

The background of the cover is a photograph of a coastal landscape. In the foreground, there are large, dark, rounded rocks on a grassy slope. The ocean is a vibrant blue, with white foam from waves crashing against the rocks. In the distance, a large, rounded island or headland is visible under a clear, light blue sky. The overall scene is bright and serene.

The Bride in Genesis

Arlen L. Chitwood

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**A Study About the Bride
of Christ As Set Forth in
Biblical Typology in the
Book of Genesis**

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in
Genesis**

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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
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
MYSTERIES OF THE KINGDOM
THE TIME OF THE END
SEARCH FOR THE BRIDE
SEVEN, TEN GENERATIONS
GOD'S FIRSTBORN SONS
THE TIME OF JACOB'S TROUBLE
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SALVATION OF THE SOUL
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THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
RUN TO WIN
JUDE
RUTH
ESTHER

FOREWORD

Man was created for *a specific purpose*, revealed at the time of his creation. Immediately following the restoration of the ruined earth (Gen. 1:2b-25) — a ruin resulting from Satan’s previous aspirations to “be like the most High” (Isa. 14:12-17; Ezek. 28:14-19) — God not only announced the creation of man (an entirely new entity in the universe) but the reason for man’s creation as well:

“And God said, Let us make man in our image, after our likeness: and let them have dominion [Heb., *radah*, ‘rule’] over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [‘fill’] the earth, and subdue it: and have dominion [Heb., *radah*, ‘rule’] over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:26-28).

Man, created in God’s image, after God’s likeness, was created *to rule the restored domain*. He was created to rule the domain in the stead of the incumbent ruler, Satan, along with his angels (vv. 26-28).

And man was not to rule this restored domain alone. The woman — who had been created in the man, removed from the man after the man had been put to sleep, formed into “an helpmeet” for the man (who would be his wife), and then presented back to the man (2:18-22) — was to rule with the man (1:27, 28).

The woman, who was *bone of man’s bones, and flesh of his flesh* (Gen. 2:23), had to rule with the man. The woman, because she was a part of the man’s very being, *completed the man; and the man could not rule as an incomplete being*.

The man and the woman ruling together — *the king, with his consort queen* — formed *one complete being* on the throne. Both had to rule *together* in this respect, else there could be no rule.

This is a principle surrounding the purpose for man's creation, having to do with *the manner in which man was to rule*, which God established at the time of man's creation. And this principle *cannot* be violated.

Understanding this principle will shed light upon numerous things seen in the opening three chapters of Genesis. Why did Adam, *though not deceived*, partake of the tree of the knowledge of good and evil following Eve partaking of this tree? The answer is the same as the reason why Christ, *who knew no sin*, was made "sin for us" when He found His bride in the same condition in which Adam found Eve (Gen. 3:6; II Cor. 5:21; I Tim. 2:14).

Adam could not rule apart from Eve; and Eve, following the time when she had eaten of the forbidden fruit, was no longer in a position to rule with Adam. Thus, Adam *could not* have fulfilled the purpose for his creation had he not acted *exactly* as he did. Adam acted with a view to *Eve's redemption*, in order that he, *as a complete being* (Adam, with Eve), might one day fulfill the purpose for man's creation.

Nor can the second Man, the last Adam, rule apart from a wife. He, as the first man, the first Adam, found His bride in a fallen state. And He acted in complete accord with the established type, with a view to exactly the same thing seen in the type. He Who knew no sin was made "sin for us," with a view to both He and a redeemed wife one day taking the sceptre and ascending the throne together.

This book, THE BRIDE IN GENESIS, deals with different foundational aspects of the husband-wife relationship in the preceding respect, drawn from different types — word pictures — in the Book of Genesis. And if man would properly understand that which God has revealed on the subject, he must begin where God began and view the matter from the perspective in which God established this relationship in the beginning, as set forth in His unchangeable Word.

INTRODUCTION

TYPES AND ANTITYPES

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

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

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

Jesus, revealing Himself to the two disciples on the road to Emmaus following His resurrection, used *one means alone*. He simply called their attention to the Word of God, the Old Testament Scriptures, opening these Scriptures to their understanding.

Jesus began with Moses and progressed to the other Prophets, revealing “unto them *in all the scriptures* the things concerning himself” (Luke 24:27). And later that day, when He broke bread in their presence — because of His having previously revealed Himself through the Scriptures — “their eyes were opened” (vv. 28-31).

The clear statement is made that *all of the Old Testament Scriptures* are about the person and work of Christ. The Old Testament Scriptures form *one continuous revelation* concerning that which God, not man, has to say about the matter; and God has provided this revelation of His Son through structuring His Word after a particular fashion.

The Old Testament Scriptures not only provide an account of true history, but, through this history, these Scriptures also provide an account of *all the various facets of the person and work of God's Son* — *past, present, and future*. And the latter has been accomplished through God structuring Old Testament history after such a fashion that this history is *highly typical* in nature.

The Old Testament Scriptures form *the beginning point*. This is where God set the matter forth *first*. And, accordingly, any correct study surrounding *anything* which God has revealed about His Son — which would include *everything* in Scripture (Col. 1:15-19), for He is the Word made Flesh (John 1:1, 2, 14) — *must* begin where God began with the matter. Such a study *must begin in the Old Testament with Moses*.

And, not only *must* such a study begin with Moses, but these Old Testament Scriptures *must be viewed after a certain fashion*. They *must* be viewed after the fashion in which they were written. They must be viewed after the fashion in which God structured Old Testament history, *after a typical fashion*. Only through so doing can man come into a correct understanding of that which God has revealed.

Place and Importance of Types

Typology is the great unexplored mine in the Old Testament. Studying the types will open the door to an inexhaustible wealth of information which God has provided, information necessary to properly understand God's revelation to man. On the other hand, it goes without saying that ignoring the types, as so many have done, will produce the opposite result and leave this door closed.

Note Paul's statement concerning this matter in his first epistle to the Christians in Corinth:

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

I Corinthians 10:11 draws from a context (vv. 1-10) which refers to the history of Israel, extending from events immediately following the death of the firstborn in Egypt to the overthrow of an entire accountable generation in the wilderness, save Caleb and Joshua (Ex. 12-Deut. 34). However, the thought of events occurring as *types* in I Cor. 10:11 *must*, of necessity, encompass a much larger scope than this one segment in the history of Israel, which it does. Christ's statements in Luke 24:25-27, 44; John 5:45-47, along with the evident structure of Old Testament history, leave no room to question the fact that all of Old Testament history must be viewed as highly typical.

Old Testament typology begins, not with the death of the firstborn in Exodus chapter twelve, but with the account of the creation of the heavens and the earth in the first verse of Genesis chapter one. *Biblical typology begins at the point where Biblical history begins.*

God, in the beginning, *created* the heavens and the earth. And at a later point in time, the creation, because of an act of Satan, was reduced to a ruin. Then, at a still later point in time, God set about to restore this ruined creation over a six-day period. And He created man on the sixth day, following the completion of the restoration of the ruined material creation. God then rested on the seventh day (Gen. 1:1-2:3).

This entire account in the opening verses of Genesis is fraught with significance and meaning. The account has not only been arranged in *a typical fashion* but, within this typical fashion, it has been set in *a septenary structure* as well. The entire 7,000-year history of man can be seen in these verses through the manner in which God structured His Word at the very outset. Beginning with the creation of the heavens and the earth, the whole of that which God revealed throughout all subsequent Scripture can be seen in four parts:

- 1) *Creation (1:1).*
- 2) *Ruin (1:2a).*
- 3) *Restoration (1:2b-25).*
- 4) *Rest (2:1-3).*

(This *typical account*, with its *septenary structure* [Gen. 1:1-2:3], actually forms the foundation upon which the whole of subsequent Scripture rests. And all subsequent Scripture, seen in its true light in this respect, merely forms a commentary on that revealed at the beginning, in Gen. 1:1-2:3 [*ref.*, the author's book, *THE STUDY OF SCRIPTURE*, Chapters I-IV].)

In Genesis chapter three, the original type of the coming Redeemer is set forth in the act of Adam after Eve had sinned. Adam partook of that associated with sin (fruit from the same tree which Eve had partaken of, the tree of the knowledge of good and evil) in order to bring about Eve's redemption; and this was done with a view to both Adam and Eve one day being able to partake of the tree of life together.

The second Man, the last Adam, Christ, was made “sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Cor. 5:21; cf. Rom. 5:14; I Cor. 15:45). And, in complete accord with the types, this, as well, was done with a view to Christ and His bride one day being able to partake of the tree of life together.

Then chapter four, providing additional commentary on that revealed in chapter three, sets forth the death of Abel at the hands of Cain; and this forms a type of the death of Christ at the hands of Israel.

Chapters five through nine set forth the generations of Adam, followed by the Noachian Flood, with a new beginning following the Flood. Two individuals stand out prominently in the latter part of the genealogical record: Enoch, *the seventh from Adam*; and Noah, *the tenth from Adam*.

(“Seven” and “ten” are numbers which Scripture uses to show *completeness*. “Seven” shows *the completeness of that which is in view* [used as God’s number in this respect], and “ten” shows *numerical completeness*.)

Enoch, at the end of one complete period of time, was removed from the earth before the Flood. Noah, at the end of another complete period of time, was left on the earth to pass through the Flood.

“The Flood” is a type of *the coming Tribulation*. “Enoch” typifies *the one new man* “in Christ” (comprised of all Christians), who will be removed at the end of the present dispensation, at the end of one complete period of time. And “Noah” typifies *the nation of Israel*, which will be left on the earth to pass safely through the Tribulation, “the time of Jacob’s trouble” (Jer. 30:7) — completing the last seven years of the previous dispensation, at the end of another complete period of time, with a new beginning, the Messianic Era, to follow.

Genesis, as well, is the book in which we are first introduced to Melchizedek, a king-priest in Jerusalem (Gen. 14:18-20). And Melchizedek typifies Christ in His coming glory as the great King-Priest in Jerusalem (Ps. 110:1ff; Heb. 5-7).

It is in Genesis that we find Scripture forming detailed dispensational structures, as previously seen in chapter five through nine. Another such structure — covering events extending from the birth of Christ

to the Messianic Kingdom — can be seen in Gen. 21-25 (dealt with in Chapter II of this book).

And Genesis is the book which contains one of the most complete overall types of Christ to be found in the Old Testament — the life of Joseph, beginning in chapter thirty-seven (dealt with in Chapters IV-VI of this book).

“No one, I suppose, who has ever thought upon it, can doubt that this history [that of Joseph] is typical” (Andrew Jukes).

Note Jesus’ statement, followed by Luke’s comment, after Jesus had suddenly appeared in the midst of His disciples in His resurrection body:

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures” (Luke 24:44, 45).

During His earthly ministry, Jesus often drew from the Old Testament to teach spiritual lessons concerning Himself. He drew from things surrounding the tabernacle, and from various experiences of the Israelites: “I am the door” (John 10:7, 9); “I am the bread of life” (John 6:35, 48-51); “I am the light of the world” (John 9:5). Jesus told Nicodemus that the serpent lifted up in the wilderness foreshadowed that which was about to happen to the Son of Man, Who must also be lifted up (John 3:14). In response to the Scribes and Pharisees request for a sign, Jesus declared that the experiences of Jonah foreshadowed things which He would experience (Matt. 12:38-41). Note also His reference to Solomon in this same passage (v. 42).

Referring to conditions which would prevail upon the earth immediately before His return, Jesus called the disciples’ attention to the days of Noah and the days of Lot (Luke 17:26-32). Events during the days of these two men typify events which are presently beginning to occur on earth, events which will come to full fruition immediately preceding Christ’s return.

Then, during the latter part of His ministry Jesus taught by parables. And many things in these parables can be properly understood only in the light of the Old Testament types and symbols.

John the Baptizer referred to the position which Christ occupied in relation to an Old Testament type when he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Paul spoke of this same truth when he declared Christ to be "our passover" (I Cor. 5:7). The writer of Hebrews derived the major portion of the teachings in his book from Old Testament typology, and this book cannot be properly understood apart from viewing material in the book in a type-antitype framework.

Hebrews chapters three and four are built around the wilderness journey of the Israelites. And the key to a correct interpretation and understanding of the passage in Hebrews which gives so many a problem, Heb. 6:4-6, is to be found by contextually paralleling that which is stated in the passage with a type-antitype treatment of chapters three and four. In chapters five through seven Melchizedek is mentioned nine times; and, in the light of that revealed about Melchizedek in the Old Testament, the things stated about Melchizedek in these chapters can only be *Messianic* in their scope of fulfillment (*cf.* Gen. 14:18, 19; Ps. 110:1-4). In chapters eight through ten the tabernacle with its Levitical priesthood and sacrificial system is said to be a "pattern" (Gk., *typos*, "type" [8:5]). And in chapters eleven and twelve, numerous Old Testament individuals who typify some aspect of the work of the triune Godhead in the history of Israel or in the life of the Christian are set forth.

Extent and Purpose of Types

The extent of types in the Old Testament would have to be classed as *inexhaustible*. Many times a complete type can be found in a single verse; other times complete types can be found in several verses taken together, or in an entire chapter; and other times complete types can be found in several chapters taken together, or in an entire book viewed as a whole. *No portion of Old Testament history can be placed outside the scope of Biblical typology. Events in the Old Testament are true history which are fraught with types and meaning.*

The Old Testament is written in such a manner that God has interwoven prophetic types into historic events. *No proper study of either the Old or New Testaments can ignore types and antitypes.* Accordingly, a basic value of any Bible commentary, particularly one dealing with Old Testament history, would have to be that commentary's treatment of types and antitypes. The reason for this is very simple: The Old Testament is highly typical. The New Testament is simply the Old revealed. Thus, within the Biblical framework of correctly teaching and understanding the Word of God, types and antitypes *MUST* occupy a prominent place.

Jesus said,

“Search the scriptures...they are they which testify of me...

For had ye believed Moses, ye would have believed me: for he wrote of me” (John 5:39, 46; cf. John 1:45).

The Scriptures to which Jesus referred in verse thirty-nine were the Old Testament Scriptures. Not a single book of the New Testament had been written at this time. Man's failure to understand the extent and purpose of types in the Old Testament stems from his failure to heed the words of Jesus: “Search the scriptures [the O.T. Scriptures]... *they are they which testify of me.*”

The word for “search” in the Greek text implies *a close examination, a thorough search*, and the word is used in this passage in the sense of a hunter stalking game, who directs all his attention to marks which will lead to the quarry. An individual searching the Scriptures in this manner will fix all his attention on the Scriptures, closely examining and thoroughly searching every aspect of this revelation. The folly of those who refuse to dwell deeply in the Word can immediately be seen. Such Christians are not only robbing themselves of great spiritual blessings, but, if occupying teaching positions, they are also robbing others of these same blessings.

When Jesus met the two disciples on the road to Emmaus following His resurrection, He reprimanded them for not believing *ALL* that the Prophets had written. And, as previously seen, He then began at “Moses and *ALL* the prophets,” and “expounded unto them in *ALL* the Scriptures the things concerning himself” (Luke 24:25-27).

The specific statement is made in Luke 24:27 that *ALL* of the Old Testament Scriptures are about Christ. If one has a mind for the things of God, according to this verse, he can turn to any portion of the Old Testament and study about Christ. *ALL* of the Old Testament Scriptures—beginning with Moses—constitute *a complete revelation of Jesus Christ*. The record of creation, all subsequent events, and all individuals, *together*, form the complete Old Testament revelation which God gave to man concerning *all the various facets of the person and work of His Son*.

The Son was with the Father in the beginning. Apart from Him not one thing which presently exists came into existence. Or, for that matter, neither does it continue to exist (*cf.* Gen. 1:1; John 1:1-3; Col. 1:16, 17). The *entire* Old Testament—Genesis through Malachi—is about Him. Then, “the Word became flesh and dwelt among us...” (John 1:14a). From that point, the New Testament *continues* to be a revelation of God’s Son. And the last book in the Bible—the Book of Revelation, the Revelation of Jesus Christ—is the capstone of all previous revelation, arranging in final and complete form the summation of all things which were previously revealed, beginning with “Moses and all the prophets.”

When the late Dr. M. R. DeHaan, near the close of his ministry, began to study and arrange material for a series of radio messages, entitled, *Portraits of Christ*, he was amazed by what he found. In the introduction to a book which was later published from this series, entitled, “Portraits of Christ in Genesis,” Dr. DeHaan states:

“At first the publication of a book entitled ‘Portraits of Christ’ was intended to be a study of portraits of Christ in the entire Bible. However, as I began to collect material, I realized what a hopeless task I was undertaking, and so I next limited it to portraits of Christ in the Old Testament. Again, I had not gone very far when I realized that this too was a Herculean task which could hardly be done in one volume, or even many volumes. As a result, it was shortened to ‘Portraits of Christ in the Pentateuch,’ the books of Moses. Then, finally, after completing but one chapter, I realized that I could not even begin to discuss thoroughly the portraits of Christ in the first book of the Bible alone, the Book of Genesis.

After many years of Bible study, I was amazed at the volume of material and subject matter in the Book of Genesis alone, which was the revelation of the Lord Jesus Christ. The last book of the Bible opens with ‘the revelation of Jesus Christ,’ and this may well be taken to be the title of the entire Bible, from the very first verse of Genesis, chapter one, until the close of the Book of Revelation. It is one continuous, progressive revelation concerning the Altogether Lovely One, the Son of God, and the Son of Man.”

Fundamentals of Types

A basic, fundamental rule to remember about types is the rule of “first mention.” The first time a type is recorded in Scripture *the pattern is set*. Once the pattern is set, *no change can ever occur*. Later types will add information and cast additional light on the original type, but the original was *set perfect* at the beginning and *remains unchanged* throughout Scripture.

Another fundamental rule to remember about types is in the area of “doctrine.” It is often taught that types are given merely for illustrations, and doctrine cannot be taught from types. Suffice it to say, types are far more than mere illustrations, and in the area of doctrine it would be well to ask a question, followed by a statement: “Who said doctrine cannot be taught from types? Certainly not the Scriptures!”

(“Doctrine” and “teaching” are translations of noun and verb forms of the same word in the Greek text — *didaskalia* and *didasko*. “Teaching” is “doctrine”; “doctrine” is “teaching.” And if “teaching” cannot be drawn from the types, of what value are the types?

One overall thought though should suffice to quell any ideology that doctrine/teaching cannot be drawn from the types: Who made [designed] the type? And Who made [designed] the antitype?

Doctrine/teaching can be drawn from either or from both together. Because of the very nature of the origin of both — *through God’s sovereign control of all things* — there can be absolutely no difference between the two in this respect. Both could only have been designed and put together with the same perfection which exists within the Godhead.

The types form a part of the Word which was made Flesh. To see *imperfection* in the types is to see *imperfection* in the Word made Flesh; to see *perfection* in the Word made Flesh is to see *perfection* in the types.)

Types and antitypes are exact replicas of one another. The anti-type is an exact imprint or duplicate of the type. The tabernacle was formed in exact detail, in every respect, to an existing tabernacle in heaven, “according to the pattern [Gk., *tupos*]” given to Moses in the mount (Heb. 8:5). The “print [Gk., *tupos*] of the nails” in the hands of Christ were exact imprints of the nails which had been driven into His hands (John 20:25). The truth about Biblical doctrine/teaching and types is that since the antitype is an exact imprint or duplicate of the type, doctrine/teaching can be derived from either. No distinction, one from the other, can be made in this respect.

Another fundamental rule to remember is that types, contrary to common belief, “*DO NOT* break down.” To say that types break down is to say that types are imperfect. God established the types, and He established these types *perfect*. Types break down only in the minds of finite man. If a man knew all there were to know about any particular type, that type could be followed to its nth degree and never break down.

NOTHING happened in a haphazard manner in the Old Testament. *EVERYTHING* occurred according to a Divine plan, established before the creation of the heavens and the earth (Heb. 1:3; Eph. 3:11). And events throughout the Old Testament happened as “types” in order that God might have these events and experiences of individuals to draw upon, allowing the Spirit of God to use these events and experiences to instruct Christians in the deep things of God.

“Types are as accurate as mathematics.”

— F. B. Meyer

1

Adam and Eve

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

For until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure [Gk., *typos*, 'type'] of him that was to come (Rom. 5:12-14).

The account of Adam and Eve in Genesis chapters one through three provides not only the one true account of man's beginning, but this account also provides *the original type of Christ and His bride*. God has interwoven great spiritual lessons into the account of man's historic beginning, reflecting upon the person and work of His Son.

Adam was *the first man* upon the earth. He was also *a type* of Christ, the second Man, the last Adam (I Cor. 15:45-47). The experiences of Adam and Eve *prefigure* the experiences of Christ and His bride. *The basic principles* relating to the formation of the bride and the redemptive work of the Son in relation to the bride are set forth in these chapters and *remain unchanged* throughout Scripture.

Formation of the Bride

“So God created man in his own image, in the image of God created he him; male and female created he them...

And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him...

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

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man” (Gen. 1:27; 2:18, 21, 22).

1) *Out of the Body*

Eve was created *in Adam* at the very beginning, but was not brought into existence as a separate entity until a later point in time. Adam was put to sleep, his side opened, and from this opened side God took one of his ribs and formed Eve. Eve was taken out of Adam and then presented back to Adam for “an helpmeet.” Eve was a part of the very being of Adam; and, resultingly, separate from Eve, Adam was *incomplete*. In this respect, Eve, being presented back to Adam for “an helpmeet,” *completed Adam and provided completeness for Eve as well*. And, in the highest sense, God looked upon the existing union as “*one flesh*” (Gen. 2:21-24).

The bride of Christ has existed *in the Son* from eternity. The bride’s existence and salvation date from “before the foundation of the world” (Eph. 1:4; Rev. 13:8). The bride, however, could not be brought into existence as a separate entity until after the Son had been put to sleep and His side opened.

This occurred at Calvary. The Son was put to sleep (the Son died), and His side was opened. And “blood” and “water” flowed forth out of this opened side — the two elements necessary to bring into existence the bride, separate from the body, but still part of the body (John 19:34). Once the complete, redeemed bride has been brought into existence through the means which God has provided, the bride will be presented back to the Son, *completing the Son and providing completeness for the bride as well* (Heb. 2:10). And, in the highest sense, God will look upon the existing union as “*one flesh*” (Eph. 5:26-32).

God’s past work having to do with bringing Eve into existence

and His present work (to be completed in the future) having to do with bringing His Son's bride into existence *must* be studied in the light of one another. In Gen. 2:22 God took a rib from Adam's side and "made he a woman." The Hebrew word translated "made" in this verse is *banah*, which means, "to build." As previously seen, Eve was created in Adam at the beginning, later taken out of Adam, built into a bride, and then presented back to Adam.

In Matt. 16:18 Christ said, "...upon this rock I will build my church." The Church (in the sense in which the word is used in Matt. 16:18), created in Christ from eternity, is presently being called out of the body and built into a bride. And the time when this process will be completed and the bride presented back to the Son lies in the future.

(The word "Church" comes from a compound Greek word [*ekkle-sia*], which means, "called out" [*ek*, 'out'; *klesis*, 'to call'] And this word is used in the N.T. more than one way. It is used during the present dispensation relative to *all of the saved* [e.g., Rev. 2, 3], for the bride has yet to be *singled out* and *set apart* from the remainder of the saved.

That is to say, the bride, though presently being "called out" of the "called," has yet to be *set apart as a separate entity*. However, looking beyond this present dispensation [following that time when the bride will have been set apart in the preceding manner], the use of the word *ekklesia* becomes *more restrictive* in the way that the matter is looked upon in the N.T. [cf. Heb. 12:23].

Referring to *time* beyond the present dispensation, the word *ekklesia* is used relative to those who will be placed as firstborn sons, adopted ["adoption" (Gk., *huiiothesia*) means *son-placing*] — placed in a *position to rule and to reign* [adopted into, placed in a "firstborn" position]. *Within the human realm, firstborn sons alone can rule* [for more information on the preceding, refer to the author's book, GOD'S FIRSTBORN SONS].

And these sons, looked upon in another respect, will rule as consort queen with God's Son, Jesus. These will be the ones who, in accord with Genesis chapter two, will be removed from Christ's body, forming the bride of the second Man, the last Adam.

The "called out" being removed from the "called" comprises that which is in view through Paul's reference to an "out-resurrection" in Phil. 3:11 ["resurrection," KJV; Gk., *exanastasis*, "out-resurrection"]. The word *exanastasis* is a compound Greek word which literally means "to

stand up out of.” The word has to do with a smaller group standing up out of a larger group — the “called out” being removed from the “called.” And this will result from issues and determinations emanating from the judgment seat.

Remaining within the future scope of the matter and the exact meaning of the word *ekklesia* [called out], the clear teaching of Scripture attests to the fact that those who will form the Church in that coming day are not those presently being removed from the world. Those taken from the world are the “called.” All Christians are “called,” removed from the world. But not all Christians will be among the “called out,” which will be taken from the called, the saved, the body, forming the Church as it will be viewed yet future.

In the preceding respect, the Church in that coming day will be the body of Christ [cf. Col. 1:18] in the same sense that Eve was the body of Adam. She was *bone of his bones, and flesh of his flesh* [Gen. 2:23]. ALL of Eve was of Adam’s body, but she was not ALL of Adam’s body. “We are members of his body, of his flesh, and of his bones” [Eph. 5:30]. ALL of the bride will be of Christ’s body, but not ALL of His body.

For additional information on both *the out-resurrection* and *the called and the called out*, refer to Appendixes I, II of this book, pp. 85, 86 and pp. 91-93 respectively.)

