

End of the Days

GOD ACTS AT THE END OF SET, ESTABLISHED TIMES

A Study Concerning That Which Occurs at the End of Set Times, Which God, in His Sovereign Control of All Things, Has Unchangeably Established

Arlen L. Chitwood

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“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Dan. 12:11-13; *cf.* Dan. 4:34; 7:28; 8:19; 11:27, 35, 36, 40, 45; 12:1, 4).

Cover Photo: Sunset, near Mangawhia, New Zealand

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by
Arlen L. Chitwood

**The
Lamp Broadcast, Inc.
225 S. Cottonwood Ranch Rd.
Cottonwood Arizona 86326**

www.lampbroadcast.org

2017

**(For web-Site Only
Book not printed)**

By the Same Author —

HAD YE BELIEVED MOSES
COMING IN HIS KINGDOM
WE ARE ALMOST THERE
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
PROPHECY ON MOUNT OLIVET
MYSTERIES OF THE KINGDOM
THE BRIDE IN GENESIS
SEARCH FOR THE BRIDE
SEVEN, TEN GENERATIONS
THE TIME OF JACOB'S TROUBLE
THE TIME OF THE END
DISTANT HOOFBEATS
MYSTERY OF THE WOMAN
"NEVER AGAIN!" OR "YES, AGAIN!"
ISRAEL — FROM DEATH TO LIFE
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
SALVATION OF THE SOUL
SO GREAT SALVATION
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
MOSES AND JOHN
RUN TO WIN
GOD'S FIRSTBORN SONS
BY FAITH
JUDE
RUTH
ESTHER

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FOREWORD

God acts at the end of set, established times; and this book has to do with these times, particularly with a final time referred to throughout the Prophets as “in that day.” And “that day” is the time toward which everything in Scripture ultimately moves, beginning in the opening thirty-four verses of Genesis.

Taking one through the Scriptures in this respect is what this book is about — moving from a past day through the present day to a coming day, referred to as “that day.”

Note Amos 9:11-15, relating that ultimately awaiting the Jewish people in this respect:

“In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and shall inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God.”

The expression, “in that day” (Amos 9:11), is used numerous times throughout both the major and minor Prophets. And, it would go without saying, “that day” could only reference *a future day set in contrast to the day in which the Prophet wrote and used this expression.*

But what future day, or possibly what different future days, did the prophets have in mind through the use of this expression? And that, of course, is *ALWAYS* to be determined by the context each time that the expression is used.

However, observing the context each time, one will find, more often than not, *a particular, singular usage*.

In this respect, one will find that this expression is usually seen peculiarly related to *ONLY ONE THING AND ONE TIME*, not many different things and times. The Prophets, continually, used this expression to reference events pertaining to Israel and the nations *beyond Man's 6,000-year Day, at the beginning of and during the Lord's 1,000-year Day*.

And this can easily be shown numerous places in the Prophets, beginning with Isaiah, where this expression appears far more times than in any other book.

Man's Day, The Lord's Day

Certain distinctions between Man's Day and the Lord's Day (the Day of the Lord) need to be established to properly understand what *day and/or time* is being referenced by the expression, "in that day." And one of the best ways to do this is to deal with *the septenary structure of Scripture*.

God has an affinity for *numbers*, and He established and set forth a septenary structure for His Word at the beginning — in the first thirty-four verses of Genesis (1:1-2:3).

Accordingly, this septenary structure forms *a foundational base for everything which God revealed from that point forward, throughout all of the Old Testament*.

And the New Testament, in complete conformity to the Old Testament, forming commentary on the Old Testament, begins *exactly the same way* (provided one recognizes that the Gospel of John should begin the New Testament, not Matthew's gospel). John's gospel not only begins the same way Genesis begins, showing a septenary structure, but it also parallels Genesis throughout (the types in Genesis paralleling the signs in John).

In the preceding respect, the same septenary structure opening Genesis (1:1-2:3) is seen opening John (1:1-2:11).

(For more information on the preceding, refer to the author's book, *Moses and John*.)

Attention has been called to this septenary structure beginning both Testaments in order to show *the foundational basis* for the length of both Man's Day and the Lord's Day. And this, in turn, as previously alluded to, will form *a foundational basis* to properly understand and deal with the expression, "in that day," as seen throughout the Prophets.

"Six" is *man's number*, and "seven" is *God's number*. Exactly as foreshadowed in the foundational framework in the opening thirty-four verses of Genesis ("six" having to do with events during *Man's Day*, "seven" having to do with events during *the Lord's Day*), or the parallel section in John's gospel (dealing with that foreshadowed in Genesis), God is again taking *the same numerical time for the same completed purpose — the restoration of a subsequent ruined creation, ruined man, followed by a day of rest*.

The ruined creation in Genesis was restored for man over six days time (man's number), with God resting on the seventh day (God's number). Then, the preceding restoration, set perfect in the beginning, foreshadowed how God would subsequently restore ruined man, a subsequent ruined creation. And this was/is all carried out through *an established, unchangeable pattern concerning how God restores a ruined creation, set forth in this manner at a time preceding man's creation and ruin*.

Then, the opening two chapters of John's gospel, dealing more specifically with ruined man (*e.g.*, John 1:29, 36), cover *the same septenary structure and end at the same place* — with man, on the seventh day, restored and realizing the purpose for his creation, six days earlier, 6,000 years earlier.

Thus, each day in the restoration of the material creation in Genesis, followed by a day of rest, foreshadows *1,000-year days* in the restoration of man (six days, 6,000 years, forming Man's Day), followed by a 1,000-year day of rest (the Lord's Day, the Messianic Era).

The whole of Scripture, accordingly, is built on this framework — Man's Day lasting for six days, 6,000 years, and the Lord's Day lasting for one day, 1,000 years (*cf.* II Peter 3:3-8). And, exactly as seen in the foundational type in Genesis, the two *NEVER, NEVER*, overlap one another in Scripture — *i.e.*, Man's Day *NEVER* continues into any part of the Lord's Day; *NOR* is the Lord's Day *EVER* dealt with back in any part of Man's Day.

The six and seven days *ARE NOT* dealt with that way in the opening verses of Genesis, the opening verses of John, or anyplace else in Scripture. Events occurring on the sixth day have no part in events about to occur on the seventh day; nor do events occurring on the seventh day have any part in events which previously occurred on the sixth day.

ALL THINGS foreshadowed by the foundational type *MUST* be in complete keeping with *ALL THINGS* previously established in the foundational type.

In this respect, contrary to much popular thought among Bible teachers — teaching that the Lord's Day (which, as will be shown, is the time referenced by "that day" in numerous texts) begins at a time during the last seven years of Man's Day (Daniel's Seventieth Week, the Tribulation), continuing from that point throughout the Tribulation and the ensuing Millennium — *the Lord's Day DOES NOT, IT CANNOT, begin until after Man's Day has run its course.*

The Lord's Day can begin *ONLY AFTER* six days, *ONLY AFTER* 6,000 years, *ONLY AFTER* the Tribulation. This is the way matters are set forth anyplace in Scripture where the subject is dealt with.

The Prophets — "In That Day"

A great deal of error in Biblical studies can be avoided if one knows and understands the simple basics set forth in the first part of this study. And this would be even more so the case when studying how different Prophets use the expression, "in that day." In the Prophets, this expression, when used relative to a future end-time having to do with Israel and the nations, *INVARIABLY* refers to events occurring in the future Lord's Day. "That day," used in this respect, can *NEVER* have anything to do with events occurring during Man's Day (*e.g.*, with events occurring either today or during the Tribulation, the last seven years of Man's Day).

Note a scattering of references pertaining to "that day":

One would normally begin with Isaiah in this respect, but before going to Isaiah and working forward through a number of the Prophets, note a few things out of the small three-chapter Book of Zephaniah.

In this small book, there are twenty-two references to this future

time. As well, in this book, “in that day” is consistently used as a reference to “the day of the Lord” (*cf.* Zeph. 1:9-14; 2:2, 3; 3:11, 16-20).

With this connection between “that day” and “the Lord’s Day,” note a number of corresponding references in Isaiah.

Isaiah 2:1-4 references the millennial Kingdom, beyond Man’s Day, in the Lord’s Day. And three subsequent verses in this chapter (vv. 11, 17, 20) use the expression, “in that day,” referring back to the time depicted in these opening four verses.

Then note the subsequent usage of this same expression a number of places throughout Isaiah, all, contextually, referring to conditions immediately preceding or during the millennial kingdom, in the Lord’s Day, exactly as in chapter two (Isa. 4:1, 2; 11:10, 11; 12:1, 4; 19:16, 18, 19, 21, 23, 24; 24:21; 25:9; 27:1, 2, 12, 13; 28:5; 29:18; 31:7; 52:6).

Then note the same thing seen in a number of the other Prophets (Jer. 30:8; Ezek. 38:14, 18; 39:8, 11; Hosea 2:16, 18, 21; Joel 3:18; Amos 9:11; Zech. 2:11; 3:10).

“That day” in the preceding passages, references a time beyond Man’s Day, in “the Lord’s Day,” during which concluding events and judgments surrounding Israel and the nations will occur. And these events and judgments will occur following Christ’s return and lead into His millennial reign. This is the reason why the expression, “in that day,” in some Scriptures refers to a time of judgment and in other Scriptures to a time of peace and rest.

The latter follows the former, but the former, of necessity, must occur first.

Christians — “In That Day”

Numerous Bible teachers today, it seems, are quick to look at current events and attempt to relate them to Biblical prophecy, *particularly events pertaining to Israel and the nations emanating out of Israeli statehood almost seventy years ago, May 14, 1948.*

They view events pertaining to Israel, the nation’s land, and the surrounding Gentile nations during these past seventy years and attempt to align certain events with different Old Testament prophecies having to do with God regathering His people back to their land. And the closing five verses of Amos are often referenced in this respect.

These verses from Amos tell of a time (“in that day” [v. 11]) when *God will regather His people back to their land, NEVER to be uprooted again.* But to relate these verses, or really any other verses dealing with Israel’s restoration, to what has been occurring in the Middle East since the spring of 1948 is *completely out of line with any Scripture dealing with the subject.*

The Jews in the land today (some 6,000,000, about two-fifths of world Jewry) *have sought to emancipate themselves apart from their Messiah, leaving an unhealed people in an unhealed land (a house left “desolate” [cf. Dan. 9:27; Matt. 12:43-45; 23:37-39]), in unbelief, before repentance.* And, according to the clear teaching of Scripture, *these Jews will be uprooted from their land in the middle of the Tribulation, their cities destroyed, and they will either be slain or driven back out among the nations where God will then deal with them, along with the remainder of world Jewry, relative to repentance (cf. Lev. 26:31-33; Isa. 6:11-13; Dan. 9:26; Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14).*

Beyond that, all of this has happened and will happen *BEFORE* “that day,” seen in Amos 9:11-15 or any other place in Scripture where the subject is dealt with.

In God’s septenary arrangement of His Word, established perfect in the beginning, *a person simply CANNOT place events of one day in those of another day.*

1

ON THE THIRD DAY, SEVENTH DAY

AFTER TWO DAYS, ON THE THIRD DAY

AFTER SIX DAYS, ON THE SEVENTH DAY

“He that toucheth the dead body of any man shall be unclean seven days.

He shall purify himself with it on the third day [with the ashes of an unblemished red heifer placed in running water [vv. 2-9, 17]], and on the seventh day he shall be clean: but if he purify not himself on the third day, the seventh day he shall not be clean” (Num. 19:11, 12).

“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight” (Hosea 6:1, 2).

The Word of God has been established in a septenary structure, set forth in the opening thirty-four verses of Genesis and seen throughout Scripture. As well, within this septenary structure there is a triune structure, also set forth in these opening thirty-four verses, also seen throughout Scripture.

Then, not only does the Old Testament begin and continue in this manner, but the New Testament begins and continues in this same manner as well.

