraham, after strife had arisen between the herdsmen of Lot’s cattle and his own herdsmen, saw a need for the two of them to separate. Realizing this, he magnanimously offered Lot his choice of

any part of the land in which to dwell. Lot lifted up his eyes, saw the well-watered Jordan plain, and chose that part of the land. Abraham though remained out in *the high country*.

Lot moved *down into the cities of the plain, pitched his tent toward Sodom, and eventually ended up living in Sodom*. Then, years later, immediately before the destruction of the cities of the plain, Lot is seen *seated in the gate of Sodom* (Gen. 13:10-13; 19:1).

Those who sat in the gate of a city in those days transacted business on behalf of the city. Thus, Lot, because of an attraction which a part of the land offered, left his pilgrim life with Abraham out in the high country and moved down into the low-lying country. And, *over the years, little by little*, his path continued to spiral downward, until he eventually found himself deeply involved with the citizens of one of the most wicked cities on the face of the earth — a city in which homosexual activity, among other types of immorality, was rampant.

(Homosexual activity in Sodom had been brought to full fruition through the men of the city committing homosexual acts with angels in the kingdom of Satan [*cf.* Gen. 19:1-11; Jude 6, 7]. And note that the homosexual activity rampant throughout the world today will end after the same fashion. It will apparently come into full fruition during the latter part of the Great Tribulation, after Satan and his angels have been cast out of the heavens. That which is seen today is only the forerunner of that which will shortly exist [*cf.* Luke 17:26-31; Rev. 12:7-9].

For additional information on homosexuality in the cities of the plain during Lot's day, refer to the author's book, JUDE, Chapter VI, "And also after that."

For additional information on homosexuality today, particularly as it exists among Christians, refer to the author's book, THE STUDY OF SCRIPTURE, Chapter XI, "The Goal," pp. 195, 196, 199, 200.)

And it was into Lot's land, as well as into Esau's land, that the unbelieving Israelites were taken *to be overthrown*. They were not only to be overthrown in the land of a person who considered his birthright to be of little value, but they were also to be overthrown in the land of a person who chose the best of that which the world had to offer — a person who settled down in the world rather than dwelling in

tabernacles in the high country. They were to be overthrown in the land of a person who had looked upon the world *after a similar fashion* to the way they had looked upon Egypt, *i.e.*, to the way they had also looked upon the world (Num. 14:2-4).

4) *Christians in the Antitype*

The whole matter of Christians in the antitype hardly needs to be stated for those who have eyes to see. There is nothing — *absolutely NOTHING* — more important in the Christian life than presently moving out toward and ultimately realizing the goal of one's calling.

But, what are most Christians doing relative to the matter today? One need only look around, go into practically any Church in the land...

Is this the topic of concern when Christians meet together today? Is this what is heard from the pulpit or the classroom on Sunday morning, Sunday evening, and / or other times when Christians come together?

Christians cannot serve two masters (Matt. 6:19-24). They cannot have the best of what this world has to offer and also expect to have the best of what God has already offered. Christians must, individually, choose; and that decision is left entirely up to them (*cf.* Gen. 24:58).

Christians can go the way of Esau and Lot — having any spiritual senses and perspective progressively dulled by the things of the world — resulting in their progressively being overthrown in the land of Esau and the land of Lot. Or they can keep their eyes fixed on the goal, dwell in tabernacles with Abraham, Isaac, and Jacob in the high country — “escape to the mountain” (Gen. 19:17), having their spiritual senses and perspective progressively strengthened — and one day realize the rights of the firstborn.

The former is the easy life, and the latter is not so easy. In fact, the latter often becomes quite difficult. But what will the end be? *That's what matters!*

Belief

Note that Caleb and Joshua, at Kadesh-Barnea, didn't have it easy at all when giving a true report relative to the land set before them. In fact, the unbelieving generation of Israelites sought to stone them (Num. 14:6-10).

And they had to live with this unbelieving generation for the next thirty-eight and one-half years, until every single one of them had been overthrown.

And that's where *the believing Christian* is today. He is out living *among unbelieving Christians* who are in the process of being overthrown; and he, invariably, experiences similar treatment to that which Caleb and Joshua were accorded among the unbelieving Israelites.

Persecution, in actuality, doesn't come from the world. That's not what is found in the type; and it can't be found after any other fashion in the antitype as well, for the antitype must follow the type. *True persecution comes from unfaithful fellow-believers.*

They are the ones who find themselves in the position of Esau, Lot, or the unfaithful generation during Moses' day; and they do not understand individuals like Caleb and Joshua. They have spent their time out *in the world*. They understand *the ways of the world but not the ways in which the spiritual man is led*. They, thus, can only look at matters from *a naturalistic perspective, for this is all they know*; and, accordingly, they are the ones who, in various ways, find themselves moving against the spiritually-minded Christian (*cf.* II Tim. 3:12).

1) Necessary Preparations

It was only near the end of the forty years that God began to once again deal with the Israelites relative to entrance into the land of Canaan. It was only at this time that God stated:

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut. 2:25).

This was the beginning of the Lord's preparatory work relative to bringing the second generation of Israelites, along with Caleb and Joshua, into the land. And the remainder of Deuteronomy — prior to the account of the entrance of the nation into the land in the first three chapters of the Book of Joshua — concerns itself mainly with what was stated by Moses in Deut. 4:1:

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go

in and possess the land which the Lord God of your fathers giveth you.”

Then Moses' closing words to this new generation of Israelites, given immediately before his death, near the end of the book, were almost identical to the way he began:

“Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it” (Deut. 32:46, 47).

At the time Moses proclaimed these final words to “all Israel” (v. 45), the Israelites were on the eastern side of Jordan, opposite Jericho. And after Moses blessed the twelve tribes, the Lord took him “unto the mountain of Nebo, to the top of Pisgah,” and allowed him *to look over and see the land* before his death.

Then “Moses the servant of the Lord died there in the land of Moab,” and the Lord “buried him in a valley” in the same land (Deut. 32:48-52; 34:1-6).

And, with the leadership falling to Joshua, this is where the five books of Moses close, with the Israelites ready to cross the Jordan and enter the land under Joshua.

2) *Crossing the Jordan*

Moses, at Kadesh-Barnea, had sent twelve spies into the land. Now, thirty-eight and one-half years later, Joshua, from the eastern side of Jordan, sends two individuals to spy out Jericho and the surrounding land (Joshua 2:1ff). And upon the return of the two spies “from the mountain” (v. 23), their report was very simple and straightforward:

“And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us” (Joshua 2:24).

And this time *there was no evil report by the spies or unbelief on the part of the people*. According to the record, following the report of the two spies, the immediate matter at hand was the passage of the people

across the Jordan River and the conquest of the land, beginning with Jericho (Joshua 3:1ff).

Jordan was at flood stage at this particular time of year; but, because of the river's flow, rather than parting the waters as at the Red Sea passage forty years earlier, the Lord brought matters to pass after a different fashion. The Lord, going before the people above the ark which the priests carried and remaining above the ark in the midst of Jordan while all the people crossed (*cf.* Ex. 25:22), simply cut off the flow of the river coming down from the north and caused the waters to "stand upon an heap"; and the Israelites, as at the Red Sea passage, went across the Jordan "on dry ground" (Joshua 3:10-17).

Once the Israelites were across and twelve stones had been taken from the midst of Jordan as a testimony for future generations, the priests brought the ark up from the midst of Jordan, and the Lord released the waters to their natural flow once again (Joshua 4:1-24).

Then note the reaction of the Gentile nations which Israel now faced to that which had occurred:

"And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel" (Joshua 5:1; cf. Deut. 2:25).

Then, following Joshua circumcising the new generation (in accord with the Lord's instructions) and the manna ceasing (the people were to now eat "the fruit of the land of Canaan"), attention immediately turned to a conquest of Jericho and the land beyond (Joshua 5:1ff; 6:1ff).