Thus, contrary to that which is commonly believed and taught in Christendom, the bride — in either the type or the antitype — *does not constitute all of the body*. Just as Eve was taken out of Adam’s body, the bride of Christ will be taken out of the Son’s body. The entire body over which He is the Head consists of all the saved during this present dispensation. But the bride consists of a *smaller group* which is presently being called out of the larger group, *i.e.*, called out of the body.

All of the saved are “called” and form part of the body, but only the “called out” — *those to be taken out of the body* — will form the bride of Christ. The bride will be a *selection out of a selection*: “Many are called, but few are chosen [lit., ‘few are called out’]” (Matt. 22:14). The type has been set, and the antitype *MUST* follow the type in exact detail.

Note that man had no part in God’s work surrounding the formation of Eve — from the time of her creation in Adam, to the time

when she was presented back to Adam. Nor can man have a part in the formation of the Son's bride. It was Christ, not man, Who said, "...I WILL BUILD my Church."

2) *Blood and Water*

The two elements from the opened side of Christ, necessary to bring into existence the bride, are "blood" and "water." The correct order is — as in Scripture — *blood* first, and then *water*.

To correctly understand the place of both *blood* and *water* in the formation of the bride, a person must again look to Old Testament typology. Worship in Israel centered around the tabernacle, and later the temple. Blood sacrifices to atone for sin took place at the brazen altar in the courtyard, and priests from the tribe of Levi ministered on behalf of Israelites for whom blood sacrifices had been offered.

The priests ministered between the brazen altar and the Holy Place. Between these two points lay the brazen laver filled with water. The priests' hands and feet became defiled as they ministered in the courtyard, and they had to wash these parts of their bodies on their journey toward the Holy Place. And *blood* at the brazen altar and *water* at the brazen laver constituted the two elements which the priests had to avail themselves of *BEFORE* they could enter into the Holy Place.

In this same respect, in the antitype, Christians themselves are priests today (I Peter 2:9, 10). Christians, as the Old Testament priests, have direct access to that typified by the blood shed at the brazen altar, the water at the brazen laver, and entrance into the Holy Place.

And moving the present priesthood of Christians into the Messianic Era, Christians occupying positions with Christ will, in that day, constitute a *kingdom of priests*, or individually, *king-priests* (Rev. 1:6; 5:10). And this kingdom of priests, these king-priests, will then rule the earth with *the great King-Priest after the order of Melchizedek* (Heb. 6:18-20).

The blood of Christ has been shed, and through this shed blood we presently possess eternal salvation. An individual, having appropriated the blood shed at the brazen altar (pointing to Christ's finished work at Calvary), is in a position to approach the Holy Place

and have fellowship with the Father in the Holy of Holies through the rent Veil, through the "one mediator between God and men, the man Christ Jesus" (I Tim. 2:5; Heb. 10:19). But the brazen laver filled with water stands in his path. The water speaks of continual cleansing from the defilement of this world *after* an individual has been saved through a Sacrifice typified by the sacrifices occurring at the brazen altar. And this continual cleansing is effected through Christ's high priestly ministry on the basis of His shed blood presently on the mercy seat in the tabernacle in heaven.

The Christian though must allow Christ to cleanse him from accrued defilement. The Christian must act *himself* if cleansing is to occur.

In the ministry of the priests in Israel in the Old Testament, water was present in the laver in the courtyard of the tabernacle, but a priest had to act *himself*. He, *as an individual*, had to wash his hands and his feet. Then the entire matter of sin among the people of God was dealt with in relation to blood on the mercy seat in the Holy of Holies once a year.

Viewing both aspects of the typology seen in the priestly ministry surrounding the tabernacle in this respect (priestly ministry surrounding both the laver and the mercy seat, following the offering of a blood sacrifice at the brazen laver), continual cleansing seen at the laver is effected through Christ's present work as High Priest in the heavenly sanctuary; and He performs this work in a continuous manner on the basis of His shed blood on the mercy seat. But, just as a priest in Israel had to act *himself* (he had to wash his hands and feet at the laver), so does the Christian have to act *himself*. The Christian *himself* has to confess his sins (I John 1:6-2:2).

The necessity of cleansing for the bride after this fashion, taught in spiritual lessons drawn from the tabernacle, is vividly set forth in the words of Jesus to Peter in John 13:8, 10:

"Peter saith unto him [Jesus], Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit..."

In the Greek text there are two different words translated “wash” in these verses — *nipto* and *louo*. *Nipto* means to wash *a part of the body*; and *louo* means to wash *the entire body*. The word *nipto* (partial washing, a part of the body) is used in verse eight, and both words are used in verse ten. The first word in verse ten is *louo* (complete washing, all of the body), and the second word is *nipto* (partial washing, part of the body).

In verse eight, Jesus told Peter that apart from parts of the body being washed, Peter could have no part *WITH* Him. Peter’s response in verse nine indicates that he did not yet understand the significance of this partial washing. Peter, desiring to assure himself of having a part *WITH* Christ, requested more than a washing of part of his body. Peter requested that his complete body be washed.

However, Jesus told Peter that the one who had been completely washed (*louo*) needed only a partial washing (*nipto*). Peter had been completely cleansed once — a one-time event which could *never* be changed, altered, or repeated. But living in a body of death in this present world, Peter would become defiled over and over, requiring continual partial cleansings. And apart from these partial cleansings, Peter could have no part *WITH* Christ.

Christians have been completely washed once. This cleansing can never be changed, altered, or repeated. However, just as the priests in the Old Testament ministering between the brazen altar and the Holy Place continually became defiled and had to wash their hands and feet at the brazen laver, the priests in the New Testament (Christians) continually become defiled in their present pilgrim walk, and must, time after time, avail themselves of cleansing through the antitype of the cleansing provided by water in the laver before they can enter into the Holy Place and have *fellowship* “with the Father, and with his Son Jesus Christ” (I John 1:3-2:2).

Christians are *IN* Christ, eternally safe and secure because of a complete cleansing (*louo*). But apart from partial cleansings (*nipto*) from the defilement of this world through confession of sin, Christians cannot have a part *WITH* Christ.

The truths taught by Christ through washing the disciples’ feet are the same truths taught by the blood and water flowing from the opened side of Christ. The blood alone is sufficient to place one *IN*

Christ, but the water is also required if one is to have a part *WITH* Christ. Both elements are necessary to bring the bride into existence, who is to be taken out of the body.

Fall and Redemption of the Bride

“For Adam was first formed, then Eve.

And Adam was not deceived, but the woman being deceived was in the transgression” (I Tim. 2:13, 14).

1) *Satan's Method*

In the Genesis account of the fall (ch. 3), Satan entered into the serpent of the field and approached Eve with the question, “Yea, hath God said, Ye shall not eat of every tree of the garden” (3:1b)? Satan, in order to bring about the fall of Adam, approached Eve and dealt with her on the basis of that which God had said. Eve’s response and Satan’s action following her response are quite revealing. In answering Satan, Eve not only *altered* but also *added* to the Word of God. Satan then *cast doubt* on the veracity of God’s Word, resulting in Eve’s sin, and the subsequent fall of Adam as the federal head of the new creation (vv. 2-6).

This is the first mention of Satan in Scripture, and several things stand out prominently in this first-mention account surrounding Satanic activity: *Satan’s ways are subtle, and he uses the Word of God;* and, according to the rule of first-mention in Scripture, *Satan’s methods can only remain unchanged throughout all of subsequent Scripture.*

Satan has appeared down through the years as an “angel of light,” and his ministers appear as “ministers of righteousness” (II Cor. 11:14, 15). His primary attack has always been *against the people of God, through the Word of God.* Thus, it is vitally important that Christians not only know *exactly* what God has said in His Word, but also know that God has spoken with *finality.* The final court of appeals *must always be the Word of God,* never man’s reasoning or interpretation.

Adam was brought into existence to have *dominion over the earth* (Gen. 1:26-28). This was the dominion which Satan possessed (Ezek. 28:14; Luke 4:5, 6). Satan knew that the supplanter (Adam) was on the scene; and in order to retain his position as the earth’s ruler, he

knew that Adam, through sin, must be disqualified.

Satan, however, did not approach Adam directly. Instead, knowing the position which Eve occupied in relation to Adam (a part of Adam's very being), Satan approached and deceived Eve. Then, Eve's sin placed Adam in the peculiar position of *having no choice* other than to also partake of the forbidden fruit.

God had given Adam three commands:

- 1) "Of every tree of the garden thou mayest freely eat" (2:16b).
- 2) "But of the tree of the knowledge of good and evil, thou shalt not eat of it" (2:17a).
- 3) "A man...shall cleave unto his wife: and they shall be one flesh" (2:24).

In Gen. 2:16, 17, God's commands allowed man to eat of every tree in the garden except the tree of the knowledge of good and evil. Among the trees provided for food was the tree of life, which had to do with "life" *in relation to the purpose for man's creation*, not with natural life. Man existed in a sinless, undying state prior to the fall. And in this condition, man, naturally, had no need for fruit from a tree to prolong his life. Thus, the tree of life could have had nothing to do with the longevity of natural life before the fall.

A tree can bring forth only "after his kind" (Gen. 1:11), and this can never be changed or altered. A tree providing fruit for one purpose before the fall could not provide fruit for another purpose following the fall. The tree of life, in keeping with the purpose for man's creation, could only have had to do with "life" in relation to *regality* (something clearly seen in related Scripture), not in relation to natural life. Nor could this tree perpetuate natural life following the fall, for, again, a tree can only bring forth "after his kind." Rather, the fruit from this tree, contextually, had to do with *regality*. As seen from related Scripture, fruit from this tree would have provided *the wisdom and knowledge for man to rule and reign*.

(Refer to Appendix II in this book for a detailed exposition of the purpose for the tree of life and why it was *absolutely necessary* for Adam not only to eat of this tree but to eat of this tree *as a complete being* [Adam, with Eve] if he was to fulfill God's purpose for his creation.

Understanding God's purpose for the tree of life is intimately connected with understanding a number of things dealt with at the very outset of Scripture. It is intimately connected with understanding the purpose for man's creation, that which Adam did following Eve partaking of the forbidden fruit, the purpose for man's redemption, and that which lies out in the future for man.)

Following the fall, man was barred from the tree of life, for eating of this tree at that time could have provided him, not with longevity of natural life, but with the wisdom and knowledge to do something (rule and reign) which he was no longer in a position to do. It would have allowed man to live in a realm where he was no longer in a position to live.

In this light, in reality, man's initial act resulting in the fall, which became sin following the fall, was *his failure to eat of the tree of life, as God had previously commanded*. Had Adam eaten of this tree before the fall, the only logical conclusion which follows is that the fall would not have occurred (else man would have found himself occupying the same position as Satan — a realm in which he was no longer in a position to occupy, ruling and reigning over the earth in a fallen condition).

2) God's Provision

In Gen. 2:24 God told Adam to cleave unto his wife. Once Eve had disobeyed God by partaking of the forbidden fruit, Adam was then in no position to eat of the tree of life. A part of his very being, Eve, who was *bone of his bones, and flesh of his flesh* (2:23), had eaten of the forbidden fruit and was in a fallen state.

Eve in her fallen state was no longer in a position to eat of the tree of life. Even though Adam hadn't sinned, he was *incomplete* without Eve, who had sinned. Thus, Adam, being incomplete without Eve, could not now eat of the tree of life. Neither Adam nor Eve could eat of the tree of life after Eve had partaken of the forbidden fruit. Adam, in order to one day eat of the tree of life *as a complete being, had no choice other than to cleave unto his wife by also partaking of fruit from the tree of the knowledge of good and evil*.

Once Adam had partaken of the forbidden fruit, *the complete being of Adam became in a fallen state*. This is the point where the fall actually

occurred — the federal head of the new creation himself partaking of the forbidden fruit. And that which Adam did was the only possible course of action for him to take in order to bring about Eve's redemption, allowing Adam, *as a complete being (Adam, with Eve)*, to one day find himself in a position to eat of the tree of life.

Adam was *NOT* deceived, but sinned with a full knowledge of that which he was doing (I Tim. 2:14). God then provided a blood sacrifice and clothed Adam and Eve with coats of skins (Gen. 3:21).

And the subsequent removal of man from the garden in Eden was not God's judgment upon man for his sin. This removal was to prevent man from eating of the tree of life, something which he was no longer in a position to do (Gen. 3:22-24).

(Note that man, in his unfallen state, may very well have possessed mental capabilities far beyond that which man, in his fallen condition, is able to possess today. This would provide the answer concerning how Adam was able to reason all of this out after the manner evident in the account, seen through comparing Scripture with Scripture.)

The original type of Christ's redemptive work on behalf of His bride has forever been set forth in the act of Adam after Eve had sinned.

The first Adam found his bride in a fallen state. He then partook of sin to bring about Eve's redemption, *in order that both might one day be able to eat of the tree of life together and realize that which is involved through eating fruit from this tree.*

The last Adam, likewise, found His bride in a fallen state. He was then made "sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). He "bare our sins in his own body on the tree" (I Peter 2:24). *Jesus was made sin to redeem His bride in order that both might one day be able to eat of the tree of life together and realize that which is involved through eating fruit from this tree.*

In the first three chapters of Genesis, *both the purpose and means of our salvation are set forth.*

The first Adam was created to rule the earth, and Eve was removed from his body to rule as consort queen with him. But Adam, through an encounter with Satan, resulting in the fall, forfeited his

right to rule the earth.

Then, the last Adam, through an encounter with Satan (Matt. 4:1-11), has shown Himself fully qualified to rule the earth; and through His subsequent finished word on Calvary (John 19:30), He has also provided a means of redemption for that which the first Adam forfeited in the fall.

And the last Adam, as the first Adam, will have a bride taken from His body, *who will rule the earth as consort queen with Him.*

“The secret of Adam is the secret of the Messiah...As the first man was the one that sinned, so shall the Messiah be the one to do sin away.”

— A Jewish Rabbi of antiquity

(*Redemption*, provided through or because of Christ’s finished work at Calvary, involves far more than man’s eternal salvation. It involves [allows for] *the redemption of the forfeited inheritance, the earth, yet future*; and it involves [allows for] *the redemption of the bride*, which will occur at the same time as the redemption of the forfeited inheritance.

For information on the redemption of the forfeited inheritance and the redemption of the bride, refer to the author’s books, *THE TIME OF THE END*, Chapters VIII, IX, XIX, and *MYSTERIES OF THE KINGDOM*, Chapters VIII, X, XI.)

2

Isaac and Rebekah

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

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

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

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac...

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning the matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor (Gen. 24:1-4, 9, 10).

There are five chapters in the Book of Genesis (chs. 21-25) which foreshadow in type the complete history of Israel and the Church, from the birth of Israel's Messiah to that future time when Israel's Messiah returns and restores the kingdom to the nation.

Within that revealed in these five chapters, following the crucifixion of the nation's Messiah, *Israel is set aside* (chs. 22, 23). Then, with the nation set aside, God, in the antitype of that seen in Genesis chapter twenty-four, sends the Holy Spirit into the world *to procure a bride for His Son*. And once the bride has been procured, the bride is removed. Israel is then brought back into the picture, *with the nation being restored as the wife of Jehovah and the Millennial Kingdom being ushered in* (ch. 25).

The Dispensational Framework of Genesis 21-25

In Heb. 11:17-19, recounting events in Gen. 22:1-14 (the offering of Isaac), Abraham is said to have received his son in “a figure” (v. 19). And these verses reflect back upon this whole panorama of events — Abraham offering his son on a particular mountain in the land of Moriah, with a ram dying in the stead of his son (the son looked upon as dead [having died in a substitute — in the ram; v. 13]). And it was immediately following these events that Abraham received his son in “a figure” (the son alive on the third day [pointing to resurrection on the third day; v. 4]).

The Greek word translated “figure” (KJV) in Heb. 11:19 is *parabole* in the Greek text, the word from which we derive our English word “parable,” which is simply an Anglicized form of the Greek word. The word *parabole* is a compound word meaning “to cast alongside” (*para*, “alongside”; and *bole*, “to cast”). A “parable,” defined from the meaning of the word itself, is simply *one truth placed alongside of a previous truth to help explain the previous truth*.

Thus, Abraham receiving his son in the manner seen at the conclusion of the account in Gen. 22:1-14 is associated in Heb. 11:19 with God’s provision of additional truth, reflecting back on previous truth. Abraham’s actions form one truth reflecting back on previous truth, given to help explain the previous truth (through providing additional light). And the previous truth would take one all the way back to that which began to be revealed in the opening chapters of Genesis, forming types of the future work of the Son at Calvary (*ref.*, Chapter I in this book).

As well, the word *parabole* in Heb. 11:19 is used in a similar respect to the way that the Greek word *tupos* (“type”) is used. Abraham receiving his son *in (in the form of) a parable* (God placing subsequent truth alongside of previous truth) formed a subsequent type to previous types seen in the opening chapters of Genesis, providing additional light upon the subject.

(The words *tupos* [type] and *parabole* [parable] were both used earlier in Hebrews, referring to the tabernacle [in 8:5 (*tupos*, translated “pattern,” KJV) and in 9:9 (*parabole*, translated “figure,” KJV)]. In this

respect, the word *parabole* in Heb. 9:9; 11:19 would not only have to do with truth placed alongside of previous truth but, as well, with truth placed alongside of that which the type foreshadowed — future truth.

Abraham receiving his son in a parable would be truth placed alongside that which would occur 2,000 years in the future — the Father receiving His Son in exactly the same manner in the antitype. Thus, *typos* and *parabole* become somewhat interchangeable words in this account [as well as the use of the two words earlier relative to the tabernacle.]

It then follows in these five chapters (Gen. 21-25) that “Abraham” is a type of *God the Father*, “Isaac” a type of *God the Son*, and Abraham’s two wives (“Sarah” in ch. 23, and “Keturah” in ch. 25) are types of *Israel, the wife of Jehovah*. Then, Abraham sending his “servant” into Mesopotamia to procure a bride for his son between the time Sarah dies and the time he marries Keturah could point to only one thing — God sending *the Holy Spirit* into the world to procure a bride for His Son between the time Israel is set aside and the time Israel is restored. Thus, one can immediately see that there is a God-provided, dispensational framework of events in these five chapters.

1) *The Birth of Isaac (Gen. 21)*

Isaac was born in a supernatural manner at a set time. Sarah was barren and beyond the age of childbearing, but God intervened, returned unto Sarah “according to the time of life,” and “Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him” (Gen. 17:1-7, 16-21; 18:10-14; 21:1-7).

The birth of Christ occurred in a supernatural manner at a set time (Gal. 4:4). Israel, as Sarah, was barren (Matt. 21:19); but, through a supernatural work, as seen in the type, Israel brought forth God’s Son. God Himself became flesh in the person of His Son — the God-Man (John 1:14).

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

2) *The Offering of Isaac (Gen. 22)*

Years later, God instructed Abraham to offer his son for a burnt-

offering upon a particular mountain in the land of Moriah. After Abraham and Isaac were on the mountain, God provided a substitute to die in Isaac's stead. Isaac paid the penalty for sin through a ram slain in his stead — a substitutionary atonement (v. 13). Then resurrection is seen through Abraham receiving his son on the third day in a *parable* (v. 4), reflecting back on previous types but also pointing forward to the resurrection of God's Son in the antitype on the third day.

God offered His Son at Calvary on a particular mountain in the land of Moriah. And God's Son may very well have died on the exact spot that Abraham offered his son. God, 2,000 years earlier, in the type, was very particular about the place in which Abraham was to offer his son; and this place was afterwards called "Jehovah-jireh," meaning, "In the mount of the Lord it shall be seen [*lit.*, 'In the mount of the Lord it shall be provided']" (*cf.* vv. 2, 14).

A substitutionary atonement for man was provided at Calvary. God Himself in the person of His Son — the Passover Lamb — paid the penalty for sin. God purchased man's salvation with His Own blood (Acts 20:28). The Jewish Passover, 33 A.D., was *the day God died* — to be raised from the dead on the third day (Gen. 22:4; Luke 24:21).

3) *The Death of Sarah (Gen. 23)*

Following the offering of Isaac, the wife of Abraham, Sarah, died. This can only point to that which occurred following the offering of Jesus. It was at this time that the wife of God the Father, Israel (a divorced wife, awaiting restoration), was set aside for a revealed time and purpose.

4) *The Bride for Isaac (Gen. 24)*

Following the death of Sarah, Abraham sent his eldest servant into Mesopotamia to procure a bride for Isaac. This can only point to that which occurred following the setting aside of Israel — God the Father then sent the Holy Spirit into the world to procure a bride for His Son.

After Abraham's servant had procured the bride, he removed the bride from Mesopotamia and returned to Abraham's home with the bride. This can only point to that which the Holy Spirit will do after He has procured the bride. The Holy Spirit will then remove the bride from the world and return to the Father's home with the bride.

5) *The Remarriage of Abraham (Gen. 25)*

Following the completion of the servant's mission in Mesopotamia, Abraham again took a wife, Keturah. Abraham's previous wife, Sarah, had been *barren* in childbearing; but Keturah was *very fruitful*.

This can only point to that which will occur relative to God and Israel after the Holy Spirit completes His mission in the world. God, following this time, will again take Israel unto Himself as His wife. Israel today is the adulterous, divorced wife of Jehovah. But in that future day, following Israel's repentance, the nation will be cleansed of her harlotry. And, as Abraham married Keturah following the procurement of a bride for his son, God will remarry Israel following the procurement of a bride for His Son. Then, as Keturah was very fruitful where Sarah was barren (Gen. 16:1; 25:2), restored Israel will be *very fruitful* where the nation in the past was *barren* (Jonah 1:1ff; 3:1ff).

Scope of Genesis 24

With the complete picture before us concerning events both before and after the bride has been called out, one can immediately see the proper time in which events surrounding the procurement of a bride for God's Son occur. According to the type, *they must occur during the present dispensation, while Israel is set aside.*

The journey of Abraham's servant into the far country and his search for and procurement of a bride for Isaac will form the material for the remainder of this chapter.

1) *Old Age of Abraham (v. 1)*

This typifies the eternity of God. God's plans and purposes date from eternity (Acts 15:18). The bride was chosen in the Son from "before the foundation of the world" (Eph. 1:4). As Eve was created in Adam at the beginning, but not removed as a separate entity until Adam was put to sleep and his side opened, thus it is with the bride of Christ. The bride was created in the last Adam from eternity, but could not be removed as a separate entity until Christ had been crucified and His side opened, from whence blood and water flowed forth — the two elements necessary to bring the bride into existence (*ref.* Chapter I in this book).

2) *Servant of Abraham* (v. 2)

The eldest servant of Abraham is not named in Genesis chapter twenty-four. Though some individuals attempt to identify this servant with a previously named servant in Gen. 15:2—“Eliezer of Damascus”—his identity in chapter twenty-four is unrevealed and unknown. About fifty years had elapsed between the events in chapters fifteen and twenty-four, and the two servants mentioned may or may not be the same person.

The servant, typifying the Holy Spirit, was sent into Mesopotamia for a specific purpose, given in the chapter. He was sent into Mesopotamia *to search for and procure a bride for Abraham’s son*. And the purpose for the Holy Spirit being sent into the world in the antitype must be exactly the same — *to search for and procure a bride for God’s Son*.

3) *Covenant with Abraham* (vv. 2-9, 37)

Before Abraham’s servant traveled to Mesopotamia to search for and procure a bride for his master’s son, Abraham made the servant swear “by the Lord, the God of heaven, and the God of the earth,” that he would take a wife for his son *only from among his own kindred, in his own country* (vv. 3, 4).

The servant left Abraham’s house to go into Mesopotamia with the specific instructions that the bride for Isaac was to be taken *only from the family of Abraham*. The bride would be removed from the family (called out of the family) and constitute only a small part of the family.

In like fashion, remaining completely within that revealed in the type, the Holy Spirit presently in the world searching for a bride for God’s Son *would have to be conducting this search under the same instructions seen in the type*. The Spirit presently in the world, searching for the bride, of necessity, would have to be conducting this search under a single, direct command from the Father: *The bride for God’s Son must be taken only from among members of the family, from among the saved*.

The type in Genesis chapter twenty-four requires that the bride be *called out of the called, called out of the saved*, not called out of the unsaved (represented by the Canaanite in the type). And this is in complete accord with the previous type, where Adam’s bride was *removed from his body* (Gen. 2).

(Genesis chapter twenty-four provides a good illustration of how a subsequent type will shed additional light on a previous type [Gen. 2] while remaining in complete agreement, in every detail, with the previous type.)

Abraham's son was not to be brought into Mesopotamia again (v. 6). And the task of procuring the bride was left entirely to Abraham's servant, who was sent into Mesopotamia *alone*. In like manner, God's Son is not to be brought into the world again; and the work of procuring the bride has been left entirely to the Holy Spirit, who was sent into the world *alone*. Christ died *ONCE* to pay the ransom for the bride — His Own blood. And the Son, as Isaac, remains at home with the Father while the Holy Spirit, as Abraham's servant, searches for and procures the bride in the world.

(There are two main realms in which the Spirit works in the world today — breathing life into the one who has no life [the salvation of the unsaved], and the search for a bride for God's Son [which has to do with *a work among the saved, a work among those in whom He had previously breathed life*]. And the latter, the search for a bride for God's Son, *occurring among the saved alone, has to do with the saving of the soul.*

The Spirit was already in the world to do a work among the unsaved [and had been since that seen in Gen. 1:2b ff], but the Spirit is also seen being sent into the world at the beginning of this present dispensation to search for and procure a bride for God's Son [Acts 2:1ff].)

4) Possessions of Abraham (v. 10)

Abraham's servant took ten camels laden with his master's goods and departed into Mesopotamia. "Ten" in Scripture is the number of *ordinal completion*. "Ten camels" were required because *ALL of the master's goods were in his hands*.