And to ignore or not understand this God-established structure beginning both Testaments is to ignore or not understand the foundation upon which the whole of God’s revelation rests.

(For information on the overall septenary manner in which God structured His Word, refer to Chapter II in this book, “After Six Days, on the Seventh Day.”)

Then, in line with this septenary structure, John’s gospel should begin the N.T., not Matthew’s. John’s gospel is the only one of the four which parallels Genesis, not only in the septenary manner in which the gospel begins but in structure throughout as well.

For information on this subject, refer to Chapter V, “Genesis and John,” in the author’s book, *Signs in John’s Gospel*.)

The referenced verses opening this part of the appendix in Numbers chapter nineteen and Hosea chapter six, dealing with events on both a third day and a seventh day, have to do with *Israel in relation to a day yet future*.

Events seen in both of these accounts on both of these days, in reality, foreshadow *the same events occurring on the same day — Israel’s salvation and subsequent cleansing in a yet future day*.

Israel in the Third Day, the Seventh Day

A septenary structure, along with a triune structure within the septenary structure, can clearly be seen beginning both Genesis and John. And within this structure, *Israel* occupies the central place in both books, with *Christians* and *the Gentile nations* occupying their proper places in relation to God’s calling and purpose for Israel.

The entire seven days together—the overall septenary structure—presents *a picture of the restoration, salvation, of a ruined creation during the six days for a purpose to be realized on the seventh day*.

A passing from death unto life is seen on day one, with a continuing aspect to restoration, salvation, seen during days two through six. And, again, this is with a view to events on the seventh day.

When the three days within the seven days are in view, the whole of the matter is somewhat reversed. A passing from death unto life occurs *at the end of the period (after two days, on the third day) rather than at the beginning*, with the first two days encompassing events used to bring matters to the place seen on the third day. *And all is with a view to events on the third day, which, within*

this triune structure, is the same as events on the seventh day within the overall septenary structure.

Note how the preceding — a septenary structure and a triune structure within the septenary — can be seen beginning both Genesis and John:

1) In Genesis

The opening sequence of events beginning the restoration of a ruined creation on day one in Genesis (vv. 2b-5) — viewing the overall septenary structure — had to do with the Spirit of God moving, God speaking, and light coming into existence. This opening sequence of events, occurring prior to anything else, was absolutely necessary for events in any of the remaining five days to occur — something which can be better understood by referencing the parallel passage in John's gospel, the restoration of ruined man (*ref.* next section [Section 2], "In John").

Then, the triune structure within this septenary arrangement can be seen by viewing the first three days together. On the third day, with water still covering the entire earth (vv. 2b, 6, 7), God said, "Let the dry land appear" (v. 9). And, through the raising of land masses out of the water on this day (Ps. 104:6-9, ASV, NASB), *resurrection* is seen for the first time in Scripture, establishing an unchangeable first-mention principle regarding *resurrection* (*e.g.*, Christ was raised on the third day; all three of God's firstborn Sons [*Christ, Israel, and the Church* (following the adoption)] are to be raised up on the third day to live in His sight).

Or, both the triune structure and the larger septenary structure can be seen in the sequence of the three dispensations during Man's 6,000-year Day, each covering two days, 2,000 years.

The first dispensation occurs during time covering the first ten and one-half chapters of Genesis (1-11a) — the 2,000 years from Adam to the birth of Abraham. The introduction of Abraham, in this respect, takes one into the third day, the third 1,000-year period. And the opening record of Abraham's life on this third day has God calling him out of a Gentile land to dwell in another land, a land which would later be given to him and his seed through an everlasting covenant.

This foreshadows God removing Israel from the nations yet future on the third day, which is also the seventh day, to dwell in this same land — one of God's three firstborn Sons being raised up on the third day to live in His sight (Gen. 12:1-3).

And the subsequent destruction of Gentile world power is seen in both the type and the antitype (Gen. 14:17-24; 19:24-28; Joel 3:1-21).

Then the same thing is once again seen following the Jewish dispensation covering the third and fourth days, the third and fourth 1,000-year periods. God, so to speak, stopped the clock seven years short of this dispensation being fulfilled to deal with a separate and distinct group — *the Church, the one new man* "in Christ" — for two more days, for two more 1,000-year periods.

And, once God completes His dealings with this *new man*, with *Christians*, He will turn back to Israel and complete the last seven years of the previous dispensation, the Jewish dispensation. Completing this two-day, this 2,000-year dispensation, events will be brought to pass during and immediately following this time after such a fashion that *Israel will be raised up to live in His sight on the third day, which will be the seventh day.*

2) In John

John begins exactly the same way Genesis begins — "In the beginning..." Then, both Genesis and John provide certain details not seen in the other (*e.g.*, the Spirit moving in Genesis is not seen in John, and John provides details about God not seen in Genesis).

But though the Spirit moving is not seen in John, matters have to be exactly the same as set forth in Genesis. God, beginning His Word in Genesis, *forever established how He restores a ruined creation.* And, accordingly, *no change can ever occur.*

Thus, since the Spirit was instrumental in *the light shining out of darkness* in Genesis, exactly the same thing must be seen in John (*cf.* Gen. 1:3-5; John 1:5-9; II Cor. 4:6). And, whether in Genesis or John, this is with a view to events occurring on the seventh day (*cf.* John 1:29, 35, 43; 2:1ff).

Then, the triune structure within this septenary arrangement can be seen by viewing the first three days together, as in Genesis.

After two days, on the third day, John looked upon Jesus, calling attention to Him as “the Lamb of God” a second time (*cf.* vv. 29, 36).

But, *looking* upon Jesus on the third day (v. 36) — unlike the previous time (where the regular Greek word for “look” [*blepo*] appears [v. 29]) — John used an intensified form of this word for “look” (*emblepo*, meaning that *John fixed his gaze upon Him, in a very intense manner*). And the only other time *emblepo* is used in John’s gospel is *on that same day when Jesus looked, in the same manner, upon a disciple who had recognized Him as the Messiah* (vv. 42, 43).

And this can only have to do with *a reciprocal action in that coming third day, seventh day, when the Jewish people not only look upon their Messiah in this intense manner but He, in turn, looks upon them in this same intense manner.*

Events occurring on the seventh day in John 2:1-11 comprise the first of eight signs in John’s gospel, all having to do with Israel after two days on the third day, or after six days on the seventh day.

This first sign — a wedding festival in Cana of Galilee — foreshadows God restoring Israel as His wife. And this is seen in the sign occurring both on *the third day* (2:1) and *the seventh day* (1:29, 35, 43; 2:1), which is exactly when it will occur. *God’s firstborn son, Israel, will be raised up in this manner on the third day, which will be the seventh day, to live in His sight.*

Then the third day following the two-day, 2,000-year, dispensation in which God deals with the Church can be seen in exactly the same light. Following the Spirit procuring a bride for God’s Son during the present 2,000-year dispensation, the bride will be removed, presented to the Son, and a marriage will occur on the third 1,000-year period, which will be the seventh 1,000-year period, leading into the Messianic Era.

And as in Israel’s case, another firstborn son will then be raised up to live in God’s sight (following the adoption, which will precede the marriage).

And then Christ, God’s firstborn Son, will rule both in the midst of His people, Israel, here on earth and with His bride in the heavens.

Thus, a triad of firstborn Sons will reign over the earth in this manner in that coming day.

Back to Israel in Numbers and Hosea

The third and seventh days in Num. 19:11, 12, 16, 19, contextually, have to do with *cleansing for an Israelite who became unclean through contact with a dead body, a man's bone (skeleton), or a grave.* And the complete account foreshadows *the manner in which God will cleanse Israel yet future, for Israel is unclean today through contact with the dead body of their Messiah.*

The entire account has to do with an unblemished red heifer which was slain, its blood sprinkled before the tabernacle (before God in the tabernacle), then burned, the ashes kept in a vessel, and then mixed with running water used to effect cleansing. Hyssop was dipped into the water and then the water was sprinkled upon certain specified places, *with cleaning from defilement occurring in connection with the third and seventh days.*

In this respect, note Ezek. 36:24, 25ff:

"For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you..."

Or, as In Hosea 6:2:

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

2

AFTER SIX DAYS, ON THE SEVENTH DAY

A SEPTENARY STRUCTURE BEGINNING THE O.T., N.T.

“In the beginning God created the heaven [*lit.*, ‘the heavens’] and the earth” (Gen. 1:1).

“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.

All things were made by him; and without him was not anything made that was made [*lit.*, ‘All things came into existence through Him, and apart from Him nothing came into existence which came into existence’]” (John 1:1-3).

Moses began Genesis after a particular fashion; and John, 1,500 years later, began his gospel in exactly the same manner. Both began with *creation*, and both continued with a *septenary arrangement of events* — each from a different perspective — which carries the reader through six days, into a seventh day.

In Genesis, this sets the stage for that seen throughout the remainder of and beyond Genesis — *a book built upon this septenary structure, setting the stage for all which follows, the whole of the Old Testament, also built upon this structure.*

This septenary structure is seen in the numerous types forming Genesis. And this can only be the case, for *the unchangeable pattern for all which would follow* was introduced and established in this manner in the opening two chapters of this book.

And, viewing this same structure in the opening two chapters of John’s gospel, *exactly as it had previously been set forth in the opening two chapters of Genesis* (Gen. 1:1-2:3; John 1:1-2:11), the stage is *again* set for that which follows — *a book (the New Testament as*

a whole) built upon this same septenary structure, a structure which, of necessity (because of the foundation set forth at the beginning), had pervaded the Old Testament.

Beginning in this manner in John's gospel, this septenary structure is then seen *in each of the eight signs*, whether referencing days leading into the Sabbath, referencing the Sabbath itself, or relating a sequence of events which lead into the Sabbath. Seven of the eight signs are structured in the former manner (referencing particular days, in connection with events); and the remaining sign, the fifth sign, is structured in the latter manner (referencing events, in connection with particular days).

In this respect, the gospel of John is built around *eight signs*; and the whole of the book rests upon *a septenary structure*, established at the beginning of the book, with this septenary arrangement of events leading into the first sign.

(In the preceding respect, as Genesis begins the O.T. through a sequence of events dealt with in a septenary structure, relating the subject matter of the O.T., the Gospel of John is seen beginning the N.T. *exactly the same way*. John's gospel is the only one of the four gospels containing this feature — a septenary structure, set at the beginning, exactly as seen at the beginning of Genesis, relating the subject matter of the N.T. [which is exactly the same as the subject matter of the O.T.]

Thus, John's gospel should occupy a different place among the four gospels — *first*, instead of last — for John's gospel opens the N.T., exactly as Genesis opens the O.T.

And it should go without saying, had man seen and understood this God-designed feature and parallel, placing John's gospel in its proper place in printed editions of the N.T., it may have gone a long way in preventing that which can be seen throughout the Churches of the land today — almost total ignorance about the subject under discussion.)

The Book of Genesis

The Book of Genesis begins with *the creation* of the heavens and the earth (1:1). Then the book immediately relates *the ruin* of the creation (1:2a). And this, in turn, is immediately followed by revelation surrounding *the restoration* of the ruined creation over

six days time. This restoration is then followed by the creation of man, for the creation had been restored for man (1:2b-31; *cf.* Isa. 45:18b). And a *seventh-day rest* followed (2:1-3).

This forms the introduction to not only Genesis but to Scripture as a whole. The complete story of Scripture is told in the opening thirty-four verses of Genesis. And the remainder of Scripture is simply commentary, providing all the sinews (tendons), flesh, and skin to fully clothe the skeletal framework set forth at the beginning (*cf.* Ezek. 37:1-10).

To illustrate, note the complete sequence following creation: A *ruined* creation existed, God *restored* this ruined creation over six days time, and He then *rested* on the seventh day. And any subsequent ruined creation — if restoration were to occur through Divine intervention — would, *of necessity*, have to be restored in exact accordance with the pattern which God Himself had previously established, at the beginning of His Word.