(Note: As the preceding generation was required to pass through the waters of the Red Sea, with a view to subsequently entering the land at Kadesh-Barnea, the succeeding generation [which, by large, had not been through the waters of the Sea] could not enter the land at Kadesh-Barnea [on the southern side of the land]. Those comprising this generation had to travel around the southern end of the Dead Sea, up the eastern side of the Sea to the Jordan River, and then pass through the waters of the Jordan as they entered the land.

Both generations had to *pass through the waters* [*the waters of the Sea or the Jordan*] prior to entering the land. The parallel experience of *passing through the water* was seen through *baptism* in both the offer and reoffer of the kingdom to Israel, which is why baptism was seen throughout [cf. Matt. 3:5, 6; John 3:22-24; 4:1, 2; Acts 2:37, 38; 8:35-38]; and, as well, this parallel experience of *passing through the water* is seen through *baptism* in Christendom today, in connection with the same thing as seen in Israel, or in the types from Moses' and Joshua's day — the present offer of the kingdom to Christians [Matt. 28:19, 20; Col. 2:12; 3:1ff].

Following the death of the firstborn and the appropriation of the blood, *the dead were/are to be buried, never to rise again* — whether this burial occurred following the appropriation of the blood of the paschal lambs in Egypt by the first generation under Moses, occurred following the appropriation of the blood of the paschal lambs in the wilderness by the second generation under Joshua, or occurs following the appropriation of the blood of the Paschal Lamb by Christians today — *all are to pass through the water; all are to be buried* [John 3:3-5]. *The new man alone, following burial, is to rise from the waters. Only the new man can realize an inheritance in the land lying out ahead* [cf. Gen. 21:9, 10].

[The passage through the water, of course, has *nothing* to do with eternal salvation, past or present — whether in the two types during Moses' and Joshua's day, among the Jewish people during the offer and reoffer of the kingdom to Israel, or throughout the present dispensation when the offer of the kingdom is being extended to Christians. One's eternal salvation was/is taken care of *through death and shed blood* — via a vicarious death, through the death and shed blood of paschal lambs in the camp of Israel during past time, and the death and shed blood of the Paschal Lamb during time since 33 A.D.

God's requirement — *death and shed blood* — was established in the opening chapters of Genesis (chs. 3, 4), and *it can never change*. And, for an inseparable association of death and shed blood in the Old Testament with the death and shed blood of Christ, note I Peter 1:19, 20; Rev. 13:8.]

In this respect, to see a clear picture of *baptism* during the offer and reoffer of the kingdom to Israel, or *baptism* during the present offer of the kingdom to the Church, one need only turn to these two types. Also note that "baptism" is associated in Scripture with *the kingdom and the message pertaining to the kingdom*. Israel and the Church have been

brought into the picture because they have been/are [Israel, past; the Church, present] recipients of this message. Separating “baptism” from *the kingdom* would be like separating “signs” from *the kingdom*. Neither could exist apart from the kingdom and would disappear.

Thus, baptism had to do with *the Jewish people in relation to the offer and reoffer of the kingdom in past time*, and it has to do with *Christians in relation to the offer of the kingdom during present time*. Baptism is no more Christian than it is Jewish, or vice versa; nor is baptism a Church ordinance, for the Church has no ordinances per se [neither baptism nor the Lord’s table has anything to do with ordinances of the Church, though the Churches throughout Christendom, in completely unScriptural endeavors, have sought to connect them with the Church in this respect].

[“The Lord’s table,” as “baptism,” has a similar connection with *the kingdom* as well. For a Christian to observe the Lord’s table is for that Christian to “shew (Gk., *kataggello*, ‘to proclaim,’ ‘to declare’) the Lord’s death till he come” (I Cor. 11:26). It is a *symbolic declaration, by the observer, of that which was very real at a time in the past and will be very real at a time in the future*.

Christ, establishing the Lord’s table shortly before His death, said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:29). The word picture of events during that future day, to which Christ referred, had been recorded by Moses over fourteen centuries earlier, in Gen. 14:18-20. This word picture, forming a type, deals with Melchizedek bringing forth bread and wine to bless Abraham.

In that coming day, in the antitype of that seen in Gen. 14:18-20, Christ, as the great King-Priest after the order of Melchizedek, in His “Father’s kingdom,” will come forth with bread and wine to bless the descendants of Abraham, exactly as Melchizedek blessed Abraham in the type. And, as well, as also in the type, this will occur following the battle of the kings — pointing to the destruction of Gentile power in that coming day (Gen. 14:1ff).

It is these two things — *baptism* and *the Lord’s table* — that an almost completely leavened Church, which has little to no understanding of the Word of the Kingdom, has taken and made Church ordinances, not understanding their true nature at all. And things have become so completely skewed that many Church groups will not allow other Christians to partake of the Lord’s table with them unless they belong to their particular denomina-

tion. Or, one can't join their Church unless he has been baptized by one of their pastors in one of their denominational Churches.

The whole thing has become completely removed from any correct Biblical reality in the Churches of the land. This is how complete the working of the leaven — centering its attack on the Word of the Kingdom — has wrought corruption within Christendom after almost 2,000 years, very near the end of the dispensation, when the whole will have become leavened].

Then, note facets of the passage of the Israelites through the Red Sea and the Jordan River which have to do with the Jewish people yet future. In connection with the Israelites passing through the Sea [first generation] and passing through the River [second generation] there is an overthrow of Gentile powers — Pharaoh and his armed forces on the first, and Jericho [along with succeeding Gentile cities] on the second. Both relate to different facets of the same type, foreshadowing a series of events in the antitype which is seen in its correct respect only through viewing both types together.

In the antitype, Christ will have returned, regathered the Israelites from a worldwide dispersion [following their national conversion], made a new covenant with the house of Israel, and restored them to their land. Then, immediately following this series of events, Antichrist will lead his armies against the King and His people *in Jerusalem* [cf. Ezek. 38, 39; Joel 3:1-17; Zech. 14:1-9; Rev. 14:14-20; ref. the author's book, THE TIME OF THE END, Chapter XXXII, "The Great Supper of God"].

In this respect, to see a clear, overall picture of the restoration of Israel and the destruction of Gentile world power at the time of Christ's return, the antitype must be studied in the light of both of these types — both passages of the Israelites through water prior to the destruction of Gentile power — not in the light of just one.

"For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you..." [Ezek. 36:24, 25a].)

3) *Taking the Land, Realizing an Inheritance*

Jericho was the first of the cities to be taken; and because of the

frightened state of those in Jericho, knowing that the Lord Himself was with Israel and would act on their behalf, the city had been “straitly shut.” No one entered, and no one left. This is how complete the Lord had kept His word concerning placing the dread and fear of Israel upon the nations (Joshua 6:1; *cf.* Deut. 2:25).

Jericho was among the cities in the land described thirty-eight and one-half years earlier by the ten spies as being “walled up to heaven [‘to the heavens’]” (Deut. 1:28). But note what the Lord did with the wall surrounding Jericho — a wall surrounding a city filled with frightened inhabitants.

After the Israelites had followed the Lord’s instructions concerning taking Jericho, the wall simply “fell down flat”; and the Israelites marched across the fallen wall, “utterly destroyed all that was in the city” (save Rahab and her family), and then burned the city (Joshua 6:2-27).

And that’s the way it was to be as the Israelites marched through the land, conquered the inhabitants, and possessed the land. And that’s the way it could have been thirty-eight and one-half years earlier had the Israelites believed the true report given by Caleb and Joshua rather than the false report given by the ten.

But the way it was to be and the way it actually happened — even during the conquest under Joshua — were not the same. At the very next city which the Israelites sought to conquer — Ai — they suffered *defeat*. Achan, contrary to the Lord’s command, had kept some of the spoils of Jericho; and his sin was looked upon by the Lord as a sin of all Israel. Because of this, the Lord would not go before the Israelites; and, consequently, *they could not* “stand before their enemies” (Joshua 6:18; 7:1-22).

The matter of Achan’s sin had to be dealt with first, and the people could then (and did) move victoriously against Ai (Joshua 7:23-26; 8:1ff). And beyond that the Israelites, under Joshua, began to progressively move victoriously throughout the land, taking it “by little and little,” as the preceding generation had been instructed to do under Moses (Joshua 9:1ff; *cf.* Deut. 7:22).