The Holy Spirit presently in the world has in His possession *ALL of the Master's goods*, which are to be found in the Word of God alone. The Holy Spirit — the One Who gave this Word, the One in possession of these goods — is the only One Who can, and will, reveal them to the prospective bride.

And it should go without saying that any Christian who reads and studies God's revelation *MUST* do so under the leadership of the

Holy Spirit, who both gave and reveals the Word. The Bible remains a *closed book* to all others.

5) *Divine Intervention in the Search* (vv. 11-15, 40)

It was God Who brought about the meeting of Abraham's servant and Rebekah. As Abraham's servant stood by a particular well of water, Rebekah approached to draw water from the well. Every aspect of the search for the bride is marked by Divine intervention and fraught with spiritual significance.

The Holy Spirit is in the world today standing by a particular Well of Water (a type of the Word of God; cf. Isa. 12:3; 55:1). And the bride is the one who comes to the Well to draw Water.

6) *Qualities of the Bride* (vv. 15-22)

The bride being sought by the Holy Spirit in the world today is:

a) *From the Family* (v. 15)

The bride is being called out of the new creation in Christ where there is neither Jew nor Gentile. Those within this new creation are referred to as both "children" and "sons" of God, awaiting the adoption into a *firstborn* status. They are "Abraham's seed [through being 'in Christ,' Who is Abraham's Seed], and heirs according to the promise [heavenly, not earthly]" (cf. Gen. 22:17; Rom. 8:17; Gal. 3:29).

b) *A Virgin* (v. 16)

This aspect of the bride is further illustrated in the parable of the ten virgins (Matt. 25:1-13). Many Bible students associate these ten virgins with Israel awaiting the coming of the nation's Messiah, but such an interpretation of the passage is not Biblically possible. These ten virgins are associated with *the kingdom of the heavens* (v. 1), which had previously been taken from Israel (Matt. 21:43).

(In reality, throughout the present dispensation, Israel occupies the place of an adulterous woman, not a virgin. And Israel will not forsake her harlotry, or be cleansed relative to her harlotry, until *AFTER* the nation's Messiah returns [Hosea 2, 3; cf. Hosea 5:15-6:2].)

The ten virgins represent those to whom the offer of the kingdom

of the heavens is presently being extended. They, thus, could only represent *ALL* of the saved (“ten,” showing *ordinal completion*) during the present dispensation (all of the called). And the five wise virgins, singled out from among the ten (singled out from among all of the called), would represent those who will form the bride (those called out of the called).

All ten of the virgins possessed lamps with oil (vv. 1, 7, 8, ASV). The request of the five foolish virgins in Matt. 25:8 should read, “Give us of your oil; for our lamps are going out” (*ref.*, ASV, NASB, NIV). The difference between the wise and foolish virgins lay, not in the thought that the foolish had no oil (otherwise, their lamps could not be “going out”), but in the fact that the wise virgins possessed *an extra supply* of oil.

“Oil” is symbolic of *the Holy Spirit* (Lev. 8:10-12; 21:12; I Sam. 10:1, 6; 16:13). The five wise virgins possessing an extra supply of oil typify Christians possessing an extra supply of the Holy Spirit, *i.e.*, Christians filled with the Holy Spirit; and the five foolish virgins lacking *the extra supply* of oil typify Christians lacking an extra supply of the Holy Spirit, *i.e.*, Christians not filled with the Holy Spirit.

All ten of the virgins in Matthew chapter twenty-five went forth to meet the Bridegroom *together* — just as all Christians will go forth to meet the Bridegroom *together*. But only those five wise virgins with an extra supply of oil entered into the marriage festivities (v. 10). Thus, will it be in the future experience of Christians relative to being filled or not being filled with the Holy Spirit.

c) *Able to Draw Water from the Well* (vv. 16-22)

The bride is to be taken from Christians who are able to draw from the Word of God. Not only was Isaac’s bride found by a well, but also Jacob’s bride (Gen. 29:6-10), and Moses’ bride (Ex. 2:16-21).

There is a close connection between being filled with the Spirit and dwelling deeply in the Word of God. Ephesians and Colossians are companion epistles and parallel one another in a number of places. One parallel is found by comparing Eph. 5:18-20 with Col. 3:16, 17.

In Ephesians, Christians are told,

“And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Then, in Colossians, Christians are told,

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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

Note the contextual parallel between the command to "be filled with the Spirit" in Ephesians and the command to "let the word of Christ dwell in you richly in all wisdom" in Colossians. The inference is clear that a Christian who is "filled with the Spirit" is one who *has allowed the Word of Christ to dwell in him richly in all wisdom*. And this is not simply a reference to possessing a knowledge of the word of God. Rather, it has to do with possessing *a knowledge of the Word of God, connected with wisdom from above*. It is allowing the Word to dwell in an individual, *in all wisdom*, as he studies and prays over this Word under the leadership of the Holy Spirit.

The bride is to be made up of such Christians — dwelling near and drawing from the Well — who are being called out of the larger body of Christians. Christians possessing a knowledge of the Word, in line with that revealed in Eph. 5:18-20 and Col. 3:16, 17, will find themselves in a position to overcome in the present spiritual warfare (Eph. 6:10ff). And the inverse of that would be true for Christians lacking such a knowledge of the Word.

7) Riches of Abraham Revealed (v. 53)

Abraham's servant brought forth "jewels of silver, and jewels of gold, and raiment," and gave them to Rebekah. And he gave also to her brother and to her mother "precious things." The riches of the father — belonging to Isaac (v. 36) — were revealed and given to Rebekah. Some of the precious things among these riches were even distributed among other members of the family.

During the present dispensation, the Holy Spirit brings forth treasures, revealing them to the bride. These treasures are found in the Word of God, and are brought forth as the bride, under the leadership of the Holy Spirit, dwells deeply in the Word of God.

These treasures are presently being revealed to the bride (I Cor. 2:9, 10) to show the bride that which will belong to her when she inherits with the Son in the coming age (John 16:15; Eph. 3:6, 8; I Peter 1:4). And according to the type, some of the precious things belonging to the Son are even revealed to other members of the family — Christians who will not participate in the activities awaiting the bride.

If one understands the work of the Holy Spirit in the world as set forth in Genesis chapter twenty-four, he will have little problem with that which is erroneously being promulgated in almost the whole of Christendom relative to the work of the Holy Spirit during the present dispensation. Invariably, Christians link the Spirit's work during the present dispensation primarily with a work surrounding the gospel of grace. Though this is a work of the Spirit during the present dispensation, *it is not a work peculiar to the present dispensation;* and it has *absolutely nothing* to do with the reason why the Spirit was sent into the world in the antitype of that seen in Genesis chapter twenty-four, on the day of Pentecost in 33 A.D.

The Holy Spirit has always been in the world relative to *His unchanging work* surrounding salvation by grace, breathing life into the one who has no life (spiritual life). This *must* be the case, for, according to the original type (Gen. 1:2-5), He is the One Who moved/ presently moves upon the ruined creation, effecting a change, with subsequent types pointing to the fact that He is the One Who does a work among the unsaved, based on death and shed blood, causing the person to pass "from death unto life" (*cf.* Gen. 2:7; Ezek. 37:1-10; John 5:24; Eph. 2:1, 5). And apart from this work of the Spirit, there could have been no salvation for man during prior dispensations, nor can there be salvation for man during the present dispensation.

It is only during the present dispensation — extending from Pentecost to the rapture, a 2,000-year period — that the work of the Spirit is seen in *a different capacity* than it is seen in any previous dispensation (though His work relative to salvation by grace remains *exactly the same during the present dispensation as in any previous dispensation* —

breathing life into the one previously having no life, performed on the basis of death and shed blood). The Spirit is seen being sent at the beginning of this dispensation to perform *a work completely peculiar to the present dispensation*, which has nothing to do with salvation by grace.

Rather, the work which He was sent to perform during the present dispensation has to do *solely with searching for and procuring a bride for God's Son*. And this special, particular work (e.g., Eph. 1:13, 14) should *never* be confused with the Spirit's continuing work relative to salvation by grace.

Abraham's servant was in Mesopotamia to seek a bride for Isaac. This was his mission, and *nothing* could turn him aside from this task. Once the prospective bride had been found, Abraham's servant began to reveal the possessions, wealth, and glories belonging to Isaac. These had been entrusted to Abraham's servant during the time which he was to spend in Mesopotamia searching for the bride.

In like manner, the Holy Spirit is presently in the world seeking a bride for God's Son, Jesus. This is His mission, and *nothing* will turn Him aside from this task. Once a prospective member of the bride has been found, the Holy Spirit begins to reveal the possessions, wealth, and glories belonging to God's Son. These have been entrusted by the Father to the Holy Spirit during the time when He is in the world searching for the bride.

8) *Invitation to the Bride (v. 58)*

After Rebekah had been shown the possessions, wealth, and glories of Isaac — which could be hers as the bride of Isaac — she was extended a simple invitation: "Wilt thou go with this man?" Her answer was equally simple: "I will go." Note that Rebekah did not have to go. A negative answer would not have changed her family status. But such an answer would have changed her status forever in relation to the bride and the inheritance awaiting the bride.

Likewise today, after the Holy Spirit has revealed to Christians the possession, wealth, and glories awaiting them as joint-heirs with the Son, the simple invitation is extended: "Wilt thou go?" The Christian himself must decide whether he would be content just to be a member of the family, or whether he desires to inherit with the Son and participate in His glory. There is no force or coercion — just a simple invitation.

It is interesting to note that immediately after Rebekah made her decision to go with Abraham's servant and be the bride of Isaac, other members of her family sought to delay her journey. It is the same among members of the family today (among other Christians today). Once a Christian decides, "I will go," and begins to govern his life accordingly, he experiences trouble. And this trouble invariably emanates from other family members — from other Christians who have little or no appreciation of these things (cf. Matt. 13:20, 21).

9) Journey Toward Isaac's Home (v. 61)

"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way."

The servant took Rebekah and her damsels out of the land on *ten camels* and journeyed toward Isaac's home (the number of camels is not given at the time of departure but inferred from the number of camels [ten] which the servant had when he came into the land [v. 10]). "Ten" — the number of *ordinal completion* — signifies that *ALL* of the damsels went out to meet Isaac (cf. Matt. 25:1-13; Luke 19:12-24).

For Christians who have eyes to see, this hardly needs comment. The antitype is easily seen. After the Holy Spirit has procured the bride, *ALL* Christians (the dead raised and removed with the living) will depart this world with the Holy Spirit and journey toward the Son's home. This will take place at the end of the present dispensation, after the Father has prospered the Holy Spirit's journey in the far country (v. 21). After a sufficient number of Christians, necessary to occupy the positions of power and authority in the coming kingdom of Christ, have been called out — responded in a positive manner to the question, "Wilt thou go" — The events of I Thess. 4:16, 17, synonymous with that foreshadowed by Gen. 24:61, will occur.

10) Meeting of Isaac and Rebekah (vv. 62-67)

Rebekah went forth toward Isaac's home, and Isaac came forth toward Rebekah's home. Their meeting occurred between these two places, at "eventide" (v. 63). They then journeyed to Isaac's home, where Rebekah became Isaac's wife.

Christians and the Lord Jesus Christ will meet part way between earth and heaven, at “eventide” — at the end of the present dispensation. The bride will then go with the Bridegroom to His home, where she will become His wife.

When Rebekah met Isaac, she put on her veil and was separated from the other damsels who accompanied her. When the bride meets the Bridegroom, she will put on her veil (a type of the wedding garment) and be separated from the other Christians who accompany her (*cf.* Matt. 22:11-14; Rev. 19:7, 8).

This separation of Christians, in the antitype, will occur at the Judgment Seat of Christ. And the bride will then subsequently be allowed to “array herself in fine linen, bright and pure” (ASV) and be revealed as the prospective wife of the Lamb for all to behold (Rev. 19:7-10).

This is the time which the entire creation — presently groaning and travailing under the bondage of sin — is awaiting (Rom. 8:18-23). This is the time when the true Hallelujah Chorus will be sung:

“After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God...

And again they said, Alleluia...

And the four and twenty elders and the four beasts [‘living creatures’] fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, All ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice and give honor to him: for the marriage [‘marriage festivities’] of the Lamb is come...” (Rev. 19:1, 3a, 4-7a).

(For information on the wedding festivities in Rev. 19:7-9, which immediately precede the bride becoming the Lamb’s wife, refer to the author’s book, *THE TIME OF THE END*, Chapter XXX, “The Marriage Supper of the Lamb.”)

3

Jacob and Rachel

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother...

And he [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all families of the earth be blessed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awakened out of his sleep...

And he called the name of that place Bethel (Gen. 28:1, 2, 12-16a, 19a).

The experiences of Jacob constitute one of the numerous dual types found throughout Scripture. That which God revealed through Jacob sets forth typical experiences of God's two firstborn Sons — *Jesus and the nation of Israel*.

A primary reference associating "Jacob" with *the nation of Israel* can be seen through the manner in which God dealt with his seed. Jacob's seed was to be multiplied as "the dust of the earth" (Gen. 28:14). And this would parallel a previous statement concerning Isaac's seed, which was to be multiplied "as the stars of heaven" (Gen. 26:4).

To understand that which is in view, one must go back to a prior section of Scripture where reference is made to Abraham's seed in relation to both *heavenly* and *earthly* realms:

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

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:17, 18; cf. Gen. 14:19, 20).

Abraham and his lineage were to realize both *heavenly* and *earthly* promises and blessings. And, realizing these promises and blessings, the seed of Abraham was to "possess the gate of his enemies" *in both realms*.

The "gate" was where *the affairs of a city were transacted* in that day (e.g., Ruth 4:1ff). Individuals "possessing the gate [of a city]" would be looked upon as *controlling the affairs of that city*. And, reflecting back on the purpose for man's creation in the beginning (Gen. 1:26-28), possessing the gate of the enemy in both *heavenly* and *earthly* realms for man would refer particularly to *governmental control* in these realms.

The reference is to a time yet future, when the Seed of Abraham (*Christ, Israel, and the Church* [which will occupy the position of a third firstborn son following the adoption]) will control the affairs of state presently controlled by the enemy. "The enemy" who controls affairs in the heavenly realm is *Satan and his angels*; and "the enemy" who controls affairs in the earthly realm is *the Gentile nations*, ruling under Satan and his angels (cf. Ps. 110:1; Dan. 10:12-20; Luke 19:27; Eph. 6:12ff; Rev. 12:7-10).

Israel during Old Testament times was made the repository for both *heavenly* and *earthly* promises and blessings, for no other seed of Abraham (within the lineage associated with these blessings and promises [cf. Gen. 17:18, 21; 21:12]) existed at that time. However, at Christ's first coming, Israel rejected and forfeited the proffered heavenly sphere of the kingdom, wherein the heavenly promises and blessings lay. And after Israel had rejected and forfeited this heavenly sphere of the kingdom, God called an entirely new creation into existence, with a view to this new creation being the recipient of that which Israel had rejected (Matt. 21:33-43; II Cor. 5:17; I Peter 2:9, 10).

"Christians," who are *Abraham's seed* through their positional standing in *Christ* (Who is Abraham's Seed), are now the ones in line to inherit *the heavenly promises and blessings within the heavenly sphere of the kingdom which Israel rejected* (Gal. 3:29; Eph. 1:10-14). And it is among Christians, those comprising the "one new man," *the new creation* "in Christ," that the Spirit is presently conducting His search for a bride for God's Son.

As previously seen, the bride for God's Son must come from God's Own family (*ref.* Chapter II in this book). And God's family in this respect can't be a reference to Israel (for Israel, previously the wife of Jehovah, though now divorced, is destined to one day be restored [Isa. 54:5; Jer. 3:14; Hosea 2:19, 20]). The bride can come only from *the new creation* "in Christ," for, aside from Israel, God has no other family members on earth. And this *new creation*, unlike Israel, *does not* possess a past or future connection with God in relation to marriage (II Cor. 11:2; Eph. 1:12-15; 5:21-32).

(Christ, the second Man, the last Adam, can no more rule apart from possessing a wife to rule with Him than could the first man, the first Adam have ruled in this capacity in the type.

Adam was *incomplete* without Eve. She was part of his very being and *completed* Adam [Gen. 2:23, 24]. Adam could only have taken the sceptre and ascended the throne as *a complete being*, which would have required Eve to be at his side as consort queen. And so must it be in the antitype surrounding Christ and His wife.

God established a principle concerning the matter at the time of Man's creation — "...let them [the man and the woman *together*] have dominion" [Gen. 1:26-28]. And this principle *cannot* be violated. Man

cannot rule this earth, fulfilling the purpose for his creation, apart from the Husband-wife relationship — whether relating to Israel or the Church.)

After the Spirit has procured the bride and after God subsequently concludes His unfinished dealings with Israel (seven years yet remain — Daniel's unfulfilled 70th Week), that stated in Gen. 22:17 will then be brought to pass. The Seed of Abraham, both *heavenly* and *earthly*, will then *possess the gate of the enemy*.

The Seed of Abraham will control the affairs of state from both *heavenly* and *earthly* realms — Christ and His wife from *a heavenly realm*, and God and Israel from *an earthly realm*.

Christ and His wife will rule from the heavenly Jerusalem over the nations of the earth. Christ will be seated on His Own throne, and His wife will be seated on this throne with Him as well (Rev. 2:26, 27; 3:21).

On earth, Israel will be restored as the wife of Jehovah, and the theocracy will be restored to Israel. And, in keeping with the principle which God Himself set forth in the beginning, Jehovah's wife on earth can no more rule apart from a Husband (the King [God], with His consort queen [Israel]) than can Christ's wife rule in the heavens apart from a Husband (the King [Christ], with His consort queen [the Church]). God will have to rule on earth in the midst of Israel, within an existing Husband-wife relationship (Gen. 1:26; Joel 2:27).

God's rule on earth in the midst of Israel though may possibly be brought to pass through His Son, Who is God manifested in the flesh. The Father will turn the kingdom over to the Son, with the Son inheriting all things; and the Son will occupy *a dual position* in the kingdom. Not only will God's Son be seated on *His Own throne in the heavens*, but He will also be seated on *David's throne on the earth*, in the midst of Israel (Luke 1:31, 32; Rev. 3:21). He will have *a dual reign* in this respect and may very well be recognized as Jehovah Himself relative to the Husband-wife relationship which must exist between God and Israel in that day.

In Genesis chapter twenty-eight, though the things promised Jacob are in connection with *the earthly realm* of the kingdom, Jacob, at this time, would have had just as much claim as Isaac to promises and blessings in *the heavenly realm* as well. The reference to *heavenly* for one (Isaac) and *earthly* for the other (Jacob) was apparently for an

emphasis which God wanted to make at these two points in His Word relative to different things revealed concerning each individual, for both men could only have had an equal claim to *both realms*. That would be to say, God wanted to call particular attention to things concerning *the heavenly realm* at one point in His Word when dealing with Isaac and to things concerning *the earthly realm* at another point in His Word when dealing with Jacob, though both, in actuality, would pertain equally to both men.

Jacob — A Type of Israel

Jacob, like the nation of Israel, left the land covenanted to his fathers and became a merchantman and a wanderer in a strange land. But Jacob, like Israel, possessed God's promise that in all places where he went, God would be with him and eventually restore him to his own land.

While in a strange land Jacob went to Laban, his mother's brother, began to serve Laban, was mistreated by Laban, but became a crafty merchantman who grew wealthy at Laban's expense.

Israel, in a strange land during the times of the Gentiles, has served Gentile causes and has been mistreated by the Gentiles. And the Jewish people, in turn, as Jacob, have become crafty merchantmen who are growing wealthy at the expense of the Gentiles.

("Laban," though *Abraham's kinsman* [Gen. 24:15, 29], can typify *the Gentiles* because, as Esau, he is not part of the lineage of Abraham through Isaac, Jacob, and Jacob's twelve sons.)

After acquiring a certain amount of wealth from Laban, Jacob expressed a desire to return to the land of his fathers (Gen. 30:25, 26). But the time for his return, although near, had not arrived. God's command for Jacob to return came only *after Jacob had acquired ALL of Laban's wealth* (Gen. 31:1-3).

From Gen. 28:15 to Gen. 31:3 God *did not* speak to Jacob. *The heavens remained closed during the entire time of Jacob's exile. God did not speak to Jacob until it was time for him to return.* Jacob then returned to *Bethel* (meaning, "the house of God"), the same place from which he had departed at the beginning of his exile, bearing the riches of Laban

(Gen. 28:19; 31:17, 18; 35:1, 8). And at Bethel the Abrahamic covenant, concerning ownership of the land, was *reaffirmed* to Jacob (Gen. 35:9-12).

Israel today has acquired a certain amount of wealth from the Gentiles (though far from *all wealth*) and is expressing a desire to return to the land. But the time for Israel's return, although near, has not arrived. We're still living during the Times of the Gentiles, and God *has not* issued the command for Israel to return.

The present return of a remnant to the land is *NOT* the restoration prophesied numerous times in the Old Testament and set forth in type by the experiences surrounding Jacob's return. This return has occurred during a time when the heavens, relative to Israel, *remain closed*. This return (resulting from a Zionistic movement which began during the closing years of the nineteenth century) has occurred during that period depicted by Jacob's exile, from Gen. 28:15 to Gen. 31:3.

This present return of the Jewish people has occurred *during the Times of the Gentiles, during their time of exile, while the heavens remain closed, prior to their acquisition of ALL the wealth of the Gentiles, and prior to God's command for the Jewish people to return.*

Regardless of that which has occurred, *that revealed in the Word cannot change.* The Word of God *clearly declares* that during the entire time of Israel's present exile, *the Times of the Gentiles will continue, the heavens will remain closed, and God will not speak to Israel again until that time foreshadowed by Gen. 31:3 (cf. Jer. 30:3, 7-10, 18; 31:8, 9).*

God's command for Israel to return will come *only after the Times of the Gentiles has ended, only after the exile has ended, only after the heavens have once again been opened (Gen. 31:3), and only after Israel has come into possession of ALL the wealth of Gentiles (Isa. 60:5, 11 ["forces," KJV, should be translated "wealth," or "riches"; ref. ASV, NASB, NIV]).*

Only then will God restore His people to the land; *only then* will the Jewish people hear God's command to return to Bethel and hear His voice once again, *reaffirming the Abrahamic covenant to them (cf. Ex. 2:23-3:10).*

(The remnant of Jews presently in the land, comprised of those returning *before it is time for the Jewish people to return*, almost 6,000,000 strong today, will be uprooted and driven back out among the nations in the middle of the coming Tribulation. God, because of the continued

disobedience of His people, over centuries of time, drove the Jewish people out among the nations for a purpose, yet to be realized — *repentance*. And it is *out among the nations*, not in the land, that God will deal with His people relative to *repentance*, with a view to *restoration*.

Refer to the author's book, MYSTERIES OF THE KINGDOM, Chapter II, "I Will Return," for more information on this subject.)

Note God's command to Jacob with respect to his return to the land — completely within God's timing, not Jacob's — and that which followed:

"And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee" (Gen. 31:3).

"And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. 35:12).

In complete accord with these verses — the heavens being opened *again* and God *again* speaking to Jacob — God will one day *again* resume His dealings with Israel. And in that coming day, the Jewish people will be commanded to return unto the land of their fathers (*God's land* [Joel 3:2], typified by Jacob's return to *Bethel*, "the house of God"). And once back in the land, as following Jacob's return, God will *reaffirm* the Abrahamic Covenant to Israel.

The Jewish people will be brought back into the land, possessing the wealth of the Gentiles (as Jacob returned to Bethel bearing Laban's wealth). And not only will Israel possess Gentile wealth, but the Gentiles will be subservient to Israel, as Israel dwells in the most valuable piece of real estate on the face of the earth (*cf.* Isa. 14:1, 2; 60:10-12; 61:5, 6, ASV).

Once back in the land, "Jacob's" name was changed to *Israel*. "Jacob" means, *Supplanter*; "Israel" means, *a Prince with God*. And Esau, whose descendants were the bitter enemies of the Israelites during the wilderness journey under Moses, was no longer Jacob's enemy (Gen. 34, 35).

In that future day when Israel returns to the land, the nation will no longer be the crafty supplanter, but will be a *Prince with God*. Nor will the descendants of Esau continue to be Israel's enemy. The land

of Edom, as Babylon and Egypt, will be desolated because of “the violence against the children of Judah, because they have shed innocent blood in their land” (Egypt though only for the first forty years of the Messianic Era [Isa. 19:5-9, 22-25; Jer. 49:17, 18; Ezek. 29:10-15; Joel 3:19]). And any Edomites, as all other Gentiles entering the kingdom, will be subservient to Israel.

(For more information on the presently existing Middle East situation, along with God’s timing for His future restoration of the Jewish people to their land, refer to Appendixes I, II of the author’s book, THE TIME OF THE END — “The Intractable Middle East Problem,” and “The Death of the High Priest.”)

Jacob — A Type of Christ

Jacob, like Jesus, left his home and went into a far country. And Jacob in this far country is seen obtaining a bride.

(Drawing from the previous type [Isaac and Rebekah in Gen. 24], the Son was seen remaining in heaven with the Father, while the Spirit was sent into the world to procure a bride for God’s Son. Drawing from the account of Jacob and Rachel, another facet of the matter is presented. The work of the Son is seen as well. But the emphasis surrounding the Son’s role in the matter is placed upon His work leading into and surrounding Calvary, along with His work as High Priest in the heavenly sanctuary during the present dispensation.

Christ’s present work in the heavenly sanctuary is not part of the Spirit’s search for the bride on earth, though intimately associated with this search. Christ is presently providing a cleansing, on the basis of His Own blood on the mercy seat in the heavenly sanctuary, for the kingdom of priests, the king-priests, about to be brought forth. And this kingdom of priests, these king-priests, would be synonymous with the bride for whom the Spirit presently searches.