(Note that God does not, He cannot, change His revealed works in previously established patterns. God is *immutable*; God is *unchangeable*. Once He has established a pattern, as seen in the opening thirty-four verses of Scripture, *perfection exists within that pattern, and it can never change*.)

“For I am the Lord, I change not...” [Mal. 3:6a].

There is *only one revealed way* in which God restores a ruined creation — *the one way* which He Himself established and revealed at the beginning of His Word — which leaves *only one way* in which He can [remaining true to His Word] restore ruined man, a subsequent ruined creation.

In this respect, the basics concerning *man’s restoration following his ruin* [*i.e.*, the basics concerning *his salvation following his fall*] have been set forth in the opening chapter of Genesis, forming Biblical truths relative to soteriology [the doctrine of salvation], *which can never change*.

The restoration of ruined man *MUST* be understood from the standpoint of how God had previously set matters forth in the prior restoration of a ruined creation. The matter *MUST* be carried back to this point.

Thus, in order to have a correct foundation upon which to build, teachings surrounding soteriology *MUST* be carried back to and un-

derstood correctly at their beginning point, the point where God began this restorative work. *There is NO alternate way, NO alternate foundational beginning point.*)

Man was *created* on the sixth day, immediately following God's restoration of the ruined material creation (1:26-28; 2:7, 21-23). Then, through Satanic intervention, man was reduced to *a ruin* (3:1-7). Satan, through seeking to exalt his throne, had previously brought about the ruin of the material creation (Isa. 14:12-17); and Satan, through deceiving the woman, causing her to eat of the forbidden fruit, now brought about *man's ruin*.

Once *man's ruin* had occurred, once Adam as the federal head had eaten of the forbidden fruit, if man was to be *restored*, it had already been revealed how God would accomplish this task and that which He would do after man had been *restored*. In complete accord with that revealed in the opening thirty-four verses of Scripture, *God would work six days to perform and complete man's restoration; and He would then rest the seventh day.*

And that is exactly what began to occur in Gen. 3:21, in complete keeping with God's preceding promise in verse fifteen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head [He shall crush thy head'], and thou shalt bruise His heel" (v. 15).

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (v. 21).

Shortly after man's fall, God began a work of restoring the ruined creation. This would continue for six days, six thousand years; and God would then rest the seventh day, the seventh one-thousand-year period.

This septenary structure in God's work of restoration and rest is something which can be seen pervading all subsequent Scripture.

For example, God later gave *the Sabbath* to His people, Israel, for a "sign" that He was performing a present six-day work and would rest the seventh day, following the completion of His work (Ex. 31:13-17). And though the Sabbath was given to Israel alone, God relates in the Book of Hebrews that a Sabbath rest awaits the

people of God, which sets the whole of that which the Sabbath foreshadows before Christians as well (Heb. 4:9).

Then note something about the references to the Sabbath in both Exodus and Hebrews. In each instance, reference is made back to God's work of restoration in Gen. 1:2b-25, with God then resting on the seventh day (Gen. 2:1-3; cf. Ex. 31:15-17; Heb. 4:3, 4). Attention is called in each instance to the established pattern, providing a parallel between God's past work of restoration and His present work of restoration *which no one should miss*.

Some call attention to the Apostle Peter's statement in his second epistle (3:8), drawing from the ruin and restoration in Genesis, along with the events on the Mount of Transfiguration (1:15-18; 3:3-7), in an effort to show that each day in the latter restoration and rest is 1,000 years in length. However, this is like referring to the mention of 1,000 years six times in Rev. 20:2-7 to show the length of the coming Sabbath rest.

Both Peter in his second epistle and John in the Book of Revelation provide climactic material, material forming *apexes* on the subject, material which had previously been dealt with *extensively* throughout portions of the Old and New Testaments, beginning with the opening chapters of Genesis.

(For additional information on the Sabbath in the preceding respect, refer to Appendix II in this book, "The Sign of the Sabbath.")

For additional information pertaining to man's salvation, restoration, drawn from the opening two chapters of both Genesis and John, refer to Appendixes III, IV in this book — "The Complete Panorama of Salvation" and "The Preaching of the Cross.")

1) Comparing Scripture with Scripture

God's work during the six days in the opening chapter of Genesis is usually understood and taught as *creation* alone (*i.e.*, verses describing God's creation of the heavens and the earth, from verse one, over a six-day period of time). Then, what could only be part and parcel with this type thought, individuals invariably see little to no significance in the septenary structure of these six days when combined with the following seventh day of rest (*cf.*

II Peter 1:15-18; 3:2-8).

However, if Scripture is compared with Scripture, and the whole of subsequent Scripture is viewed in the light of that seen beginning in Gen. 1:2, the preceding *couldn't possibly* be understood as the correct way to view this opening section.

For example, the Hebrew words translated “without form and void” (*tohu wavohu*) in Gen. 1:2a are used together *only two other places* throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And both of these passages present a ruin of that previously seen existing in an orderly state.

In Isa. 34:11, Edom [v. 6], used as representative of all the Gentile nations in the chapter, was destined to become *tohu wavohu* (translated “confusion” and “emptiness” [KJV], “desolation” and “emptiness” [NASB]).

And in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

The land of Israel was about to become *tohu wavohu*. That is, as seen in Jer. 4:23-28, God was about to do the same thing to the land of Israel (*cf.* vv. 14-22) that He had previously done to the earth in Gen. 1:2a. And the reason for God's actions, in both that which He had done and that which He was about to do, was the same — the entrance of *sin* (sin on the part of Satan in the former, and sin on the part of the Jewish people in the latter).

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isa. 45:18 (where the Hebrew word *tohu* is used) *clearly states* that God did not create the earth (in Gen. 1:1) in the manner described in Gen. 1:2a. Isaiah 45:18 *clearly states* that God “created it [the earth] not in vain [not *tohu*].”

In this respect, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject, there can be *only one possible interpretation* — *the ruin of a prior existing creation (from v. 1), because of sin*. And the *ruin* seen in Gen. 1:2a, Isa. 34:11, and Jer. 4:23 — ruined for a purpose — is with a view to eventual *restoration*.

A restoration of the ruin seen in Gen. 1:2a is depicted in the continuing text in the chapter, and a restoration of the ruin seen

in both Isa. 34:11 and Jer. 4:23 is depicted in revelation numerous places throughout the Old Testament (Israel restored, with the nations both restored and placed in subjection to Israel [e.g., note Isa. 35:1ff; 60:1ff; Jer. 4:27]).

Then, the whole of subsequent Scripture is perfectly in line with this type understanding of the opening section of Scripture. The whole of subsequent Scripture is built on a septenary structure, with the foundation established and set in an unchangeable fashion at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation (because of sin), God took six days to restore the ruined creation, and He rested the seventh day.

Man was created on the sixth day, man fell into a state of ruin (because of sin), God is presently taking six days (6,000 years) to restore man, and God will rest the seventh day (the seventh 1,000-year period [cf. II Peter 1:15-18; 3:3-8]).

And the latter, patterned after the former, is what the whole of Scripture is about. The whole of Scripture is about the same thing initially introduced and established *in an unchangeable fashion* in the opening thirty-four verses of Genesis (1:1-2:3).

The whole of Scripture is about the creation of man (for a purpose), his ruin, his restoration over a six-day period (over a 6,000-year period), followed by a seventh day of rest (a seventh 1,000-year period — the Sabbath rest awaiting the people of God [Heb. 4:9; cf. vv. 3, 4], the Messianic Era, wherein man will realize the purpose for his creation in the beginning).

Man would have been expected to understand this opening section of Scripture, at least in a general respect, after the preceding fashion at the time it was written; and subsequent Scripture simply verifies the correctness of the way man would have been expected to understand it (apart from other revelation at the time Genesis was written).

2) Only One Possible Conclusion

Through comparing Scripture with Scripture, and in the light

of Scripture as a whole — *i.e.*, in the light of the soteriological nature of the whole of Scripture following man's fall, which is set in a septenary structure — there is only *one possible way* to interpret and understand Gen. 1:1-2:3. These verses, solely from the standpoint of an interpretation and understanding from Scripture, can be understood *only as a ruin following creation, a restoration of the ruined creation over a six-day period, and a day of rest following.*

Seeking to understand these opening verses after any other fashion is *out of line* with the way Scripture itself handles the matter — *something which could only form a beginning basis for unsound Biblical study.* The latter is true simply because any person beginning Genesis after a fashion other than the manner in which God clearly reveals that He began His revelation to man would be laying *an incorrect foundation upon which to build as the person moves on into and seeks to understand subsequent Scripture.*

(For information on the Hebrew text of Gen. 1:2, and Genesis chapter one in general, refer to Appendix I in this book, "Was or Became?")

The Gospel of John

And, as previously stated, this septenary, soteriological structure of Scripture is true not only relative to the manner in which the Book of Genesis begins but relative to the manner in which the Gospel of John begins as well. The manner in which the Gospel of John begins (in chs. 1, 2a) forms an exact parallel to the manner in which the Book of Genesis begins (in chs. 1, 2a).

In John's gospel, as in Genesis, there is *a creation, a ruin* of the creation, *a restoration* of the ruined creation over six days time, and *a day of rest* following the restoration. And this opening part of John's gospel, drawing from and calling attention to the opening verses of Genesis, again clearly shows *the only way in which Gen. 1:1-2:3, from a Biblical standpoint, can possibly be understood.*

Creation is seen in John 1:1-3; *the ruin* of the creation is dealt with in connection with *a restoration of the ruined creation* in John 1:4, 5; *restoration is seen occurring over six days time* (cf. 1:29, 35, 43; 2:1), and events on *the day of rest, the Sabbath, are seen occurring*

immediately following the restoration (John 2:1-11).

1) Creation

Creation in the opening chapter of Genesis begins with the material creation. This is what was both ruined and restored in Genesis, with man created on the sixth day, preceding the day of rest.

John, in his gospel, presents matters surrounding God's creative activity from a different perspective. John brings everything together (the material creation, angels, animals, man) in one all-encompassing statement:

“All things were made by him; and without him was not anything made that was made [*lit.*, ‘All things came into existence through Him, and apart from Him nothing came into existence which came into existence’].”

In this respect, the first three verses of John's gospel form commentary for Scripture dealing with any part of God's creative activity, whether past, present, or future (*cf.* Gen. 1:1, 21, 27; 2:3, 4; Isa. 43:1; 65:17; Ezek. 28:14, 15; II Cor. 5:17). *Nothing* within God's creative activity has ever occurred or will ever occur apart from the Son.

“For by him [‘For in connection with Him’] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him [‘created through Him, and with respect to Him’]:

And he is before all things, and by him all things consist [‘and in connection with Him all things have been brought together’]” (Col. 1:16, 17).

In verse seventeen, the word “is” is a translation of the Greek word *eimi* (a verb of being). This word, as in John 1:1, 2, 4, is used in a *timeless sense* — a sense with respect to an existence without a beginning or an end. And, in keeping with the use of *eimi* in this respect, the verb translated “consist” in the same verse (or,

perhaps better translated as shown in the preceding translation of Col. 1:17: “have been brought together”) is in the perfect tense in the Greek text, pointing to a work occurring during past time which exists during present time in a finished state.

Thus, viewing Col. 1:16, 17 and John 1:3 together, *all things were created in connection with, through, and with respect to Christ*. And, in connection with Him (in connection with the One existing apart from a beginning or an end), these things have been brought together in past time and continue that way during present time.

2) *Ruin of the Creation*

The ruin in Genesis chapter one had to do with *the material creation*. In John chapter one, though an allusion is made back to the ruin of the material creation in Genesis (v. 5; cf. Gen. 1:3-5; II Cor. 4:6), the ruin has to do with *man* (seen throughout the chapter in man’s need of a Saviour). In this respect, Genesis sets forth the type and John the antitype. Genesis foreshadows that seen in John.