Then, after the Israelites, over time, had destroyed part of the nations in the land, the Lord instructed Joshua to divide the land for an inheritance among the different tribes (Joshua 13:1ff; *cf.* Joshua

21:43-45; 23:4-13). And it was within this division that Caleb and Joshua realized the inheritance which had been promised to them at Kadesh-Barnea forty-five years earlier (Joshua 14:7-14; 19:49, 50; cf. Num. 14:24, 30; Deut. 1:35-38).

4) *Christians Today*

Everything is identical in the antitype. There is a warfare against those dwelling in the land of the Christians' inheritance (Satan and his angels), and *the warfare can be won or it can be lost*.

One primary, simple fact though remains should Christians expect to one day realize an inheritance in the land to which they have been called: *They must engage themselves in the battle. The war must be fought* (Eph. 3:9-11; 6:11-18).

The battle and its outcome can be seen in the experiences of the Israelites at Jericho; or the battle and its outcome can be seen in the experiences of the Israelites at Ai. And *victory* (as at Jericho) or *defeat* (as at Ai) will occur for exactly the same reasons it occurred for the Israelites.

God's people *must do what He has told them to do*. This is the reason Moses, near the end of his life, immediately before the Israelites were to enter the land under Joshua, spent his time reiterating the Lord's commandments to the people (Deut. 4:1ff); and this is also the reason that Joshua did exactly the same thing immediately following the Israelites' defeat and subsequent victory at Ai (Joshua 8:34, 35).

Moses, by reiterating the Lord's commandments to the people prior to the conquest, sought *to prevent* events such as those which had occurred at Ai; and Joshua, going back over the Lord's commandments after matters surrounding Ai had been taken care of — something which formed a conclusion to previous instructions left by Moses — sought *to prevent a repeat* of such events (cf. Deut. 27:1-8; Joshua 8:30-35).

Jesus is "the author of eternal salvation [salvation for the age] unto all them that obey him" (Heb. 5:9; cf. Gen. 42:55, 56; Matt. 7:24-29; John 15:1-15). A Christian *must* follow that which the Lord has commanded (which will result in his keeping himself unspotted by the world [rather than following Achan's path]) as he goes forth to battle the inhabitants of the land.

Sin is disobedience to that which the Lord has commanded. And though Christians — presently in a body of flesh, housing the old sin nature — may fall, *cleansing is available*. That's why Christ is presently exercising the office of High Priest in the heavenly sanctuary (cf. John 13:8-10; Heb. 10:19-22; I John 1:6-2:2).

Sin must be dealt with prior to the battle (as at Ai). Then, *believing* that the Lord will do *exactly* that which He has promised, *victory after victory can ensue as the person moves forward, keeping his eyes fixed on the goal*. *There can be no such thing as defeat if one moves in accord with the Lord's instructions.*

Appendix I

IF GOD PERMIT

“And this will we do, if God permit” (Heb. 6:3).

Hebrews 6:3 should be taken at face value. That is, “We will go on unto maturity [vv. 1, 2], if God permits us to go on.” And one is then left with the thought that God may not permit some Christians to go on unto maturity.

Leading into Heb. 6:1-3, the writer had previously reprimanded a group of Christians for their lack of spiritual maturity (5:10-14). They had been saved for a sufficient length of time that all of them should have been well enough grounded in the Word that they could do two things:

- 1) Be able to understand teachings pertaining to the coming Melchizedek priesthood of Christ.
- 2) Be able to teach these things to others as well.

Then, following the reprimand, the writer exhorted these same Christians to leave “the first principles [the rudimentary things of the Christian faith]” and “go on unto perfection [maturity in ‘the faith’]” (5:12; 6:1, 2).

Then, after this comes the statement that going on unto maturity is *conditional*. It is conditioned on God allowing the person to go on.

But bear in mind that this is not maturity in what might be considered a general sense; rather, the reference is to maturity in a *specific*

sense. This is maturity in that which Scripture calls “the faith” or “the word of the kingdom” (*cf.* Matt. 13:19; I Tim. 6:12; Jude 3) — maturity in things pertaining to Christ’s coming reign over the earth “after the order of Melchizedek” (Heb. 5:10ff).

Thus, the writer is dealing with *a specific realm* of Biblical teaching which is little understood in Christendom today. And this would provide a basic explanation (in conjunction with the working of the leaven in Matt. 13:33) for the existing situation. Not only is there a present lack of knowledge (much less an understanding) concerning this whole overall message in Christendom but something even beyond this exists. Along with the lack of knowledge (and understanding), an overt aversion — more often than not — is exhibited toward any teaching on the subject.

This is the one message which Satan does not want taught today, for it deals with his overthrow. He has ruled the earth since time immemorial, *but this is about to change*. The One Whom Melchizedek foreshadowed will shortly appear, at which time the government of the earth will change hands. And Satan does not want this proclaimed.

As a consequence, this is the message Christ will not find being taught to Christians in the Churches at the time of His return. Though this is *the central message* which Christians are supposed to hear once they have been grounded in the rudimentary things of the Word, Christ stated that by the end of the dispensation, at the time of His return, conditions will have become so completely contrary to the way they should exist that He will not find “faith [*lit.*, ‘the faith’] on the earth” (Luke 18:8).

The reason why God will not allow certain Christians to go on into an understanding of these truths is given in the verses which immediately follow (vv. 4-6), which comprise the heart of the warning itself. Verse three forms a connection between that which has preceded and that which follows; and this verse must, accordingly, be understood in the light of the complete context — verses both preceding and following.

Very briefly, note the verses leading into Heb. 6:3 before going on to the explanation. These verses explain the matter from the standpoint of one type, and then the explanation explains it from the standpoint of another type.

Hebrews chapter five draws its spiritual lessons from Genesis chapter fourteen (and Ps. 110, which also draws from Gen. 14). The subject has to do with Abraham meeting Melchizedek following the battle of the kings.

Melchizedek, at this time, brought forth “bread and wine” and blessed Abraham, “of the most high God, possessor of heaven and earth” (Gen. 14:17-19). This, of course, points to that day in the antitype, following the battle of the kings (Rev. 19:17-21), when Christ comes forth with “bread and wine” — as *King-Priest*, “after the order of Melchizedek” — to bless Abraham and his descendants, *both heavenly and earthly* (Matt. 26:29).

Now note something about the type, which must carry over into the antitype. Abraham, after meeting Melchizedek, no longer manifested any interest in *the things of this world*. The king of Sodom offered him goods, but his response was completely negative. Abraham said to the king of Sodom:

“I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, ‘I have made Abraham rich’:

Save only that which the young men have eaten...” (Gen. 14:22-24).

Having met Melchizedek, Abraham manifested total disinterest in that which the king of Sodom had to offer. He had found something *so far greater* than the things this world could offer that he refused to take anything (other than food) from the king of Sodom. Rather, his interest was focused on the things pertaining to Melchizedek (*cf.* Heb. 12:2, “Looking unto Jesus... [*lit.*, ‘Looking *from* (the surrounding things of the world), *unto* Jesus...’]”).

Abraham, through this experience, could only have gained a whole new perspective on the present in relation to the future, and vice versa. Thus, Abraham, relative to the magnanimous offer of the king of Sodom, in a word, told the king, *No!* “I have lift up mine hand unto the Lord, the most high God, *the possessor of heaven and earth...*”

And that is where Christ comes into the picture in prophecy as

the great *King-Priest*, “after the order of Melchizedek.” The Father — “the possessor of heaven and earth” (Gen. 14:22) — has given all that He possesses unto the Son (cf. Gen. 24:36; 25:5; John 16:13-15); and in that coming day, with the Son occupying both *His Own throne in the heavens* and *David’s throne on the earth*, blessings will flow out to the Gentile nations *through the seed of Abraham* (“possessor of heaven and earth [through inheritance]”) from both heavenly and earthly spheres.

And when a Christian sees Christ, within this framework, as *King-Priest*, “after the order of Melchizedek,” this *should* drive him to manifest the same attitude toward the things of this world as Abraham manifested toward the things of the world after he met Melchizedek.