Then, again, *nothing* has ever occurred or ever will occur apart from the Son. He, within a correct Scriptural framework of viewing matters, *cannot be separated from anything which occurs — past, present, or future* [cf. John 1:1-3; Col. 1:15-18].)

Jacob’s bride, as in the previous type (Isaac’s bride in Gen. 24),

was to be taken *only from the family of Abraham*. Jacob was specifically charged not to take a wife “of the daughters of Canaan,” exactly as Abraham had previously instructed his servant before sending him to acquire a bride for Isaac (Gen. 28:1; cf. Gen. 24:3). And, as in the experiences of Isaac and Rebekah, this once again sets forth the truth that the bride is to be taken from the family of Abraham (from the saved), not from those represented by the Canaanites (the unsaved).

Jacob met Rachel by a well of water and fell in love with her (Gen. 29:6-18). As with Rebekah, so with Rachel — the bride is taken from those who draw from the Well, from those who dwell deeply in the Word of God (*ref.* Chapter II in this book).

Jacob became a servant and worked a total of fourteen years to obtain Rachel (Gen. 29:18-28). Jesus, to obtain His bride, “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:7, 8).

After completing his commitment as a servant to Laban, Jacob took Rachel and returned to his own country (Gen. 31:17). After the Lord Jesus Christ completes His commitment to the Father on behalf of His bride (servitude on earth, followed by His present high priestly ministry in heaven), Jesus will, like Jacob, take His bride to His Own country — to heaven. He will meet His bride somewhere between heaven and earth and then return to heaven with His bride (Gen. 24:61-67; I Thess. 4:13-18).

Here Comes the Bride

In the record of Jacob and his experiences, we’re given an insight into certain things concerning the servitude of Christ and the marriage of the Lamb which is not found in other types of the bride in Genesis. The remainder of this chapter will center around these events.

1) Two Sevens

After Jacob had left his home in Canaan and had journeyed to Padan-aram (a district of Mesopotamia, the country where Isaac’s bride had been procured) he met and fell in love with Rachel. Jacob

bargained with Laban, Rachel's father, to serve him *seven years* for Rachel's hand in marriage. Laban agreed, and Jacob rendered seven years service. At the completion of seven years, Jacob claimed his bride; *but the rights of the firstborn prevailed*. Rachel had an older sister named Leah, who must be given in marriage first. Jacob then found himself having to serve an additional seven years to obtain Rachel (Gen. 29:1-30).

"Seven" is one of the numbers showing *completion*. It signifies *the completeness of that which is in view*. In the type we have Jacob serving *two complete periods of time* to obtain Rachel. In the antitype we have Jesus also serving *two complete periods of time* to obtain His bride. *One period* was served in the office of "Prophet" during His earthly ministry, culminating in His death, burial, and resurrection. *The other period* is presently being served in the office of "High Priest" in heaven. This period will culminate immediately before He returns for His bride.

Jacob could not obtain Rachel at the termination of the first seven years because of the rights of primogeniture. Nor could Jesus obtain His bride at the termination of the first period of servitude because of these same rights. *Israel is the firstborn, and Israel must be reckoned with first*.

Jesus came to and sent His disciples only to "the lost sheep of the house of Israel" (Matt. 10:5, 6; 15:24). At the termination of His first complete period of servitude, Jesus rode into Jerusalem publicly presenting Himself as Israel's King (Matt. 21:1ff). However, Israel rejected the King and the attendant offer of the kingdom of the heavens.

The primogenital claim held by Israel was *satisfied*, and the kingdom was taken from Israel (v. 43). Jesus was crucified, and, following His resurrection, He ascended into heaven. And, as Jacob, Christ is today serving an additional complete period of time to obtain His bride.

The present high priestly ministry of Christ in heaven is *strictly on behalf of His bride*, as Jacob's second complete period of servitude was *strictly on behalf of Rachel* (though today all Christians would be included within the scope of Christ's ministry, for the bride has yet to be singled out). Christ's present ministry in heaven has nothing to do with either Israel or the Gentiles, as Jacob's second period of servitude had nothing to do with anyone but Rachel. Christ is occupying the office of High Priest *to effect a present cleansing for the*

kingdom of priests, the king-priests, which He is about to bring forth. Jews or Gentiles can participate in this cleansing only by relinquishing their national identity and becoming new creations in Christ, *i.e.*, by becoming Christians.

2) *The Wedding*

In Jacob's marriage to Leah at the termination of the first seven years, Jacob did not realize he had married the firstborn (Leah), rather than her younger sister (Rachel), until after the wedding. Man's failure to understand how this could happen, resulting in confusion concerning the coming marriage of the Lamb, stems from the difference in Eastern marriage customs of that day and those prevailing in the Western world today.

When Jacob went to claim his bride at the completion of the first seven years, "Laban gathered together all the *men* of the place and made a feast" (Gen. 29:22). This is where the marriage occurred. It was a legal transaction, and only the men were present. The actual marriage transpired with the groom in one place and the bride in another.

The bride was then brought in and presented to the groom, "in the evening" (v. 23), after the marriage. She was *already* Jacob's wife at this time, and the only thing which remained was for the marriage to be consummated. Thus, the reason Jacob didn't recognize Leah at the wedding, realizing that he was marrying the wrong woman, is very simple: *Leah wasn't present at the wedding.*

We have this same thing set forth in the marriage of Boaz to Ruth in the Book of Ruth. The marriage took place in the presence of the *men* at the gate of the city while Ruth remained at home with Naomi, her mother-in-law from a previous marriage where Ruth's husband had died (Ruth 3:18; 4:1-13).

It was all part of a legal transaction which was carried out at the gate of the city, where all legal transactions of this nature were carried out in that day. When Boaz left the gate of the city, *Ruth was his wife.* Nothing further was required. He was then in a position to go to Naomi's home to obtain Ruth, whom he had *already* married.

This same pattern will also be followed at the coming marriage of the Lamb. *The bride will not be present at the wedding.* After Jesus terminates His *two complete periods* of servitude, the marriage will

occur. The *first complete period* is past, and the *second complete period* will end immediately before Jesus descends from heaven to meet His bride in the air.

Jesus will shortly complete His present high priestly ministry, after the order of Aaron, on behalf of His bride. The marriage will then occur through *the redemption of the inheritance* (Rev. 5:1ff), which will be a *legal transaction between the Father and the Son, apart from the bride being present*. And, following the marriage supper of the Lamb and the completion of this redemptive work (Rev. 5:1ff), the bride will come forth with the Bridegroom — as His wife, as His consort queen — when He takes the sceptre and rules over the redeemed inheritance.

The actual marriage ceremony itself, *a legal transaction*, is seen in the typology of Ruth chapters three and four as occurring following events surrounding the judgment seat (Ruth 3:6ff) and being intimately connected with the judgments of the Tribulation (Rev. 6:1ff). Within the typology of Ruth chapter four, the judgments of the Tribulation have to do with the redemption of the forfeited inheritance. And, in the type, the redemption of the inheritance is inseparably connected with Ruth becoming the wife of Boaz. Through Boaz's redemptive work surrounding the inheritance, Ruth became his wife. One (the redemption of the inheritance) was part and parcel with the other (the redemption of Ruth's widowhood, marriage).

And this is how it must also occur in the antitype, with the antitype following the type in exact detail. The judgments which will occur during the Tribulation (revealed through the breaking of the seals of the seven-sealed scroll in Rev. 5) are seen being concluded at the end of Revelation chapter nineteen. Then, immediately following the only true alleluia chorus which will ever be sung (19:1-6), full attention will be directed to two things: *Christ's bride, about to become His wife, and Christ's return to complete His work surrounding the redemption of the inheritance* (19:7ff).

"Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage ['marriage festivities'] of the Lamb is come, and his wife ['bride'] hath made herself ready.

And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.

And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb

And I saw the heaven opened; and behold, a white horse, and he the sat thereon called Faithful and True; and in righteousness he doth judge and make war..." (Rev. 19:7-9a, 11, ASV).

The bride at the marriage festivities, in complete accord with the same timing of events seen in the type in Ruth chapters three and four, can eagerly anticipate that which is about to occur — Christ completing His work surrounding the redemption of the inheritance (as Boaz completed his work), at which time the bride will become the Lamb's wife (as Ruth became Boaz's wife at this time).

(For additional information on the redemption of the inheritance and the bride becoming Christ's wife through this redemptive work, refer to the author's book, *THE TIME OF THE END*, Chapters VIII, IX.)

The "fine linen" (Rev. 19:8), called the "wedding garment" in Matt. 22:11, 12, will be worn by the bride to attend the wedding festivities. Proper attire will be required in that day for entrance into the banqueting chamber (*cf.* Matt. 22:8-14). And this attire — "fine linen" — will be comprised of the "righteous acts of the saints" (Rev. 19:8, ASV).

Note that Ruth had to prepare herself for meeting Boaz. One part of this preparation consisted of being clothed in the proper apparel — "put thy raiment upon thee" (Ruth 3:3).

The coming Judgment Seat of Christ will reveal all things (I Cor. 3:12-15; II Cor. 5:10, 11). Every Christian's work will be *tried* "in fire," with some works withstanding the fire, and some works being consumed by the fire.

Worthless works performed for the praise, honor, and glory of man — symbolized by "wood, hay, stubble" — will be burned. Christians possessing works of this nature will "suffer loss" and be saved "yet so as through fire." They will appear naked and ashamed in the presence of the Lord (Rev. 3:18). They will not possess the type material to properly array themselves and, consequently, will be denied entrance into the banqueting chamber.

Works performed by other Christians for the praise, honor, and

glory of the Lord—symbolized by “gold, silver, precious stones”—will endure the fire. Christians possessing works of this nature will possess the type material necessary to properly clothe themselves for entrance into the banqueting chamber, where the marriage supper of the Lamb will occur. Nakedness, accompanied by shame, will *not* be their lot.

Christians are presently being granted the privilege of working on their wedding garments, looking forward to the coming marriage supper of the Lamb. The admonitions and warnings on this subject in Scripture are abundant and clear.

In the preceding respect, the question of the hour in Christian circles today is singular: “*Are you working on your wedding garment?*”

This thought should *always* be uppermost in the minds of Christians when they assemble together today, which is clearly seen in Heb. 10:23-25:

“Let us hold fast the profession of our faith [*lit.*, ‘the confession of our hope’] without wavering; (for he is faithful that promised;)

And let us consider one another to provoke [‘incite’] unto love and 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.”

There is no command in Scripture for Christians to assemble together apart from a specific, revealed purpose in view. And this specific purpose for Christian assembly is revealed, in so many words, in Heb. 10:23-25.

Christians are to assemble together in order to encourage one another in *the race of the faith*. They are to assemble together in order to encourage one another relative to *the hope set before them*. And such encouragement, of necessity, would have to center around the only place where information is provided on the subject — *the Word of God*.

The bride, through righteous acts emanating out of faithfulness, arrays herself, makes herself ready, for that which lies ahead.

Again, the question: “*Are you working on your wedding garment?*”

No *improperly clothed Christian* will attend the wedding festivities, as no *uncrowned Christian* will subsequently ascend the throne as consort queen with Christ.

4

Joseph and Asenath

Part I

Beloved Son of the Father

(Chapters Four through Six will cover the overall scope of events in Gen. 37-45. This section in Genesis is mainly about Joseph and his brethren, who typify Christ and the nation of Israel.

The correct position which Christ's bride occupies in relation to His dealings with Israel is set forth in that which is revealed about the position which Joseph's bride, Asenath, occupied in relation to his dealings with his brethren.)

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words (Gen. 37:2-8).

The life of Joseph forms one of the most complete, overall types of Christ to be found in Scripture. Joseph sets forth in type *the beloved son of the father* who was sent to his brethren, the son who was *hated by his brethren*, and the son who eventually found himself *exalted over all Egypt*. And, being *exalted over all Egypt*, his brethren are seen coming into his presence and *bowing before him*.

Things pertaining to Christ, from His pre-incarnate existence with the Father to His future appearance in glory, are depicted in the experiences of Joseph. In this respect, the life and times of Joseph in Gen. 37-45 set forth in type three main divisions pertaining to things foreshadowing Christ in the antitype:

1) *Past History* (with the Father in the beginning, and sent to His brethren about 2,000 years ago).

2) *Present Position* (exalted to the right hand of Power, with His brethren removed from the scene, during which time He takes a Gentile bride).

3) *Future Glory* (following His dealings with His brethren once again, His revelation to them, their bowing before Him).

Joseph — A Type

Some have questioned the authenticity of viewing Joseph as a type of Christ. It is sometimes stated that Joseph should not be viewed in any special way as a type of Christ because nowhere in Scripture is it specifically recorded that Joseph is a type. This though is not true at all. There are at least three separate references which, when viewed in conjunction with related Scriptures, leave no room to question the validity of typological teachings drawn from the life and times of Joseph.

1) Beginning At Moses

When Christ, following His resurrection, met the two disciples on the road to Emmaus, He began at “Moses and *ALL* the prophets” and “expounded unto them in *ALL* the scriptures the things concerning himself” (Luke 24:27, 44; cf. John 1:45; 5:46). The specific reference is made that *ALL* of the Old Testament Scriptures are about Christ, about different facets of His person and work.

The life and times of Joseph can only be about *one thing*. They can only be about *the life and times of Jesus the Christ, forming an integral part of the Word which was made Flesh* (John 1:1, 2, 14).

But how are *the life and times of Joseph* about *the life and times of Christ*? How can the account of Joseph be part of that which was *made Flesh in the person of God's Son*?

(That which these questions reflect upon will form the main subject matter of not only the remainder of this chapter but the two chapters which follow as well [Chapters V, VI].)

Also, refer back to the introduction to this book, along with that which has been dealt with in the previous chapters [Chapters I-III].)

2) All These Things

The Apostle Paul called attention to the fact that *all of the things* which happened to the children of Israel under Moses “happened unto them for ensamples [*lit.*, ‘happened unto them as types’]” (I Cor. 10:6, 11 [the Greek word *tupoi*, ‘types,’ appears in both verses]). The reference is to a number of events beginning following the death of the firstborn in Egypt (Ex. 12) and extending to the overthrow of an entire unbelieving generation in the wilderness (through Deuteronomy).

However, the reference, of necessity, through comparing Scripture with Scripture, would include far more than just these particular events. It would have to include *the entire panorama of events beginning in Exodus chapter twelve and continuing through Deuteronomy*.

(For example, note that the author of Hebrews drew heavily from this section of Scripture [chs. 3, 4, 8-10]—Moses [type], Christ [antitype]; that which happened to unfaithful Israelites under Moses [type], that which would happen to unfaithful Christians under Christ [antitype]; the ministry of the Levitical priests in the earthly tabernacle [type],

Christ's present ministry in the heavenly sanctuary [antitype].

Also note that chs. 3, 4 [forming the second of the five major warnings in the book] form the basis for an understanding of the third major warning in ch. 6 [vv. 4-6]. It is not possible to properly understand this third major warning in the book apart from placing the warning in its contextual setting and viewing the overall type from which the warning draws.)

But what about the remainder of Old Testament history? Should it also be considered *highly typical* in nature? In the light of Christ's statements in Luke 24:25-27, 44; John 5:45-47, along with the evident structure of Old Testament history, one could come to only one conclusion: The entirety of Old Testament history, through Divine design, could only be viewed *one way* in this respect — the same way Paul described that section of Old Testament history detailing the experiences of the Israelites under Moses, as *highly typical*.

The experiences of Joseph constitute a type (actually, one overall type which forms numerous individual types). And, if not a type (or, types) of Christ, then who? However, we're not left to our own imagination to ascertain the answer. The passage itself (Gen. 37:1ff) and related Scripture (*e.g.*, Luke 24:27, 44) determine the issue for us.

3) A Testimony

Joseph was *a testimony* (Ps. 81:5) among his brethren concerning not only the promise that God would one day deliver them from Egypt, but also the promise that God would one day visit them in the person of His Son. The same Hebrew word translated *testimony* in Ps. 81:5 is used elsewhere in Scripture referring to the ark of the covenant (Ex. 31:7), the two tables of stone upon which the law was given (Ex. 31:18), and the entire tabernacle itself (Ex. 38:21).

Since everything in the tabernacle (*a testimony*) reflects on some aspect of the person and work of Christ in a type-antitype relationship (Heb. 9:1ff; I John 1:6-2:2), the same could only be said about Joseph (*a testimony*), particularly in the light of Luke 24:25-27, 44; John 5:45-47. Not only does everything about the tabernacle typify some aspect of the person and work of Christ, but everything about the life of Joseph also typifies some aspect of the person and work of Christ. The fact that certain things occurred in the life of Joseph, forming the type,

sets forth, in no uncertain terms, the fact that these same things will also occur in the experiences of God's Son in the antitype.

Christians who desire to know about *the past history, present position, and future glory* of God's Son can find innumerable truths concerning these things in the life and times of Joseph.

Then, even in death Joseph remained *a testimony* among his brethren. When Joseph died he was placed in a coffin in Egypt. This coffin remained in the camp of Israel, *UNBURIED*, for about two hundred years (about one hundred forty years in Egypt, forty more years during the wilderness journey under Moses, and the subsequent years in the land under Joshua until Joseph was eventually buried [about twenty-five additional years]). Joseph had known that God would one day visit his brethren, lead them out of Egypt, and place them back in the land of Canaan. And he had specifically instructed the Israelites that His bones were to be carried out of Egypt with them at the time of the Exodus (Gen. 50:24-26).

The Israelites possessed no written Revelation during their stay in Egypt. Today we can turn to the Word of God and read the promises of God, but this was not the case before the Exodus and subsequent Revelation given through Moses. The Israelites, however, had *a coffin* during this time which contained the bones of Joseph; and within *these bones in that coffin they possessed God's promise of deliverance from Egypt*.

Thus, this coffin containing Joseph's bones, in one respect, was *Israel's Bible in Egypt* for about one hundred and forty years. This coffin in their midst was the only tangible revelation which they possessed.

It is conceivable that during this time an Israelite father could take his son to a certain place in the camp of Israel, point to the coffin of Joseph, and instruct his son concerning the coming deliverance from Egypt, which itself is a type of the future deliverance from a worldwide dispersion by the One greater than Moses.

In this future deliverance, Old Testament saints will be raised from the dead and accompany the living back to the land. This fact is set forth in Biblical typology in the person of Joseph — the dead returned with the living.

When Moses led the Israelites out of Egypt, the coffin containing

the bones of Joseph was carried out with them (Ex. 13:19). This coffin remained *UNBURIED* in the camp of Israel throughout the forty-year wilderness journey, and continued as *a testimony* during this time that God would ultimately lead His people into the land of Canaan. The bones of Joseph were buried only *AFTER* the Israelites entered into and possessed the land of Canaan, five generations later, about two hundred years after his death in Egypt (Joshua 24:32).

The record of Joseph continues today as one of God's great *testimonies* concerning His Son and His promises. Joseph, like Daniel later in Babylon, was *faithful* to God in a strange land, and God always rewards *faithfulness*. Consider for a moment where Joseph would be in the annals of Biblical history if he had been unfaithful in Potiphar's house (39:1-19), in prison (39:20-41:36), or on the throne (41:37ff). But such was not the case. Joseph was *faithful* in every recorded experience God brought to pass in his life, and God has set him forth as *a testimony* in things relating to His Son.

Thus, in life, Joseph's experiences were *a testimony* for the Israelites through forming a type of subsequent things which Christ would experience in the antitype. And, in death, Joseph's bones remained *a testimony* to the Israelites for generations that God would visit and deliver His people.

Then there is a future aspect, seen not only in that which will follow deliverance (blessings for the Israelites), but in the person of Joseph himself, apart from typology. Joseph is going to one day be raised from the dead, live on this earth again, and see with his own eyes that to which his experiences pointed. *Joseph is going to see God's Son exalted in fulfillment of the things typified by his experiences millenniums ago.*

Joseph is going to one day stand again in the land of Canaan among his brethren, and see for himself — *with his own eyes, and not those of another* — *the glory of the One Whom his experiences have stood as a type for millenniums* (cf. Job 19:25-27). He is going to see Christ exalted over the entire world (as he was exalted over all Egypt); he is going to see Christ's brethren (who hated Christ, as they had hated him) come and bow before Christ (as they had done in his presence); and he is going to see Christ's brethren going forth with the same message which Joseph's brethren went forth proclaiming in his day:

“Joseph is yet alive, and he is governor over all the land of Egypt” (Gen. 45:26).

“Jesus is yet alive, and He is Governor over all the earth” (cf. Ps. 24; Isa. 52:6-9; 53:1ff).

A. W. Pink in his incomparable commentary on Genesis lists no less than one hundred and one specific analogies in the type-antitype relationship existing between Joseph and Jesus. Other great Bible scholars of past years who possessed an appreciation for types, such as F. B. Meyer and Andrew Jukes, list additional analogies in books written on this section of Genesis. And there are far, far more analogies which can be gleaned from Scripture by one who has a mind for the study of types.

The words of A. T. Robertson relative to the Greek New Testament would equally apply to the field of Biblical typology in this respect:

“The Greek New Testament has a message for each mind. Some of the truth in it has never yet been seen by anyone else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning and is ready to refresh the newcomer.”

In the remainder of this chapter and the two subsequent chapters on Joseph, a number of these analogies will be listed and briefly discussed. The reader can then conduct his own study concerning Joseph, which, in itself, is an inexhaustible study concerning Christ.

Joseph, the Beloved Son of the Father (37:3-11)

1) The son of his father's old age (v. 3)

“Old age” in typology speaks of *eternity*, Jesus has been God’s Son from eternity. He has no “beginning of days, nor end of life” (John 1:1; Heb. 7:3).

2) Loved more than any of Jacob's other sons (v. 3)

God has many *Sons*. Because of *creation*, all “angels” are sons of God (Job 1:6; 2:1; 38:7); through *creation and adoption*, “Israel” is God’s son, His firstborn (Ex. 4:22; Isa. 43:1; Rom. 9:4); and “Christians,” presently looked upon in the sense of both “children” and “sons”

(because of *creation* [II Cor. 5:17; cf. Rom. 8:14; Gal. 3:26; 4:5, 6; Heb. 12:5-8]), will one day be adopted (as Israel) and constitute a *firstborn son* as well (Rom. 8:14-23; Heb. 12:23).

But "Jesus" has always been *God's Son*. He has been, and remains, *God's Son from eternity*. All other sons have come into their standing during *time* (not eternity), and all these sons occupy their position through either *creation (sons)* or *creation and adoption (firstborn sons)*.

Jesus though is God's "ONLY BEGOTTEN SON" (John 3:16), providing Him with *the firstborn* standing (Heb. 1:6) which adoption has provided for Israel and will, yet future, provide for Christians.

3) Received a coat from his father (v. 3)

The words "many colors" (KJV) are not found in the Hebrew text. This was a long-sleeved cloak — possibly solid white — which extended not only to the wrists but also to the ankles. This was not a garment designed for work, but rather a garment designed to set the individual forth as *an overseer* or *a superior*, a garment designed to *distinguish him from a laborer, or a servant*.

"This sort of robe was worn by the opulent and noble, by kings' sons, and by those who had no need to toil for their living."

— F. B. Meyer

Just as Jacob placed his elder son born of Rachel in this position, God has placed His eldest Son — His only begotten Son — in this position. Jesus is the "appointed heir of all things" (Heb. 1:2). He has been "highly exalted" by the father and "given a name which is above every name" (Phil. 2:9-11). And following His return, He will not only rule over His brethren, the Israelites, but also over the Gentile nations of the earth as well (Dan. 2:35, 44; Luke 1:32, 33).

4) Hated by his brethren (vv. 4, 7-9)

Joseph was hated because of *his father's special love*, and because of his dreams and words. They thus hated him because of *who* he was, *the position* in which his dreams placed him, and *what* he said.

Joseph had two dreams (vv. 7, 9). Both dreams pertained to his dominion over his brethren. The first dream was about sheaves in a field and had to do with *an earthly dominion*. The second dream was

about the sun, moon, and stars and had to do with *a heavenly dominion*.

Jesus was hated by His brethren because of *Who He was, the position* in which His message placed Him, and *what He said* (Matt. 26:59-68; 27:17, 18; John 5:18; 7:7).

During the Messianic Era, Jesus will have *an earthly dominion* and *a heavenly dominion*. All authority in heaven and on earth has already been given unto Christ, though He will not exercise this authority until that future day when He takes the sceptre and ascends the throne (Matt. 28:18; cf. Gen. 22:17; 26:4; 28:14).

Joseph Sent to His Brethren (37:13-16)

1) *Sent out from the vale of Hebron to seek and to find his brethren (vv. 13, 14)*

Jacob, concerned about the welfare of his other sons, sent Joseph to find them. Joseph willingly accepted the commission of his father to go unto his brethren.

Joseph was sent from “the vale of Hebron.” “Hebron” means *fellowship, or communion*; and the “vale” suggests the place of *peace and quiet* in this fellowship and communion with the father.

God is concerned about the welfare of His son, Israel. He sent His only begotten Son, Jesus, to His created and adopted son, Israel, in time past; and Jesus will be sent back to Israel once again at a time yet future in order to bring to pass that which could not be brought to pass at His first coming.

Jesus, in time past, willingly laid aside His glory and face to face fellowship and communion with the Father in heaven and accepted the commission to go unto His brethren (John 17:5, 18; Heb. 10:7). At a time yet future, Jesus will appear to His brethren once again; but this time He will appear in their presence *in all His power and glory*.

