

Moses and John

Part I

GENESIS AND JOHN'S GOSPEL

The Parallel Message seen in Both Books

(The material in this article shows how the subject matter in the five books of Moses in the O.T. *parallel* the subject matter in the five books of John in the N.T.

Moses is the John of the O.T., and John is the Moses of the N.T. One introduces the O.T., and the other, introduces the N.T. [Genesis and John's Gospel, though the latter in this respect *must be seen beginning the N.T., not Matthew*]. Then, other books of Moses and John continue the parallel.)

When studying the Scriptures — whether the Old Testament or the New Testament — one is studying about *Jesus the Christ*, Whom God has “appointed heir of all things” (Luke 24:25-27; Heb. 1:2). There is nothing in the New Testament that is not seen after some fashion in the Old. The New Testament is simply a revealing, an unveiling, of God's Son, as previously introduced in the Old Testament Scriptures.

“Jesus” is *the Word made “flesh,”* referring, in an inseparable respect, to both *the Old Testament Scriptures* and to *God becoming “flesh”* in the person of *His Son*. “Jesus” is not only *God* manifested in the flesh but *the Old Testament Scriptures* manifested in the flesh as well.

There is “the written Word,” inseparably identified with “God,” and there is this same Word manifested in the form of “flesh,” *with life and inseparability seen throughout*.

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God...

And the Word was made [‘the Word became’] flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:1, 2, 14).

One Person, One Goal

Thus, “studying Scripture,” one is simply *studying about God’s Son*. And note that *the Word* became “flesh” *after* the whole of the Old Testament had been penned but *before* a single word of the New Testament had been penned. In this respect, one would have to conclude that there is nothing in the New that is not seen after some fashion in the Old, else God’s Son — *the Word becoming “flesh”* — would have been incomplete at the time of His incarnation.

Then, in John 1:14, *the Word* becoming “flesh” is seen in connection with two things:

- 1) *Christ’s Glory.*
- 2) *Christ’s Sonship, God’s Firstborn* (“sonship” implies *rulership*, and it is *firstborn sons* who rule in the human realm).

All of this can only take one back to the beginning of God’s revelation of His Son, back to the opening verses of Genesis. That which God desires man to know about His plans and purposes, which He will bring to pass *through His Son*, begin at this point.

And everything from this point forward is *regal*. Everything has to do with *God’s Son, God’s Firstborn, Who has been “appointed heir of all things.”* And *everything moves toward that day when God’s Son will come forth in all His Glory and realize this inheritance.*

The Old Testament opens this way, providing the complete story in the opening book. And *the New Testament opens exactly the same way*, providing commentary on the manner in which the Old Testament opens, providing the complete story, after another fashion, in one book as well.

Scripture begins in Genesis with, “In the beginning... [*lit.*, ‘In beginning...’],” and the New Testament begins exactly the same way, though a problem exists because of the manner in which man has arranged the four gospels beginning the New Testament.

The Gospel of John is the only gospel which begins the same way Genesis begins, “In the beginning... [*lit.*, ‘In beginning...’],” along with the fact that both Genesis and John parallel one an-

other completely, from beginning to end.

Thus, if the Gospel of John occupied its proper place in the arrangement of books in the New Testament, both books, Genesis and John, would not only introduce each Testament exactly the same way but both of these books would relate the complete story of each Testament — *the complete story of Scripture as a whole* — at the beginning of each Testament.

(John's gospel, over the years, has been the one gospel among the four which has provided problems for those arranging the order of the four gospels introducing the New Testament. New Testaments have been printed in the past with John occupying different places among the four, even placed at the beginning of the four gospels.

However, the Gospel of John is presently in the wrong place in relation to the other three [placed after the other three rather than at the beginning]. And this, along with Christians not understanding the structure of both Genesis and John — paralleling one another, introducing each Testament, and relating the complete story of Scripture — can only be responsible, in no small part, for an existing Biblical ignorance among Christians concerning the central message of Scripture.

And a purported late date for the writing of John's gospel [usually seen as about 90 A.D.] has not helped matters in the preceding respect. John's gospel, of necessity, by its own internal evidence, had to be written much earlier.

Since the gospel was directed to the Jewish people during the reoffer of the kingdom of the heavens to Israel [evident by *the signs* (cf. I Cor. 1:22) in conjunction with that stated in John 20:30, 31 concerning *the purpose for these signs*], it could not possibly have been written after about 62 A.D. [when this reoffer closed] and may have been written as early as about 45 A.D. [an early date accepted by a number of scholars on the basis of late manuscript evidence]. In fact, because of the place which John's gospel occupies in relation to the other three gospels [paralleling the place which Genesis occupies in relation to the other four books of Moses], it is very likely that John's gospel was written first, before the other three.

[For additional information on the preceding, refer to the author's book, *Signs in John's Gospel*, particularly Chapters I, XVIII, "Purpose for John's Gospel" and "These Are Written, That...".]

Also, note that placing John's gospel at the beginning of the New Testament would allow Luke's gospel to be followed by the Book of Acts. And these two books belong together [both written by Luke] as much as John belongs at the beginning of the gospels.

Luke ends his gospel by relating things about *Christ's ascension*; and he continues this in Acts, with added detail. The only other gospel writer mentioning this is Mark, apart from detail such as Luke provides.

The four gospel writers present *the offer of the kingdom of the heavens to Israel*. Acts, forming a continuation and somewhat of a fifth gospel, presents *the reoffer of the kingdom to Israel*.

Then, with the New Testament structured in this manner, a *Pentateuch* is seen beginning both Testaments.)

Comparing Genesis and John

Genesis, in the opening two chapters, begins with:

- 1) A creation at a beginning point (1:1).
- 2) A subsequent ruin of the creation (1:2a).
- 3) A restoration of the ruined creation (material creation), through Divine intervention, over six days time (1:2b-25).
- 4) Man created on the sixth day, following all of God's restorative work, for a revealed purpose having to do with the seventh day (1:26-31).
- 5) God resting on the seventh day, following all of His work (2:1-3).