In the words of the song, “the things of this world” *should* “grow strangely dim.” The Christian *should* possess an entirely new perspective on the present in relation to the future, and vice versa.

But, how often is the preceding *really* the case in the lives of Christians? How many *really* understand these things? Or, how many *really* view matters within the framework of “the light of His glory and grace”?

And therein lies the secret to questions pertaining to Heb. 6:3. We are dealing with the *very choicest* of God’s choice things which He has set aside for Christians, and God has placed certain *conditions* around allowing Christians to move into a knowledge of the Son in this realm (cf. Phil. 3:10-14). God knows what is in man; and He also knows what man coming into a knowledge and understanding of these things will, too often, do.

God knows that numerous Christians, after coming into a knowledge and understanding of Christ as *King-Priest*, “after the order of Melchizedek,” would not manifest the same attitude at all toward the world as Abraham manifested after he met Melchizedek. They would, instead, either continue in or one day return to their worldly interest and involvement (cf. I John 2:15-17), which is within a world presently ruled by Satan and his angels. And by so doing, such Christians could only bring *shame* and *reproach* upon Christ’s name.

The matter pertaining to God allowing or not allowing a Christian to go on unto maturity though should be viewed more within the framework of man’s attitude toward these things than it should within the framework of God’s omniscience per se. Scripture clearly

states, "If any man will do [is willing to do] his will, he shall know of the doctrine..." (John 7:17).

That is, Do you *really* want to know Christ as "author ['source'] of eternal salvation [salvation for the age (the Messianic Era)]"? (Heb. 5:9). Are you *serious* about the present warfare and one day coming into a realization of the proffered inheritance? If so, there should be no reason why God would not allow you to go on into a knowledge and understanding of the various things pertaining to His Son's coming reign over the earth.

But, if on the other hand, *an interest* in and *a seriousness* about the matter are not present, there is no Biblical reason why God should allow such a person to go on into a knowledge and understanding of these things. In fact, from a Biblical perspective, the opposite would exist instead. God may not allow such a person to go on unto maturity in the things pertaining to the Word of the Kingdom, for a revealed reason (*cf.* Heb. 6:4ff).

Appendix II

IF THEY SHALL FALL AWAY

Hebrews 6:4-6 is looked upon by numerous Christians as possibly the most difficult and/or controversial passage in all Scripture. And the reason why the passage is looked upon after this fashion is because of an erroneous interpretative approach. The passage is invariably approached from the standpoint of teachings surrounding the Christians' presently possessed eternal salvation — salvation "by grace through faith."

The passage though, as previously stated, doesn't deal with this subject. And, not dealing with this subject, it is understandable why those who seek to interpret the passage from the standpoint of teachings surrounding salvation by grace through faith find themselves in unfamiliar surroundings. And not only is this the case, but they often, as well, find themselves being forced into erroneous views concerning salvation.

Then, beyond the preceding, the correct subject matter is not even being dealt with. Rather, through this erroneous interpretative approach, the correct subject matter is, instead, completely obscured. And such can only foster the present work of the enemy as it is outlined in II Cor. 4:4 — *blinding the minds of Christians* relative to "the gospel of the glory of Christ" (ASV).

Contextually, Heb. 6:4-6 must be looked upon as dealing with *four basic issues* surrounding Christians, from the standpoint of possibility ("If they shall fall away..."):

First, the Christians referred to in this passage must have come into a mature knowledge and understanding of the things surrounding Christ as *King-Priest*, “after the order of Melchizedek [a position which Christ will realize only during the coming Messianic Era]” (5:6ff).

Second, these same Christians must fall away, apostatize.

Third, after these Christians fall away, they can never be restored to the position from which they fell.

Fourth, such a falling away would negatively reflect on Christ Himself.

These four issues will be dealt with under two subsequent headings. The first and second will be dealt with under the first heading, and the third and fourth will be dealt with under the second heading.

Once Enlightened...but Fell Away

Certain descriptive words appearing in verses four and five make it virtually impossible to look upon these verses as describing unsaved people.

There is the word, “enlightened” (v. 4), which is used in Heb. 10:32, translated “illuminated,” referring to *being enlightened in things pertaining to the Word*. And according to I Cor. 2:14, “the natural man” *cannot be enlightened or illuminated in spiritual matters*. Then, beyond that, the passage is dealing with things other than the “milk” of the Word; it is dealing with the “strong meat” of the Word (5:12-14).

Then there is the word, “tasted” (vv. 4, 5). This is the same word used for Christ *tasting death* “for every man” in Heb. 2:9. The experiences entered into by those in Heb. 6:4, 5 *must be looked upon as a tasting to the same extent that Christ tasted “death” at Calvary*. The latter was full and complete, and the former must be as well.

And the last descriptive word is “partakers” (v. 4). This is the same word translated “fellows” in Heb. 1:9 and “partakers” in Heb. 3:1, 14. These are translations of the Greek word, *metochoi*, which could be better rendered, “companions.” It is used in chapters one and three describing Christ’s co-heirs, His *companions*, in the coming day of His power.

Being “enlightened,” tasting “of the heavenly gift,” being made “partakers of the Holy Spirit,” tasting “the good word of God,” and tasting “the powers of the world [‘age’] to come” form a description of Christians progressively coming into a mature knowledge and understanding of the things surrounding Christ as *the great King-Priest* “after the order of Melchizedek” from chapter five. It, thus, has to do with Christians coming into a mature knowledge and understanding of Christ and His companions’ coming reign over the earth.

Then, spiritual lessons surrounding the possibility of Christians *falling away* after coming into this mature state is drawn from the type dealt with prior to the introduction of Melchizedek in chapter five — the account of the Israelites under Moses (chs. 3, 4).

The Israelites under Moses passed through similar experiences within the framework of their earthly calling, climaxed by their hearing the report of the twelve spies and tasting the actual fruits of the land which they had brought back with them. And that which happened to the Israelites at this point (in the type) is where one must go in order to understand the falling away and accompanying statements (in the antitype) in Heb. 6:6.

The Israelites at Kadesh-Barnea were in possession of the Word of God (received at Sinai), God dwelled in their midst (in the Holy of Holies of the tabernacle, built and erected at Sinai), they had heard the report of the spies, and they had tasted the actual fruits of the land (brought back by the spies). And occupying this position, they were then ready to enter the land, conquer and possess the land, and subsequently realize their calling in the land as God’s firstborn son.

They, at this point, were in possession of what could only be looked upon as *a mature knowledge* of the whole of that which was in view. They understood their calling and that which lay out ahead. And it is at this point that they fell away and, within the framework of that stated in the antitype in Heb. 6:4-6, found it *impossible to be renewed* “again unto repentance.”

Impossible to Renew Again...Because...

The report which the spies brought back concerning the land was both *positive* and *negative*. It was a good land, flowing with “milk and

honey"; but the inhabitants, infiltrated by the *Nephilim*, were strong and lived in walled cities (Num. 13:26-29, 32, 33).

Caleb and Joshua, exhorting the people, said,

"Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

But the remaining ten spies said,

"We be not able to go up against the people; for they are stronger than we" (Num. 13:31).

The people of Israel heard the report and both exhortations, but they believed *the evil report* of the ten spies rather than *the true report* of Caleb and Joshua. And their resulting actions said it all. They wept, began to murmur against Moses and Aaron, and then looked back to Egypt, wishing that they had never left. Then, to climax matters, they sought to appoint another leader and return to Egypt (Num. 14:1-4).

They, in the words of the antitype, *fell away*. They had turned their backs upon God; and God, correspondingly, turned His back upon them. Because of that which had transpired, the most severe judgment possible was pronounced upon the entire accountable generation. Every single individual comprising that generation, twenty years old and above, save Caleb and Joshua, was to be overthrown in the wilderness.

And once this apostasy had occurred (with its corresponding pronounced judgment), there could be *no renewal* "again unto repentance" (as in the antitype). And the reason, drawing again from the antitype ("crucify to themselves the Son of God"), is because they had brought shame and reproach upon the One (God) dwelling in their midst, Who was to have led them victoriously into the land.