Man, created on the sixth day immediately following the restoration of the material creation (Gen. 1:26-28), fell. Through Satanic intervention, man was reduced to a ruin (Gen. 3:1ff). John, in his gospel, picks up at the point of the ruin having occurred and calls attention *to light shining out of darkness, connecting this light with God’s Son, the Word made flesh, the Lamb of God* (1:4-14, 29-36).

In the preceding respect, *man’s ruin* is seen indirectly at the beginning of John’s gospel two different ways:

a) It is seen through light shining out of darkness (an allusion back to Gen. 1:2-5, drawing from light shining out of a ruin in God’s original restoration of a ruined creation, forming an unchangeable pattern concerning how God restores a ruined creation).

b) It is seen in the appearance and introduction of a Deliverer, a Saviour (Whose appearance and introduction would be unnecessary if man’s ruin had not previously occurred).

Thus, John, beginning at and drawing from the restoration in Gen. 1:2b, connects the light shining out of darkness with the Deliverer, the Saviour, the Lamb of God (John 1:14, 29, 35). And from how the Spirit of God handles the matter in the opening chapter of John (when He moved John to pen his gospel), *one can know exactly what the Spirit of God was foreshadowing* through His order of events during the six days of Genesis chapter one (which He, almost fifteen hundred years earlier, had moved Moses to pen).

3) Restoration over Six Days

Again, numerically, John deals with the antitype of that seen in Genesis. He moves through six days, into the seventh; and, from that seen occurring on the seventh day, the six days could only be thought of as connected with *restoration* (in keeping with light shining out of darkness, the appearance and introduction of a Saviour inseparably associated with this light, and in keeping with the fact that the original pattern in Genesis is structured in this manner [*i.e.*, six days of restorative work preceding a day of rest]).

John 1:29 moves events from the first to the second day (“The next day...”); verse thirty-five moves events into the third day (“Again the next day...”); verse forty-three moves events into the fourth day (“The day following...”); and John 2:1 moves events into the seventh day (“And the third day...”).

In this respect, the numerical structure of John 1, 2a would not only be in complete keeping with the numerical structure of Gen. 1, 2a but with the whole of Scripture as well.

Within this septenary framework, Scripture begins at *two numerical points* to move into the seventh day — one beginning at the time of man’s creation, the other beginning at the time of Christ’s first coming, more specifically at the time of events surrounding His crucifixion:

- a) *The complete six days, followed by a seventh day*, as seen in Genesis chapters one and two (*cf.* Matt. 17:1ff).
- b) *The last two days, followed by a third day*, as seen in sections of Scripture such as Hosea 5:15-6:2 and John 11:6, 7.

(For information on the preceding, refer back to Chapter I in this book, “On the Third Day, Seventh Day.”)

Then, both would be seen together in a section of Scripture such as Num. 19:11-22.

And the latter is exactly what John does at the beginning of his gospel. He moves through all six days, into the seventh; but he specifically singles out the last two (taking one into the third, which is the seventh [depending on where the count begins]), showing exactly what is seen in other parallel Scriptures (*cf.* Hosea 6:2; Matt. 17:1; Luke 24:7, 21, 46; I Cor. 15:4).

4) *Rest on the Seventh Day*

On the third day, the seventh day, all of God’s firstborn Sons will be raised up to live in His sight:

Jesus (God’s only begotten firstborn Son).

Israel (God’s adopted firstborn son).

The Church (following the adoption into a firstborn status).

Jesus was raised from the dead on the third day, pointing to His elevation and exaltation in that coming day — to the third one-thousand-year period dating from the crucifixion.

Israel will be raised from the place of death on the third day, the third one-thousand-year period dating from the nation’s death, the nation’s setting aside. Note Jonah and Lazarus as types of Israel in this respect.

The Church, “in Christ” and in one respect presently occupying the same position occupied by Christ during His two days in the tomb — with *future life* emanating out of *present death* (*cf.* Phil. 3:10, 11; Col. 2:12; 3:1-4) — will, following the adoption, be raised up with Christ on the third one-thousand-year period dating from the inception of the Church.

And on the third day, or on the seventh day, the events foreshadowed by the first sign in John’s gospel will occur. These signs have to do with *Israel*, necessitating that *Israel be seen occupying the central place in that to which the signs point.*

And that is exactly what is seen in the first sign, pointing to

events which will occur *on the third or the seventh day when the nation has been raised up to live in God's sight.*

(Note that in the restoration occurring over six days, seen in both Genesis and John, one book *does not* concern itself any more with events foreshadowed by those occurring on the first day [events relating to salvation by grace through faith] than does the other book. *Both begin at this point and have to do with a complete restoration seen through continuing events occurring during the remaining five days as well, with a view to the seventh day, the Sabbath.*

And this is exactly what one finds in either book — *the types in Genesis, the signs in John* [among other related things in both books].

As well, this is perfectly in line with *the stated purpose for John's gospel* [20:30, 31], which, *through the signs* [paralleling *the types in Genesis*], moves beyond events foreshadowed by those on day one into events foreshadowed by those on days two through six, with a view to events foreshadowed by those on the seventh day, the earth's coming Sabbath.)

5) *The Signs in John's Gospel*

The Gospel of John is built around eight signs; and, as in the sign of the Sabbath, the signs in this gospel point to things beyond the signs themselves.

It is the Jew who requires a sign (I Cor. 1:22); and these signs, taken from numerous signs which Jesus performed during His earthly ministry, are directed (as was His ministry in that day) to the Jewish people.

Jesus performed signs of this nature for *one central purpose*:

"...that ye [the Jewish people] might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name [‘life’ having to do with the subject at hand, the proffered kingdom, not eternal life]" (John 20:30, 31; cf. John 2:11; 5:46, 47; 6:14, 21; 11:45).

Seven of the eight signs in John's gospel were performed in connection with particular days, all in perfect keeping with one another, all in perfect keeping with the sign of the Sabbath, and all in perfect keeping with the septenary arrangement of Scripture. And all of the signs refer, after different fashions, to the same thing. They all refer *to things surrounding Israel's coming salvation*

and restoration, which will occur after six days (after 6,000 years), in the seventh day (in the seventh 1,000-year period).

The first sign, in 2:1-11, has to do with Jesus turning the water in six waterpots to wine (“six,” *man’s number*; the waterpots made from the earth, as man; filled with water [the Word]; and through Divine intervention a change ensues).

This sign, foreshadowing the future salvation and restoration of Israel as the wife of Jehovah, occurred *on the seventh day* (1:29, 35, 43; 2:1), which is when Israel will enter into these experiences foreshadowed by the sign.

The second sign, in 4:40-54, has to do with the healing of a nobleman’s son.

This sign occurred after Jesus had spent *two days* with the Samaritans, *on the third day* (vv. 40, 43). It will be *after two days* visiting “the Gentiles, to take out of them a people for his name,” *on the third day*, that Jesus will return to the Jewish people to effect healing for the nation (*cf.* Hosea 5:15-6:2; Acts 15:14-18).

The third sign, in 5:1-9, also had to do with healing, with a man being healed at a particular time. This healing occurred *after thirty-eight years, on the Sabbath* (vv. 5, 9).

The reference (drawn from an O.T. type) would be to the healing of the nation through the second generation of Israelites being allowed to enter the land under Joshua, *after thirty-eight years* (dating from the overthrow at Kadesh-Barnea).

And both the sign and type would foreshadow the same future event. They would both point to that future time when the nation will be healed and will be allowed to enter the land under Jesus, as the Israelites in the Old Testament were allowed to enter under Joshua (the Hebrew name meaning “Jesus,” “Salvation”) — an event which will occur *on the seventh day, the Sabbath*.

The fourth sign, in 6:1-14, has to do with bread being provided for the multitudes; and this sign occurred in connection with *the Passover* (v. 4).

Jesus is that “bread of life” which will be provided for the nation yet future (v. 35), and *the Passover* is the festival in Lev.

23 which has to do with the future salvation of Israel, when the nation will receive the true “bread of life.”

Israel has slain the Lamb (cf. Ex. 12:6; Acts 2:36; 3:14, 15), but the nation has yet to apply the blood (cf. Ex. 12:7, 13; Zech. 12:10; Rom. 11:26).

The Passover, the first of seven Jewish festivals outlining a prophetic calendar and sequence of events in relation to Israel, will be fulfilled in that coming day when Israel does apply the blood (through faith). And this will then be followed by a continued supernatural provision for the nation, exactly as foreshadowed by the sign.

(For additional information on the preceding, refer to Appendix III, “The Prophetic Calendar of Israel,” in the author’s book, “*Never Again!*” or “*Yes, Again!*”)

The fifth sign, in 6:15-21, has to do with Christ’s departure, a storm, His return, the disciples’ attitude toward Him at this time, and the geographical location in which they subsequently found themselves.

This sign foreshadows Christ’s departure from Israel two thousand years ago (v. 15), the coming Tribulation (vv. 16-18), Christ’s return (vv. 19, 20), the nation receiving Him (v. 21a), and the nation’s restoration to the land (v. 21b). This is the only sign not providing a specific reference to particular days, but the chronology must be understood in the light of the other seven signs.

The sixth sign, in 9:1-41, has to do with the healing of a blind man, *on the Sabbath day* (v. 14).

This sign foreshadows Israel’s future deliverance from her blindness (Rom. 11:25), which will occur *on the seventh day, the Sabbath*. Or, as in Luke 24:13-31, it will occur *after two days* (dating from the crucifixion), *on the third day* (v. 21).

The seventh sign, in 11:1-44, has to do with the resurrection of Lazarus. This resurrection occurred after Jesus had been out of the land of Judea *two days, on the third day* (vv. 6, 7), after Lazarus had lain in the grave *four days* (v. 17).

This sign foreshadows Israel's future resurrection/restoration (Ezek. 37:12-14; Dan. 12:2) after *two days, on the third day*; and at this time Israel will have been in the place of death *four days*, dating four millenniums back to Abraham.

The eighth sign, in 20:1-29, has to do with Christ's resurrection, *after two days, on the third day*.

This sign foreshadows that coming third day, dating from the crucifixion, when not only Israel but all of God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) will be raised up to live in His sight, which will be *after two days, on the third day*.

And all of this, in another frame of reference, will be *after six days, on the seventh day*.

3

AFTER 400 YEARS, 430 YEARS

A DEPARTURE FOR THE LAND AFTER 400 YEARS, 430 YEARS

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Ex. 12:40, 41).

God works with *set times* which He has pre-established. Until these *set times* arrive, matters may appear exactly as they appeared to the Israelites and Egyptians alike throughout the years when the Israelites were in Egyptian bondage. Aside from conditions deteriorating, *little to no change occurred throughout this time*.

But when Moses appeared to the Jewish people a second time, *things began to change rapidly*.

A Set Time During Moses' Day

According to Ex. 12:40, 41, the Exodus from Egypt under Moses occurred, *to the very day, that a four-hundred-thirty-year sojourn of the Israelites ended*.

But how can this possibly be the case? Following Biblical chronology back in time, four hundred thirty years would take one to the days of Abraham while he was still in Ur — prior to the birth of Isaac.

Thus, “the children of Israel” did not exist four hundred thirty years prior to the Exodus. Or, did they?

Then, there is *a four-hundred-year period seen back in Genesis in connection with the Exodus* (Gen. 15:13, 14; cf. Acts 7:6). Abraham's seed, through whom the nations were to ultimately be blessed,

would sojourn “in a land that is not theirs” for *four hundred years*. *And it was only at the end of this period of time that the Exodus under Moses would occur.*

Thus, there are both *four-hundred and four-hundred-thirty-year periods in connection with the Exodus from Egypt*. And, showing what is involved in distinctions between the two, along with showing the existence of the children of Israel four hundred thirty years prior to the Exodus, is quite simple if Scripture is allowed to be its own interpreter.