John, in the opening two chapters, begins with:

- 1) A creation at a beginning point (1:1-3).
- 2) A subsequent ruin of the creation (1:4, 5).
- 3) A restoration of the ruined creation (ruined man), through Divine intervention, over six days time (1:6-2:1 [1:29, 35, 43; 2:1]).
- 4) Man seen as redeemed at the end of six days, following all of God's restorative work, for a revealed purpose having to do with the seventh day (that foreshadowed by the sign [2:2-10]).
- 5) God resting on the seventh day, following all of His work (a manifestation of His Glory, belief [2:11]).

In Genesis, the restoration is that of the material creation, foreshadowing the restoration of man even before his creation and fall.

In John, the restoration is that of ruined man, foreshadowed in the Genesis account.

In both, the purpose is the same — placing restored man (redeemed man) on a restored earth (a redeemed earth), in a regal position, on the seventh day.

And this septenary, foundational overview, seen in the opening two chapters of each book, relates *the complete story of Scripture*. Each of the six days of God's restorative work, foreshadowed in either account (Genesis or John), has to do with days of 1,000 years each (cf. II Peter 1:15-18; 3:3-8).

That is to say, God is presently working six days, 6,000 years, to bring about the restoration of both man and the material creation.

Then, at the conclusion of His work, man will be in a position *to realize the purpose for his creation in the beginning*. Man will be in a position *to rule a restored earth with the second Man, the last Adam, during the seventh day, during the seventh 1,000-year day.*

The preceding is the parallel manner in which both books begin; and from this point in both books, the parallel continues.

Genesis is built around *numerous types*, and John is built around *eight signs*.

The types in Genesis have to do centrally with Abraham and his seed through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel.

And all of these types provide different facets of *God's present restorative work*, ending at the same place as *His past restorative work*, on the seventh day, the seventh 1,000-year period.

The signs in John have to do with and are directed to the seed of Abraham through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel.

And all of these signs, exactly as the types in Genesis, provide different facets of *God's present restorative work*, ending at the same place as *His past restorative work*, on the seventh day, the seventh 1,000-year period.

(Scripture was established in this type structure at the beginning of each Testament. And, within this structure, the relationship of John to Genesis is typical of the relationship of the whole of the New Testament to the whole of the Old Testament. The New Testament, through various means [signs, parables, metaphors, etc.] simply provides commentary, opening up that previously seen after different fashions in the Old Testament [types, metaphors, the Prophets, etc.])

The whole of Scripture is about *Jesus the Christ*. And the whole of Scripture moves toward *a seventh day, a seventh 1,000-year period*, when God's firstborn Son, *God's Christ*, will come into possession of His inheritance, and, with *Israel* (presently God's firstborn son [Ex. 4:22, 23]) and *the Church* (to be revealed as God's firstborn son in that coming day, following the adoption [Rom. 8:14-23; Heb. 12:22, 23]) will realize that seen in the opening chapter of Genesis at the time of man's creation:

"...let them have dominion [Heb., *radah*, 'rule'; '...let them rule']"
(Gen. 1:26, 28).

(For additional information on the preceding, refer to the author's article, "Genesis and John.")

Part II

EXODUS AND REVELATION

The Parallel Message seen in Both Books

As events in *Genesis* and *John's gospel* parallel one another, events in *Exodus* and *John's Book of Revelation* parallel one another as well. In this respect, "Exodus" could be called *the Apocalypse of the Old Testament*.

The complete Book of Exodus (minus events in most of chapter two [an aside in the book], relating Moses' birth and the first eighty years of his life) parallels events which begin in Revelation chapter six and continue into the first part of chapter twenty. However, as will be shown, each book provides an abundance of detailed information not seen in the other book.

The Assyrian, Past and Future

Exodus begins, from a typical standpoint, where Revelation chapter six begins — with Israel in the Tribulation, subjected to *an Assyrian ruler*.

In the historical setting in Exodus, the Assyrians had previously conquered Egypt and were ruling the nation at this time (*cf.* Ex. 1:8; Isa. 52:4; Acts 7:17, 18). Thus, the Assyrians, not the Egyptians, were the ones ultimately persecuting and seeking to destroy the Jewish people (Ex. 1:10ff).

Then, the coming world ruler in the Book of Revelation is referred to a number of times in the Old Testament as "an Assyrian," in complete keeping with the type in Exodus (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5; Micah 5:5, 6).

And there is a reason why this man is referred to as "an Assyrian" in this manner. According to Daniel's prophecy, he will arise out of the territory covered by the northern part of Alexander the Great's kingdom, which was *Assyria* (as the kingdom was divided among his four generals following Alexander the Great's death).

Territory covered during modern times by this division of the kingdom would include parts of northern Iraq, Syria, Iran, and Turkey). This man will arise out of this part of the world, conquer *three kings* (the rulers over the other three parts of Alexander the Great's kingdom following his death), and then rule the world through a ten-kingdom Middle East confederacy of nations.

(Reference to the preceding is seen in Dan. 7:23-25; 8:8-14, 21-25; 11:3, 4, 21-45 [cf. Ps. 83:1ff; Rev. 13:1ff; 17:8ff]. The future Assyrian, coming out of the northern division of this kingdom, *must control the complete kingdom* — not just the northern division — in order to become the world ruler seen in the fourth part of Daniel's image [ch. 2] or the fourth great beast [ch. 7].

Thus, of necessity, he *must* conquer the other three parts of the kingdom, taking control of *the complete empire that had existed under Alexander the Great*. This is *the only way* that he can become world ruler. He must control *the complete Babylonian kingdom* depicted by the third part of the great image and the third great beast.

[In that coming day, when this is fulfilled, these three kings will be seen as *still present*, for the entire first three parts of the image will be seen as *still existing* (these three parts of the image have to do with a *Babylonian kingdom which has never been destroyed, only conquered*). The whole of that depicted by the image (all four parts) is seen *living, in a composite respect, at the time of its destruction* (cf. Dan. 2:34, 35, 44, 45; 7:11, 12).