("Repentance" simply means *a change of mind*. And in both the type and antitype, the change of mind is *on the part of God*, not on the part of the Israelites [type] or on the part of Christians [antitype].)

The Israelites, the very next day, repented (changed their minds). They "rose up early" and sought to "go up unto the place" which

the Lord had promised. *But the Lord didn't repent* (He didn't change His mind). He was no longer with them relative to their entering the land and victoriously combating the enemy; and, consequently, the Israelites, trying to enter the land apart from the Lord's leadership, were smitten and driven back (Num. 14:40-45).

And that's what Heb. 6:4-6 is about. If God allows a Christian to come into a mature knowledge of His Son's coming reign as *the great King-Priest* "after the order of Melchizedek," and that Christian apostatizes, the same thing will occur as that which occurred with the Israelites under Moses (it would have to, for the antitype must follow the type in exact detail).

This Christian would be *cut off* insofar as those things surrounding his calling were concerned. He would not be allowed to subsequently enter that heavenly land to which he had been called and victoriously combat the enemy therein. He could never be brought back to the position which he had previously occupied. Which is to say, he could not be *renewed* "again unto repentance."

Though the Christian may later change *his mind* about the matter (as the Israelites did), God would not change *His mind* (as in the type). The Christian, like the Israelites, would be overthrown on the right side of the blood but on the wrong side of the goal of his calling.

And the reason for such severe judgment on God's part results from the fact that, through this act, such a Christian could only bring shame and reproach upon the name of Christ.

Note the entire expression,

"...crucify to themselves the Son of God afresh ['afresh' is not in the Greek text, though implied], and put him to an open shame" (v. 6).

The thought has to do with the *shame and reproach surrounding Calvary*, not with subjecting the Son to a second crucifixion, for such an act is impossible (Heb. 7:27).

But subjecting the Son to this same type shame and reproach at the hands of the world is very possible today; and such shame and reproach can result from the act of any Christian falling away in the antitype of the Israelites at Kadesh-Barnea.

A Christian though, to fall away after this fashion, would have to do two things:

1) He would first have to come into a mature knowledge and understanding of the things surrounding Christ's coming reign over the earth.

2) He would then have to apostatize after the same fashion in which the Israelites apostatized (looking away from Moses and the land [an earthly land], back to Egypt; *i.e.*, looking away from Christ and the land [a heavenly land], back to the world).

And doing this, a Christian would be subjecting God's Son to the same type *humiliation and shame* which He experienced at Calvary. The expression, "crucify to themselves," is actually explained by the remainder of the verse — "put [expose] him to an open shame." It is subjecting the world's coming Ruler to *humiliation and shame* through the one "in Christ" turning from that which lies out ahead and focusing his attention back on the present world system under the incumbent ruler, Satan.

And this is something which *God will not allow*. Thus, the verse introducing Heb. 6:4-6:

"And this will we do [we will go on to maturity in the things surrounding Christ's coming reign over the earth], if God permit [if God permits us to go on]."

Appendix III

THE WILFUL SIN

Christ provided Himself as the Sacrifice for sin, His blood is today on the mercy seat in heaven, and He is presently occupying the office of High Priest in the heavenly sanctuary on behalf of sinning Christians. Christ is presently performing a cleansing from defilement for Christians who sin, and all a Christian needs to do in order to avail himself of this provided cleansing is to confess his sin. When he does this, cleansing will occur (I John 1:9).

The wilful sin of Heb. 10:26 results in defilement, as any sin. But, a different situation exists with this sin. This verse states that *no sacrifice* exists for those who sin after the manner dealt with by the verse, which separates it from Christ's present ministry.

How does this sin differ from any other sin which Christians can commit? Is it possible that this sin could somehow be brought under Christ's present ministry and confessed, with forgiveness resulting from the person's confession? If so, How? If not, Why not?

Christ's Present Ministry

To properly understand *the wilful sin*, for several reasons (one reason being contextual), it should be viewed, first of all, in the light of Christ's present high priestly ministry in the heavenly sanctuary. Note the context of Heb. 10:26 (vv. 19-22) and also I John 1:6-2:2. The "blood" of Christ is presently on the mercy seat in the "holiest [Holy of Holies]" of the heavenly sanctuary; and a "new and living way" of access has been provided through the One Who shed this blood, our "high priest over the house of God."

The *blood of Christ*, presently on the mercy seat of the heavenly sanctuary, “cleanseth [‘keeps on cleansing’]” Christians who have become defiled (through sin) as they “walk [‘keep on walking’] in the light” (I John 1:7; cf. Heb. 10:22). It is impossible for the ones walking in the light to occupy a position other than being cleansed from sin; but, viewing the other side of the picture, it is entirely possible for Christians to not walk in the light, in which case there will be no cleansing.

To understand exactly what is meant by *walking in the light*, one must draw from the typology of the tabernacle. The light was provided by a seven-leaved golden candlestick inside the Holy Place where the priests carried on part of their ministry, and the only way that these priests were permitted to enter the holy place and walk in this light was through a previous cleansing at the brazen laver in the courtyard.

This laver lay between the brazen altar and the Holy Place and had upper and lower basins for washing the hands and feet. The entire bodies of these priests had been washed upon their entrance into the priesthood (Ex. 29:4; 40:12-15) — an act never to be repeated — but in their subsequent ministry, it was necessary to avail themselves of partial washings (washings of parts of the body) at the laver. Their hands and feet became soiled in their ministry, and these parts of the body had to be cleansed prior to entering the Holy Place (Ex. 30:18-21; 40:30-32).

Exactly the same thing holds true for Christians, New Testament priests, in the antitype today. Christians have received a complete washing (received at the point of the birth from above, upon their entrance into the priesthood) — an act never to be repeated.

But, as the Old Testament priests, they must now avail themselves of partial washings in their ministry. And this is seen in the type through the actions of Old Testament priests washing at the laver.

This is what Jesus alluded to in John 13:8, 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: not ‘in me,’ but ‘with me’]; and “He that is washed [Gk., *louo*, referring to the entire body (the Septuagint uses this same word in Ex. 29:4; 40:12)] needeth not save to wash [Gk., *nipto*] his feet...”

This is also what is alluded to in Heb. 10:22 and I John 1:7.

Old Testament priests whose hands and feet had become soiled through activity in the courtyard *could not* bypass the laver and proceed on to the Holy Place. *Nor can* New Testament priests. New Testament priests must *first*, as the Old Testament priests, avail themselves of cleansing. Defilement in the Christians' case comes through contact with sin; and cleansing, according to the context of I John 1:7, is accomplished through confession of sin:

"If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (v. 9).

And this cleansing is accomplished solely on the basis of Christ's shed blood on the mercy seat in the heavenly sanctuary:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [Gk., *Parakletos*, one called alongside to help in time of need] with the Father, Jesus Christ the righteous:

And he is the propitiation [Gk., *hilasmos*, (God appeased, through Christ's work on the basis of His shed blood on the mercy seat)] for our sins: and not for ours only, but also for the sins of the whole world [contextually, a reference to *all of the saved in the world*, not the unsaved (a cleansing *for Christians alone is in view*; the unsaved and eternal salvation are not in view at all in these verses)]" (I John 2:1, 2).

Thus, the ones walking in the light in I John 1:7 are Christians who have availed themselves of the provision in I John 1:9. As they continue walking in the light (continue availing themselves of this provision, allowing continued access to the Holy Place), the blood of Christ continues cleansing them from "*all sin.*"

And a Christian refusing to avail himself of provided cleansing today is seen walking in darkness. He has not come to the laver and, consequently, can only remain in the darkened courtyard outside the light in the Holy Place. He has refused confession of sin; he has refused the cleansing provided by Christ. And for such an individual, in reality, "there remaineth no more sacrifice for sins." That is, there is no sacrifice for those refusing the sacrifice which God has provided

in the person of His Son.