1) *Strangers and Pilgrims*

It was the seed of Abraham which was to sojourn in a strange land for *four hundred years*. That seed was born when Abraham was one hundred years old, which is *when the sojourn began relative to his seed in Gen. 15:13, 14*.

Then *the four-hundred-thirty-year sojourn* seen in Ex. 12:40, 41, also in connection with the Exodus, can only date back to a time thirty years prior to the birth of Abraham’s seed. And, according to these two verses in Exodus, the children of Israel date back to this time as well, which could be seen only one way — *a people in the loins of Abraham while he was still in Ur of the Chaldees (cf. Gen. 12:1-3; 15:4; Josh. 24:2-14; Heb. 7:9, 10; 11:9)*.

Thus, the complete sojourn of the Israelites — existing four hundred thirty years prior to the Exodus, in the loins of Abraham — is seen going back thirty years behind the actual birth of Abraham’s seed, from whom the nation descended. And, as can easily be shown, this time goes back to the very beginning, to the promise given to Abraham thirty years earlier, as seen in Gen. 12:1-3:

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Note how the preceding is clearly stated in Gal. 3:17, 18:

“And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.”

The Law, the Magna Charta for the kingdom, was given through Moses at Sinai during the first year following the departure of the Israelites from Egypt. Thus, it was given the same year of the Exodus, four hundred thirty years after the promise. And, since Abraham was one hundred years old when Isaac was born, *beginning the four-hundred-year sojourn of His seed*, this promise, as previously seen, could only have occurred in Ur when Abraham was seventy.

2) Viewing the Time Correctly

Individuals often come up with the erroneous idea, from a misreading of Gen. 15:14, that the Israelites spent four hundred years in Egyptian bondage. But that can't be true. Galatians 3:17 alone would show the fallacy of this type thinking.

Note in this verse that only four hundred thirty years existed between the promise given to Abraham while still in Ur to the time of the giving of the Law — the same four hundred thirty years to which attention was called at the time that the Israelites departed Egypt under Moses in Ex. 12:40, 41.

Thus, Abraham's seed (Isaac and his descendants) sojourned in a land not theirs for four hundred years; and an additional thirty-year sojourn is seen immediately preceding this time, going back to the promise given to Abraham in Ur, for reasons previously given. And reference to the sojourn during this time can be seen in verses such as Gen. 37:1 and Ex. 6:2-4, verses explained in Heb. 11:8, 9, 13:

“And Jacob dwelt in the land wherein his father was a *stranger*, in the land of *Canaan*” (Gen. 37:1).

“And God spake unto Moses, and said unto him, I am the Lord.

And I appeared unto Abraham, unto Isaac, and unto Jacob...

And I have also established my covenant with them, to give them *the land of Canaan, the land of their pilgrimage, wherein they were strangers*" (Ex. 6:2-4).

"By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went.

By faith *he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise...*

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that *they were strangers and pilgrims on the earth*" (Heb. 11:8, 9, 13).

Thus, the Israelites are seen in Scripture as *strangers and pilgrims throughout this time*, whether in Ur before Abraham departed (the Israelites seen in his loins), whether during the time Abraham and his seed dwelled in the land of Canaan, or whether between the time Jacob took his family down into Egypt and the subsequent Exodus from Egypt under Moses.

From the birth of Isaac, the seed of Abraham spent one hundred ninety years in the land of Canaan and two hundred ten subsequent years in Egypt, completing the full four hundred years. And only during a latter part of this time spent in Egypt was Israel under bondage to a new pharaoh, who had come into power while they were in Egypt.

This time of bondage could not possibly have been more than about one hundred forty years and may have been considerably less (times derived from Joseph's age when the 210 years began [abt. 40], his age at the time of his death [110], and the fact that the persecution of the Israelites in Egypt began only at a time following Joseph's death [Gen. 41:46ff; 50:26]).

This persecution began following the ascension of "a new king over Egypt [an Assyrian; Isa. 52:4], who knew not Joseph" [Ex. 1:7]). And we're not told anything about the time which would have elapsed between Joseph's death and the ascension of this new king.

Since the persecution existed at the time of Moses' birth, with Moses being eighty years old at the time of the Exodus, we can only say that the persecution began sometime between about one hundred forty and eighty years preceding the Exodus. There is nothing in Scripture which would allow the time when the persecution began to be determined any closer than this.

The Present and Future Day

The departure of the Israelites from Egypt under Moses forms a type, which will be fulfilled in the minutest detail under Christ in the antitype. This departure in the type will be fulfilled through a yet-future departure of the Israelites from that which Egypt typifies (the Gentile nations). And, as Moses led them out following his return to the Jewish people, Christ will lead them out following His return to the Jewish people.

And *all the details seen in the type will occur in the antitype* — from Moses dealings with the Israelites (“signs”) and the Assyrian (“Let my people go!”), the death of the firstborn (future conversion of the nation), the restoration of the Jewish people to their land, the destruction of Gentile world power, and the restoration of the theocracy to the Jewish people under a new covenant.

(Details on the preceding can be found in different books and articles which the author has written over the years. Note particularly the author's books, *The Time of the End, Coming in His Kingdom*, and *Israel — from Death unto Life*.)

For additional information on the loins of Abraham in connection with the 400 and 430 years, refer Appendix I, “Salvation Is of the Jews” [with a section titled, “In the Loins of Abraham,” in the author's book, “*Never Again!*” or “*Yes, Again!*”]

And, relative to *time*, these things can only occur in the antitype exactly as seen in the type — *to the very day, within a time which God has previously set. It can be no other way.*

In Scripture, God is seen working after only one fashion throughout Man's Day. In the opening verses of Scripture, He is seen working for six days, foreshadowing 6,000 years. And

throughout this time He is seen working with three groups of people during set times in three dispensations.

And, as evident from the timing of the Exodus in relation to four hundred and four hundred thirty years of time (to the very day at the end of the latter period, and evidently the former as well), *all of God's activities are undoubtedly set in a perfect timing of this nature.*

Man's Day itself is not only set within a predetermined time (6,000 years, no more, no less), but time occurring during the three dispensations are set with the same predetermined precision (each lasting 2,000 years, completing the full 6,000).

(For information on these three dispensations, followed by a fourth, refer to Chapter V, "Ages and Dispensations," in the author's book, *The Study of Scripture*.)

God is seen intervening within man's affairs at the exact end of each dispensation, and He is also seen acting at times during the dispensations with the same precision, having to do with pre-determined times (*e.g.*, timing of events seen in Daniel's Seventy-Week prophecy, particularly between the sixty-ninth and seventieth weeks; also note when the kingdom is established — not before, but at the full end of the prophecy; at the end of the full seventy weeks, at the end of the full four hundred ninety years).

Individuals, prefacing or following a particular statement, sometimes say, "If the Lord tarries..." *But the Lord is not going to tarry. The Lord works with set times, and when these set times arrive, He acts. The matter is exactly as stated in Heb. 10:37:*

"For yet a little while, and he that shall come will come, and will not tarry."

The present dispensation can only last for *a set time*, which is a preset 2,000 years. The removal of the Church at the end of the dispensation will occur at *a set time*; God's dealings with Israel which follow will occur within *set times*, as will events occurring during and at the end of this time.

This is simply the manner in which God does things, which must be recognized.

4

AFTER 70 YEARS, 490 YEARS

A RESTORATION TO THE LAND AFTER 70 YEARS, 490 YEARS

“And this whole land shall be a desolation, and an astonishment; and these nations [the southern kingdom, Judah, and the surrounding nations] shall serve the king of Babylon seventy years.

And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and make it perpetual desolations...

For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you.

And ye shall seek me and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive” (Jer. 25:11, 12; 29:10-14).

Because of the continual disobedience — “continuous” in many instances — of the Jewish people over centuries of time, God, true to His Word (Lev. 26:14ff; Deut. 28:15ff), eventually uprooted His people from their land and drove them out among the nations.

And God acted after this fashion for *one central purpose* — *to effect repentance on the part of His people*. Through persecution at the hands of the Gentile nations, *repentance, resulting in restoration, would ultimately be effected*.

The northern ten tribes were uprooted from their land first and carried away captive into Assyria, beginning about 722 B.C.; and the southern two tribes were subsequently uprooted from their land and carried away captive into Babylon, beginning about 605 B.C.

And with the Babylonians having previously conquered the Assyrian Empire (with both kingdoms bordering one another, lying east and northeast of Israel), the carrying away of the southern two tribes into Babylon essentially left all twelve tribes together, as captives estranged from their land, residing in the same part of the Gentile world.

The Seventy Years

Dating from the beginning of the Babylonian captivity, God promised that after seventy years had passed, He would do *two things*:

1) “Punish the king of Babylon” (brought to pass through the conquest of the kingdom by the Medes and Persians at the end of the seventy years [Jer. 25:11, 12; Dan. 5:1-31]).

2) “Visit you [the Jewish people in Babylon], and perform my good word toward you, in causing you to return to this place” (God, in accordance with His Word, restoring the Jewish people to their land [Jer. 29:10-14]).

That is to say, *after seventy years had elapsed* — but *ONLY AFTER, NOT BEFORE* — the kingdom of Babylon would be dealt with, and God would remember His numerous promises to His people pertaining to restoration (a healed people restored to a healed land).

This is what Daniel had read about and understood at this time in Dan. 9:1, 2. Daniel had read about and understood these things through *the writings of Jeremiah the prophet* (translate “books” [v. 2] as “writings” [ref. NIV]). And, as seen through his

actions at this time, Daniel evidently had also read about and understood from other writings (Moses and other Prophets) that *repentance on the part of the Jewish people must precede God visiting his people and restoring them to their land* (e.g., Lev. 26:40-42; II Chron. 6:24-27; 7:12-14).

Daniel, knowing that the seventy years had run their course (along with the Babylonian kingdom having fallen to the Medes and the Persians), set about to seek the Lord's face "by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3).

Daniel then began to confess his own sins and those of the people, detailed throughout the next sixteen verses (vv. 4-19).

Thus, *one thing which was necessary for the Jewish people to be restored to their land had occurred* (the end of the seventy years); and Daniel, as an individual, was bringing to pass *the only remaining thing necessary* (repentance, confessing his own sins and those of the Jewish people).

How far *repentance* of this nature extended beyond Daniel is unrevealed. Nonetheless, God opened the door at this time for a return of the Jewish people from Babylon back to the land covenanted to Abraham, Isaac, and Jacob. And though only remnants returned, mainly at three different times — the first under Zerubbabel, then under Ezra, and another under Nehemiah — God, *true to His Word*, effected a restoration of His people after the seventy years had run their course.

Most of the Jewish people, over time, had seemingly settled down in the world and chosen to remain where they resided — in the Babylonian kingdom, now ruled by the Medes and the Persians.

The Four Hundred and Ninety Years

Toward the end of Daniel's prayer and supplication, while he was still praying, the angel Gabriel interrupted him. Gabriel had been sent at the beginning of his prayer and supplication in order to reveal to Daniel a period of time subsequent to the seventy years — a longer period of time involving the Jewish people, having to do with the same thing as the seventy years (Dan. 9:20-23).

This latter period was seven times as long as the period which

had just elapsed — four hundred and ninety years rather than seventy years (Dan. 9:24-27); and it would only be at the end of this subsequent, longer period that *all of the Jewish people scattered throughout the Gentile nations would be brought to the place of repentance and restored to their land.*

And, according to the Prophets, as these four hundred and ninety years were brought to a close — exactly as at the close of the seventy years — *there would be a latter worldwide kingdom of Babylon, with the Jewish people scattered throughout this kingdom.*

(Four hundred and eighty-three of the full four hundred and ninety years are now past, leading to the events surrounding Calvary at Christ's first coming. And at this time, God, so to speak, stopped the clock marking off time in the prophecy and set Israel aside for a dispensation, during which time the Spirit was sent into the world [already in the world, but now given a new commission] to call out a bride for God's Son.