Thus this man can conquer the remaining three parts of Alexander the Great's kingdom, for, as part of the complete image, they can only be seen as *still present* when he appears on the scene].

The preceding is one of numerous reasons why Rome can't be seen having any part in the matter in either history or prophecy. In relation to that revealed through the great image and great beasts, the future kingdom of Antichrist [the future Assyrian's kingdom] emanates from, not a prior Roman kingdom, but Alexander the Great's Babylonian kingdom [the third part of the image, the third great beast, not the fourth].

This future Assyrian's kingdom begins at and continues from this point in the sequence covered by the great image and the great beasts, becoming the fourth and final part of the great image [the "legs of iron"

and the “feet part of iron and part of clay”], the fourth and final great beast [the “dreadful and terrible” beast].

For additional information on the preceding, refer to the author’s book, *The Time of the End*, Chapter XXIV [“The Beast — in Daniel”]; or refer to the author’s two pamphlets titled, “The Great Image, Great Beasts.”)

Structure of Exodus and Revelation

Though each book covers the complete panorama of events occurring during the same time seen in the other book, each book covers these events in a different manner, with numerous events seen in one book either more complete or less complete than in the other book. And, in this same respect, some events seen in one book are not seen at all in the other book.

Thus, *additions to a developing word picture* from one book can be derived from the other book, forming *a more complete picture*.

(None of the sixty-six books in Scripture can be overlooked with respect to providing information of a similar nature to the preceding, with everything moving toward that coming seventh day, the Messianic Era. Each book will provide some data not seen in any of the other books. And only when all of the revelation in the different books is seen together and understood after the manner in which God structured the material can *the complete picture be seen, exactly as God has revealed it and desires man to see it.*)

That seen in both Exodus (chs. 1ff) and Revelation (chs. 6ff) begins at the same place — *the Israelites subjected to an Assyrian ruler*. In the type, this subjugation has to do with the Israelites in “Egypt”; in the antitype, this subjugation has to do with the Israelites in that which “Egypt” typifies, *the world*.

The latter-day Assyrian in the Book of Revelation will rule a worldwide kingdom. He is seen aspiring to this position when the first seal of the seven-sealed scroll is broken in the opening two verses of chapter six, and he is seen coming into this position when the second seal is broken in the next two verses (vv. 3, 4).

And at this time he will turn upon and seek to destroy the Jewish people from off the face of the earth.

(For additional information on the preceding, refer to the author's book, *The Time of the End*, Chapters X, XI.)

This section in the Book of Revelation (6:1ff), after beginning at the same point as the Book of Exodus (1:8ff), provides detailed information about Israel and the nations during the Tribulation (something dealt with in both books with respect to Israel being brought to the place of repentance through persecution at the hands of the nations).

In Exodus though, as previously seen, this is dealt with very sparingly compared to Revelation. Rather, Exodus, in its type-antitype structure, in the latter part of chapter three, moves all the way to events which will occur in connection with Israel and the nations at the end of the Tribulation, after Israel has been brought to the place of repentance.

These events will occur in connection with and following Christ's return, as they occurred in connection with and following Moses' return in Exodus.

As well, in the type, they occurred preceding the establishment of the theocracy (the kingdom) in the camp of Israel; and in the antitype they will occur, they must occur, preceding the restoration of the kingdom to Israel.

It must also be understood that the Book of Revelation, rather than being written in chronological order, is structured like much of the rest of Scripture. A complete panorama of events is often given, followed by commentary. Scripture begins this way in Genesis, and it ends this way in Revelation.

In the preceding respect, Christ's return at the end of the Tribulation is seen three different places in that section covering the Tribulation and the time immediately following (6:14-17; 14:14-20; 19:11-21).

(For more information on the preceding structure of the Book of Revelation, refer to the author's book, *Coming in His Kingdom*, Chapter IV.)

Moses' Return, Christ's Return

When Moses returned, Aaron met and accompanied him when he appeared with *signs* before Israel's religious leaders. And this time, unlike before, he was accepted (*cf.* Ex. 2:11-14; 4:29-31).

Then Aaron accompanied Moses when he appeared in the Assyrian Pharaoh's presence with *the message* which God had commanded that he deliver (Ex. 5:1ff):

“Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn”
(Ex. 4:22, 23).

When Christ returns, He will be accompanied by both Moses and Elijah (Matt. 16:28-17:5; *ref.* the author's book, *Coming in His Kingdom*). Both men will evidently be very instrumental in events with Christ, having to do with *Israel and the nations* at the time Christ returns (as both will have had to do with events pertaining to Israel during the previous first half of the Tribulation [Rev. 11:3-12; *cf.* Zech. 4:1-14]).

Elijah's prophesied ministry to Israel (Mal. 3:1-3; 4:5, 6) — having to do with that seen over 2,800 years ago on Mt. Carmel (I Kings 18:39), bringing about *belief on the part of the entire nation in that previously recorded by the prophets* — can occur *only at a time following Christ's return (for belief of a nature which Elijah will once again effect in the whole camp of Israel is not seen occurring in Scripture until this time)*.

Then Moses, very likely, will accompany Christ into the Assyrian ruler's presence to announce exactly the same thing which he and Aaron announced to the Assyrian Pharaoh in their day. And when the future Assyrian refuses to heed this statement and warning, God will possibly use Moses to execute judgments upon the Assyrian's kingdom, exactly as He did in history (Ex. 5:1ff).

The end result of the matter can only be *belief on Israel's part through Elijah's ministry and a further decimation of and an ultimate end to the Assyrian's kingdom, occurring possibly through Moses' ministry*.

Once Israel and the nations are respectively brought to these two

places, that foreshadowed in the first of the seven Jewish festivals in Lev. 23:1ff (the Passover) can occur, with that foreshadowed in the remaining six festivals subsequently occurring.

(For additional information on these seven Jewish festivals, refer to Appendix V, "The Prophetic Calendar of Israel," in the author's book, *O Sleeper! Arise, Call!*)

The fulfillment of that foreshadowed in this first festival will bring about two things:

- 1) The salvation of the entire Jewish nation when they appropriate (through belief) the blood of the Paschal Lamb which they slew 2,000 years ago.
- 2) An ultimate end to the Assyrian's kingdom, seen in the national death of the firstborn in relation to Satan's governmental rule through the nations.