Thus, contextually (Heb. 10:19-22), one might think that the wilful sin in verse twenty-six (for which there is no sacrifice) would be a Christian's refusal to avail himself of Christ's present high priestly ministry. In this respect, there would be no sacrifice for his unconfessed sins (for a Christian refusing to confess his sins would be refusing the provided sacrifice).

But...

But Christians harboring sins of the flesh and refusing to confess these sins *cannot possibly* be that which they are warned against in Heb. 10:26. This verse continues the thought from the immediately preceding verses (vv. 23-25), and this thought has nothing whatsoever with Christians confessing (or not confessing) their sins.

Nor can the wilful sin in this verse be thought of in the broad sense of sins committed by Christians in a wilful, or a deliberate, or a knowing manner. If the truth were known, it could probably easily be shown that most sins committed by Christians would fall into a singular category — things which Christians knew were sins before they committed them, knew were sins during the time in which they were committing them, and knew were sins after they had committed them.

The only possible way to properly understand the wilful sin in Heb. 10:26, for which there is no sacrifice, is to view this sin, *contextually, within the Book of Hebrews where it is found*. If this is not done, a person will invariably go wrong at this point in Scripture.

Note first that all of the warnings in Hebrews are closely related, drawing heavily from the Old Testament types. The second warning (chs. 3, 4) draws from the account of the Israelites under Moses, and the same thought is continued in the third warning (6:4ff), relating the matter to Christians.

In both the type (chs. 3, 4 [second warning]) and the antitype (ch. 6 [third warning]), the sin referenced in the fourth warning (10:26ff) is present. The Israelites under Moses committed a sin for which there was no sacrifice (second warning), and Christians today can commit *exactly the same sin*, with the same result following (third warning). Then the fourth warning continues with thoughts pertaining to this

sin; and the matter has to do with “so great salvation” (ch. 2 [first warning]), resulting in “blessings” associated with the “birthright” (ch. 12 [fifth warning]).

That is the broad contextual scope of the matter. The Israelites, in the type, through their actions at Kadesh-Barnea — refusing to go in and take the land to which they had been called — committed a sin for which there was *no sacrifice*. And, with there being *no sacrifice* for this sin, God didn’t, He couldn’t, change His mind concerning that which He had decreed pertaining to the matter.

And Christians, in the antitype, can commit *exactly the same sin relative to the heavenly land to which they have been called*. And, as in the type, *no sacrifice* exists for such a sin. As in the type, God won’t, He can’t change His mind concerning that which He has decreed pertaining to this sin, if committed by His people today.

This is plain from that which is stated in Heb. 6:2-4, again drawing from the type in chapters three and four:

“For it is impossible...if they shall fall away, to renew them again unto repentance...”

(For additional information on the preceding, refer to Appendixes I, II in this book, “If God Permit” and “If They Shall Fall Away”.)

Then note that the reference to this sin is the continuation of a text having to do with a central purpose for Christians assembling together during the present dispensation — whether on Sunday at a regular meeting place, or at any other time or place during the week (vv. 23-25). The particular purpose given in the text is singular:

Christians meeting together in order to exhort and encourage one another concerning the hope set before each one of them (“profession of our faith” [v. 23, KJV] should be translated, “confession of our hope”). And this hope set before every Christian is *the hope that they might one day realize the very thing to which they have been called — win a crown in the present race of the faith and, as a result, occupy a regal position with Christ during that coming day of His power*.

In short, Christians are *exhorted to assemble together for a particular purpose*, and then they are warned concerning *the danger of failing to*

assemble together on a regular basis for this purpose. They can either find mutual strength in the race of the faith through assembling together, or they can fail to assemble for this mutual strength and find themselves in danger of *falling away and becoming involved in that which Scripture refers to as wilful sin.*

The wilful sin, simply put, has to do with apostasy, after one has come into a mature knowledge of the things surrounding the hope set before Christians — something seen in the type in the second warning and in the antitype in the third warning. And sinning after this fashion will result in a Christian failing to come into possession of so great salvation (first warning), synonymous with failing to realize the rights of the firstborn (fifth warning).

Numbers 15:30, 31, immediately following the account of the Israelites refusal to enter into the land at Kadesh-Barnea (chs. 13, 14), deals with God's statement concerning a sin for which there was *no sacrifice*. And an example of such a sin — a man violating the Sabbath — immediately follows God's instructions concerning the matter.

God's statement concerning a sin for which there was *no sacrifice* in this passage had to do with a person acting in open rebellion, followed by his being cut off from the people of Israel (which was exactly what occurred at and following the events at Kadesh-Barnea). And the contextual example not only had to do with the experiences of the Israelites, beginning at Kadesh-Barnea (chs. 13, 14), but it also had to do with a man violating the Sabbath (Num. 15:32-36).

As with the Israelites at Kadesh-Barnea, so with the man violating the Sabbath. *There was no sacrifice for the sin committed by either.* Rather, in both instances, *the Lord commanded that a sentence of death was to be carried out.* And, resultingly, an entire accountable generation died on the one hand, and a man was taken outside the camp and stoned on the other.

The land set before Christians is associated with a rest, *a Sabbath rest*, drawing from Gen. 2:1-3 (Heb. 4:4-9). And a Christian turning his back on this land (after coming into a mature knowledge of the things surrounding the land) would be doing exactly the same thing which the Israelites under Moses did at Kadesh-Barnea (after hearing the report concerning the land by the twelve spies). Then, in another respect, such a Christian would be doing violence to that which God

had to say about *the Sabbath rest set before the people of God*, in a similar respect to the man violating the Sabbath in Num. 15:32-36.

The Sabbath was a *sign* pointing to a day of rest following God's present six days of work (Ex. 31:13-17). As God rested on the seventh day after working six days to restore a past ruined creation (the material creation) — establishing an unchangeable, foundational pattern — He is going to rest on a seventh day (a 1,000-year day) after working six days (six 6,000-year days) to restore two present ruined creations (both man and the material creation once again).

Thus, drawing from both Num. 13-15 and Heb. 3, 4, 6, it can easily be shown how Christians, in Heb. 10:26ff, can sin wilfully today. They can do so through only one means: *coming into a mature knowledge of the truth surrounding their calling, and then apostatizing (turning away from this truth).*

Any Christian committing such an act, according to Heb. 10:29, will have done three things:

- 1) *Trodden "under foot the Son of God."*
- 2) *Considered the blood of Christ "an unholy ['a common'] thing."*
- 3) *Insulted "the Spirit of grace."*

God places the wilful sin in a category of this nature simply because of the high place in which He holds that which He has stated concerning the coming reign of His Son. And, according to Scripture, any Christian coming into a mature knowledge of that which God has stated in this realm, and then *turning away — apostatizing —* has only one thing awaiting him:

"...a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (v. 27).

Then note how verses thirty and thirty-one parallel II Cor. 5:10, 11:

"For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God."

Events of the judgment seat will be one of *the most terrible times* many Christians will ever experience, for Christians who have refused to follow the Spirit's leadership during the present day and time will, at the judgment seat, "fall into the hands of the living God." Such Christians will find it to be a "fearful," "terrible" experience, for there the "terror of the Lord" will be manifested, and a *completely just recompense* will be meted out.