And the Spirit's work in this respect, in the antitype of that seen in Gen. 24 [between the time of the death of Abraham's wife (Israel set aside; ch. 23) and Abraham again taking a wife (Israel restored; ch. 25)], would be performed among those forming *a new creation* brought into existence at this time, *the one new man* "in Christ."

Then, as seen in the type, at the end of the Spirit's work in the preceding respect, *God would remove this new man and resume His dealings with Israel, with time covering the remaining seven years being fulfilled.*

And it will be during and at the end of these last seven years that the Jewish people will once again reside in and be restored back to their land from a *Babylonian kingdom* [in complete keeping with the types].

For additional information on the preceding, refer to Ch. XII, "Daniel's Seventy Weeks," in the author's book, *The Time of the End*; also see the author's book, *Search for the Bride.*)

And exactly the same promises and the same thing seen at the end of the seventy years in Jeremiah and Daniel will occur at the end of the four hundred and ninety years in Daniel.

1) The king of Babylon in that day — the final king of Babylon, Antichrist — will be "punished" (Isa. 63:1ff; Joel 3:9ff; Rev. 19:11ff).

2) God, through His Son, will “visit” His people, perform His “good Word” toward them (fulfill His promises), causing a healed people to return to a healed land.

That is to say, *AFTER a full four hundred and ninety years have elapsed*—but *ONLY AFTER, NOT BEFORE*—the kingdom of Babylon will be dealt with, destroyed; and God will, at that time, remember His numerous promises to His people pertaining to restoration, both the people and the land.

“In That Day,” NOT the Present Day

(Refer to the foreword in this book for an understanding of how the Prophets used the expression, “in that day.”)

As there was a return of a remnant of Jews from the Babylonian captivity in history, there has been a return of a remnant of Jews from a worldwide dispersion during modern times — occurring since May 14, 1948, when Israel declared statehood. And though both were/have been *allowed* by God and numerous parallels exist, *they really are not the same type restoration at all.*

Israel, in history, *had completed* God’s required seventy years in Gentile captivity (Jer. 25:11, 12; 29:10-14). Israel, today, *has not completed* God’s required four hundred and ninety years in Gentile captivity. *Seven years yet remain* (Dan. 9:24-27).

Israel could not return in history *UNTIL* God’s required time in Gentile captivity had run its course; *NOR* can Israel do so today.

The restoration of a remnant in history *was under God’s direction, at His command*

The restoration of a remnant today *has been the result of a Zionist movement, under man’s direction and command.*

God simply will not allow the Jewish people to return from their present dispersion among the Gentiles, *under His direction and command, UNTIL the full time covered by the four hundred and ninety years has run its course.* To state otherwise would have God acting contrary to His revealed Word, an impossibility.

A rather strange situation though exists in the world today. Most of the Bible students and Bible teachers studying about or giving

any thought to Israel's place in God's economy, both present and future, attempt to see and teach that *God is presently dealing with Israel relative to a restoration to the land, with many also seeing the land presently being healed* (through reclaimed land for agriculture, etc.), at a time *BEFORE the end of the four hundred and ninety years, BEFORE the Jewish people are brought to the place of repentance.*

But God's dealings with the Jewish people after this fashion *DIDN'T occur during the seventy years in Jeremiah*, and God's dealings with the Jewish people after this fashion *ARE NOT GOING TO occur during the four hundred and ninety years in Daniel either.*

God's requirements both places can only be seen to be *the same.*

Both could/can occur *ONLY following the full time in view* (seventy years, four hundred and ninety years), and both could/can occur *ONLY following repentance.*

Then, aside from the preceding, attempting to see and understand that which has been occurring in the Middle East and the world at large since May 14, 1948 as God restoring the Jewish people and their land in accordance with His numerous promises presents *a dispensational problem.*

God is *not, He cannot be,* dealing with Israel in this respect today. Israel has been set aside while God, through His Spirit, calls out a bride to reign as consort queen with His Son in the coming kingdom. God will turn back to and deal with Israel *ONLY AFTER the Spirit has completed His work in this respect, ONLY AFTER the present dispensation has run its course.*

(Note in the type-antitype structure of Gen. 23-25, Israel is seen being dealt with in ch. 23 [set aside] and in ch. 25 [restored]. *Between these two times* the Spirit performs a new work. *He searches for and procures a bride for God's Son from other than Israel [from the "one new man" (Eph. 2:15)], removing the bride from her country at the end of the search [ch. 24].*

And, *throughout this time,* Israel remains as seen in ch. 23 [set aside, dead]. The heavens remain *CLOSED* relative to God dealing with Israel throughout the complete period covered by ch. 24 [*cf.* Gen. 28:15-31:3, where the same thing is seen relative to Jacob].

And *EXACTLY the same thing* is seen in the type-antitype structure of Gen. 37-45, covering the same period as Gen. 23-25, seen in the life and times of Joseph and his brethren.

The type extends from events foreshadowing Calvary [ch. 37] to events foreshadowing Christ revealing Himself to His brethren at the time of His return, with the Messianic kingdom following [ch. 45]. And, exactly as the type in Gen. 23-25, or anywhere else in Scripture where the subject is dealt with, the Jewish people fade from view and *are NOT dealt with during the entire time covered by Gen. 24, the present dispensation.*

In the type in Gen. 37ff, Joseph's brethren are not seen *between two times*. They are not seen between the events foreshadowing Calvary [ch. 37] and events foreshadowing the coming Tribulation [the famine; 41:53ff; cf. 42:1ff], and *between these two times* Joseph took a Gentile bride [41:45; exactly as previously seen in Gen. 23-25].

These two accounts show the way matters occurred in the types, and *they can ONLY occur in the antitype EXACTLY THE SAME WAY.*

And of course numerous other things as well are out of line with popular thought today, *both among Christians in the world and among Jews both in Israel and those still scattered among the nations.*

1) The house of Israel — a reference to *the people, Jerusalem with the Temple area, and the land* (all inseparably related) — *has been left desolate. And the one who will complete this desolation, bringing it to an apex, has yet to appear* (Dan. 9:26, 27).

He (Antichrist) will appear only when time covering the last seven years of Daniel's prophecy resumes, and he will bring *the desolation* in view to an apex toward the end of this time, during the closing days of Daniel's prophecy.

(For information on the preceding, refer to Chapters I, II, "Your House Left Desolate" [Parts I, II], in the author's book, *Middle East Peace — How? When?* Also see the author's book, "Never Again!" or "Yes, Again!")

2) Healing for the Jewish people and their land will occur *ONLY AFTER* two days, on the third day. It will be *ONLY AFTER* two days, on the third day (*AFTER 2,000 years, IN the third 1,000-year period*), that all three of God's firstborn Sons — Christ, Israel, and the Church (following the adoption) — will be raised up to live in His sight.

That occurring in the Middle East today is occurring near the end of the second day, not on the third day where it *MUST* occur (refer back to Chapter I in this book, “*On the Third Day, Seventh Day*”).

3) Israel, *the slayer* typified in Num. 35, can avail herself of the ransom *ONLY AFTER* a certain time (avail herself of the cleansing [atonement] seen in Num. 19, cleansing from contact with a dead body, the body of the nation’s Messiah).

The time for this cleansing is seen in a two-fold manner in Num. 19. This cleansing can occur *ONLY on the third or seventh day* (three days dating back to the crucifixion, or seven days dating back to Adam), and it can occur *ONLY following the death of the high priest* (which can only be a reference to Christ’s completion of His present priestly ministry in the sanctuary, preceding that time when He comes forth as the great King-Priest after the order of Melchizedek.

(Numbers 35 alone would destroy all of the false teaching concerning God presently restoring the Jewish people to their land, with many erroneously seeing the land progressively being healed as well. And it wouldn’t matter what form this teaching might take, for Israel’s future cleansing, seen in this chapter, occurs *not only following Israel’s national conversion but in connection with Israel’s restoration to a healed land* [Ezek. 36:24-32; 37:1ff].

Thus, to see the Jewish people being restored to the land today, *AFTER ANY FASHION* — even in their unbelief, to later be dealt with by God [as some see matters having occurred since May 14, 1948] — is *AN IMPOSSIBILITY* on the basis of this one chapter in Numbers alone. Such would have God acting completely contrary to His revealed Word.

According to any Scriptures dealing with the subject, *Israel’s restoration to their land occurs ONLY FOLLOWING Christ’s return, NEVER BEFORE His return.*

This, for example, is seen in *the type during Moses’ day, or in the order of the fulfillment of the seven festivals in Lev. 23.*

Israel’s national conversion [fulfilling the first Jewish festival, the Passover] *will occur while the Jewish people are still scattered among the nations; the cleansing, which many often confuse with*

the former, occurs subsequent to Israel's national conversion, in connection with the Jewish people being restored to their land [having to do with activities occurring on the second and sixth of the Jewish festivals — the festivals of Unleavened Bread and Atonement.

For information on a type-antitype structure of Num. 35, refer to Chapters VII, VIII, "Time of Israel's Restoration," in the author's book, *Middle East Peace — How? When?*)

4) The Jewish people cannot be restored *UNTIL* they have acquired *ALL the wealth possessed by the Gentiles*.

Jacob, in the type (Gen. 28:15-31:3), as the Jewish people today, tried to return to the land before he had acquired all of Laban's wealth (Gen. 30:25ff). But he couldn't. The heavens remained closed, and God did not speak to Jacob during the entire time of his exile, not until he had acquired *ALL* of Laban's wealth and not until it was *TIME* for him to return.

THEN... And ONLY THEN... (Gen. 31:1-3).

The Jewish people today have returned to the land through *MAN'S EFFORTS* in a Zionistic movement, *DURING* their time of exile, *BEFORE* acquiring *ALL* of the Gentile's wealth, *BEFORE THE TIME* God speaks to them in this respect.

When God restores His people to the land, it will occur *DURING HIS TIME*, not during their time. And they will be restored *through Divine power*, not man's power, *never to be uprooted again* (Amos 9:11-15).

The remnant presently in the land has been restored *BEFORE the time through other than Divine power*; and they, having been restored in this means, will, of necessity, be uprooted from their land once again (Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14ff).

5) Israel's restoration can occur *ONLY following Christ's return at the end of the Tribulation*, which will be *AFTER the full four hundred and ninety years have run their course*.

6) The seven Jewish festivals in Lev. 23 form what could be called, "The Prophetic Calendar of Israel," and none of these festivals has been fulfilled insofar as Israel is concerned.

And they must be fulfilled in a sequential order, following

Christ's return (*e.g.*, the first festival is the Passover; Israel has slain the Lamb, but they have yet to apply the blood). Thus, the very first of the seven festivals remains unfulfilled.

(For information on the typology seen in Jacob's experiences in Gen. 28:15-31:3, refer to Chapter VIII, "Time of Israel's Restoration," in the author's book, "*Never Again!*" or "*Yes, Again!*")

Or, for information on the seven Jewish festivals in Lev. 23, refer to Appendix III, "The Prophetic Calendar of Israel," in the same book.)

As previously stated, prevalent thought in Christian circles today relative to the restoration of the Jewish people to the land in the Abrahamic covenant has to do with a false teaching concerning that which has been occurring in the land of Israel and the world at large since May 14, 1948.

To date, some 6,000,000 Jews have returned, and large parts of the land have been reclaimed for agricultural purposes.

Also as previously stated, most Christians involving themselves in the matter today — many referring to themselves as "Christian Zionists" — erroneously look upon that which has been occurring since the spring of 1948 as *God progressively restoring the Jewish people to their land, with many seeing a progressive restoration of this land as well, in accordance with His numerous promises in the Old Testament to one day do so.*

In this respect, the whole of the matter is rather amazing — though not relative to the Jewish people returning to the land in the Abrahamic covenant, for a remnant (which, as we know today, will have resulted from Zionism) must be in the land when Antichrist appears on the scene. Rather, the amazing part has to do with the vast numbers of Christians who should know better, completely misunderstanding what is happening and, resultingly, making a mistake of this magnitude, one with far-reaching, negative ramifications.