In one respect, this is where the transfer of power actually occurs — Satan's firstborn slain on the one hand, with the rebirth of a nation relative to God's firstborn on the other hand.

Then that which awaits God's firstborn is *a removal from a world-wide dispersion*, as occurred in a removal from Egypt in the type.

And that which awaits Satan's firstborn is *complete destruction*, as seen in the destruction of the Assyrian Pharaoh's armed forces in the Red Sea in the type (*cf.* Ex. 14:13-31; Rev. 19:17-21).

Beyond that, in the type, there was the giving of the Law (the old covenant), the instructions pertaining to the tabernacle and its worship, and the establishment of the theocracy (upon completion of the tabernacle, with the Glory indwelling the Holy of Holies), all occurring at Sinai (Ex. 20-40).

And beyond that, in the antitype, there will be a new covenant made with Israel, along with a restoration of the theocracy — a restoration of the Glory in a temple which Messiah Himself will build (Jer. 31:31-33; Ezek. 37:26; 40:1ff; Zech. 6:11-13).

Part III
LEVITICUS AND I JOHN
The Parallel Message seen in Both Books

That revealed through Moses in the five books which he wrote in the Old Testament parallels that revealed through John in the five books which he wrote in the New Testament. This parallel is seen in Genesis and John, Exodus and Revelation, Leviticus and I John, Numbers and II John, and Deuteronomy and III John.

The Book of Leviticus logically divides itself into *two parts*; and John's first epistle, dividing itself into *two parts* after the same fashion, is structured exactly the same way.

Essentially, the first sixteen chapters of Leviticus have to do with *the way sinful man is to approach a sinless God*. And the remainder of the book (chs. 17-27) has to do with *the way man is to then govern his life before a holy God*.

In like manner, the opening part of I John (chs. 1-2a) parallels the first sixteen chapters of Leviticus — having to do with *the way sinful man is to approach a sinless God*. And the remainder of I John (chs. 2b-5) parallels the latter part of Leviticus (chs. 17-27) — having to do with *the way man is to then govern his life before a holy God*.

A Sacrificial System, Offerings, a Holy Walk

The opening fifteen chapters of Leviticus reveal a number of different offerings. Each offering was for *a different type sin*.

Then, concluding this section in Leviticus, the sixteenth chapter deals with sacrificial offerings which are all-encompassing, having to do with *all sins committed by both the priests and the people*.

These concluding offerings occurred on “a day of atonement,” later revealed as the sixth of the seven Jewish festivals to be kept annually by the Jewish people (ch. 23).

(These seven festivals, like the regular weekly Sabbath, could be looked upon as *signs* [Ex. 31:17; Ezek. 20:11-13; the festivals themselves

were Sabbath days], foreshadowing *that which awaited the Jewish people*.

The weekly Sabbath in Ex. 31:13-17 refers back to Ex. 20:8-11, which draws from the opening thirty four verses of Genesis. Every time Israel kept the Sabbath, the Jewish people were to understand and keep the thought ever before them that God, exactly as He did in the original pattern set forth in Gen. 1:1-2:3, was going to work six days [6,000 years] restoring ruined man and then rest the seventh day [1,000 years, the Messianic Era].

The seven festivals [seven inseparably related Sabbath days in Israel], on the other hand, form *the prophetic calendar of Israel*. They detail, in successive order, that which the nation will experience in the latter days — beginning with the yet future conversion of the nation after Messiah returns, then ending through showing the nation at rest in the seventh millennial day. And every year, as the Israelites kept each of these festivals, they were to understand and reflect on that to which they pointed, keeping these thoughts ever before them not only throughout the year but throughout all time.

[To place these seven festivals in a proper perspective, refer to the Part II in this article and to Appendix V, "The Prophetic Calendar of Israel," in the author's book, *O Sleeper! Arise, Call!*].)

On the day of Atonement, the high priest in Israel took a *bullock, two goats, and two rams*.

The high priest first sacrificed *the bullock* for himself and the other priests, with the blood sprinkled upon and before the mercy seat seven times.

One goat (chosen by lot) was then sacrificed for the sins of the people, with the blood again sprinkled upon and before the mercy seat seven times.

Then the high priest took and placed his hands upon the head of *the live goat*, confessing the sins of all Israel. *The live goat* was then entrusted to a man who took it to a place in the wilderness, leaving it there, with the goat never to return to the camp of Israel.

The *two rams* were then offered as burnt offerings, one for the priests and the other for the people.

(One thing must be kept in mind concerning all of the offerings, with their sacrifices, seen in the first sixteen chapters of Leviticus.

Everything connected with these offerings had to do with a saved people, a people who had already applied the blood of slain paschal lambs. And, through so doing, they had exercised faith, believing and doing exactly what God had previously told them to do.)

Then, following the first sixteen chapters of Leviticus, following these offerings — providing cleansing for the people of God — the remaining eleven chapters of the book (chs. 17-27) relate how a cleansed people were to walk before a holy God.

The Parallel Sacrifice in I John

That seen in the opening chapter of I John, extending into the opening two verses of the second chapter, has to do with a layout of the tabernacle — patterned after an existing tabernacle in heaven — with the blood of Christ on the mercy seat in the Holy of Holies of the heavenly tabernacle. And the offering of Christ in the respect seen in I John, exactly as in any of the Levitical offerings, had/has to do with *the sins of the saved*, not the unsaved.

In this respect, Christ's blood on the mercy seat in the heavenly tabernacle — as seen in the blood of a slain bullock and slain goat on the day of Atonement in Leviticus chapter sixteen — has to do with *the sins of the saved*, not the unsaved.

(Christ died and shed His blood at Calvary for the unsaved. This has its parallel in activities on the first of the seven Jewish festivals, the Passover. Christ, exactly as a paschal lamb slain at the tabernacle or later the temple was crucified at a place *north of the altar*, "before the Lord" [cf. Lev. 1:11; Job 26:7; Ps. 75:6, 7].