Scripture Index

<i>Genesis</i>	25:5.....	136	7:20-12:29.....	18
Chapters 1, 2.....	25:27-34.....	120	Chapters 11, 12.....	18
1:1-2:3.....	25:27, 29, 30.....	121	Chapter 12.....	2, 5
.....	25:34.....	32	.....	14, 106
1:2-2:3.....	26:3, 4.....	101	Chapters 12-14.....	12
1:3-5.....	27:34-38.....	117	.....	16, 24
1:26-28.....	28:12-14.....	101	12:1ff.....	106
2:1-3.....	32:28-30.....	32	12:2.....	43
2:9, 23, 24.....	36:8-12.....	30	12:2-13, 15-20.....	10
Chapters 3, 4.....	Chapters 37-45.....	61, 81	12:40, 41.....	6, 90
Chapters 3-11.....	37:1.....	101	.....	102, 104
3:6.....	40:1-11.....	59	Chapter 13ff.....	14
3:6, 7, 21.....	40:12-22.....	60	13:19.....	11, 19, 102
3:7.....	40:13, 20.....	22	13:21, 22.....	10
3:15.....	42:55, 56.....	131	14:12.....	91
6:1-4.....	45:1-4.....	8	14:19-31.....	11
6:4.....	45:1-5, 9, 26.....	16	14:21-31.....	5, 12, 16, 18
7:11-22.....	45:1, 5, 26.....	24	14:23, 27, 28.....	26
12:1-3.....	45:26.....	61	Chapter 15.....	16
12:1-3, 7.....	50:25, 26.....	19	15:1-18.....	15, 33
12:7.....			15:2, 13, 17, 18.....	16
12:10.....			15:3.....	17
13:1.....	<i>Exodus</i>		15:5.....	26
13:10-13.....	1:8-22.....	3	15:14-19.....	28
13:14, 15.....	Chapters 2b-40.....	2	16:2, 3.....	91
13:14-17.....	2:11-3:10.....	2	16:14-22.....	34
Chapter 14.....	2:21.....	14	17:1-3.....	91
14:1.....	2:23-3:10.....	3	17:3, 5-8.....	34
14:7.....	3:2-17.....	7	17:8-14.....	29
14:17-19, 22-24.....	3:7-12, 20.....	18	17:8-16.....	31, 34, 41, 109
14:18-20.....	3:8, 17.....	14	17:9, 11, 13.....	36
14:22.....	3:12.....	10	17:9-13.....	35
15:2-21.....	3:16ff.....	3	17:12.....	42
15:6.....	3:16, 17.....	1, 45	17:13.....	38
15:7-21.....	3:16-18.....	5	17:14.....	30
15:13-16.....	Chapters 4b-40.....	3	18:2.....	8
15:16.....	4:19, 20.....	18	Chapters 19ff.....	2
15:18-21.....	4:19-40:38.....	3	Chapters 19-40.....	11
19:1-11.....	4:20.....	8	19:5, 6.....	5, 12, 28
19:13, 14, 24, 25.....	4:22, 23.....	5, 21, 28	.....	47, 51, 59, 116
19:17.....	.....	33, 48, 116	19:6.....	26
Chapters 21-25.....	4:29ff.....	8	25:22.....	126
21:9, 10.....	5:13-6:2.....	25	28:33, 34.....	61
22:1-14.....	5:14.....	5	29:4.....	146
24:1ff.....	6:2-8.....	5	30:18-21.....	146
24:36.....	6:4.....	6, 101	31:13-17.....	102, 151
24:58.....	Chapters 7-12.....	43	32:1-14.....	91
	7:20ff.....	2		

33:1ff.....	91
39:24-26.....	61
Chapter 40.....	2, 13
40:12-15, 30-32.....	146
40:20-23.....	41
<i>Leviticus</i>	
23:4ff.....	10
26:3-8.....	75
<i>Numbers</i>	
1:1-46.....	51
Chapters 13, 14.....	82
150.....	150
Chapter 13-15.....	151
13:1-3, 17-20.....	43
13:1-29.....	45
13:17.....	54, 55
13:17, 21, 22.....	51
13:17-29.....	74
13:20-29.....	58
13:21-24.....	57
13:23.....	62
13:24-33.....	86
13:25.....	6
13:25-33.....	71
13:26-30.....	107
13:26-33.....	142
13:29.....	30
13:30.....	72
13:30, 31.....	82
13:30-33.....	75
13:31-33.....	76
13:31-14:4.....	107
13:33.....	87
14:1-4.....	116, 142
14:1-10a.....	85
14:2-4.....	123
14:2, 4, 9.....	90
14:4.....	119
14:5-10, 22.....	92
14:6-10.....	75, 123
14:6, 24, 30.....	75
14:7-9.....	79
14:9.....	108
14:12-20, 22-34.....	91
14:24-30.....	131
14:28-45.....	116
14:34, 37, 38.....	75
14:37.....	91
14:40-45.....	143
14:42, 43.....	40
14:42-45.....	89
15:30-36.....	150
15:32-36.....	151
19:11, 12.....	10
19:11-19.....	12
20:2-21.....	40
23:9.....	47
24:20.....	30

<i>Deuteronomy</i>	
1:26ff.....	118
1:26, 27.....	90
1:28.....	76, 87
.....	88, 111, 130
1:28-30.....	75
1:28, 30, 32.....	89
1:28, 38.....	101
1:32.....	89
1:33.....	90
1:35-38.....	131
1:35, 40.....	118
1:35-40.....	115
1:38.....	75
2:1-12.....	120
2:4, 8, 9.....	115
2:7, 14.....	91
2:25.....	124, 130
3:11.....	87
4:1.....	124, 130
4:31.....	102
7:1-6.....	72
7:2.....	76
7:6.....	47, 51
7:16, 22-24.....	75
7:22.....	127
9:1.....	75, 87
9:9-29.....	91
18:15.....	1
24:17-19.....	30
25:19.....	30
27:1-8.....	131
28:1-9.....	75
29:23.....	31
32:46-52.....	125
34:1-6.....	125
34:7.....	6
<i>Joshua</i>	
2:1, 23, 24.....	125
2:9, 10.....	28
3:1ff.....	125
3:10-17.....	126
4:1-24.....	126
5:1.....	125, 126
6:1-27.....	130
6:2-21.....	89
6:18.....	130
7:1-26.....	130
8:1.....	130
8:30-35.....	131
9:1ff.....	130
9:9.....	28
14:7-14.....	131
19:49, 50.....	131
21:43-45.....	131
23:4-13.....	131
<i>Judges</i>	
12:15.....	30

<i>I Samuel</i>	
4:8.....	28
14:48.....	31
15:2, 3.....	30, 31
15:3, 7-28.....	40
17:4ff.....	87
17:45-47.....	75
17:46, 47.....	35
28:18.....	30
30:12, 13.....	22
31:1-6.....	40
<i>II Samuel</i>	
1:1.....	31
1:1-16.....	30
1:2-10.....	40
<i>I Kings</i>	
3:5-15.....	105
<i>I Chronicles</i>	
4:41, 43.....	31
11:23.....	76
<i>II Chronicles</i>	
1:7-17.....	105
10:5, 12.....	22
<i>Esther</i>	
4:16.....	22
5:1.....	22
<i>Psalms</i>	
16:10.....	22
104:1, 2.....	62
Chapter 110.....	135
110:5.....	17
147:19, 20.....	32
<i>Proverbs</i>	
3:13-18.....	105
<i>Isaiah</i>	
2:1-4.....	10, 51
2:2-4.....	28, 42
9:8.....	32
14:13, 14.....	88
18:1-7.....	11
27:12, 13.....	11
30:7.....	18
31:1.....	18
43:1.....	32, 47
43:9-12.....	23
45:1-5, 26.....	23
Chapters 52, 54.....	16
52:4-15.....	16
52:15.....	17
53:1ff.....	24
53:1-12.....	16
53:3, 7.....	17

54:1-516

Jeremiah

31:31-3326
31:31-3413

Ezekiel

20:34-3713
36:24, 25129
36:24-2813
36:2534
Chapter 3719
37:1ff102
Chapters 38, 39129

Daniel

2:34, 35, 44, 4510, 28
.....37, 42, 51
7:2-721
7:2-7, 1718
7:139
9:24-27120
10:12-2053
10:13-2051
10:13, 20, 2188
12:1-3102
12:11-133

Hosea

5:1561
5:15-6:2120
6:1, 213, 23
6:261

Joel

2:27-3:110
3:1-17129
3:2-16, 17-2110
3:6-820

Amos

3:7104

Jonah

1:1-1723
1:4, 12-2:918
1:15ff120
1:1722
2:1, 222
2:1, 2, 1023
3:1ff23

Zechariah

12:1017
12:10-1411
13:617
14:1-9129

Malachi

3:693

Matthew

2:29
3:5, 6127
4:1-11103
4:2345
6:19-24123
7:24-29131
9:3545
12:14-2446
12:31, 3263, 116
12:4018, 22
13:19134
13:3356, 68
.....70, 94, 112, 134
13:38121
15:1ff46
16:1ff46
16:656
16:1866
16:28-17:528
17:151
18:20109
20:25-28110
Chapters 21, 2246
21:18, 1962, 63
21:436, 63, 103
Chapter 2346
23:2-7, 1446
24:16-20, 2220
24:30, 318
25:19-2350
25:20-23106
26:29128
28:19, 20127