It is amazing that ANY Christian with an open Bible would make this mistake — bringing events of "that day" over into *the present day and time* — though understandable because of the working of the leaven in Christendom over two millenniums of time, resulting in few Christians today studying Scripture after the

manner in which it has been written and structured (Matt. 13:33).

But what can perhaps be seen as even more amazing than the preceding is the fact that *MOST* of the Christians involving themselves in this facet of Biblical studies are making this mistake, though again somewhat understandable for the reason previously given.

And this is not something minor in Biblical studies. Rather, *this is something MAJOR, VERY MAJOR!* This is something which can only have a *dire, negative impact upon a Christian's outlook and understanding of the present and future place which the Jewish people occupy in God's economy.*

Then, part and parcel with the preceding are the numerous pastors and Bible teachers caught up in this false ideology who are misleading the masses. It's not a pretty picture when one begins looking at what's presently happening in this respect in Christendom, but that's how matters exist nonetheless.

Until "That Day..."

To provide a current, up-to-date example of what is really happening in the Middle East relative to Israel and the nations, showing how Scripture handles and reflects on the matter rather than how all too many of those who should know better are trying to handle the matter, note that which has been and continues to occur in that part of the world today.

The Middle East, for sometime, has been unraveling, so to speak; and that can be seen even more so with events of each passing day, with this unraveling, this coming apart, spilling over into and affecting Europe in a negative manner. And, as well, it is also affecting the world at large in the same negative manner.

Islamic militant, terrorist groups (ISIS, Al Qaeda, etc.) with their continuing reign of terror, now have existing cells scattered over a good part of the war-torn Middle East fostering persecution (often ending in death) and economic hardship. Then there is a six-year old civil war in Syria. And masses of people — mainly Moslems — have been trying to flee the Middle East by whatever means they can find.

Then there is the Iranian nuclear problem, with different opposing and often warring segments of the Moslem religion (mainly Sunnis and Shiites) thrown into the mix.

Then, of course, there is *Israel, the only nation with a God (Ps. 72:18; 96:5), situated in the midst of all this turmoil.*

All is seemingly *quite uncertain* in one respect. Though, in another respect, *there is ONE THING that can be know for certain.*

One can know for certain that THE WHOLE OF THE MATTER is only going to get worse, far worse.

Why?

It is very simple and can be answered in two very concise, short, to-the-point statements:

1) *Israel, the nation through which God views and deals with the entire matter (Deut. 32:10; Zech. 2:8)!*

2) *The Prophets, those through whom God spoke in time past (Heb. 1:1)!*

Israel's very presence in the Middle East is THE CATALYST for, essentially, the whole of what's occurring.

And, the Prophets have spoken, with their words being FINAL!

The present existence of a Jewish nation in the Middle East (which is made up largely of humanists, atheists, and agnostics), *BEFORE the full end of the four hundred and ninety years, is nothing more or nothing less than the Jewish people rising up and seeking to emancipate themselves from exile, apart from their Messiah, establishing a Jewish nation themselves, entirely through natural means, in the land covenanted to Abraham, Isaac, and Jacob.*

The Jewish people have sought to do this *BEFORE the time* by re-entering a desolated house, seeking to effect a healing of the Jewish people and their land themselves, through natural means.

Then, not only is the preceding true, but, by doing this, the Jewish people *have not only opened the door for but guaranteed that God's judgment upon the nation, to ultimately bring about repentance, would be intensified seven-fold* (Matt. 12:43-45; cf. Lev. 26:18ff).

And God uses the Gentile nations to bring about judgment of this nature upon His people. In this respect, the turmoil existing

among the nations in the Middle East can be addressed in a very simple manner, made known millenniums ago by the Prophets.

It all has to do with *God's plans and purposes for Israel and the nations*. It has to do with bringing to pass that which it will ultimately take to bring Israel to the place of repentance, in order that through the Jewish people, all of the Gentile nations— even the very nations fostering anti-Semitism today, some to the extent of seeking Israel's very destruction — can not only be evangelized by but be blessed through Israel.

And God is going to allow matters to increasingly go to the extremes that it will ultimately take in order to bring this to pass.

God is going to allow the destruction of the present Israeli nation (following the Jewish people rebuilding their Temple on the Temple Mount), the death of a tenth of those in the land, the remainder driven back out among the nations, and then followed by the attempted annihilation of the Jewish people worldwide.

This is what lies in store for the 6,000,000 Jewish people presently in the land — *NOT at some far off time, in some distant day, BUT IN THE IMMEDIATE FUTURE* — completely destroying any Messianic hope that any of the Jewish people will possess at that time (with a rebuilt Temple, with Temple worship occurring). And this will then be followed by that which will befall the remainder of the Jews worldwide (another eight to nine million).

Exactly as in Moses' day and continuing down through the centuries to the present time, relative to the matter at hand, *exactly* the same disobedient, "stiffnecked" people reside both in and out of the land today (*cf.* Ex. 32:9; 33:3; Deut. 9:6; Jer. 17:23).

It took the Assyrian and Babylonian invasions and captivities to get the people's attention in past time. And, after 2,600 years of Gentile dominance and persecution, dating back to the days of the Babylonian invasion and captivity, God is going to use something even more horrific.

God, in a final and lasting work, to once and for all get the Jewish people's attention, is going to *bring about conditions so horrific that no precedent exists at any past time throughout Man's 6,000-year history*.

The God of the Jews is about to pull out all stops to, at long last, bring His people to the place of repentance.

(For information on the preceding, refer to the different chapters in the author's book, "*Never Again!*" or "*Yes, Again!*")

1) *The Biblical Picture*

The Biblical picture of that currently occurring in the Middle East can be seen in the opening verses of the Book of Jonah (though this account would have to do with Israel during the coming Tribulation, the same thing can be seen today, leading into the Tribulation).

An unrepentant Jonah, out of the Lord's will and seeking to distance himself from the presence of the Lord, booked passage on board a ship headed in the opposite direction from where the Lord had told him to go. And Jonah, in this condition, was asleep down in the hold of the ship when God caused the sea to become so tumultuous that the very ship itself, with all those on board the ship, was about to be destroyed (Jonah 1:1-5).

This storm arose for *one multifaceted reason and purpose alone.*

It arose because of Jonah. God's prophet was out of place, and the storm arose in order to rectify the situation (1:6-12).

Jonah must be dealt with and brought to the place of repentance, bringing Jonah to the place where he would then do as God had commanded. And bringing about repentance was something which could happen only *ONE PLACE, not on the ship, but in the sea.* Jonah *MUST* be cast from the ship into the sea.

(“The sea” in Scripture is used as a metaphor for *the nations* [also, *the place of death*]; and “the ship” could only be seen as a reference to *the land of Israel*, for that is the only place on earth where one could reside and be seen as other than out among the nations, other than in the sea.)

The preceding is the type. Now note the antitype — *Israel in the land today and that which, according to the type, MUST occur.*

A disobedient and unrepentant nation, following in Jonah's footsteps, resides in the land — on the ship — today. And *exactly the same thing is occurring among the nations, particularly those nations surrounding Israel, as occurred with the sea during Jonah's day.*

The sea raged in the type, *because of Jonah*; and the sea is raging today in the antitype, *because of Israel*. In the type, the sea raged to the extent that the ship was about to be destroyed; and the beginning of exactly the same thing, to be climaxed during the coming Tribulation, can be seen in the Middle East today.

And whether type or antitype, the reason for the tumultuous condition was/is the same — *a disobedient and unrepentant Jonah running from the presence of the Lord, and a disobedient and unrepentant Jewish nation following suit in the land today*.

2) The Biblical Solution

Do you want to know what's about to happen? The type will relate the complete story. *And if you think it's bad now, just wait!*

As previously seen, *it can ONLY BECOME WORSE with time, with no one being able to do a thing about the matter* (Hosea 5:14). The type relates this, and the antitype *MUST* follow the type in exact detail.

Again, the whole of what is presently occurring and will yet occur in the Middle East has *ONLY ONE CATALYST*, and God is bringing all of this to pass in order to rectify an existing situation.

As long as a disobedient and unrepentant Jonah was on board the ship, out of the Lord's will, the sea raged. And the sea raged to the extent that the ship was about to be destroyed.

And matters can be *NO DIFFERENT* in the antitype.

As long as an unbelieving and unrepentant Jewish nation is in the land, TURMOIL CAN ONLY EXIST among the Gentile nations, particularly those nations surrounding Israel in the Middle East.

And this turmoil, as the raging sea during Jonah's day, can ultimately be no ordinary turmoil. It can ultimately only be the same type turmoil seen in the tumultuous sea during Jonah's day, described — one about to destroy the ship and all those on the ship.

Note Matt. 24:22, describing those coming days:

"And except those days should be shortened [days during the coming Tribulation just out ahead, the last seven years of the full four hundred and ninety years], there should no flesh be saved: but for the elect's sake [for Israel's sake] those days shall be shortened.

God, exactly as in the type, is about to go to the extent that it will take in order to bring His plans and purposes for mankind to pass, *plans and purposes to be effected through Israel*.

In the type, bringing about His plans and purposes had to do with *a Jewish prophet*, ultimately bringing to pass salvation and blessings for the Gentile city of Nineveh.

And in the antitype, bringing about His plans and purposes has to do with *the nation of Israel*, which will ultimately bring to pass salvation and blessings for the Gentile nations of the earth.

(For additional information on the typology of Jonah, refer to Chapters V, VI, "The Turbulent Middle East," in the author's book, *Israel — What Does the Future Hold?*)

Also, note something which some individuals would see as a problem with respect to all of this.

As Jonah in the type had to be removed from the ship and cast into the sea, Israel in the antitype has to be removed from the land and driven back out among the nations. God dealt with Jonah *only in the sea*, as He will deal with Israel *only out among the nations* [this is *the place* where He had previously driven Israel, to deal with the nation in this manner — *the "place" which He will also have "prepared" for Israel yet future, during the Tribulation* (Rev. 12:6, 14)].

The seeming problem would emanate from God having dealt with Israel in the land after this fashion numerous times in the Book of Judges, along with similar dealings at Christ's first coming.

But note a major difference between the nation both times in history and the nation today. The nation in the land both times in history found itself *under Gentile dominion and control*; the nation in the land today is *not under Gentile dominion and control*.

Thus, the nation presently in the land is left without recourse. *This nation either has to be brought under Gentile dominion and control or be uprooted and driven back out among the nations; and Scripture states that the latter will occur* [Matt. 24:15ff; Luke 21:20ff; Rev. 12:6, 14ff].

Then, out among the nations, God will deal with Israel [the whole house of Israel, not with just those in the land today] exactly as He dealt with Jonah in the sea, with the ultimate results in the antitype occurring *exactly as seen in the type* [Jonah 2:1ff; 3:1ff].)

Appendix I

THE INTERPRETATION OF GEN. 1:2

TEXTUAL, CONTEXTUAL UNDERSTANDING OF THE VERSE

It would go without saying that there has been a great deal of controversy over the years among theologians and Christians in general concerning exactly how the opening two chapters of Genesis should be understood. And it would also go without saying that, resultingly, confusion has reigned supreme in Christian circles concerning not only these chapters but the general tenor of the remainder of Scripture as well.

Confusion begets confusion; and in this case, confusion at the outset, in the opening two chapters of Genesis, has resulted in confusion in that which follows — Scripture as a whole.

To provide an example, note the doctrine of soteriology (salvation). The opening thirty-four verses of Scripture provide the complete panorama of God's way of salvation at the outset, along with God's purpose for salvation. The complete matter is succinctly set forth in these opening verses in a God-designed, pristine form.