But anything beyond the preceding, whether in the Mosaic Economy past or within Christendom today [the high priest in the camp of Israel placing blood on the mercy seat, or Christ, in the antitype, placing His Own blood on the mercy seat], relates to the saved, not to the unsaved.

The work of the high priest in the camp of Israel had to do with activity of a *people who were already saved*, of a people who had already availed themselves of the blood of paschal lambs, *allowing them to walk in a well-pleasing manner before a holy God*.

And it is exactly the same today. Christ's work as High Priest in the heavenly sanctuary, on the basis of His Own blood on the mercy

seat, has to do with *Christians alone*. Exactly as seen in the sacrificial system in the camp of Israel in Lev. 1-16, Christ's present work in the sanctuary has to do with *the cleansing of a people who are already saved, allowing them to walk in a well-pleasing manner before a holy God.*)

Note how this is all laid out in the opening verses of I John.

After two introductory verses, "fellowship" (the translation of *koinonia* from the Greek text, which means "like-minded") is brought into the picture. John made it known that he was writing this epistle to provide the necessary information which would allow his readers *to have fellowship with him, though not with him personally per se.*

John stated that *his fellowship* was "with the Father, and with his Son Jesus Christ." (v. 3). John knew enough about what God had said concerning matters that he could be *like-minded with God and with His Son* about these things (*i.e., have fellowship with the Father and with His Son*). And John was making God's Word known to his readers so that they could *do exactly the same thing he was doing (be like-minded, have fellowship, with the Father and with His Son).*

(In the preceding respect, note the importance of knowing the Word of God. It would be impossible for anyone to be *like-minded with God and with His Son* if they did not know the mind of God, *found in His Word alone.*)

This is the way I John begins, so that the people's "joy may be full" (v. 4).

Then John immediately deals with Christ's ministry in the heavenly sanctuary, in order that a cleansed people could have fellowship with a holy God (1:5-2:2). The picture, drawn from the tabernacle, has to do with *Light*, which can be found only in the Holy Place, foreshadowed by the seven-leafed golden candlestick.

And for a Christian to have access to the Holy Place, where the Light exists, he has to do that seen through stopping at the brazen laver in the courtyard and washing his hands and feet (1:5-7; cf. John 13:5-11).

(Note that the Christian has already moved beyond that seen through a sacrifice occurring at the brazen altar at the entrance into the courtyard. That is, he has already applied the blood of the Paschal Lamb, Who died and shed His blood.

Now he finds himself at the brazen laver, which he cannot bypass if he would move on into the Holy Place, walk in the Light, and have fellowship with the One in the Holy of Holies through the rent veil. He *MUST* do that seen through stopping at the laver and washing his hands and feet.

Note Christ's exact words to Peter concerning this matter in John 13:8b:

"If I wash thee not, thou hast no part with me" [contextually, an inheritance in the kingdom was in view; and the cleansing being offered was *absolutely necessary* if the disciples were to have a part with Him in the kingdom].)

And through that symbolized by washings at the laver, the person is carrying out that seen in I John 1:8-10 — *confession of his sins* (i.e., *saying the same thing God says about sin* ["confess" is a translation of *homologeō* in the Greek text, "to say the same thing"] — with Christ then cleansing the person on the basis of His shed blood on the mercy seat (2:1, 2 [Gk., *hilasmos*, a form of the word for "mercy seat," here translated "propitiation," referencing Christ's work after this fashion]).

That's the manner in which the Spirit moved John to open his first epistle, exactly as He moved Moses to open his third book some 1,500 years earlier. And both books then continue after the same fashion from that point — the walk of a cleansed people before a holy God, having fellowship with the Father and with His Son.

A Holy Walk in I John

A holy walk in I John is seen the same place it was previously seen in Leviticus — following the sacrificial offerings and work of the high priest in Leviticus and following the sacrificial offering and work of the High Priest in I John.

A form of the expression, "born of God," is used ten times in

I John (2:29; 3:9 [twice]; 4:7; 5:1 [three times], 4, 18 [twice]). And the expression cannot possibly have anything to do with the unsaved in any one of its ten usages in the epistle (*ref.* the author's book, *Brought Forth from Above*).

The expression has to do with that experienced by saved individuals, those having fellowship with the Father and with His Son *through a knowledge of the Word and through availing themselves of the present high priestly work of the Son in the sanctuary*. Attempting to relate these expressions in I John to the unsaved is not only contextually wrong but destructive relative to the overall message of the book.

A person being brought forth from above *cannot sin*, for sin cannot originate from above (3:6, 9; 5:18). But the same person in a body of flesh cannot continuously remain in the position of being brought forth from above. That's the reason for I John 1:5-2:2 in the same book, referencing Christ's present work in the heavenly sanctuary.

(Don't be misled by attempts to translate the Gk. word *poieo* ["commit"] in I John 3:9 as "practice" [based on the misuse of a Gk. verb tense]. *That's not what's in view at all*. Aside from that, Christians, because of the old sin nature [I John 1:8], can and do practice sin.

Translating and understanding *poieo* as "practice" in I John 3:9 results, as well, from misunderstanding "born of God" in the same verse, attempting to make this expression relate to an unsaved person being saved.

Then, seeking to harmonize this verse with I John 1:8, 9, the mistake is not only compounded but that actually being dealt with in the verse — and, in reality, the book as a whole — is done away with.)

The Christian is to abide in Christ, "that, when he shall appear we may have confidence [*i.e.*, possess boldness concerning that which is in view, the things connected with His appearance], and not be ashamed before him at his coming" (I John 2:28).

God, Israel, and the theocracy were in view in Leviticus. *Christ, Christians, and the theocracy* are in view in I John.

One book presents *the same message* as the other book, with two peoples of God in view — *Israel* in Leviticus and *the Church* in I John. *And everything moves toward that coming seventh day, the Messianic Era.*

Part IV

NUMBERS AND II JOHN

The Parallel Message seen in Both Books

That revealed through Moses in the five books which he wrote in the Old Testament parallels that revealed through John in the five books which he wrote in the New Testament. This parallel is seen in Genesis and John, Exodus and Revelation, Leviticus and I John, Numbers and II John, and Deuteronomy and III John.