Luke

1:32, 3332
1:3326
4:26
9:62108
13:6-963
17:26-31122
18:837, 55, 70, 134
19:44104
21:20-2420
24:7, 21, 4622
24:26107

John

1:533
1:2917
2:7-934
3:3-5, 22-24127
4:1, 2127
4:10-1534
5:2424, 44, 65, 78
7:17137
7:37-3934
11:1-44120
11:3-6, 2425

11:6, 7, 17, 3924
11:6, 7, 43, 4433
11:17, 3925
11:2524
11:25, 43, 4425
13:2-1134
13:8-1062, 132, 146
15:1-15131
16:12-1580
16:1334
16:13-15136
19:3077, 78
20:30, 3125

Acts

1:36
2:1-36, 3812
2:23, 3610
2:3122
2:37, 38127
3:111
3:19-21104
3:22-261
4:1217
7:23, 306
8:35-38127
16:30, 3117, 77, 94
20:17, 3267
20:17-3866
20:24-3294

Romans

6:4, 518, 21, 24
8:1336, 37
8:14-2933
8:18-2348
8:1949
8:19-238
8:28-33117
11:2990

I Corinthians

1:2225
2:9-1381
2:9-1465
2:1395
2:1482, 140
9:24-10:1172
10:1, 221
10:1-1114, 99
11:26128
15:422, 23
15:45, 47103

II Corinthians

3:6-1818
4:3, 498
4:4139
4:633
5:10, 11151

5:17.....	103	4:7.....	37	Chapter 12.....	149
5:21.....	103, 105	4:7, 8.....	56	12:1, 2.....	37, 108
<i>Galatians</i>		<i>Hebrews</i>		12:2.....	107, 135
3:16, 26-29.....	103	Chapters 1, 2.....	109	12:14-17.....	117
3:17.....	6, 102	1:3ff.....	94	12:16, 17.....	32
4:4.....	7, 104	1:9.....	140	12:23.....	33, 48, 117
<i>Ephesians</i>		Chapter 2.....	93, 149	13:8.....	93
1:7ff.....	93	2:2, 3.....	99	13:17.....	109, 110
1:11-14.....	33	2:9.....	140	<i>James</i>	
1:20, 21.....	88	2:10.....	61	1:2-4, 12.....	107
2:1.....	44	2:10, 12.....	92	4:7.....	37
2:1, 13.....	9	Chapters 3, 4.....	82	<i>I Peter</i>	
2:8.....	78	.....	94, 117, 148	1:19, 20.....	127
2:8-10.....	68, 94	Chapter 3, 4, 6.....	151	2:9, 10.....	103
2:13-15.....	103	Chapters 3-5.....	95, 141	2:21.....	107
3:9-11.....	131	Chapters 3-6.....	93, 93	4:12, 13.....	107
3:10.....	88	3:1.....	103, 109	5:1-4.....	110
4:11-14.....	46	3:1-6.....	14	5:9.....	37
5:25-32.....	62	3:1-14.....	140	<i>II Peter</i>	
5:26.....	34	3:18-4:1.....	99	1:1-18.....	67
5:30.....	105	4:4-9.....	150	1:19.....	3
6:10-18.....	36, 42	4:5, 9.....	104	1:21.....	82
6:11ff.....	72	4:8.....	120	2:20.....	83
6:11-18.....	89, 131	4:12.....	39	3:1, 2.....	67
6:12.....	52, 88	5:6ff.....	140	3:5-8.....	102
6:13-17.....	38	5:9.....	131, 137	<i>I John</i>	
6:14-17.....	39	5:10.....	134	1:6-2:2.....	62, 132, 145
<i>Philippians</i>		5:10-14.....	133	1:7.....	146
3:10-14.....	136	5:10-6:3.....	96	1:7-9.....	147
3:17-19.....	83	5:12-14.....	140	2:1, 2.....	147
3:20.....	33	6:1-3.....	133	2:15-17.....	136
<i>Colossians</i>		6:2-4.....	149	5:4, 5.....	37
1:5, 6, 23.....	81, 94	6:3.....	136	<i>Jude</i>	
1:5, 6, 23-28.....	67	6:4ff.....	137	3.....	37, 56, 84, 134
2:12.....	18, 21, 24, 127	6:4-6.....	95, 96, 97	6, 7.....	122
2:18.....	83	.....	117, 118, 134, 139	<i>Revelation</i>	
3:1.....	127	.....	140, 141, 143, 144	Chapters 1-3.....	50
3:3.....	24	6:11-20.....	109	Chapters 2, 3.....	68
3:5.....	36, 37	6:13, 14.....	102	2:4.....	68
<i>I Thessalonians</i>		7:27.....	143	2:7.....	106
1:7.....	8	Chapters 10, 12.....	93	2:7, 11, 17, 26.....	72
<i>I Timothy</i>		10:19-22.....	132	3:5, 12, 21.....	72
2:14.....	105	10:19-22, 26.....	145	3:11.....	41
4:1-3.....	83	10:19-26.....	148	3:14-21.....	56, 68
6:12.....	134	10:22.....	146, 147	3:20, 21.....	70
6:12-15, 19.....	56	10:23-25.....	41, 108	4:4-10.....	50
6:15.....	104	.....	109, 149	5:5, 6.....	17
6:19.....	65	10:26, 27.....	151	5:10.....	62
<i>II Timothy</i>		10:28-31.....	99	6:1-19:10.....	3
2:4, 5.....	53	10:32.....	140	10:1ff.....	102
3:1-7.....	83	10:35-37.....	114	11:1.....	20
3:12.....	124	10:35-39.....	93, 109	11:15.....	9, 102
4:3-5.....	83	10:37.....	6	12:1ff.....	61
		11:6.....	93	12:3, 4.....	49
		11:8, 9, 13.....	101		
		11:8-16.....	121		
		11:9.....	102		
		11:13-16.....	93		

12:4.....	49	13:8.....	127	19:12.....	50
12:6, 14.....	20	14:14-20.....	129	19:16.....	16
12:7-9.....	122	17:9, 10.....	51	20:1ff.....	102
12:13-17.....	20	19:11ff.....	9	22:2.....	61, 105
13:1.....	18, 21	19:11-20:6.....	3, 17	22:2-5.....	106

Man was created for a purpose, which had to do with *regality*; and fallen man has been redeemed with *this same purpose* in view. Salvation has been provided for fallen man in order that God might bring man back into the position for which he was created in the beginning.

Accordingly, the gospel message, the good news seen throughout Scripture, has two facets — *the good news concerning the grace of God*, and *the good news concerning the glory of Christ*:

1) *The Gospel of the Grace of God* is a message dealing with Christ's past, finished work at Calvary. It is the message of the Cross; it is a message surrounding the shedding of blood; it is a message surrounding death; and it is a message which is to be proclaimed to the unsaved — to those "dead in trespasses and sins."

The reception of this message — man believing on the Lord Jesus Christ, *Who died in his stead* — results in eternal salvation.

2) *The Gospel of the Glory of Christ* is a message encompassing Christ's present work but culminating in and dealing more specifically with His future work. It is a message surrounding present Christian living, with a view to that which lies ahead. And, encompassing Christ's present work as High Priest, the gospel of the glory of Christ (as the gospel of the grace of God) is also a message surrounding the shedding of blood (Christ's shed blood now on the mercy seat in the heavenly sanctuary). But now matters surround Christ's glory and that of bringing many sons unto glory with Him.

The reception of this message — redeemed man exercising faithfulness to his calling — will result in an individual being accorded the honor and privilege of *ascending the throne with Christ* in His kingdom when He returns in all His power and glory.

Distinctions between the preceding two messages *must be clearly understood* if an individual would properly understand the whole of the salvation message in Scripture.