2) *Sent to and sought only his brethren (vv. 13-16)*

Jesus, likewise, was sent to and sought only His brethren. Jesus “came unto his own [neuter pl. in the Greek text — *lit.*, ‘His Own things,’ having to do with *regality*], and his own [masculine pl. in the Greek text — *lit.*, ‘His Own people,’ the Jewish people] received him not” (John 1:11). When commissioning the twelve disciples Jesus

specifically commanded them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). Jesus declared in Matt. 15:24, "I am not sent but unto the lost sheep of the house of Israel." The Gentiles could have no part in the Father's purpose for sending His Son until Israel had been dealt with first.

3) *Wandered about in the field seeking his brethren (v. 15)*

"The field" (as "Egypt") signifies *the world* (Matt. 13:38). Jesus became a Wanderer, a Man without a home in the world, while seeking His brethren: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). Note John 7:53-8:1: "And every man went unto his own house," but "Jesus went unto the mount of Olives."

Joseph Finds His Brethren (37:16-19)

1) *Sought his brethren until he found them (vv. 16, 17)*

For three and one-half years Jesus went about seeking His brethren, proclaiming the same message which Joseph had proclaimed, which had to do with *regality*. And this, as when Joseph had proclaimed this message, resulted in *His brethren hating Him*:

"And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words" (Gen. 37:5-8).

2) *Found his brethren in Dothan (v. 17)*

Some Hebrew scholars understand *Dothan* to mean "law," or "custom"; others understand the word to mean "two wells."

Jesus found His brethren dwelling under the bondage of the law and bound by the customs and rituals of the religious leaders of that day (Matt. 15:1-3; 16:6). He also found them dwelling by two wells. Note Jer. 2:13:

“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

The Jews had deserted the Well of Living Water and were drawing from a well which had no water.

The Response of Joseph's Brethren (37:18-36)

1) *Refused to receive him and conspired against him. His words concerning his dreams were not believed (vv. 5-9, 18-20)*

The Jews rejected Jesus and conspired against Him. They attributed His miraculous signs — which bore visible witness to the nation of Israel concerning the message being proclaimed — to the power of Satan (Matt. 9:34; 12:24). The Pharisees “held a council against him, how they might destroy him” (Matt. 12:14). And immediately before and during His crucifixion the religious leaders in Israel spat upon, beat, and mocked their Messiah (Matt. 26:63-67; 27:39-43). They, like the brethren of Joseph, did not believe His words.

2) *Sold by his brethren to the Gentiles for twenty pieces of silver. Judah is the one who conceived this thought (vv. 26-28)*

Jesus was betrayed and sold by Judas, one of His brethren, for thirty pieces of silver (John 13:21-27; Matt. 26:14, 15). The name *Judas* comes from the Greek equivalent of the Hebrew name “Judah.” The One Who had been born King, from the tribe of Judah, was then delivered into the hands of the Gentiles by His brethren.

3) *Stripped of his coat and cast into a pit (vv. 23, 24)*

Jesus was stripped of His garments and arrayed as a mock King, wearing a scarlet robe, a crown of thorns, and holding a reed in His right hand (Matt. 27:28, 29). And the Roman soldiers who had ridiculed Christ in this manner then crucified Him and cast lots for His

garments (Matt. 27:35).

Following His death, Jesus descended into the pit. And He was in the heart of the earth — in Hades, the place of the dead — for “three days and three nights” (Matt. 12:40; Acts 2:27-31).

4) *Taken out of the pit alive (v. 28)*

Jesus was also taken out of the pit, out of Hades, alive. He was raised from the dead on the third day, and, like Joseph, in a body of flesh and bones, stood among His brethren (Matt. 28:6, 9; Luke 24:36-39).

5) *Thought to be dead by one of his brethren (vv. 20, 21, 29)*

The brethren of Jesus, the Jews, today likewise believe that He is dead. Only those whose eyes have been opened know and understand the truth about Jesus (Luke 24:31; Rom. 11:25).

6) *His coat dipped in the blood of a slain ram (vv. 31-35)*

The ram died in Joseph’s place. This coat with the blood was then presented to Jacob, and he accepted this as evidence of Joseph’s death.

Jesus has presented His Own blood to the Father. He Himself is our Substitute, and the Father has accepted His blood (showing death) as evidence of our death (a vicarious death). Thus, those who have placed their trust in Jesus Christ *have already kept the appointment with death* (Heb. 9:27, 28).

Joseph Rejected — Jesus Rejected

Individuals often wonder why the nation of Israel rejected her Messiah when He appeared the first time.

Israel was in possession of the Word of God, which, in its entirety, was about the person and work of the One they rejected. This Revelation presented innumerable types of the coming Messiah, along with information giving the place of His appearance, the approximate time of His appearance, and that which would happen following His appearance (Micah 5:2; Dan. 9:24-27; Isa. 53:1-12).

Why were Herod the king and the inhabitants of Jerusalem *troubled* when the wise men from the East appeared in the capital of Jewry asking, “Where is he that is born King of the Jews? For we have seen his

star in the east, and are come to worship him?" (Matt. 2:2, 3). This Star ("his star) was apparently identified by the wise men as the "Star out of Jacob" (Num. 24:17), which would signal the birth of Israel's Messiah. The wise men *knew* that the Messiah was present; Herod *knew*; and the truth of the matter is that the religious leaders in Israel also *knew*.

It is understandable why Herod was *troubled*. His position on the throne was endangered by the arrival of the Jewish King.

But why were the Jews in "all Jerusalem" *troubled*? This should have been good news for them. They were under Roman rule, and the Deliverer promised time after time throughout the past 4,000 years of human history was at last present. The Messianic Era — wherein Gentile rule would end and Israel would be established at the head of the nations — could shortly be ushered in. But, instead of *joy* among the inhabitants of Jerusalem, they were *troubled*.

Over the years preceding Christ's appearance, many false Messiahs had appeared to the nation of Israel. But the Jewish people had largely ignored these individuals. *They knew that they were false*. But when Jesus appeared, *things were different*. The Jewish people *could only have known* that it was about time for their Messiah to appear (cf. Dan. 9:24-27), and when He did appear, *they were troubled*. *They were not ready* for His appearance, and would not have this Man to reign over them (John 19:15).

Herod, who was only a Jew indirectly (an Edomite who had embraced Judaism), tried to kill Jesus shortly after His birth; and the religious leaders in Israel later spent three and one-half years trying to do away with Jesus.

The same situation that existed in Israel 2,000 years ago exists, as well, in Christendom today. The Jewish people were in possession of the Word and could know the things which God had revealed about the Messiah's first appearance. Christians today are in possession of the Word and can know the things which God has revealed about the Messiah's reappearance. The Jewish people sought to put the day of Messiah's appearance far from them. And Christians today, concerning Messiah's reappearance, are little different.

An apostate Judaism marked the closing days of that dispensation, and an apostate Christianity marks the closing days of this present dispensation (Matt. 23:1ff; I Tim. 4:1; II Thess. 2:3). The condition of

the Church at the end of the present dispensation is set forth in the degenerate condition of the Laodicean Church in Rev. 3:14-21, and the reason for this can be seen in the first four parables of Matthew chapter thirteen.

Why are Christians troubled when the coming of the Lord is mentioned? Why is this message, so prevalent throughout Scripture, seldom proclaimed in the majority of pulpits throughout the land? The answer is the same in Christendom today as it was in the camp of Israel 2,000 years ago. The Jewish people were not ready for the Messiah's appearance then, and Christians are not ready for the Messiah's reappearance today.

Instead of *joy* among Christians, as should exist when the return of the Lord is proclaimed, *trouble* reigns supreme. Christians are unprepared for the intervention of the Messiah in the affairs of man once again, and they don't want to hear about it. The return of the Lord will put an end to all of man's plans, hopes, aims, ambitions, and aspirations performed apart from the power and leadership of the Holy Spirit.

The religious leaders in Israel should have been preparing the people to meet their Messiah. *But they were not, and, consequently, the people were not ready.*

Religious leaders today should be preparing the people to meet their Messiah. *But they are not, and, consequently, the people will not be ready.*

Joseph was mocked by his brethren because of his dreams concerning dominion over them, and they tried to do away with him (Gen. 37:8, 20-36).

The chief priests, scribes, and elders in Israel, in like manner, mocked Christ concerning His prophesied dominion over them, and they tried to do away with Him (Matt. 26:59); 27:20-22, 39-43).

And the situation is no different in Christendom today. Many are openly belittling truths concerning the coming reign of Christ over the earth. They, like the Jews in time past, will have nothing to do with the Kingship of Jesus.

But, as will be shown in the subsequent two chapters, the type (the history of Joseph in Egypt) places Joseph and his brethren *in exactly the position set forth in his dreams — Joseph exalted (over all Egypt), with his brethren bowing down before him. And this alone necessitates a future fulfillment in the antitype in the person of Christ and the nation of Israel.*

5

Joseph and Asenath

Part II

Hated by His Brethren

(In Chapter IV, Joseph was seen as the beloved son of the father but hated and rejected by his brethren, who sold him for the price of a young slave, for “twenty pieces of silver” [*lit.*, “twenty shekels of silver,” referring to weights of silver, not coins (Gen. 37:28; cf. Lev. 27:5)].

In the antitype it is Jesus Who is seen as the beloved Son of the Father but hated and rejected by His brethren, who sold Him for the price of an adult slave, for “thirty pieces of silver” [Matt. 27:3-7; cf. Ex. 21:32; Zech. 11:12, 13].

God moved in the affairs of man, bringing these things to pass in the life of Joseph in order that He might have these experiences to draw upon in teaching Christians the deep things of God. God made the type to provide additional light for the antitype. God brought these things to pass in order to foreshadow and help explain great spiritual truths concerning His plans and purposes surrounding *both His Son and Man* [cf. Ps. 81:5; Luke 24:27; John 5:39, 46; I Cor. 10:6, 11].)

Following chapter thirty-seven there is a break in the revealed chain of events covering the life of Joseph. In chapter thirty-eight God has seen fit to reveal certain things in the life of Judah before taking up the experiences of Joseph in the land of Egypt, beginning in chapter thirty-nine. On the surface, chapter thirty-eight would appear to have little connection with the life of Joseph, but such is not the case.

In this chapter, the experiences of Judah foreshadow the history of the Jewish people following their rejection and crucifixion of Jesus the

Christ. This historical period — set forth in a type-antitype framework of events — which follows the events of Calvary (ch. 37), covers the entire two days (2,000 years) during which Israel's Messiah is absent from the land of Judaea (separated from His brethren according to the flesh) and leads into the Messianic Kingdom.

Two aspects of the history of Israel are seen in this chapter. One aspect provides an overall future history of the Jewish people; and the other is a continuing aspect of Israeli history, having to do with Israel's harlotry, which had begun centuries earlier. Both aspects of this history cover the period which begins immediately following Calvary and leads into the Messianic Kingdom 2,000 years later.

Israel — From Calvary to the Kingdom (38:1-30)

Judah married a Gentile woman, *Shuah*, whose name means "riches." Out of this union three sons were born: The first son was named *Er*, which means "enmity"; the second son was named *Onan*, which means "iniquity"; the third son was named *Shelah*, which means "sprout." And Shelah was born in *Chezib*, which means "false."

Judah's marriage to a Gentile — *Shuah*, whose name means "riches" — following the events of chapter thirty-seven sets forth in type the fact that following the rejection, crucifixion, and resurrection of Jesus the Christ, Israel *has gone out among the Gentiles, seeking wealth, riches.*

The first son, *Er* (meaning "enmity"), signifies that *enmity against Christ* is what has marked the Jewish people down through the centuries following Calvary.

The second son, *Onan* (meaning "iniquity"), sets forth *the state* in which the nation found herself following Calvary. Israel, though already *unclean through harlotry*, found herself in *a further unclean condition — unclean through contact with the dead body of her Messiah*; and the nation must remain in *this unclean condition* for two days (for 2,000 years).

Israel is presently separated from her temple and the sacrificial system connected with the temple, leaving the nation separated from the fulfillment of all Old Testament sacrifices — pointing to the sacrifice of the Lord Jesus Christ. Israel has slain the Lamb, but has yet to apply the blood (through belief). Israel, through sacrificing the Lamb apart from applying the blood, found herself separated from the efficacy of

that sacrifice — cleansing, followed by reconciliation. And Israel cannot avail herself of cleansing, subsequently being reconciled to God, until the third day — the third one-thousand-year period following the offense (Num. 19:11, 12).

(Actually, Israel will be cleansed of all her uncleanness at the end of two days, at the end of 2,000 years, immediately preceding the Messianic Era [Dan. 9:24].)

The third son, *Shelah* (meaning “sprout”), born in *Chezib* (meaning “false”), points to something taking place in the life of Israel when the nation is *small* among the nations and everything is *untrue, false*. This can only point to a time at the end of this age — during the last seven years of Daniel’s Seventy-Week prophecy — when a small nation in the Middle East, the nation of Israel, will be confronted by the false Messiah, the man of sin. The Jews rejected the true Messiah, *Who came in His Father’s name*; but they will receive the false Messiah, *who will come in his own name* (John 5:43; II Thess. 2:3-12).

During the Tribulation, when the man of sin is on the scene, there will be a division in the house of Israel. One segment of the nation will receive the false Messiah, but the other segment will reject him (note that “many,” not *all*, will receive this man [Dan. 9:27]).

The type dealing with this fact is set forth by the twins which Tamar bore in Gen. 38:27-30.

At the time of birth, one twin put forth his hand from the womb and the midwife tied a scarlet thread about his hand to identify the firstborn. However, his hand was drawn back into the womb and the other child, which was named Pharez, was born first. *Pharez* means “breach,” and points to that segment of the nation which will climax their breach with God by receiving the man of sin.

The second son, who was named *Zerah*, meaning “dawn,” possessed the scarlet thread and points to that segment of the nation which will reject the man of sin, looking forward to *the dawn of a new day*.

“*Zerah*” points to *the remnant which will pass through the time of Jacob’s trouble* (many in a place prepared by God [Isa. 26:20; Rev. 12:6]) and be saved out of the destruction which will come upon the world, as Rahab, who, through the display of a scarlet cord, was saved from the destruction which befell Jericho (Joshua 2:18, 19; 6:17, 25; Heb. 11:31).

Israel — The Harlot Woman (38:12-26)

Judah, in the type, is seen marrying a Gentile woman and later having *illicit relations* with his own daughter-in-law (38:2, 12ff), with far-reaching ramifications. Judah's action foreshadows Israel in the antitype, having *illicit relations* with the Gentile nations, also with far-reaching ramifications. *Repentance* is ultimately seen by Judah in the type (Gen. 38:24-26), as it will one day occur in the camp of Israel in the antitype (Hosea 2:2, 3; 14:1, 4, 8).

Israel, the wife of Jehovah in the Old Testament theocracy, began to have forbidden relations with the Gentile nations very early in Jewish history, committing *harlotry*. This early beginning of Israel's harlotry is seen particularly in the Book of Judges where Israel, time after time, found herself involved with Gentile nations, *with God sending a deliverer each time following the nation's repentance*.

But the day finally came when Israel's cup of iniquity became full (*cf.* Gen. 15:16), and God allowed Gentile nations to uproot His people from their land and take them captive into Gentile lands (the northern ten tribes in 722 B.C. and the southern two tribes in 605 B.C.), *with deliverance awaiting their repentance and Messiah's return*.

(For more information on Israel's harlotry, refer to the author's books, THE TIME OF JACOB'S TROUBLE [the entire book deals with this subject] and THE TIME OF THE END [Chapters XXVII, XXVIII — "The Beast and the Woman," and "Judgment of the Great Whore"].)

Israel Set Aside (39-41)

(Beginning in chapter thirty-nine, Scripture provides commentary for that seen in both chapters thirty-seven and thirty-eight.

A structure of this nature is something seen quite often throughout Scripture. A complete sequence of events will be given, and Scripture will then drop back and provide commentary on different things presented in the complete sequence.

This is actually the way Scripture is structured as a whole. The complete sequence of events is given in Gen. 1:1-2:3. Then, the remainder of Scripture is simply a commentary on different things previously presented in the complete sequence, with the Sabbath day, the Messianic Era, always seen as *the goal* toward which everything moves.)

Following the account of the experiences of Judah throughout chapter thirty-eight — which typifies an overall history of Israel extending from Calvary to the Kingdom, along with Israel's continued harlotry throughout this time — the type of Christ from chapter thirty-seven is continued in chapter thirty-nine through Joseph's continued experiences. The type from this point throughout the remaining chapters sets forth:

- 1) Jesus in the hands of the Gentiles following His rejection by Israel.
- 2) The Gentile aspect of the crucifixion, death, burial, and resurrection.
- 3) The intervening 2,000-year period, during which time Jesus is separated from His brethren according to the flesh, and takes unto Himself a Gentile bride.
- 4) The time of the Tribulation, which will come upon the entire earth.
- 5) The time when Jesus reveals Himself to His brethren the second time, followed by national blessings for Israel and blessings for the Gentile nations of the earth through the restored Jewish nation.

In chapter thirty-nine there is a new beginning in the type. Chapter thirty-seven sets forth the Jewish aspect of the death, burial, and resurrection of Christ. Chapter thirty-nine begins the Gentile aspect, covering these same events once again (*cf.* Acts 4:25-28); and the type is continued in the following chapters through the present dispensation on into the next, into the Messianic Era.

Joseph's brethren are noticeably absent throughout chapters thirty-nine through forty-one, and they do not reappear until that time when a famine comes upon the entire land and they are forced to go to Joseph (42:1ff).

Israel was set aside following the rejection of Christ, and the nation will not reappear in God's national dealings until a famine (the Tribulation) is upon the entire land once again and the Jewish people (as Joseph's brethren) are forced to turn to the One Whom they rejected (*cf.* Hosea 5:15-6:2).

The Servitude of Joseph (39:1-6)

1) *Brought down to Egypt and became a servant in Potiphar's house. The Lord caused all that Joseph did to prosper, and he gained favor in Potiphar's sight (vv. 1-4)*

Jesus was sent to this earth, very God of very God, "But made himself of no reputation, and took upon him the form of a servant..." The Lord caused all that He did to prosper, and Jesus "increased...in favor with God and man" (Isa. 53:10; Luke 2:52; Phil. 2:5-7).

2) *Placed over all that his master possessed. Because of Joseph, the blessings of the Lord were upon all in the "house" and in the "field" (v. 5)*

Jesus was born King of the Jews (born King in the "house" of Israel [Matt. 2:2; 10:6]), and He purchased those in the "field" (the world [Matt. 13:38, 45ff]) with His Own blood. It is only because of Jesus, a Jew, that the blessings of the Lord extend to those in both the house and the field today (Gen. 12:3). The entire world, after a measure, enjoys the blessings of the Lord today, though not in their fullness. The time when these blessings will be manifested in their fullness will be during the Messianic Era.

3) *All of the master's possessions placed in Joseph's hands (v. 6)*

The Father has placed all that He possesses in the Son's hands. The Son has been appointed "heir of all things" (Heb. 1:2; cf. Gen. 24:10, 36), and this inheritance will be received at the end of the present age and realized during the coming age.

The Temptation of Joseph (39:7-18)

1) *Tempted, but sinned not. Joseph was alone in a strange land when he was tempted by the wife of the captain of Pharaoh's guard (vv. 7-13)*

Jesus was tempted while alone in the wilderness by the prince of this world (Matt. 4:1-11). Jesus, the eternal Son of God, sinned not because He could not sin. He possessed no inward lust (which would have necessitated a sin nature), and was thus incapable of sinning (James

1:14, 15). Jesus wasn't tempted to sin. He couldn't be tempted in this manner, because God cannot be tempted with evil (James 1:13). He was "in all points tempted like as we are, yet without sin" (*lit.* "apart from sin" — *i.e.*, apart from being tempted to sin).

The face to face encounter between Jesus and Satan in the wilderness was necessary because of that which occurred 4,000 years earlier in the garden in Eden.

The first man, the first Adam, through an encounter with Satan, found himself in a fallen state and no longer qualified to ascend into the position for which he had been created (Gen. 1:26-28; 3:7ff).

Jesus, the second Man, the last Adam, met Satan in the wilderness to show once and for all that He was fully qualified as the eternal, impeccable Son of God to redeem that which the first Adam had lost in the fall. Jesus then bore the sins of the world in His Own body on Calvary's Cross to both effect man's redemption (II Cor. 5:21) and to place Himself in a position where the forfeited inheritance (the earth) could subsequently be redeemed as well (*cf.* Ruth 4:1ff; Ps. 2:1ff; Rom. 8:14ff; Rev. 5:1ff).

2) *Falsely accused in order to remove him from Potiphar's house (vv. 14-18)*

Jesus was falsely accused in order to remove Him from the house of Israel (Matt. 26:59, 60).

The Sentence of Joseph (39:16-40:23)

1) *Suffered the wrath of his master for sin, though he was not guilty. Potiphar's wrath was kindled, but noticeably absent are the words, "against Joseph" (39:19, 20)*

Jesus suffered the wrath of His Father for sin, though He was not guilty. The Father's wrath was kindled against sin, not against His Son. The Son bore our sins in His Own body at Calvary (Isa. 53:5, 6; II Cor. 5:21; I Peter 2:24).

2) *Offered no defense, though completely innocent (39:19, 20)*

Jesus offered no defense, though completely innocent (Isa. 53:7; Matt. 27:12-14).

3) *Joseph was put in prison. It is evident that Potiphar did not believe the accusation against Joseph since he did not order him put to death (39:20)*

Jesus was put in prison, in the place of death. Pilate, like Potiphar, did not believe the accusation against Jesus (Matt. 27:22-26).

4) *All that were in the prison were committed into Joseph's hands (39:22, 23)*

All that are in the place of death have been committed into Jesus' hands. Jesus possesses the "keys of Hades and of death" (Rev. 1:18). The resurrection of all individuals (saved and unsaved alike) will take place only because the Son has been raised from the dead (I Cor. 15:20-24). And all judgment following resurrection will take place at the hands of the Son (John 5:22).

5) *Joseph was numbered with the transgressors. Two individuals are singled out who were placed in prison with Joseph. One fared well; the other did not (40:1-23)*

Jesus was numbered with the transgressors. Two malefactors were crucified with Christ. Two thieves were brought in later and also crucified with Him. One of the malefactors fared well; the other did not. Neither of the thieves fared well (Isa. 53:11; Matt. 27:33-35; Mark 15:22-37; Luke 23:26-46; John 19:16-26).

(The malefactors and the thieves, crucified with Christ, are often viewed as being the same two individuals, but this cannot be correct. In Matthew's and Mark's accounts of the crucifixion, the two thieves were crucified with Him *after* the inscription, "This is Jesus of Nazareth the King of the Jews," was placed above His head. In Luke's account, the two malefactors were crucified with Him *before* this inscription was placed above His head. In John's account, the order is the same as Luke's, but they are simply called "two others.")

The word translated "malefactor" is a broader word in the Greek text than the word translated "thief." A malefactor can be a thief, but he can also be guilty of numerous other crimes. Different Greek words are also used to describe the manner in which the thieves and malefactors spoke to Jesus. Both thieves spoke "reproachfully"; one malefactor spoke "blasphemously"; the other malefactor—often mistakenly called

the repentant thief — believed that Jesus was the Messiah of Israel, and concluded his remarks with the request, “Lord, remember me when thou comest into thy kingdom” [Matt. 27:44; Luke 23:39-42]).

The Deliverance of Joseph (41:1-36)

While in prison Joseph interpreted the dreams of two individuals numbered with him. One was restored to his prior position, and the other was hanged, both as Joseph had foretold.

Later the Pharaoh of Egypt dreamed two dreams, and none of the magicians or wise men in Egypt could make known the interpretation. The Pharaoh was then told about Joseph’s ability to interpret dreams by the one who had been in prison with Joseph and had been restored to his prior position.

Joseph was then called forth from prison to make known the interpretation of Pharaoh’s dreams. As in the experience of Nebuchadnezzar and his dream about the great image (Dan. 2:1ff), or the experience of Belshazzar and the handwriting on the wall (Dan. 5:5ff), the wisdom of Egypt and Babylon were of *no avail* in the things of God. In each instance *a Jew* had to be called forth to make known the message from God.

A Jewish connection with the Revelation of God after this fashion has been in effect since the time that the Hebrew people were called into existence. According to Ps. 147:19, 20,

“He sheweth his word unto Jacob, his statues and his judgments unto Israel.

He hath not dealt so with any nation [Gentile]: and as for his judgments, they have not known them. Praise ye the Lord.”

According to Rom. 3:1, 2; 9:4, the “Oracles of God” were committed to *the Jews*. The Word of God which we have today came through Jewish prophets, beginning with Moses. No part of the Bible, through its own internal testimony, could possibly have been given through a Gentile (as some look upon Luke, who wrote both the Gospel of Luke and the Book of Acts). Psalms 147:19, 20 provides God’s Own statement concerning the national origin of *ALL* those who wrote *ALL* Scripture.

1) *Called forth from prison to make known future events (vv. 14-28)*

Jesus was called forth from the place of death and made known future events. The resurrection of Christ itself sets forth future events. The resurrection of Christ — God’s firstborn Son — took place after two days, on the third day. This sets forth the fact that all of God’s firstborn Sons — *Christ, Israel, and the Church* (following the adoption) — will be raised up after two days, on the third day. It will be after two days, on the third day — after two thousand years, on the third one-thousand-year period — that Christ will enter into His glory, accompanied by both *restored Israel and His wife* (cf. Luke 9:32; 24:26; John 11:6, 7, 43, 44).

Following His resurrection, Jesus spent forty days instructing His disciples in things pertaining to “the kingdom of God” (Acts 1:3). Then, following His ascension, Jesus appeared to Paul in the Arabian Desert and personally instructed him concerning future events (Gal. 1:11, 12, 16, 17).