Both II and III John are short, one-chapter books (thirteen and fourteen verses respectively); and the parallel with Numbers and Deuteronomy seen in these two books has to do more with *the central messages of the books* rather than with the books as a whole, as seen in the first three parallels.

From Sinai to Kadesh-Barnea

The Book of Numbers takes up where the Books of Exodus and Leviticus left off.

At the end of Exodus, the nation of Israel under Moses was in possession of the Magna Charta for the kingdom (*the Law* — the rules and regulations governing the people of God in the theocracy). And, with the establishment of the priestly ministry, the completion of the tabernacle, and the Glory subsequently covering and filling the tabernacle, a theocracy came into existence at the base of Mt. Sinai one year after the Exodus from Egypt.

Then Leviticus has to do with the establishment of the priesthood (Lev. 8:1ff) and the provided means for the people of God (fallen creatures, though redeemed) to approach a holy God, along with the way man was to then walk before a holy God.

The Book of Numbers then picks up the story. The nation under Moses was now ready to march to the borders of the land covenanted to Abraham, Isaac, and Jacob, enter into that land, drive out all of the nations inhabiting the land, and not only rule over all the Gentile nations of the earth within a theocracy from

that land but also to be the channel through which God would bless these same nations.

Before the Israelites departed Sinai for the covenanted land, God provided a number of additional, necessary instructions for His people (Num. 1-8). They had previously kept the Passover (ch. 9a), and this was followed by their march to the borders of the land at Kadesh-Barnea, in the wilderness of Paran (chs. 9b-12).

Note that the previous *timing* of God's people keeping the Passover in Egypt had been after a similar fashion. In Egypt the Passover had been kept immediately before the Exodus. Here the Passover was kept shortly before their departure from Sinai.

At Kadesh-Barnea

Once at Kadesh-Barnea, following an eleven-day journey from Sinai (Deut. 1:2), God instructed Moses to select and send twelve men into the land to search it out, one from each tribe. Leaders from each tribe were selected, they were commissioned concerning the task at hand, they were sent into the land, and they searched the land for forty days, "from the wilderness of Zin unto Rehob" (the entire extent of the land, from north to south).

Then, these twelve men returned to the camp of Israel with a report concerning both the land and its inhabitants, along with showing the people the richness of the land through different fruits grown in the land which they had brought back with them (13:1-25).

The report of all twelve was, at first, *positive* — it was a land flowing "with milk and honey" (a way of describing a rich, fertile land), as evident by the fruits of the land (vv. 26, 27; cf. v. 23).

Then the strength and stature of the land's inhabitants came into view:

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

The Amalekites dwell in the land of the south: and the Hittites and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan" (vv. 28, 29).

(The “children of Anak” were the gigantic *Nephilim*, as first seen in Scripture in Genesis chapter six [*Nephilim* is the Hebrew word translated “giants” in v. 33 (same as in Gen. 6:4)]. The *Nephilim* [“fallen ones”] resulted from a cohabitation of “the sons of God” [angels in Satan’s kingdom] with female members of the human race.

Their first appearance in Genesis chapter six was Satan’s attempt to corrupt and destroy the human race at the outset. Their appearance in the land during Moses’ day could only have been Satan’s attempt to prevent the Israelites from moving in and occupying the land.)

This report evidently caused quite a stir in the camp, for Scripture states:

“And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it” (v. 30).

But the other men who had gone with Caleb, excluding Joshua (14:6), then said:

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

These ten men proclaimed what Scripture calls “an evil report.” And the people *believed the ten rather than the two*, ultimately turning their backs on the entire matter, seeking to appoint another leader (replacing Moses), and return to Egypt (14:1-4).

This is where *Israel fell away and found it impossible to be renewed again unto repentance* (i.e., found it impossible to get God to change His mind once He had decreed that the entire accountable generation [twenty years old and above], because of unbelief [not believing God was able to lead them in and cause them to be victorious over the enemy] would be overthrown in the wilderness [14:5-45]) — something dealt with in relation to Christians in the antitype in Hebrews chapters three through six (*ref.* Chapter V, “If They Shall Fall Away,” in the author’s book, *Let Us Go On*).

The remainder of Numbers and all of Deuteronomy then deal with experiences of the Israelites during their wilderness wanderings, with the Book of Joshua subsequently dealing with

the entrance of the second generation of Israelites into the land under Joshua, slightly over thirty-eight years later.

Christians in the Antitype

As previously stated, the antitype of the entire matter is laid out in Hebrews chapters three through six.

In the preceding respect, Christians who have passed through that seen in the Red Sea passage (baptism and that set forth by baptism [Col. 2:12; 3:1ff]), that seen at Sinai (a reception of the Word relative to that in view — the kingdom), and have become knowledgeable about and tasted the fruits of the land set before them (seen in the experiences of the Israelites at Kadesh-Barnea upon the return and report of the twelve) fall into two categories — *those typified by Caleb and Joshua, or those typified by the other ten and the disbelieving remainder of the nation.*

There is no middle ground (*cf.* Matt. 12:30; Luke 11:23).

The Israelites had an earthly land set before them, inhabited, at least in part, by the Nephilim — offspring of angels ruling under Satan.

Christians, on the other hand, have a heavenly land set before them, from which Satan and his angels presently rule through the Gentile nations on earth.

In this respect, *the Israelites' warfare* to take the land of their inheritance was against *a partly supernatural flesh and blood enemy dwelling in and possessing the land.*

But *the Christians' warfare* to take the land of their inheritance is *not against a flesh and blood enemy at all.* Rather it is “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” — against spirit beings, against Satan and his angels ruling from the heavens, dwelling in and possessing the land set before Christians (Eph. 6:10-18).

With respect to this land and its present inhabitants, Christians can say with Caleb and Joshua, as they look toward the land of their inheritance:

Numbers and II John

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

Or Christians, relative to this land can say with the other ten:

“We be not able to go up against the people: for they are stronger than we.”

The latter part of the ten spies’ statement — “for they are stronger than we”— in either respect (the Israelites’ warfare, or the Christians’ warfare) would be correct. The inhabitants of the land were/are stronger than those called to move in and overcome them. But that is *completely immaterial*, for it is the Lord who was to go before the Israelites and will go before Christians, with the inhabitants of the land being defeated *through His power*.

“The battle is the Lord’s...” (cf. Num. 14:40-45; Deut. 1:30; 2:25, 31-34; 3:1-3; I Sam. 17:45-47).

II John

With the preceding in mind, note how the heart of that seen in II John would parallel that set forth as the heart of that seen in Numbers, with both sides of the matter dealt with:

“I rejoiced greatly that I found of my children walking in truth, as we have received a commandment from the Father...”

For many deceivers are entered into the world, who confess not that Jesus Christ is come [*lit.*, ‘is coming’] in the flesh. This is a deceiver and an antichrist.

Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

For he that biddeth him God speed is partaker of his evil deeds” (II John 4, 7-11).

The preceding verses, with the type from Numbers and the antitype outlined in Hebrews — knowing that this matter, from a Biblical standpoint, lies at the center of all Christian activity — should require little to no explanation among Christians. But, is this really the case among Christians today?

Hardly!

Little to no explanation would have been needed for first-century Christians, for this was *the message of the hour* in the first-century Church. But after almost twenty centuries of the working of the leaven which the woman placed in the three measures of meal early in the dispensation (Matt. 13:33), such is not the case at all today.

From the standpoint of the type, most Christians today are still back in Egypt or wandering aimlessly about in the wilderness, having no understanding of the warfare or the land set before them. Such Christians are not even in a position to respond as the Israelites at Kadesh-Barnea, for they have no understanding of the entire matter.

Deceivers and Antichrists, as seen in II John, have been around as long as the Church has been in existence. They are still around today, and they are here, as always, to make sure, if possible, that Christians never make it to Kadesh-Barnea; or, if they do, to make sure that these Christians heed the words of the ten spies, not those of the two.

But, dare to be a Caleb! Dare to be a Joshua! They are the ones who overcame and realized their inheritance, seen as “a full reward” in II John 8.

All of the others within the entire accountable generation were overthrown in the wilderness, having been denied entrance into the land (Heb. 4:1ff).

Part V
DEUTERONOMY AND III JOHN
The Parallel Message seen in Both Books

That revealed through Moses in the five books which he wrote in the Old Testament parallels that revealed through John in the five books which he wrote in the New Testament. This parallel is seen in Genesis and John, Exodus and Revelation, Leviticus and I John, Numbers and II John, and Deuteronomy and III John.

Both II and III John are short, one-chapter books (thirteen and fourteen verses respectively); and the parallel with Numbers and Deuteronomy seen in these two books has to do more with *the central messages of the books* rather than with the books as a whole, as seen in the first three parallels.

The latter part of the Book of Numbers — following the nation's falling away at Kadesh-Barnea — has to do with events occurring during the wilderness wanderings (during the thirty-eight years following that which had occurred at Kadesh-Barnea), taking the reader to near the end of this period of time, near the end of the overthrow of the entire accountable generation.

The Book of Deuteronomy then picks up at this point (1:3), with Moses beginning the book by referencing matters all the way back to events surrounding the nation at Mt. Sinai, ready to begin the journey to the borders of the land at Kadesh-Barnea (seen in the opening part of Numbers [1:6-18]).

Moses very briefly describes their journey from Mt. Sinai to Kadesh-Barnea (1:19). Then, quite a bit of time is spent on events at Kadesh-Barnea and that which, resultingly, occurred in the wilderness during the next thirty-eight years (1:20-2:15).

Contextually, all of this is for the purpose seen in that part of the book which follows (2:16ff), forming, essentially, *the central message of the book*. The forty years of wandering in the wilderness was about to end, the overthrow of the entire accountable generation (save Caleb and Joshua) had occurred, the mantle of

leadership was about to change hands, and God was about to begin fulfilling His promise in relation to *the nation of Israel and the land set before them*.

This central message seen throughout Deuteronomy has to do with “belief,” rather than unbelief as exhibited by the nation at Kadesh-Barnea thirty-eight years earlier. *Belief* in this respect is centered in *God’s promises to His people concerning the land covenanted to Abraham, Isaac, and Jacob*.

And this would involve all that appertains thereunto — God’s firstborn son (Israel) entering the land, driving out the nations inhabiting the land, giving full adherence to the Law (the rules and regulations governing the people within the theocracy which God had brought into existence at Sinai), and realizing the rights of primogeniture in that land.

(There are almost two hundred references to *the land* in the Book of Deuteronomy, with the preceding end result in view — *i.e.*, with God’s people, His firstborn son, dwelling in this land within a theocracy and all that is involved in their so doing.)

Belief, Unbelief

At Kadesh-Barnea thirty-eight years earlier, after the people had believed the “evil report” of the ten spies and sought to appoint another leader (in Moses’ place) and return to Egypt, Caleb and Joshua (the two believing spies) rent their clothes and sought to reason with the people. The nation was not rejecting Moses’ leadership alone but was rebelling “against the Lord,” Who had appointed Moses to his position. In essence they were saying that the same God Who had miraculously led and provided for the nation thus far (since their departure from Egypt) would be unable to continue this type leadership once they had entered the land. They looked at the size and strength of the nations instead of the promises and continued provision of an all-powerful God (Num. 13:31-14:10).