2) *Revealed to Pharaoh that a time of plenty would be followed by a time of famine. Both of these periods were to be seven years in length (vv. 29-36)*

“Seven” is one of the numbers showing *completeness*. It signifies *the completion of that which is in view*. The dreams of Pharaoh, thus, set forth events transpiring within *two complete periods of time*.

Throughout the Word of God we are told about these *two complete periods*, which within their proper framework *FOLLOW* the resurrection of Christ. There is to be *a time of plenty* — the day in which we presently live; and there is to be *a time of famine* — the Tribulation period. And just as surely as the time of plenty ended during Joseph’s day and the time of famine followed, the time of plenty in which we now live will end, and the time of famine will follow (Matt. 24:21; Rev. 6:1-8).

The Exaltation of Joseph (41:39-45)

1) *Following his removal from prison and his making known God’s Revelation, Joseph was exalted and seated on the throne of*

the ruler over all Egypt. Joseph was arrayed in fine linen, a gold chain was placed about his neck, he rode in Pharaoh's second chariot, all were required to bow their knee to Joseph, and he was placed over all the land of Egypt (vv. 39-44)

Following His resurrection and His making known God's Revelation (Acts 1:3), Jesus was exalted and seated on the throne of the Ruler over all the earth, and the universe at large (Ps. 110:1; Rev. 3:21).

God has exalted Jesus to His right hand to be a "Prince and a Saviour" (Acts 5:31); He has been "crowned with glory and honor" (Heb. 2:9); He has been clothed with garments befitting His position — a body enswathed with the glory of God (Ps. 104:1, 2); God has stated, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:10); "All authority...in heaven and on earth" has been given unto Him (Matt. 28:18, ASV); and this is all with a view to the Anointed One exercising power from His Own throne in the coming age (Ps. 110:1-3; Rev. 3:21).

2) During the time Joseph was seated on the throne of another, and before the time of famine, he became the saviour of the world, and he took a Gentile bride (v. 45)

During the time Jesus is seated on the throne of His Father, and before the time of famine, He is the Saviour of the world, and He is taking a Gentile bride (Acts 15:14; Rom. 11:25; Rev. 19:7, 8).

During the present time, the world is enjoying its *day of plenty*. But *the day of famine* is just ahead. The Church, of course, will not be here. Christ will remove His bride before the time of famine (which will involve the removal of *ALL Christians* at that time, for *the bride will not be singled out — the "called out" will not be removed from the "called" [cf. Matt. 22:14] — UNTIL events surrounding the judgment seat, where ALL Christians MUST appear [II Cor. 5:9-11]*).

In the type, Asenath, the wife of Joseph, was not affected by the time of famine. She was noticeably absent during events surrounding the famine, which included events surrounding Joseph's dealings with his brethren during the time of famine. Thus will it be in the antitype. The Church will have no part in events surrounding the Tribulation; nor will the Church have a part in Christ's dealings with His brethren according to the flesh both during and immediately following this time.

In a corresponding type in the Book of Exodus we find these same truths set forth. Moses took a Gentile bride during the time of his rejection by his brethren, but she had no part in his dealings with his brethren during the plagues upon Egypt and the subsequent Exodus of the Israelites from Egypt. Moses' wife, Zipporah, did not accompany Moses to Egypt when he appeared to his brethren the second time and was not present during any of his dealings with his brethren in Egypt or with the Assyrian Pharaoh ruling Egypt. She was separated from Moses during this time and reunited with him only *after* the Exodus (Ex. 2:21; 4:20-26; 18:1-5).

As in the antitype of Joseph and Asenath, or in the antitype of Moses and Zipporah, Christ's bride will have no part in the coming Tribulation, or in Christ's dealings with His brethren according to the flesh, both during and immediately following the Tribulation.

Christ's wife will not accompany Him to the earth when He returns to complete the judgments of the Tribulation and to deliver His brethren. She, as Asenath in relation to Joseph, or Zipporah in relation to Moses, will be separated from Christ during this time and be reunited with Him only *after* He concludes His dealings with Israel. Those who accompany Christ to the earth and witness concluding judgments of the Tribulation and His dealings with His brethren during this time will be *angels*, not Christians (Rev. 19:14; Jude 14; I Thess. 3:13; II Thess. 1:7; cf. Deut. 33:2; Ps. 68:17; Acts 7:53; Heb. 2:2).

Just as surely as night follows day, a time of famine will follow the present time of plenty. For those who dwell on the earth, many will come to realize too late that "the harvest is past, the summer is ended, and we are not saved" (Jer. 8:20) — which would have to do with both the saved and the unsaved.

(*Salvation* for those who have already "passed from death unto life" has to do with an ongoing aspect of salvation, to be realized in the future — *the salvation of the soul*.)

Salvation for those who have not "passed from death unto life" is another matter though. They have yet to possess spiritual life. Consequently, they are *completely removed* from all aspects of the overall scope of salvation which God, through His Son, has provided for man.)

6

Joseph and Asenath

Part III

Exalted Over All Egypt

(In Chapter V, Joseph was seen delivered from prison and placed at the right hand of power; and from this position, Joseph took a Gentile bride.

The antitype, of course, is easy to see. Jesus was delivered from the place of death and placed at the right hand of Power; and from this position, Jesus is presently taking a Gentile bride.

The bride which Christ is presently taking from the Gentiles is for a purpose which will be realized in the coming age. Christ, in that day, will hold the earth's sceptre as He ascends His Own throne; and His bride, who will then be His wife, will ascend the throne and exercise power as co-regent with Him [Rev. 2:26, 27; 3:21].)

Two Complete Periods (41:1-54)

Joseph revealed to Pharaoh the interpretation of two dreams, and these dreams had to do with events transpiring during two seven-year periods. "Seven" is the number of *perfection*. It signifies *the completion of that which is in view*. Events transpiring during these two periods, thus, point to events transpiring during two complete periods of time in the antitype.

Acompleteness shown by the number "seven" is evident throughout Scripture. The six-day restoration of the earth in Genesis chapter one — an earth which had become "without form and void" as a result of Satan seeking to exalt his throne (*cf.* Isa. 14:12-17; Jer. 4:23-28; Ezek. 28:14-19) — was *incomplete* without the seventh day of rest (Gen. 1:2b-2:3). These seven days set forth in type, at the very beginning of

Scripture, *the period of time* which Biblical revelation covers, which is *the period of time* that God concerns Himself with the affairs of man on this present earth. From the point of man's fall, the complete length of this time will be *seven days* — 7,000 years — one complete period of time (cf. Matt. 16:28-17:5; II Peter 1:15-18; 3:3-8). God will work six days in the restoration of a ruined creation (ruined man, along with the ruined material creation once again) and then rest the seventh day, exactly as He did in the prior restoration of a ruined creation set forth in the opening verses of Genesis (cf. Gen. 1:1-2:3; Ex. 31:13-17).

"The thought of a ruined condition of the earth succeeding its original creation...is required by the typical view."

— F. W. Grant

God later dealt with Israel, not only in complete keeping with this established pattern, but in related numeric fashions as well.

The Sabbath was given to Israel as a "sign" (pointing to a day of rest following God's present six-day restorative work [Ex. 31:13-17]).

And *the complete sacred calendar of Israel*, in both history and prophecy, was set forth in another septenary manner — in the seven "feasts of the Lord" (Lev. 23:1ff).

That which was depicted by these festivals begins in history with the birth of a nation during Moses's day on the night of the Passover in Egypt; and this festival foreshadows that day when the nation will be reborn, that day when Israel will complete the observation of her national Passover during the days of the One Who is greater than Moses — through appropriating the blood of the Lamb which the nation slew 2,000 years ago.

A deliverance from Gentile dominion occurred under Moses; and this was followed by the nation being led into the land covenanted to Abraham, Isaac, and Jacob, with the nation being placed in that land within a theocracy under "Joshua" (a transliteration of the Hebrew name for "Jesus" [transliterated from the Greek], meaning *Salvation*). A deliverance from Gentile dominion is about to occur under Christ; and this will be followed by a restoration of the nation to the land covenanted to Abraham, Isaac, and Jacob, with the nation being placed in that land within a theocracy under Christ.

These are among events foreshadowed by the “feasts of the Lord” in Leviticus chapter twenty-three.

The time of the captivity of the children of Israel in Babylon was set by God at *seventy years*, which is “*ten*” *sevens* (Jer. 25:11, 12; 29:10). “Ten” is the number of *ordinal completion* relating to the earth. “Ten,” like seven, is a *complete number*, but from a different perspective (cf. Matt. 25:1; Luke 19:13).

Daniel’s prophecy of the Seventy Weeks (Dan. 9:24-27) constitutes a period of time (490 years) which equals seven times seventy, or seven times seven times ten. These four hundred ninety years constitute a *complete period of time determined upon the Jewish people and the city of Jerusalem*, which will be followed by the Messianic Era (v. 24). Note also that the Beast in Rev. 13:1ff, the end-time world ruler (who will appear during the final seven years of this four-hundred-ninety-year period), will have seven heads and ten horns.

All Scripture rests upon a *Divinely established numeric arrangement*, and, consequently, numbers in Scripture are fraught with spiritual significance and meaning.

The world is presently enjoying its *time of abundance*, set forth by the seven years of plenty in Pharaoh’s dreams. But the world will shortly be ushered into a *time of trouble*, set forth by the seven years of famine in these same dreams. This time of trouble / famine is described in Genesis as being *so grievous* that “the plenty shall not be known in the land by reason of that famine following” (41:31). The antitype of this period is described in Matthew’s gospel as a *time of trouble* “such as was not since the beginning of the world to this time, no, nor ever shall be” (24:21).

Throughout both the complete times of plenty and famine Joseph occupied a position at the right hand of the ruler over all Egypt in the type. In the antitype, Jesus presently occupies a position at the right hand of the Ruler over all the earth (and the universe at large) during the time of plenty, and He will continue to occupy this position during the time of famine which will follow.

(Note that God is the Supreme Ruler over the entire universe, which includes the earth. And Messianic angels rule various provinces in the universe under God, with Satan [a fallen Messianic angel] presently ruling the earth in this capacity.)

Joseph took a Gentile bride during the time of plenty. And Jesus is presently taking a Gentile bride during the time of plenty.

Joseph was arrayed in fine linen, a gold chain was placed about his neck (“gold,” in Scripture, speaks of *Deity*), he was made to ride in the second chariot, all Egypt was commanded to bow the knee before Joseph, and he was given a new name — *Zaphnath-Paaneah* — which means, “Saviour of the world” (41:40-43, 45)

Pharaoh, at this time, said unto Joseph,

“I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt” (41:44).

For those who have eyes to see, the antitype is clear. God the Father has placed His Son, Jesus, in exactly this same position (Phil. 2:6-10; Heb. 2:9; I Peter 3:22; Rev. 3:21).

But, as previously seen, though the position which Christ occupies will remain unchanged (as the position which Joseph occupied), conditions on this earth, as occurred in Egypt, *will change*; and these conditions, as in Egypt, *will change drastically*.

Exactly as occurred in Egypt, *the time of plenty is going to come to an end, with a time of unparalleled famine following* — a time so grievous that conditions existing during the previous time of plenty “shall not be known” throughout the earth because of the famine (Gen. 41:31). And all of this is something which man not only seems to know very little about but also doesn’t even seem to want to discuss today. Man wants *to remove that day far from him* — that day when the time of plenty ends, and the time of famine begins.

Scripture though *cannot be broken*. The time of plenty is going *to end*, and the time of famine is then going *to begin*:

“And the seven years of plenteousness, that was in the land of Egypt, *were ended*.

And the seven years of dearth *began to come, according as Joseph had said...*” (41:53, 54a).

In the type, the time of plenty *came to an end*, and the time of famine *followed, just as Joseph had said*. And in the antitype, the time of plenty during which we presently live *will come to an end*, and the time of

famine will follow, just as Jesus has said (Matt. 24:21, 22).

Go unto Joseph (41:55-57)

When the famine came upon Egypt, “the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians,”

“Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt” (Gen. 41:55b, 56).

This sets forth a truth which Christians appear to have little appreciation for today. Although the famine in this verse refers to the coming Tribulation in the antitype, the application to Christians during a time of famine (need) today is too evident to pass by without a few comments.

Do you have a need? Do you know how to obtain a supply for any need which might arise in your life? The answer is found in Gen. 41:55, 56:

“Go unto Joseph [Jesus]; what he saith to you, do.” He will then open “all the storehouses.”

A similar thought is set forth in the words of Jesus in John 14:14:

“If ye shall ask anything in my name, I will do it.”

Asking in the name of Jesus is a very misunderstood subject today. These words do not constitute a magic formula which can be repeated at the end of a prayer merely to obtain things which an individual may desire to have. “In Jesus’ name” implies that the person is acting on the Lord’s behalf, using the talents and /or pounds left in their possession to bring forth an increase (Matt. 25:14-20; Luke 19:11-27). That would be to say, they would be trading and trafficking, using that which the Lord had entrusted to them in order to carry out business on His behalf during His time of absence. And, in the process of carrying out this business, a person would have certain needs which

must be met. That person could then make requests "in Jesus' name," with the assurance that such requests would be answered and met.

If a person is truly conducting business on the Lord's behalf, in the manner that He has been told to conduct business, it should go without saying that the person would be doing that which the Lord had told him to do. A person in this position could then go to Jesus with his needs, the storehouses would be opened, and the Lord would supply these needs (cf. John 16:23, 24; James 4:3; I John 3:22).

One of the main cries heard in Christian circles today is the plea for money to carry on the Lord's work. *That is a strange sound coming from the trumpet.* Reverse that into the type in Genesis, chapter forty-one and you will have the people of Egypt going out trying to raise money to help Joseph. *NO!* The *only* correct Biblical response is to "GO unto Joseph; what he saith to you, DO!" He will THEN open "ALL the storehouses."

The attitude of too many Christians today is, "Tell the people, and trust the Lord." Arno Gaebelein, one of the great Bible teachers in past years, used to say that when you tell the people, you cease to trust the Lord. The attitude of Dr. Gaebelein in this area was far more Scriptural than the position many Christians are taking today. Not only are there certain pseudo-religious programs on radio and television, which are little more than fund-raising campaigns preying on the Biblical ignorance of Christians, but many Churches throughout the land are carrying on man-made programs which are little different. If Christians followed the admonition of Scripture concerning their needs in all areas, they would find that not only would many (probably most) Church-related programs of today cease to exist, but many others would come into existence; and *the Lord would supply the necessary funds to carry on His work.*

Any group of Christians doing what the Lord has told them to do need only ask of the Lord, and He will supply any need which might arise. Any Church in financial straits today has not done one or both of two things: The members constituting that Church have either not done what the Lord has told them to do or they have not gone to Him for their needs.

What has the Lord told you to do? Two related thoughts will be set forth which individuals might consider, and which will perhaps

shed light on the central reason why many Christian organizations and Churches have been beset by problems — financial and otherwise.

1) *Attitude of Christians Toward the Word of God in General*

God has placed pastor-teachers in Churches to lead Christians into a mature knowledge of the Word of God. Christians, in turn, are to take this knowledge and do what God has told them to do in His Word. God speaks to us today through His Word.

This Word is to be taught “precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” The ones whom the Lord will teach “knowledge” and make to understand “doctrine” are those who are “weaned from the milk, and drawn from the breasts” (Isa. 28:9-13). If one follows God’s Revelation to man, his teachings will center around God’s firstborn Sons — *Jesus, Israel, and the Church* (awaiting the adoption). Not only will his teachings center around God’s firstborn Sons, but *the goal* toward which all things are moving — *the earth’s coming Sabbath rest, the Messianic Era* — will be placed in its proper perspective.

Teachings concerning *Christ* begin in Gen. 1:1 (cf. John 1:1-5, 14). Jesus stated that *ALL* Scripture was about Him (Luke 24:27, 44; John 5:39, 46). Thus, it matters not where a person turns in Scripture, he will find himself studying about some facet of the person and work of Christ.

Teachings concerning *the nation of Israel* also begin in Genesis. Not only is Abraham, the father of this nation, introduced in this book (Gen. 11:26ff), but teachings concerning Israel can be seen much earlier in typology. Genesis, chapter four, for example, sets forth Cain (responsible for the death of Abel) as a type of Israel (responsible for the death of Christ); and Noah passing through the Flood is a type of Israel passing through the coming Tribulation.

Teachings concerning *the Church* also begin in Genesis. Adam and Eve constitute the original type of Christ and His bride, and Enoch constitutes a type of Christians being removed before the coming Flood, before the coming Tribulation.

Teachings concerning *the kingdom* also begin in Genesis. The Sabbath day of rest (2:1-3), following six days of work (1:2b-31), sets forth the fact that a Sabbath day of rest is coming following six days

of work. And each one of these days will be 1,000 years in length (*cf.* Ex. 31:13-17; Heb. 4:4-9; II Peter 1:15-18; 3:3-8).

Genesis is *rich beyond degree*. There's not a single Biblical doctrine that cannot be found in some form in Genesis. In order to correctly understand the work of *the Son* — past, present, and future — along with the place occupied by *Israel* and *the Church* in God's eternal plans and purposes, one *MUST* begin in Genesis.

A teaching example for the servants of the Lord to follow has been set by Jesus Himself: "Beginning at Moses and all the prophets..." (Luke 24:27). Great spiritual lessons concerning *Christ*, *Israel*, and *the Church* can be drawn from the Old Testament Scriptures, beginning with the writings of Moses. And spiritual lessons of this nature can be derived only through extensive studies of the types.

Thus, the importance of types in Scripture can immediately be seen. Not only will God's three firstborn Sons — *Christ*, *Israel*, and *the Church* (following the adoption) — be placed in their proper positions, but teachings drawn from "Moses and all the prophets" will be directed toward the earth's coming Sabbath day of rest — the coming Messianic Era, when God's three firstborn Sons will occupy their proper positions on and over the earth. No wonder it was said by more than one great Bible teacher of past years that *types commend themselves to the spiritually minded*.

2) Attitude of Christians Toward the Word of God in Particular

The central message of Scripture, the Word of the Kingdom, is the message upon which Satan has centered his attack throughout the dispensation. And this is perhaps nowhere better depicted in Scripture than in the parables of Matthew chapter thirteen.

In these parables, Satan is the one who seeks to bring about barrenness in the lives of Christians as they find themselves placed in various parts of the world, with a view to their bringing forth fruit (vv. 4-8, 19-23); he is the one responsible for sowing tares among the wheat, with a view to barrenness among Christians (vv. 24-30); he is the one who produced an unnatural growth in Christendom early in the dispensation, which continues today, resulting in his messengers finding ready acceptance therein (vv. 31, 32); and he is the one responsible for the leavening process which has been occurring within Christendom

throughout the dispensation, resulting in an every-increasing corruption, which will continue *until the whole has been leavened* (v. 33).

Satan's attack in this fashion has not been an attack upon Biblical doctrine in general. Rather, it has been an attack upon Biblical doctrine in a *very particular and specific manner*. It has been an attack similar to that referred to in military circles today as "a surgical strike [an attack directed at one specific target, using computer-guided missiles, leaving that which surrounds the target largely untouched]." It has been an attack directed *specifically* at the Word of the Kingdom, leaving Biblical doctrine in general largely untouched.

(This is the reason fundamentalism, as it is often called, is alive and well in Christians circles today. Satan's attack is not against Biblical doctrine in general but against Biblical doctrine in particular.

And this can readily be seen in these same fundamental circles today. Biblical doctrine in general is staunchly defended. But exactly the opposite is invariably seen relative to Biblical doctrine in particular, that upon which Satan has centered his attack for the past 2,000 years — the Word of the Kingdom. This message is spoken against, individuals proclaiming this message are maligned, etc.

For more information on this subject, refer to the author's book, MYSTERIES OF THE KINGDOM.)

And it should come as no great surprise to anyone that the direct command to Christians in the Word of God runs *completely contrary* to that which can be seen occurring on almost every hand in Christendom today. To avoid being caught up in the wiles of Satan — in which almost the whole of Christendom finds itself today — Christians are commanded to study the Word, remaining in complete keeping with the Old Testament prophecies. It is *only through a knowledge gleaned from the Word after this fashion* that Christians can know how to properly array themselves in armor, know how to properly combat the enemy, know how to remain faithful, and know how to maintain a proper spiritual awareness (*cf.* Eph. 6:10ff; I Tim. 1:18, 19; II Tim. 2:15).

Further, Christians are commanded to strain every muscle of their being in the present race of the faith, something which they would know very little about apart from a proper study of the Word (I Tim. 6:11-19; II Tim. 4:7, 8; Jude 3). And Christians are to govern their lives

after this fashion with a view to a *prize* which awaits the victors at the end of the race of the faith (I Peter 4:12, 13; 5:1-6).

And it is not just any prize awaiting Christians who govern their lives after this fashion. Rather, *it is the highest of all prizes. It is the greatest thing that God could ever design for redeemed man* — that of one day being elevated into the heavens and being privileged to ascend the throne with God's Son, ruling the earth as co-regent with *the King of kings, and Lord of lords*.

Can Christians expect the storehouses to be opened and the blessings of the Lord to flow out, even though they have gone to Him for their needs, if they refuse to do what He has told them? Look once again at the order in Gen. 41:55, 56: *GO...DO...and He will THEN open ALL the storehouses*.

Famine Upon the Earth (42:1-38)

The time of famine is coming. It came during Joseph's day, and it will come during the present day. The brethren of Joseph faded from view after he had been sold into the hands of the Gentiles (37:28), and they did not reappear *until the time of famine* (42:1).

The brethren of Jesus, according to the flesh, faded from view after He had been sold into the hands of the Gentiles. Israel has been set aside while God, during the time of plenty, takes out of the Gentiles a people for His name.

However, when the time of famine begins, just as the brethren of Joseph in the type *reappeared*, the brethren of Jesus in the antitype *will reappear*. And then, as Joseph dealt with his brethren, God will deal with Israel on a national basis once again.

1) *When the time of famine came, Joseph's brethren were driven from their land and forced to go into Egypt (v. 3)*

During the coming time of famine, Jesus' brethren will be driven from their land and be forced to go out into the Gentile world. The Jews in the land of Israel today are there in unbelief awaiting the man of sin. He will one day appear, exactly as foretold in Scripture, and make a seven-year covenant with many in Israel. After three and one-half years this covenant will be broken, and Satan, through the

man of sin, will launch his final and most intense attack against Israel. The Jews in the land who do not escape to the place of safety prepared by God (Rev. 12:6) will either be killed or sold as slaves throughout the Gentile world. And in his campaign against Israel, during a three and one-half year period, this man will succeed in destroying two-thirds of the world's Jewish population (Zech. 13:8), though he will fail miserably in his ultimate goal — the complete destruction of the Jewish people (Rev. 12:13-17; cf. Jer. 31:35-37).

2) *During the time of famine, Joseph's brethren had no place to turn but to him (v. 6)*

During the coming Great Tribulation, Jesus' brethren will have no place to turn but to Him (Ex. 3:2, 7-9).

3) *Joseph's brethren confessed their guilt in his presence. The time was after two days, on the third day (vv. 18-23)*

Jesus' brethren will confess their guilt in His presence. The time will be after two days, on the third day, after 2,000 years, in the third 1,000-year period (Hosea 5:15-6:2). The Word of God states that Israel in that day,

“...shall look upon me [Jesus, the *Aleph* and the *Tau*, the *Alpha* and the *Omega*] whom they have pierced...” (Zech. 12:10).

(In the Hebrew text of Zech. 12:10 there is an untranslated two-letter word between “me” and “whom” — a demonstrative pronoun formed from the first and last letters in the Hebrew alphabet, an *Aleph* and a *Tau*. This would be equivalent to Christ's use of *Alpha* and *Omega* — the first and last letters in the Greek alphabet — to describe Himself in Rev. 1:8.

A demonstrative pronoun is used to point out, identify. And the use of this pronoun in Zech 12:10 [comprised of an *Aleph* and a *Tau*] points out, identifies, the Pierced One as none other than the *Alpha* and the *Omega* in Rev. 1:8, Jesus the Christ, the One upon Whom the Jewish people will look in that coming day.)

And the Jewish people looking upon the *Aleph* and the *Tau*, the *Alpha* and the *Omega*, the Pierced One in that coming day — after they realize the identity of the One upon Whom they will be gazing, will,

“...mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

The family of the house of Levi apart, and their wives apart; the family of the house of Shimei apart, and their wives apart;

All the families that remain, every family apart, and their wives apart (Zech. 12:10b-14).

4) *Joseph helped his brethren and supplied their needs — without price — during the time of famine (vv. 25, 26)*

Jesus will help His brethren and supply their needs — without price — during the coming time of famine (Isa. 55:1).

The Silver Cup and the Confession (43, 44)

When Joseph’s brethren journeyed to Egypt the first time, Benjamin did not accompany them. Benjamin was Joseph’s full-blood brother. The remainder of the sons of Jacob were Joseph’s half brothers. Benjamin was the youngest of all Jacob’s sons and was the only remaining son who had been conceived by Rachel. Rachel, the wife Jacob had worked seven additional years to procure, died at the time Benjamin was born; and since Jacob presumed that Joseph was dead, Jacob had refused to allow Benjamin to accompany his brothers to Egypt for fear that something might befall the only remaining son whom Rachel had borne him.

The remainder of Joseph’s brethren, on their first trip to Egypt, bowed themselves before Joseph in accordance with Joseph’s previous dreams (37:5-10; 42:6, 9), pointing to that time yet future when the brethren of Jesus will be forced to come and bow before Him. Joseph knew his brethren, but they did not know him (42:8), pointing to that future day when Jesus will still be a stranger to the house of Israel, *after* they have gone to Him for help. He will know them, but they will not know Him until He reveals Himself to them, exactly as seen in the type.