And the preceding was really only a beginning part of something *much larger*, something which involved not just the nation

of Israel, the Gentile nations in the land, and the land itself, but something which could only take one back to *the opening verses of Genesis*. The people of God, through their actions, had turned their backs upon that which involved *the complete redemptive program of God in relation to both man and the earth (something which God would bring to pass through Israel), along with the ultimate destiny of not only man but Satan and his angels as well.*

This wasn't apostasy in some general sense but apostasy on *the most extreme level that could possibly exist*. And it was directed against, not just Moses and his leadership, but more specifically against *the God of the universe and His leadership*. It involved *the whole of the matter revealed in His Word, beginning with the creation of the heavens and the earth in Gen. 1:1.*

The Overthrow in the Wilderness

This is the reason why God, during the next thirty-eight years, overthrew an entire unbelieving generation in a particular and meticulous manner. And, as well, because of *the gravity* of that which had been done, this is the reason God would not change His mind once judgment had been pronounced upon this generation, even though the very next day the Israelites changed their minds and sought to enter the land (Num. 14:40-45).

The Israelites, turned away from the land of Canaan, were told to journey "into the wilderness by the way of the Red Sea" (Deut. 1:40). The "sea" refers particularly to two things in Scripture. It refers to *the place of the Gentile nations* and to *the place of death*. In this respect, typically, the place which God had reserved for the unbelieving Israelites was in the sphere of death among the nations. It was here that they were to be overthrown.

Relative to the overthrow of this unbelieving generation in a place associated with *death*, God decreed that they were to be overthrown, *not just anyplace in this wilderness, but in the lands of Esau and Lot.*

1) *In the Land of Esau (Deut. 2:1-7)*

Esau, the elder son of Isaac, is the one who *despised his birth-*

right — considered it of *little value* — and sold it for a *single meal*, a meal consisting of “bread and pottage of lentiles.”

Esau was “a cunning hunter, a man of the field,” contrasted with Jacob who was “a plain man, dwelling in tents” (Gen. 25:27). The “field” in Scripture, as “Egypt,” typifies *the world*. And “dwelling in tents” points to a *stranger and pilgrim in the field, in the world* (Heb. 11:8-16).

From a spiritual standpoint, Esau could only have been *completely destitute, with his rights as firstborn being something which he knew practically nothing about and, accordingly, something of little interest to him*. Thus, looking upon the birthright from the vantage point of *the world* and seeing little value therein, Esau considered one meal to be of greater value and sold his birthright for that meal.

And the generation of unbelieving Israelites was driven into Esau’s land to be overthrown. This unbelieving generation was *to be overthrown in the land of the descendants of a person who had looked upon the rights of the firstborn after a similar fashion to the way that they had looked upon them*.

2) *In the Land of Lot (Deut. 2:8-12)*

And not only were the unbelieving Israelites to be overthrown *in the land of Esau*, but they were also to be overthrown *in the land of Lot*. They were, as well, to be overthrown in the land of a person who wanted *the best of what this world had to offer*.

Lot, when given the choice by Abraham to take any part of the land in which to dwell, had lifted up his eyes, looked upon the well-watered plain of the Jordan valley, and chose that part of the land.

Lot then moved *down into the cities of the plain, pitched his tent toward Sodom, and eventually ended up living in Sodom*. Then, years later, immediately before the destruction of the cities of the plain, Lot is seen *seated in the gate of Sodom, i.e., numbered among those conducting affairs on behalf of the people of Sodom* (Gen. 13:10-13; 19:1).

And it was into this land, as well as Esau’s land, that the unbelieving Israelites were taken *to be overthrown*. They were not only to be overthrown in the land of a person who considered his

birthright to be of little value, but they were also to be overthrown in the land of a person who chose the best of what the world had to offer — a person who had settled down in the world rather than dwelling in tabernacles in the high country. They were to be overthrown in the land of a person who had looked upon *the world* after a similar fashion to the way they had looked upon *Egypt* (Num. 14:2-4).

3) *The Exhortation*

With the preceding in view beginning Deuteronomy, one overriding message pervades the whole of the remainder of the book. And this message centers around two inseparable things:

- 1) *The land* covenanted to Abraham, Isaac, and Jacob.
- 2) *Belief* relative to entering and taking this land rather than unbelief as had been exhibited thirty-eight years earlier.

The forty years were almost up, the unbelieving generation had been overthrown, God was about to lead His people into the land under one of the two men who had believed Him thirty-eight years earlier (Joshua), and the Israelites were being called upon *to exercise faith accordingly*.

III John

The whole matter of Christians in the antitype hardly needs to be stated for those who have eyes to see. There is nothing — *absolutely NOTHING* — more important in the Christian life than presently moving out toward and ultimately realizing the goal of one's calling.

But what are Christians doing relative to the matter today? One need only look around, go into practically any Church of the land...

Is this the topic of concern that one will hear in the Churches today?

HARDLY!

Christians can go *the way of Esau and/or the way of Lot* — having any spiritual senses and perspective progressively dulled by

the things of the world — resulting in their progressively being overthrown, as it were, in the lands of Esau and Lot.

Or Christians can keep their eyes fixed on the goal and dwell, as it were, in tabernacles with Abraham, Isaac, and Jacob in the high country — “escape to the mountain [‘a mountain’ in Scripture signifies *a kingdom*]” (Gen. 19:17) — having their spiritual senses and perspective progressively strengthened, allowing them to one day realize the rights of the firstborn.

III John parallels Deuteronomy in the latter realm, in the realm of *faith, belief*. Note several opening verses, setting the tone for the epistle in this respect:

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

For I rejoice greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

I have no greater joy than to know that my children walk in truth”
(vv. 2-4).

“Faith” is *believing that which God has stated about a matter, believing the truth, which is God’s Word — in written form, or manifested in flesh* (John 1:1, 2, 14; 14:6; 17:17). Thus, *testifying “of the truth”* in III John is simply *testifying concerning God’s Word*. And *walking “in truth”* in this epistle is *walking in the light of God’s Word as one exercises faith therein*.

Christians can go in one of two directions relative to the land set before them — the way of Caleb and Joshua, or the way of the remaining ten and the nation at large. And the end result will be exactly the same as seen in the type — being allowed to enter and realize one’s inheritance, or being overthrown in that typified by the Israelites’ overthrow in the lands of Esau and Lot (*cf.* Num. 14:21-38; Deut. 2:1-12; Josh. 14:7-14; 19:49, 50).