Even in Israel's present state of unbelief, the attitude of Jesus toward the house of Israel is graphically illustrated in the attitude of Joseph toward his brethren. Note that Joseph turned aside and wept while his brethren were still unaware of his true identity (42:24; 43:30; cf. Matt. 23:37-39; Luke 19:41; John 11:35).

Joseph questioned his brethren concerning the welfare of their father and whether or not they had another brother who was not with them. Not knowing that he already knew one brother was absent, Joseph's brethren told him about Benjamin. Joseph then forced them into a position where they would have to bring Benjamin with them during their next trip into Egypt (42:14; 43:15).

Then, when Benjamin was brought down with his brothers on their second trip into Egypt, Joseph had all eleven brothers brought to his house to dine with him. He had his servants seat each brother before him, according to his birthright (which confounded the brothers, for they had no idea how Joseph possessed such knowledge about them); and Benjamin was given an amount of food which was five times greater than servings given to any of his brothers. And after they had dined together, Joseph then commanded the steward of his house to have their sacks filled and to place his silver cup in Benjamin's sack (Gen. 43:33-44:2).

Then after Joseph's brethren had left for home, not knowing that the silver cup was in their possession, Joseph sent his steward to overtake them, retrieve his cup, bring his brethren back, and place them before him. After the brothers had been overtaken and the search conducted, the cup was found in Benjamin's sack (where Joseph had previously instructed that it be placed). Joseph's brethren rent their clothes (an outward expression of great grief); and, after they had returned, Judah stood before Joseph and confessed "the iniquity of thy servants [referring to all eleven brothers]." Judah was *forced, through circumstances*, to relate that which had occurred years before, when Joseph had been sold into the hands of the Gentiles by his brethren (Gen. 44:3ff).

Benjamin and Judah represent the entire nation of Israel during that future time of trouble when the Israelites go to Jesus for help. Just as Benjamin's serving of food had been five times greater than servings given to his brothers, Israel, will be blessed above measure

("five" is the number of *grace* — *that which God is able to do totally apart from human intervention*). And just as the silver cup was found in Benjamin's possession, that to which the cup points will be found in Israel's possession in that coming day, among those who do not realize that they possess the cup.

"Silver" in Scripture speaks of *the price of redemption*. There is no redemption apart from the shedding of blood. The tabernacle, for example — the house of blood — rested entirely on a foundation of *pure silver*. This silver had been collected from the children of Israel and was called "atonement money" (Ex. 30:11-16; 38:25-27). The One to Whom the tabernacle in every detail points — the Lord Jesus Christ — was betrayed for thirty pieces of silver. He is the One Who has paid the price for our redemption with His Own blood.

The silver cup — found in Benjamin's possession, to be found in Israel's possession — sets forth the fact once and for all that this nation is *guilty of blood*, and this blood is none other than *the blood of the Lord Jesus Christ*. It matters little that large religious bodies — Catholic and Protestant alike — as well as others, have sought to absolve Israel of guilt in the death of Christ. *The cup was found in Benjamin's possession in the type*, and in that future day when Jesus deals with His brethren, *the cup will be found in Israel's possession in the antitype*.

(Note that *the passover lamb* was given to Israel, and *only Israel* could slay this lamb [Ex. 11, 12].

Jesus was *the Passover Lamb* [I Cor. 5:7], *only Israel* could slay this Lamb, and the Word of God clearly attributes this act to Israel [Acts 2:23, 36; 3:12-15; 4:8-10; 7:51, 52; cf. Luke 13:33].)

After Joseph's brethren realized that the cup was in their possession, they rent their clothes; and then Judah stood before Joseph and confessed the iniquity of not only himself but that of his brothers as well.

In the antitype, after Jesus' brethren realize that the cup is in their possession, there will be a great mourning, not only in Jerusalem, but throughout all the land (Zech. 12:10-14). Then, in the antitype of Judah's confession in Joseph's presence (in the presence of the one who had been offended), the Jewish people will confess their iniquity in Jesus' presence (in the presence of the One Who has been offended).

This will occur at the apex of the darkest hour in Israeli history. When it seemed that all was lost and Benjamin was about to become a slave forever, Judah confessed their guilt to Joseph.

During the Great Tribulation when it will seem that all is lost and the Israelites are about to be faced with slavery forever at the hands of the Gentiles, they will cry out to Jesus, acknowledge their offense, and He will hear (*cf.* Lev. 5:5, 6; 26:40-42; Deut. 30:1-3; Hosea 5:15-6:2; Joel 3:6-8).

The Revelation of Joseph to His Brethren (45:1ff)

“Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, *I am Joseph*; doth my father yet live? And his brethren could not answer him: for *they were troubled* [*lit., ‘terrified’*] at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, *I am Joseph your brother, whom ye sold into Egypt*” (45:1-4).

This, of course, is a type of that future day when Jesus reveals Himself to His brethren, the nation of Israel. To illustrate how any one type is incomplete in itself and must be studied in conjunction with other types and the antitype to obtain the complete picture, note a corresponding type in Acts 9:3-6 and the antitype of both types in Zech. 12:10-12; 13:6.

In Acts 9:1-7, the one later known as the Apostle Paul was leading a great persecution against Christians when Jesus appeared to Paul, personally, in His body of flesh and bones, a body enswathed in Glory. Others were with Paul, but they neither saw Jesus nor entered into His dealings with Paul. Paul asked the question, “Who art thou, Lord?” And the reply was, “*I am Jesus...*” (v. 5). Immediately following this revelation, Paul was *troubled* (*lit., “terrified”*) by the Lord’s presence (v. 6), just as the brethren of Joseph had been *troubled* (*lit., “terrified”*)

by his presence (Gen. 45:3).

In I Tim. 1:15, 16, we are told that Paul was not saved just to obtain mercy, but he was saved for a “pattern (Gk., *hupotuposis*, ‘a prototype’) to them which should hereafter believe on him to life everlasting.” According to I Cor. 15:8, Paul was “born out of due time” when Christ appeared to him on the Damascus road. The words “born out of due time” are a translation of a Greek word which literally means, “born before it was time to be born,” or “abortion.” The manner of Paul’s conversion was a premature birth to establish a prototype. Paul’s salvation experience constitutes a type of Israel’s future salvation experience.

(There is some question about the textual authenticity of the opening words in Acts 9:6, as they appear in the KJV — “And he trembling and astonished said, Lord, what wilt thou have me to do?” Most of the better Greek manuscripts do not include these words.

However, whether the words are genuine or not, since Paul forms another type of the same thing previously seen in Gen. 45:1-3, it would matter little how the authenticity of the words beginning Acts 9:6 in the KJV is considered. That described in this verse in the KJV, previously seen in the reaction of Joseph’s brethren in Gen. 45:3, is evidently what subsequently occurred in Paul’s reaction as well [whether recorded or not]. This is one case where comparing Scripture with Scripture might lend aid to what is called “textual criticism.”)

Drawing from the types in Gen. 45:1-4; Acts 9:1-7 and the antitype in Zech. 12:10-12; 13:6, note what one finds concerning that future day when Jesus will reveal Himself to Israel.

1) Jesus will be alone in His dealings with Israel (Gen. 45:1; Acts 9:7).

2) Jesus will weep once again because of Israel, but this time tears of joy will be shed (Gen. 45:2; *cf.* Luke 19:41; John 11:35).

3) Israel is going to ask, “What are those wounds in thine hands?” And Jesus will reply, “Those with which I was wounded in the house of my friends” (Zech. 13:6). It would appear that this question may very well come first, with Israel almost afraid to ask the next question, fearing the answer which the nation will hear.

But, nevertheless, Israel is going to ask, “Who art thou, Lord?” (Acts 9:5). And the reply will be, “*I am Jesus*” (Gen. 45:3; Acts 9:5).

4) Israel will then stand *terrified and astonished* in the presence of their Messiah as they gaze upon *the One Whom they crucified 2,000 years earlier* (Gen. 45:3; Acts 9:6; Zech. 12:10).

After the national conversion of Israel, set forth in type by Paul's conversion, Israel will then, as Paul, be told what to do (Acts 9:6). After Paul's conversion, the good news which he had been called to proclaim was carried to the four points of the compass, and individuals throughout the entire Gentile world heard the message (Rom. 10:18; Col. 1:23).

After the conversion of Israel, the nation will carry the message of the one true and living God to the ends of the earth. Joseph's brethren went forth proclaiming, "Joseph is yet alive, and he is governor over all the land of Egypt" (Gen. 45:13, 26). Israel in that day, like the brethren of Joseph, will go forth proclaiming, "Jesus is yet alive, and He is the Governor over the entire earth."

Israel in that day will occupy her rightful place in relation to her calling (Isa. 43:9-12). Israel will then carry the message of salvation through Jesus Christ and the message of the glory of the kingdom to the ends of the earth.

God's Three Firstborn Sons Exalted Together

God presently has two firstborn Sons — *Christ*, and *Israel*. "Christ" is *God's only begotten firstborn Son* (John 3:16), and "Israel" is presently *God's only adopted firstborn son* (cf. Ex. 4:22, 23; Rom. 9:4).

In that coming day following Christ's return, God will have *another adopted firstborn son*. Following the adoption of Christians (Rom. 8:14-23), which will occur following this present dispensation, God will have a *third firstborn son* (Heb. 12:23).

"Sonship" implies *rulership*. Sons of God presently rule the earth. Satan and his angels presently rule — sons of God through *creation*, (as Adam, *created* to rule and to reign in Satan's stead, was a son of God, in both his unfallen and fallen states [cf. Gen. 1:26-28; Luke 3:38]).

But, though sons of God presently rule, God is about to replace these sons with a *new order of Sons* (Rom. 8:19). Satan and his angels are about to be put down, and a *new order of Sons* will then be elevated

to the throne. And the entire creation — brought under the bondage of sin because of Adam's sin — presently *groans and travails in pain*, awaiting that day (Rom. 8:20-22).

Within the framework of God's orderly arrangement of the earth's government, disorder presently prevails, with everything out of place:

1) *Satan is out of place*; his rightful place is in the abyss, to be followed by the lake of fire.

2) *Christ is out of place*; His rightful place is seated on His Own throne, ruling the earth in the stead of Satan.

3) *The Church is out of place*; the Church's rightful place is to be seated on the throne with Christ, ruling in the stead of angels.

4) *Israel is out of place*; Israel's rightful place is to be positioned at the head of the nations on the earth.

5) *The Gentile nations are out of place*; The nations' rightful place, rather than being ruled by Satan and his angels (completely apart from blessings), is to be ruled by and blessed through God's firstborn Sons — Christ, Israel, and the Church (following the adoption).

A major change in the earth's government and conditions on earth is in the offing. God's restorative work — lasting six days, 6,000 years (in complete keeping with the established pattern in Gen. 1:1-2:3) — is *almost over*. The work of the Spirit in the world during the present dispensation — that of procuring a bride for God's Son, a part of God's restorative work — is *almost over*. And the past dispensation, with only seven years remaining, in which God will complete His dealings with Israel, is *almost over* as well.

The six days, the 6,000 years, are *almost over*. God's restorative work is *almost finished*, and the *new order of Sons* is about to be manifested for the entire creation to behold. *That day is almost upon us*. Man's Day is *about to end*, and the Lord's Day is *about to begin*.

And in that coming day, during the earth's coming Sabbath, that which is presently *out of place* will then be *in place*. In that day, following Satan and his angels having been put down, *God's three firstborn Sons will be exalted together*. *Only then will order be restored, with perfection once again existing in God's ordered structure of the earth's government*.

Appendix I

The Out-Resurrection

If by any means I might attain unto the resurrection [‘out-resurrection’] of the dead (Phil. 3:11).

In Phil. 3:10-14, the “resurrection [*lit.*, ‘out-resurrection’]” in verse eleven appears in connection with “the prize of the high calling of God in Christ Jesus” in verse fourteen.

“A prize” necessitates a *conflict*, which has to do with the present conflict between Christians and the world-rulers of the darkness of this age (Eph. 6:12ff); and the reception of this prize requires *victory in the conflict*. Consequently, the “out-resurrection” of Phil. 3:11 cannot be the resurrection of Christians to which Paul refers in I Cor. 15:51-57 and I Thess. 4:13-18, for all of “the dead in Christ” — both the overcomers in the conflict and those who have been overcome in the conflict — will be raised from the dead at the time referred to in these verses.

The regular Greek word for “resurrection” appearing throughout the New Testament is *anastasis*. This is a compound word comprised of *ana*, which means “up,” and *stasis*, which means “to rise,” or “to stand.” Thus, *anastasis* means “to rise up” or “to stand up.” When used relative to those who have died, the exact meaning of the word would be, “a resumption of life, allowing one to rise up or stand up from the place of death.”

The Greek word appearing in Phil. 3:11, erroneously translated “resurrection” in most English versions of Scripture, is *exanastasis*. This word is made up of three parts (*ex-ana-stasis*). The latter two parts of the word (*ana-stasis*), as has been shown, mean “to rise up,” or “to stand up.” But the preposition *ex* (from *ek*) prefixed to *anastasis* adds

further meaning to the word. *Ex* (the form “*ek*” takes when prefixed to words beginning with a vowel) means “out of,” making *exanastasis* mean “to stand up out of [‘out-resurrection’].”

The resurrection (*anastasis*) of Christians will be a separation of “the dead in Christ” from the remainder of the dead, whether Old Testament saints or the unsaved dead. The out-resurrection (*exanastasis*) will be a further separation beyond this point. It is the “standing up” of a particular group “out of” all those previously raised from among the dead (“out of” *all Christians*).

At the time of the resurrection (*anastasis*), Christians will be separated from non-Christians; but at the time of the out-resurrection (*exanastasis*), certain Christians will be separated from other Christians. A smaller group will be separated from the larger group. *The called out* will be removed from *the called*, from the complete body of Christians.

Understanding *exanastasis* in the light of its context in Phil. 3:11 will clearly reveal that a resurrection *per se* (a rising from the dead) is not what is in view at all. The subject at hand is “overcoming,” “winning a prize in a conflict”; and these things are associated with the issues of the judgment seat and the coming kingdom. *Exanastasis* has to do with certain Christians (the overcomers) being elevated to a status above — “a standing up out of” — the status occupied by the remaining Christians (the nonovercomers).

At the judgment seat of Christ, certain Christians will be shown to have overcome the world, the flesh, and the Devil — the three great enemies presently confronting every Christian. And the remaining Christians will be shown to have been overcome. Overcoming Christians will then be elevated to a standing above Christians who were overcome and, in this manner, will be set apart for the distinct purpose of occupying positions with Christ in the kingdom. They will realize the “prize of the high calling of God in Christ Jesus” (Phil. 3:14). The overcomers will “stand up out of” (*exanastasis*) the entire group which had previously “stood up” (*anastasis*) from among the dead.

These are the ones who will realize *life* during the Messianic Era, as opposed to those who will not (Rom. 8:13). And this *life* will be in connection with a *new order of sons* (comprising a *firstborn son*, following the adoption) which God will bring forth at that time (Rom. 8:14ff).

Appendix II

The Tree of Life

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden... (Gen. 2:9a).

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7).

The promise concerning those who overcome being granted the privilege of partaking of the tree of life is the first of seven overcomer's promises in Revelation chapters two and three. These promises pertain *to Christians alone*, and the realization of these promises awaits *the future Messianic Era*.

The time when Christians will enter into the blessings associated with these promises *must* follow the time set forth in chapter one — Christ appearing as Judge in the midst of the seven Churches. The Church *must first* be brought into judgment. *Then* overcoming Christians will realize that which has been promised.

The Seven Epistles

Overcoming in each of the seven promises is related to existing conditions in the particular Church to which the promise is given. One promise though is not to be looked upon as standing alone and being peculiar to only one Church. There are seven promises given to seven Churches. "Seven" is a number showing *the completeness of that which is in view*. In this particular instance, the seven Churches show *the complete Church* of Matt. 16:18, and the seven overcomer's promises show *the completeness of that which has been promised to all Christians*.

The seven Churches viewed together, as seen in these chapters, comprise an indivisible unit; and the seven overcomer's promises viewed together, as presented in connection with Christians comprising these seven Churches, are indivisibly related in such a manner that one cannot be realized apart from the other.

And viewing the overcomer's promises in this manner, that seen throughout each epistle would have to be looked upon the same way. Different facets of truth, *applicable to all Christians throughout the seven Churches*, are shown through the Lord's comments on things which have been singled out in each epistle concerning a particular Church.

1) *Applicable to All*

Viewing one facet of truth after this fashion, in the epistle to "the church of ['in'] Ephesus," reference is made to *a departure from "thy first love"* (v. 4). The command is then given, "Remember therefore from whence thou art fallen, and repent, and do the first works." This is followed by the warning that if *remembrance, repentance, and first works* do not follow, the "candlestick [Church in Ephesus; cf. 1:11-13, 20]" will be removed from its place.

And this removal of the candlestick — this removal of the Church in Ephesus, the Christians in Ephesus — is, contextually, *millennial* in its scope of fulfillment. This removal will occur at the judgment seat; and it has nothing to do with eternal verities, with one's eternal salvation, etc. Nor do the warnings in the other epistles in Revelation chapters two and three. Rather, *millennial verities alone, as they relate to saved individuals*, are in view through that stated in these warnings.

The time element involved in the warnings would have to be the same as that seen in the overcomer's promises, for the latter has to do with overcoming or being overcome relative to the former. And *millennial verities alone* are clearly revealed to be in view through that stated in several of the overcomer's promises. Conditions seen in several of these promises will not exist beyond the Millennium, during the eternal ages (e.g., 2:11, 26, 27; 3:5, 21).

Following the warning to the Church in Ephesus, reference is made to the "Nicolaitanes" (an Anglicized form of the compound Greek word, *nikolaites* [from *nike*, "a victor," "a conqueror"; and *laos*, "people"]). Thus, the word "Nicolaitanes" means, "to conquer [be

victorious over] the people.”

Within Church history, there is no record of a group of individuals known by the name, “Nicolaitanes” — in the Church in Ephesus, or in any other first-century Church (note that a reference to the “Nicolaitanes” is also repeated in the epistle to the Church in Pergamos [2:15]). And, when coming across a reference of this nature, there is only one thing which can be done in order to understand that which the Lord meant through using this word (whether by Christians during the first century, or by Christians today). The use of “Nicolaitanes” would have to be understood as a reference to *the actions of a group of individuals, described by the meaning of the word itself*.

From the meaning of the word, a reference to the “Nicolaitanes” could only be understood as a reference to *individuals forming a hierarchy within the Church, ruling over the people*. And these individuals were undoubtedly responsible, at least in part, for the existing conditions in Ephesus near the end of the first century, as well as the conditions subsequently seen existing in Pergamos (and possibly in one or more of the other five Churches, though this is not mentioned).

And the entire matter leads into the promise for those who overcome, *i.e.*, for those who *remember, repent, and do the first works*. These are the ones who will be allowed to partake of the tree of life during the Messianic Era (vv. 5-7).

All of these things, though directed to those in the Church in Ephesus, would be applicable to those in any of the other six Churches as well. And the inverse of that is equally true. The things written to those in each of the other six Churches would be applicable to those in the Church in Ephesus, or to those in any of the Churches. That is, the things recorded in each of these seven epistles would be applicable to Christians everywhere.

2) *The Dispensation*

It is also evident that these seven epistles, through the manner in which they have been Divinely arranged and structured, set forth truths within another realm. Viewed together, beginning with the Church in Ephesus and ending with the Church in Laodicea, it is evident that these epistles set forth a Divinely revealed, overall view of Church history, covering the entire dispensation.

In this respect, the message to the Church in Ephesus would reveal things concerning the Church at the beginning of the dispensation; the messages to the next five Churches would continue from that point and reveal things concerning the Church throughout at least most of the remainder of the dispensation; and the message to the Church in Laodicea would reveal things concerning the Church during the closing years of the dispensation.

(Revelation chapters two and three present one of only two places in Scripture where an overall view of the history of Christendom throughout the dispensation is given. The other was also given by Christ, but years earlier during His earthly ministry, preceding Calvary.

The earlier history of Christendom can be seen in the first four parables in Matthew chapter thirteen [*ref.* the author's book, MYSTERIES OF THE KINGDOM, Chapters III-VI]. And interestingly enough, both of these accounts center around a history of Christendom as it pertains to the Word of the Kingdom — something which Church history books written by man *never even mention, much less center around.*

And until man understands the true nature of Church history, from the standpoint revealed in Matthew chapter thirteen and Revelation chapters two and three, *he can never properly understand Church history.* He can never properly understand why the Church, after almost 2,000 years of existence, has ended up in its present decadent state. And, as a result, he can do little more than approach the whole matter from a position other than how it is handled in Scripture.)

Near the beginning of the Church's existence on earth, as shown by the first of the seven epistles in Revelation chapters two and three, there was a departure of Christians from their first love. And this revealed something with far-reaching ramifications which would occur in Christendom during the early years of its existence. The time element is not given in the epistle, but it would have to be seen in conjunction with a general deterioration of spiritual conditions in Christendom, occurring over the first several centuries.

Christians during the early years of the Church were busily engaged in the Lord's work as they waited, anticipated, and longed for His return. They *loved His appearing* (*cf.* II Tim. 4:8). But as time went on and the Lord remained in heaven, the leaven which the woman

placed in the three measures of meal in Matt. 13:33 began to do its damaging work, resulting in Christians gradually losing their first love. And the end result of the loss of this first love was the onset of what is known in Church history as "The Dark Ages."

Although Christians departing from their first love emanates out of a sequence of events which fit into a framework of early Church history, this is not something peculiar to that period. Rather, this is something which has continued to exist since that time; and the attendant warning to Christians concerning the possibility of the candlestick being removed must extend throughout the entire period.

The retention or removal of the candlestick is contingent on overcoming or being overcome relative to the matter at hand (v. 7). Eternal verities are not in view at all. The thought set forth in this passage projects the matter out into that time when Christ will deal with the Church in *judgment*, and a retention or removal of the candlestick anticipates the Church as it will appear *following* the issues of the judgment seat of Christ.

3) CALLED, CALLED OUT

The word *Church* in the Greek text is a compound word (*ekklesia*, from *ek* and *kaleo*) which means "called out." And the word is used in the New Testament in two senses:

1) As the Church appears *preceding* the issues of the judgment seat (which would be during the present dispensation [Rev. 2, 3], or as the Church is seen before the judgment seat [Rev. 1-3]).

2) As the Church will appear *following* the issues of the judgment seat (which would be as the Church is seen in Rev. 19:7-9, as the bride of Christ [cf. Heb. 12:23]).

Only the "called" (all of the saved) can comprise the Church today (as it is looked upon in Rev. 2, 3), for the "called out" are yet to be revealed and removed from the called. The Church will appear in the true sense of the word itself (*ekklesia*, "called out") only after the "called out" have been removed from the "called," which will occur following Christ dealing with all Christians at His judgment seat (note that all those being addressed in Rev. 2:1-7 are in the Church [as the

Church presently appears], but some are in danger of being removed [as the Church will one day appear]).

Christ's warning concerning the removal of the candlestick in Rev. 2:5 — the removal of the Church in Ephesus, the Christians in Ephesus — must be understood in the light of the two ways in which the word "Church" is used in Scripture. The message is to individuals in the Church as it appears today, which comprises all of *the called, all of the saved*, not just *the called out* (for the Church in the latter sense is yet to be revealed).

And any of the called who leave their "first love" and do not "repent, and do the first works," cannot be among *the called out*. They cannot comprise the Church as it will appear in that coming day. Rather, they will *be removed*, spoken of elsewhere as *being disapproved* (Gk., *adokimos*" [cf. I Cor. 9:27; II Tim. 3:8; Titus 1:16; Heb. 6:8]).

These two appearances of the Church present a sharp contrast in Scripture: The Church on earth immediately *preceding* its removal to appear before the judgment seat is described as "wretched, and miserable, and poor, and blind, and naked" (which includes only those Christians alive at that time [Rev. 3:14-18]); but the Church *following* the issues of the judgment seat is described as the "glorious church [the Church in her glory (the bride of Christ)], not having spot, or wrinkle, or any such thing" (which will include overcoming Christians from throughout the dispensation [Eph. 5:25-32]). And it is the Church in her glory, the bride of Christ (Rev. 19:7-9), which will be extended the privilege of partaking of "the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

The Church as it will exist in that coming day is referred to in Heb. 12:23 as the "Church of the firstborn." The thought has to do with *a called out group of firstborn sons*. This moves matters beyond the adoption (the placement of firstborn sons) and presents the Church as being comprised only of individuals *called out of the body*, not individuals called out of the world (so to speak), as the Church is seen during the present day and time.

(Paul, in his Church epistles, though he wrote to all of the saved in a particular locality, often worded matters more in keeping with the thought of the Church as it will appear in that coming day [as presented

by the writer of Hebrews in Heb. 12:23; *e.g.*, Rom. 1:7, 8; Eph. 1:5-14; I Thess. 1:5-10; 5:1-9]. And this would be in complete keeping with Paul's central message [pertaining to *the mystery*], which was *the central message* proclaimed throughout Christendom during the first century.)

The Church as it will exist in that coming day will appear in complete keeping with the type in Genesis chapter two — Eve formed from a part of Adam's body, which had been removed from his body. The bride of Christ, in the antitype — synonymous with the Church as it will appear in that coming day — will be formed from a part of Christ's body, which will have been removed from His body. All Christians together form the body of Christ, but all Christians cannot form the bride of Christ. *Only those removed from the body can form the bride.*

The type has been set, and the antitype *must* follow the type in exact detail. There can be no variance between the two. And the called out, in that day, forming *the bride*, will be placed as *firstborn sons* (*i.e.*, be adopted), with a view to their occupying positions with Christ in the kingdom.

(Refer to Chapter I of this book, for a more detailed discussion concerning the bride being removed from the body.)

Note that the Church is looked upon in that coming day in two respects in Scripture — as *a bride*, and as *a firstborn son*. These are simply two ways in which Scripture presents the matter. On the one hand, Christ must have *a bride* to reign as consort queen with Him; then, on the other hand, only *firstborn sons* can rule.

None of this is true in the angelic realm, only in the human realm. Angelic rulers are all *sons*, but not firstborn sons; and there can be no thought of marriage within the angelic realm itself, for all angels are of the same gender, referred to in a masculine respect.)

In Genesis, Proverbs, and Revelation

“The tree of life” is mentioned nine times in Scripture, in three different books — three times in Genesis (2:9; 3:22, 24), four times in Proverbs (3:18; 11:30; 13:12; 15:4), and twice in the Book of Revelation (2:7; 22:2). But what was *the original purpose* for the tree of life (seen in Genesis), which will be realized yet future (seen in the Book of Revelation)?

The tree of life was one of the numerous trees in the garden in Eden. And Adam, with Eve, was commanded to eat of all these trees, with the exception of one — “the tree of the knowledge of good and evil” (Gen. 2:9, 16, 17). Adam, the first man, had been created for the specific purpose of assuming *the rulership over the earth*, and the fruit of the tree of life was singled out as *a specific provision* for man as he exercised this rule.

An evident connection between man’s rule and his partaking of the tree of life can be seen by noting *the appearance of this tree* in the beginning when man was in a position to rule, *the absence of this tree* during the entire period when man is not in a position to rule (aside from the tree being referenced in Proverbs), and *the reappearance of this tree* in the Book of Revelation when man will be brought back into a position to rule (*cf.* Gen. 1:26-28; Rev. 2:26,27).

The period during which man has been barred from eating of the tree of life *began* following Adam’s fall, resulting in his disqualification to rule; and this period will *end* following the issues of the judgment seat, at which time man will once again find himself in a position to rule.

Adam, following the fall, was driven from the garden to prevent his partaking of the tree of life. Adam could not be permitted to eat of this tree in a fallen condition, for had such occurred, Adam, in a fallen state, would have realized that which fruit from this tree was meant to provide. Thus, not only did God remove Adam from the garden, but “Cherubim, and a flaming sword which turned every way,” were placed at “the east of the garden...to keep the way of the tree of life [to prevent fallen man from reentering the garden and partaking of this tree]” (Gen. 3:22-24).

Studying Gen. 3:22-24 apart from the context and related Scripture could lead one to believe that the purpose for the tree of life in the beginning, in Genesis, was to provide perpetuity of life for Adam in his unfallen state. However, such could not have been the case at all. “Death” *did not* enter into the picture until *after* Adam’s sin (Gen. 2:15-17; 3:6ff; *cf.* Rom. 6:23), at which time he was barred from the tree of life.

Adam had lived in an *undyng state* prior to his sin, as he continued to live in an antithetical *dying state* following his sin; and to say that the tree of life was given to Adam in his unfallen state to provide perpetuity of life, preventing death, cannot possibly be correct. Nor

could it possibly be correct to say that the tree of life would have had anything to do with providing *physical life* (*keeping Adam alive physically*) following the fall. A tree can produce *only* “after his kind” (Gen. 1:11, 12). In this respect, *fruit* from the tree of life simply *could not have produced one result before man’s fall and another following man’s fall.*

In Rev. 2:7, partaking of the tree of life has been promised to the overcomers from among those *already possessing eternal life.* Consequently, in this passage, the tree of life can have nothing whatsoever to do with perpetuity of life; and it is the same in the Genesis account when man was first brought upon the scene to rule and to reign.

The tree of life in both Genesis chapters two and three and Revelation chapter two appears in a different setting entirely. The tree of life reserved for Christians in Rev. 2:7 is associated peculiarly with a provision *for those who will rule and reign as co-heirs with Christ;* and viewing Adam’s position in the Genesis account — created *to rule and reign,* in possession of an unending life, with the fruit of the tree of life at his disposal — the same thought concerning *regality in connection with the tree of life* would hold true. Thus, Adam in a fallen state, *no longer in a position to rule,* could not be allowed to eat of the tree of life, for fruit from this tree would provide “life” in relation to *regality.*

This whole overall thought concerning the tree of life in Scripture *would have to hold true,* for that seen relative to this tree in Revelation chapter two is drawn from that which was *first* seen relative to this tree in Genesis chapters two and three. The fruit of the tree of life *was in the past* (seen in the Book of Genesis) and *will be in the future* (seen in the Book of Revelation) *a provision for the rulers in the kingdom. This is an evident fact which must be recognized.*

And, in that coming day following the Millennium, the tree of life will be for “the healing of the nations” (Rev. 22:2). The Greek word translated “healing” is *therapeia,* from which the English word “therapy” is derived. This is a medical term which has to do with *restorative healing.* In that day, God will *restore all of saved mankind to the original place which man occupied at the time of his creation.* And, consequently, *the whole of saved mankind, with regality in view, will have access to the tree of life.*

During the preceding Messianic Era, the tree of life will have been made available to overcoming Christians (Rev. 2:7), those ruling and

reigning as co-heirs with Christ. And this tree will probably be made available to certain others at this time as well, others occupying regal positions with Christ in His reign from the heavens over the earth (e.g., certain Old Testament saints, Tribulation martyrs [Matt. 8:11, 12; Rev. 20:4-6]).

But following the Messianic Era, in the eternal ages, this tree is seen being made available to the nations of the earth, something which would have been completely out of place during the Millennium. And this will be an apparent end result of Israel's evangelistic endeavors during the Millennium, along with Christ's rule with a rod of iron during this time.

Man was created in the beginning *to rule and to reign*. And though only a part of saved mankind will have been brought back into a position to occupy the throne at the beginning of the Millennium (with the tree of life made available to them at this time), at the end of the Millennium the whole of saved mankind will be brought back into this position (with the tree of life made available to them at this time).

Wisdom, Understanding

"Happy is the man that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

She is *a tree of life* to them that lay hold upon her: and happy is everyone that retaineth her" (Prov. 3:13-18).

Following the introduction to "the tree of life" in the opening chapters of Genesis, there are only *four references* to this tree throughout Scripture until one arrives at Rev. 2:7. Solomon used the expression, "a tree of life," four times in the Book of Proverbs (3:18; 11:30; 13:12; 15:4); and it is within this revelation given through Solomon that one

finds the connection between the tree of life in the Books of Genesis and Revelation. And through putting all of this together, the reason then becomes apparent why this tree, with its fruit, was among the trees provided for Adam and Eve to eat in their unfallen state, and why fruit from this tree is being reserved for overcoming Christians to partake of during the Messianic Era.

(Then, there is also a connection between this tree and the complete restoration of the nations of the earth beyond the Messianic Era, with all of mankind realizing the purpose for man's creation in the beginning [Rev. 22:2]. For additional information on this subject, refer to the author's book, *THE TIME OF THE END*, Chapter XXXVI, "The Eternal Ages.")

In the first of these four passages, *wisdom* and *understanding* are said to be "a tree of life." Viewing this in the light of the wisdom and understanding possessed by Solomon as he ruled over Israel is the association provided by Scripture to correctly understand *one facet* of the tree of life. *Solomon possessed wisdom and understanding as he ruled; and Christians must, in like manner, possess wisdom and understanding as they rule, as would have been necessary for Adam had he ruled.*

1) Solomon Properly Equipped

Shortly after Solomon ascended the throne following the death of David, the Lord appeared to him in a dream and said, "Ask what I shall give thee." Solomon, recognizing that he was but as a "little child" in understanding the affairs of state within the kingdom over which he ruled asked for *wisdom* and *knowledge*. Solomon asked God for the ability to judge the people of Israel in equity, justice, and righteousness.

Such a request pleased the Lord, and Solomon was granted not only "*wisdom and knowledge*" but also "*riches, and wealth, and honor.*" His ability to rule, his material wealth, and the respect which he commanded — all coming from the hand of the Lord — would later be shown to exceed that of any king upon the face of the earth (I Kings 3:5-15; II Chron. 1:7-17).

Solomon's ability to judge among his people in a unique manner through the wisdom and knowledge which the Lord had bestowed began to be displayed through a decision which he rendered concerning two women and a child. These two women dwelled alone in the

same house, and both had given birth to sons, one three days before the other. The son born last died one night because his mother lay upon him; and as the other mother slept with her son at her side, the mother of the dead child took the living child from his mother's side and placed the dead child in its stead. However, upon awakening, the mother now in possession of the dead child realized that the child was not hers and found that her child was still alive and being claimed by the other mother. Not being able to resolve the matter between themselves, their case was brought before Solomon.

Solomon was told what had allegedly occurred; and as he listened to both women claiming the living child, he was unable to ascertain which was the true mother. He then called for a sword and commanded that the child be divided into two parts, giving half to each woman. Solomon, in his wisdom, knew that the true mother would be revealed through the actions which each woman would take when they heard his decision.

And this is exactly what occurred. The true mother pleaded for the child's life, telling Solomon to not harm the child but to give him to the other woman. The other woman, whose child had died, on the other hand, insisted that the child be divided. Solomon then knew which of the two was telling the truth, and the child was returned to his true mother (I Kings 3:16-27).

Solomon's *wisdom* in this matter spread throughout all Israel, and the people "feared the king: for they saw that the wisdom of God was in him, to do judgment." Not only did God give Solomon wisdom to judge in all matters, but Solomon possessed wisdom of such a nature that it spread throughout the entire known world. His wisdom "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men... and his fame was in all nations round about...and there came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom" (I Kings 3:28; 4:29-34). The queen of Sheba came "to prove him with hard questions" (I Kings 10:1ff), and in the end stated,

"It was a true report that I heard in mine own land of thy acts and of thy wisdom.

Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10:6b, 7).

2) *Christians Properly Equipped*

The wisdom and understanding which Solomon possessed as he ruled in the kingdom of Israel (associated with "a tree of life") provides the central reason why the tree of life is found in association with Adam's rule in Genesis and with the Christians' rule yet future. The fruit of this tree *would have provided* (for Adam) and *will provide* (for Christians) the necessary wisdom and understanding to govern in equity, justice, and righteousness.

God's bestowal of *wisdom, understanding, riches, wealth, and honor* upon Solomon typifies that which He will bestow upon overcoming Christians during the coming age. Through the fruit of the tree of life, God will provide the necessary *wisdom* and *understanding* to rule in the kingdom; through being co-heirs with God's Son, Christians will come into possession of unlimited *riches* and *wealth*, for all the Father's possessions will belong to the Son; and in these positions, Christians will realize a status of *honor* and *glory* befitting those elevated to such noble rank (Gen. 24:10, 36, 53; John 16:13-15; I Peter 1:9-11; 4:12, 13; Rev. 4:11; 5:12).

The tree of life in Eden was a literal tree with literal fruit, as will be the tree of life in the new Jerusalem following the Millennium (Rev. 22:2). However, there is a possibility that the tree of life in the midst of the paradise of God, reserved for Christians during the Millennium, may not be a literal tree as such. There is a sense in which Christ Himself is the Tree of Life, a Tree upon which Christians will one day feed, similar to the feeding upon Christ seen in John 6:48-56.

But, a feeding upon Christ in relation to the tree of life could only be at a *future time alone*. Scripture associates a present feeding in this respect with "manna," not with a "tree." The tree of life is located in the *paradise of God* and is connected with *regality*, something from which Christians are presently *estranged*.

This is *not the day* when Christians are to rule and reign. *That day* lies in the future. Thus, any feeding upon Christ today could not be associated with the tree of life. Rather, it would have to be associated with manna.

(As previously seen, in Gen. 1:12, God introduced something concerning trees which is *unchangeable*. Trees which yield fruit will *always* yield their fruit "after his kind."

The tree of life is located in *the paradise of God* and associated with *regality*; and fruit born by this tree must be viewed accordingly. The tree will bear fruit "after his kind," associated with *the paradise of God* and with *regality*; and this fruit can be eaten by man *only after he finds himself exercising regality in the paradise of God, during the Messianic Era.*)

Insofar as a feeding upon manna with respect to Christ, note the third overcomer's promise (Rev. 2:17). The Israelites fed upon literal manna in the wilderness, but Christ is the Manna upon which Christians feed. Christ is "the bread of life"; and we "eat the flesh of the Son of man, and drink his blood." Through this process, we acquire that *wisdom* which comes from above; or, as Scripture states, "Christ...is made ['has become'] unto us *wisdom*..." (John 6:48-58; I Cor. 1:30; cf. I Cor. 2:6-10; Eph. 1:8; Col. 1:9, 28).

Christ is the Living Word which came down from heaven; and feeding upon the Living Word is accomplished through feeding upon the inseparable Written Word. In Christ are "hid all the treasures of *wisdom* and *knowledge*" (Col. 2:3); and feeding upon Him, through the Written Word, allows us to develop and grow, becoming more and more like Him through acquiring this wisdom and knowledge.

Wisdom and knowledge acquired during the present time though *is not for the purpose of equipping Christians to rule and reign*. We are living during the time Christ is in heaven, with the present existing kingdom under the dominion and control of Satan. Wisdom and knowledge presently being acquired is for *the sole purpose of equipping Christians to carry on the Lord's business during His time of absence*.

Wisdom and knowledge of a nature which will equip Christians to rule and reign will be acquired only from the tree of life in the midst of the paradise of God. If this is a reference to Christ Himself, such a feeding upon Christ can only refer to something which is not available today but reserved for the overcomers during the coming age.

Christians allowed to partake of the tree of life in that day will, through partaking of this tree, be properly equipped for carrying on the Lord's business following His return when He is revealed as "King

of kings, and Lord of lords"; and Christians carrying on His business then will do so through reigning as co-heirs with Him.

John, in two of the books which he wrote — the Gospel of John and the Book of Revelation — deals with the entire matter of saved individuals partaking of manna during the present time and partaking of both the tree of life and hidden manna yet future. Six of the eight times that John deals with man partaking after the preceding fashions have to do with man partaking of manna during the present time, during man's 6,000-year day. And the seventh and eighth times have to do with man partaking of the tree of life and hidden manna during a future time, during the Lord's 1,000-year day, during the Messianic Era.

(For more information on "the hidden manna," refer to the author's book, JUDGMENT SEAT OF CHRIST, Chapter VII.)

The six partakings occurring during man's 6,000-year day are seen in John's gospel:

- 1) *Life* — spiritual life, a passing "from death unto life" — derived through the One Who said "I am the resurrection, and the life (John 1:4; 10:10; 11:25).
- 2) *Food* — the "bread of life" (John 6:35).
- 3) *Water* — the "living water" (John 4:14; 7:37).
- 4) *Breath* — a continued breathing beyond the Spirit breathing life into the one having no life at the beginning (John 20:22).
- 5) *Light* — the "light of life" (John 8:12).
- 6) *Dwelling Place* — abiding "in the vine" (John 15:1-5).

But the Lord's 1,000-year day will follow Man's Day; and John dealt with man eating during this day through reference to both *the tree of life* and *hidden manna*, providing a seventh and an eighth partaking of Christ within that which he later wrote, recorded in the Book of Revelation:

- 7) *The Tree of Life* — related to *regality* and a *future inheritance in Christ's kingdom* (Rev. 2:7).
- 8) *The Hidden Manna* — also related to *regality* and a *future inheritance in Christ's kingdom* (Rev. 2:17).

Then, as previously seen, a reference to *the tree of life* in association with the ages beyond the Messianic Era is also seen at the end of this same book (Rev. 22:2).

Fruit of the Righteous

“The fruit of the righteous is a *tree of life*; and he that winneth souls is wise” (Prov. 11:30).

The second mention of the “tree of life” in the Book of Proverbs is in connection with *righteousness* and *soulwinning*. This is the identical connection one will find in the New Testament when studying the Christians’ association with the tree of life.

The “righteous” in Prov. 11:30 are the ones who will be allowed to partake of the tree of life. With respect to Christians, such a righteousness cannot be looked upon as synonymous with the imputed righteousness of Christ received at the time one was saved, for every Christian possesses this righteousness. But, as is plainly revealed in Rev. 2:7, not every Christian will be allowed to partake of the tree of life. The righteousness in this verse can only have to do with “the righteous acts of the saints,” which form the wedding garment. The “righteous” are those Christians who will be properly clothed at the marriage supper of the Lamb (Rev. 19:7-9, ASV). These are the Christians who will comprise the Church consisting of firstborn sons (Heb. 12:23) and subsequently enter into the kingdom in positions of power and authority with Christ (Matt. 24:45-47; cf. vv. 48-51).

Soulwinning in the New Testament is largely misunderstood in Christian circles today. The common terminology, which is not correct at all, is to equate soulwinning with carrying the message of salvation by grace through faith to the unsaved. In fact, equating soulwinning with the message of salvation by grace through faith serves only to obscure both issues, leaving one hopelessly mired in a sea of misinterpretation. Soulwinning is one thing, and proclaiming the message of salvation by grace through faith is another. The former has to do with the saved, and the latter has to do with the unsaved. The messages involved in both issues *MUST* be kept separate and distinct, which necessitates Christians understanding proper distinctions in

these two realms.

Salvation by grace through faith, carried to the unsaved, is the presentation of the simple gospel message. The unsaved are to be told "that Christ died for our sins according to the Scriptures" (I Cor. 2:1, 2; 15:3). Christ has paid the penalty for sin. The work of redemption has been accomplished on man's behalf, and God is satisfied. Provision has been made for unredeemed man to be saved through receiving that which Christ has done on his behalf. And he does this through simply *believing on the Lord Jesus Christ* (Acts 16:31).

Redeemed man, on the other hand, is to hear an entirely different message. He is to be taught *the reason* for his salvation. He is to be told that Christ has *gone away* "to receive for himself a kingdom"; he is to be told that *during the time of his Lord's absence* he is to be busy with the talents and pounds which the Lord delivered to and left in charge of His servants (Christians); he is to be told that *a day of reckoning* is coming; he is to be told that *the Lord will return to judge His servants* on the basis of their faithfulness in carrying out His business during His time of absence; and he is to be told that *the outcome of this judgment* will determine every Christian's position in the coming kingdom (Matt. 25:14-30; Luke 19:11-27). It is within this overall message to the saved that one finds the salvation of the soul taught in Scripture, not within the message of salvation by grace through faith, proclaimed to the unsaved.

"Soulwinning" has to do with *winning those who are already saved to a life of faithfulness to the Lord*. "Soulwinning" is *winning one's life*. This involves winning Christians (those possessing "life") to be occupied with the Lord's business during His time of absence, anticipating His return. And more specifically, this involves winning Christians to be occupied in this manner with that portion of the Lord's business delivered to them personally.

Illustrated in the parables of the talents and the pounds, one servant was responsible only for bringing forth an increase in the talents or the pounds *which had been placed in his possession*, not in those which had been placed in another servant's possession. Issues and determinations resulting from the judgment seat will be based strictly on *the evaluation of works performed by Christians in complete keeping with that set forth in these two parables*.

Direct references to the salvation of the soul are found in New Testament passages such as Matt. 16:24-27; Heb. 10:38, 39; James 1:21; 5:19, 20; I Peter 1:9-11 and are always spoken of in a future sense within a context dealing with those who are already saved. Soulwinning is associated *with the righteous acts of the saints, with overcoming, and with one day being extended the privilege of partaking of the tree of life*. This is the reason that soulwinning is found within a context of this nature in Prov. 11:30. It is *the wise who win souls (win lives)*.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever” (Dan. 12:3).

Hope Realized

“Hope deferred maketh the heart sick: but when the desire cometh, it is a *tree of life*” (Prov. 13:12).

The third mention of the “tree of life” in the Book of Proverbs is in connection with *hope* that is realized. There is no tree of life as long as one’s hope is deferred. Only when “the desire cometh [hope is realized]” does the tree of life come into view.

This thought from the Book of Proverbs is in perfect accord with the Christians’ present hope in the light of the two previous references to the tree of life in this book. Christians have been “begotten” from above unto a “living hope” through the “resurrection of Jesus Christ from the dead.” Christ lives, and Christians will live with Him. But this fact is not the object of one’s hope. Hope is described as “living” because of resurrection, but hope itself lies in things beyond resurrection. These things are revealed as an “inheritance” and a “salvation” (I Peter 1:3-5).

“Hope,” “inheritance,” and “salvation” are inseparably linked in Scripture. It is only because we are saved (passive, salvation of the spirit) that we can possess a “hope.” And the hope which Christians possess looks ahead to the reception of an inheritance within a salvation (future, salvation of the soul) to be revealed.

The “blessed hope” in Titus 2:13 is one of the more familiar passages written to Christians in this respect. This hope is often said to

be the return of Christ for His Church, but that's not what this or any other passage in the New Testament dealing with the Christians' hope teaches at all. *Hope*, as in Titus 2:13, is associated with the "appearing of the glory of the great God and our Saviour Jesus Christ" (ASV).

The construction of the Greek text in Titus 2:13 actually makes *hope* synonymous with *the appearing of Christ's glory*. Christians are the ones who possess this hope, as they are the ones who will be partakers of Christ's glory when it is revealed. In this respect, participation in the coming glory of Christ will be the realization of one's present hope, for one cannot be separated from the other.

Christians realizing their present hope, and the overcomers in Rev. 2:7 who will be allowed to partake of the tree of life, are one and the same. This is the reason Prov. 13:12 teaches that *hope realized* is "a tree of life." Those Christians one day coming into a realization of their present hope will be the ones who constitute the rulers in the kingdom, the ones allowed to partake of the tree of life to equip them for service in their respective capacities in the kingdom.

A Wholesome Tongue

"A wholesome ['tranquil'] tongue is *a tree of life*: but perverseness therein is a breach in the spirit" (Prov. 15:4).

The Epistle of James in the New Testament forms the commentary for the fourth and last mention of the "tree of life" in the Book of Proverbs, demonstrating a number of things about the use of the tongue and showing the connection between Prov. 15:4 and the three previous references to the tree of life in this book. James is an epistle dealing strictly with the salvation of the soul, providing certain indispensable information necessary for a proper understanding of this all-important subject. The tree of life, on the other hand, is reserved for those Christians realizing the salvation of their souls; and a proper understanding of the tree of life is integrally related to a proper understanding of this salvation.

James mentions the tongue in chapter one (vv. 26, 27) and then goes into a lengthy discourse in chapter three concerning this small member of the body and what it is capable of doing (vv. 1ff):

“The tongue...boasteth great things...is a fire, a world of iniquity... it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [*Gehenna*]...the tongue can no man tame; it is an unruly evil, full of deadly poison” (3:5-8).

A Christian’s spirituality can be seen through the control of his tongue, for the tongue can be properly controlled only through the use of that *wisdom* and *knowledge* which comes from above (James 3:13-18). This thought from the Epistle of James takes one back to Prov. 3:13-18, where *wisdom* and *knowledge* are associated with the tree of life. And, in this same respect, “a wholesome tongue” also finds its association with the tree of life. A wholesome (tranquil) tongue results from the proper use of Divinely imparted *wisdom* and *knowledge*.

Concluding Thoughts:

Man’s rule over the earth must await that time when Rev. 2:7 will be brought to pass. He that “overcometh” will realize *the salvation of his soul (life)*, realize *that blessed hope*, come into possession of *the required wisdom and knowledge* necessary to rule as a co-regent with Christ in the kingdom, and be shown to have *a wholesome tongue [a tranquil tongue]* in this rule.

This is what Scripture teaches concerning *the presence* of the tree of life in Eden, *the absence* of the tree of life in the world today, and the coming inheritance of the saints, when Christians *will be allowed to partake of “the tree of life, which is in the midst of the paradise of God.”*

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God created man in the beginning to rule the earth. And following man's creation, with a view to this rule, God put the man to sleep, opened his side, and took a rib from his side; and from this rib God made "an helpmeet" for the man, whom He called "Woman," because "she was taken out of Man." The woman was *bone of man's bones, and flesh of man's flesh*; and, presented back to the man, *the woman completed the man* (Gen. 1:26-28; 2:21-24).

The man and the woman were *to rule together* (Gen. 1:26) — the man as *king*, and the woman as *consort queen*. This formed an *unchangeable principle* which God established in the beginning. *The man could not rule alone*. Rather, *he must rule as a complete being*.

Christ, the Second Man, the Last Adam, will one day take the sceptre and rule the earth. And *God's established principle* concerning man's rule cannot be violated. Christ, at the time He rules the earth, *must have a wife to rule with Him*.

The Son though does not presently possess a wife. *But that is about to change*. An entire dispensation, lasting 2,000 years, has been set aside; and God has sent the Holy Spirit into the world to acquire a bride for His Son (seen typically in Gen. 24).

And once the Spirit's mission has been completed, the bride will be removed from the earth and presented to the Son (also seen typically in Gen. 24). Only then can the Second Man, the Last Adam, take the sceptre and rule the earth, in complete accord with God's original intention for man, revealed at the time of his creation.

The Father, in the past theocracy, had a wife — Israel. And though presently divorced (resulting from centuries of disobedience, harlotry), God will again take Israel as His wife (following the nation's repentance), preceding the restoration of the theocracy.

And for the Son to rule within this future theocracy, He, as well, *must possess a wife* — one removed from His body, who will be *bone of His bones, and flesh of His flesh*, one who will rule as *consort queen with the King of kings, and Lord of lords* (cf. Rev. 19:7-9, 16).

The basic teachings surrounding the Son possessing a wife to rule as *consort queen* with Him are set forth at the very beginning of Scripture, in the Book of Genesis. And the various things pertaining to the Son's wife, set forth in the Book of Genesis, are the things which form the subject matter of this book, THE BRIDE IN GENESIS.