(For information on the preceding, refer to Appendixes III, IV in this book, "The Complete Panorama of Salvation" and "The Preaching of the Cross.")

And, if a Christian begins understanding the subject at the place God first began setting it forth, understanding the God-designed basics, he will have the proper foundation on the subject for all which follows. But if a Christian doesn't begin here, doesn't understand the God-designed basics at this foundational point...

But who does this?

Who believes this?

Who understands this?

Numerous Bible students, probably most, know so little about the way Scripture is structured at the outset that they can't possibly begin at this point, even on the basics of the salvation message.

Then, those who do believe and understand the way Scripture is structured at the outset invariably begin at places in Scripture other than at the beginning when dealing with salvation, among other subjects. And, an individual only has to look around at the resulting confusion pertaining to this one doctrine alone to see what has resulted from man ignoring the God-designed basics, the God-designed foundation, at the outset.

The Opening Two Chapters of Genesis

There are actually two major schools of thought surrounding the interpretation of these opening two chapters, though there are a number of variations within that held by those in each school.

Those in one school (probably the position held by the majority today) view the six days in the first chapter as time revealing and describing God's creative activity introduced in verse one.

And those in the other school view these six days as time revealing God's restoration of a ruined creation (*creation* seen in v. 1, *a ruin of this creation* seen in v. 2a, and *God's restoration of the ruined creation* seen in vv. 2b ff).

Then, there is a variation of the second school which is held by quite a few individuals and could be looked upon as a third school of thought. Those holding to this view see Gen. 1:1 as other than an absolute beginning. They see this verse as an opening statement dealing with restoration, not creation.

That is, they see the verse dealing, not with God's creation of the heavens and the earth in an absolute sense (as most view the verse), but with the beginning of God's restoration (reforming, remolding, refashioning) of a previously perfect creation which had been reduced to a ruin (with the creation of the heavens and the earth per se not seen in these opening verses).

“Was” or “Became”

Much of the controversy surrounding these different views is centered in the linguistics of verse two (though, as will be shown later, this really doesn’t need to be the case). Grammarians go back to the Hebrew text and deal mainly with two areas, and good Hebrew grammarians reach different conclusions in both realms:

- 1) The relationship of the three circumstantial clauses which form the second verse to that stated in the first verse.
- 2) The meaning and use of the Hebrew word *hayah* in verse two (translated “was”).

1) *The Three Circumstantial Clauses*

The three circumstantial clauses in Gen. 1:2 are simply the three clauses which form the verse:

- 1) “And the earth was without form, and void,”
- 2) “And darkness was upon the face of the deep,”
- 3) “And the Spirit of God moved upon the face of the waters.”

In the Hebrew text there is what is called a “waw” beginning verse two (a conjunctive or disjunctive particle [actually, a letter in the Hebrew alphabet, the *waw*, prefixed to a word], usually translated “and” in most English texts). Some grammarians view this particle prefixed to the word beginning verse two in a *conjunctive* sense (showing a connection between v. 1 and v. 2 [“and”]), and other grammarians view it in a *disjunctive* sense (showing a separation between v. 1 and v. 2 [“but”]).

(The other two circumstantial clauses in verse two begin with “waws” prefixed to words as well, which will be discussed later.

The Hebrew text of the Old Testament uses the “waw” more frequently in a conjunctive [“and”] rather than a disjunctive [“but”] sense. Of the approximately 28,000 usages of this particle, some 25,000 appear to be conjunctive and some 3,000 disjunctive. Normally the context determines how the particle is to be understood.)

2) In a Conjunctive Sense

Those viewing the “waw” prefixed to the word beginning Gen. 1:2 in a *conjunctive sense* would usually see the three circumstantial clauses as inseparably connected with verse one; and those viewing this “waw” in a *disjunctive sense* would, instead, see a separation between these two verses.

If there is an inseparable connection of the clauses in verse two with verse one (the *waw* used in a conjunctive sense), and verse one describes an absolute beginning in relation to the heavens and the earth (God’s actual creation of the heavens and the earth in the beginning), then verse two would have to describe *how* God created the earth in the beginning (*i.e.*, “without form, and void”).

Thus, understanding the structure of the Hebrew text after this fashion would necessitate viewing that which is described at the beginning of verse two as *the condition of the earth at the conclusion of the action described in verse one*. That is to say, God would have initially created the earth (v. 1) in the condition described in verse two. Then the six subsequent days would have to be looked upon as time in which God, step by step, performed and completed His creative work introduced in verse one.

The preceding view of the structure of the Hebrew text is the main reason for the position held by some that Gen. 1:1 describes the beginning of God’s restorative work rather than an absolute beginning. Those holding this view see the three circumstantial clauses in verse two as inseparably connected with verse one. But they also see that Scripture teaches a subsequent ruin of the earth following God’s creation of the heavens and the earth in the beginning (*e.g.*, *cf.* Gen. 1:2 and Isa. 45:18 [the Hebrew word *tohu*, translated “without form” in Gen. 1:2 is translated “in vain” in Isa. 45:18; and this verse in Isaiah specifically states that God did not create the earth *tohu*, *i.e.*, after the fashion in which it is seen in Gen. 1:2]).

Thus, those who see God’s perfect creation undergoing a subsequent ruin but also view the three circumstantial clauses in verse two as inseparably connected with verse one (in a conjunctive sense) are, in a respect, forced into a particular position concerning the interpretation of the opening verses of Genesis.

They are forced into the position of seeing the actual creation of the heavens and the earth, and also the ruin of the heavens and the earth, as occurring at a time prior to Gen. 1:1, events which they would see as not being dealt with per se in the opening verses of Scripture at all.

3) In a Disjunctive Sense

Then there are those grammarians who see the “waw” prefixed to the word beginning verse two as *disjunctive*. These grammarians would understand this Hebrew “waw” in a similar sense to the way in which the Greek word *de* is used in the New Testament (normally disjunctive), as opposed to the Greek word *kai* (the word usually used to show a conjunctive sense).

In this respect, the translators of the Septuagint (Greek translation of the Old Testament) used *de* to translate the first “waw” in what was apparently meant to be a disjunctive sense beginning Gen. 1:2 (with the conjunctive *kai* used to translate the remaining two “waws” prefixed to the words beginning the other two circumstantial clauses in the verse).

Using the KJV text to illustrate, the translators of the Septuagint used *de* and *kai* to translate the three Hebrew “waws” in this manner:

“And [*De, lit., ‘But’*] the earth was without form, and void; and [*kai*] darkness was upon the face of the deep. And [*Kai*] the Spirit of God moved upon the face of the waters.”

And, viewing the verse beginning in a disjunctive sense of the preceding nature, there would be no connection between the first two verses of Genesis. Rather, a separation would exist instead. Within this view, one would normally see verse one revealing an absolute beginning, with verse two (along with the verses following) revealing events occurring at later points in time.

(Most holding this linguistic view see verse two as a description of God’s perfect creation [from verse one] being brought into a ruined state, separated from verse one by an unrevealed period of time. And they would, accordingly, see God’s activity during the six days as activity surrounding the restoration of this ruined creation.

Some holding this linguistic view though still see the six days as time revealing God's creative activity. They view verse one as describing a "grand summary declaration that God created the universe in the beginning." Then, apart from seeing a connection between v. 1 and v. 2, they view God's activity during the six days as a revelation concerning how God accomplished that which He had previously stated in verse one.)

4) The Hebrew Word "Hayah"

Hayah is the Hebrew word translated "was" in most English versions of Gen. 1:2 ("And the earth was..."). The word is found twenty-seven times throughout chapter one and about 3,570 times in the entire Old Testament.

The etymology of the word is somewhat questionable (most look at the probable, primary meaning of *hayah* as "falling" or "to fall"). Hebrew scholars though see the word used over and over in the Old Testament in the sense of "to be," "to become," or "to come to pass."

And through attempts to trace the etymology of the word, comparing Hebrew with Arabic (a related Semitic language), and seeing how the word is used in the Old Testament, many scholars have come to look upon the word in the sense of a verb of "being" ("to be"). But scholars also recognize that it is not completely accurate to equate the word with the English verb of being after this fashion.

The word is translated different ways in English versions — e.g., "was" or "were" (Gen. 1:2, 3, 5, 7, 8, 9, 13, etc.), "be" (Gen. 1:3, 6, 14, 29, etc.), "became [or, 'to become']" (Gen. 2:7, 10; 3:22, etc.). But that's in English versions. In the Latin Vulgate there are thirteen instances where *hayah* has been translated in the sense of "became" in Genesis chapter one alone; and in the Septuagint there are twenty-two such instances in this one chapter (out of the twenty-seven times *hayah* appears in chapter one).

The first use of *hayah* in Scripture is in Gen. 1:2 — the verse being discussed. But going beyond this verse for a moment, note how the word is used elsewhere in chapter one.

Hayah appears twice in verse three, translated "be" and "was." And translating, "Let light be [or 'become']: and light became," would actually best convey the thought of that which occurred.

Then note verses 5, 8, 13, 19, 23, 31. The word *hayah* appears two times in the latter part of each verse (both translated in a combined sense in the English text by one word — “were”). Translating literally from the Hebrew, using “was” in the translation, the text would read, “...And there *was* evening, and there *was* morning, [comprising] the first day...the second day...the third day,” etc.

Actually though, “became” would really better convey the thought surrounding that which occurred, for evening and morning came to pass, “became,” comprising each of the six different days.

(Leupold, a Hebrew grammarian from past years, in his commentary on Genesis, appears to capture the overall thought of *hayah* to mark beginning and/or ending points in each day quite well by translating, “...Then came evening, then came morning — the first day...the second day...the third day,” etc.)

Then note the words, “...and it *was* so,” at the end of verses 7, 9, 11, 15, 24, 30. “Was” in each reference is a translation of the word *hayah*, and it is easy to see that “became” rather than “was” would really provide a better description of that which occurred in each instance, translating, “...and it became so” (cf. “Let there *be* [a translation of *hayah*]...” [vv. 3, 6, 14]).

Though *hayah* has been translated “was,” “were,” or “be” throughout the first chapter of Genesis, the word is actually used mainly throughout this chapter in the sense of “be,” “became,” or “had become.”

Attention is called to this fact because numerous individuals look at translating *hayah* “became [or ‘had become’]” as so rare in the Old Testament that serious consideration should not be given to the thought of translating Gen. 1:2, “And [or ‘But’] the earth became [or ‘had become’]...” But the rarity is in the English translations, not in a literal Hebrew rendering or in certain other translations (e.g., in the KJV there are only 17 instances in all of Genesis where *hayah* has been translated “became [or, ‘become’]” [2:7, 10; 3:22; 9:15; 18:18; 19:26; 20:12; 21:20; 24:67; 32:10; 34:16; 37:20; 47:20, 26; 48:19]; but in the Septuagint there are at least 146 instances [and some 1,500 instances in the entire O.T.]).

The Hebrew Text Alone

Can linguistic questions surrounding the first two verses of Genesis be resolved from the Hebrew text alone? Can one determine from the Hebrew text alone whether the “waw” beginning verse two should be understood as conjunctive or disjunctive? Or, can one determine from the Hebrew text alone how the word *hayah* should be translated in verse two? Or, can one determine from the Hebrew structure of verse two alone how the remainder of the first chapter should be understood in an overall sense?

Some Hebrew scholars would answer in the affirmative. But, because of the different ways in which a number of Hebrew scholars view the matter at hand, using the Hebrew text alone, the issue could only be resolved within their minds and possibly within the minds of others who would follow their same line of reasoning.

And note that the issue would be resolved by different scholars after entirely different fashions, all based on their understanding of the grammatical structure of the Hebrew text.

Another Way

However, there is *another way* to approach the matter; and that other way is to see how the whole of Scripture deals with the issue at hand. If the whole of Scripture can be shown to support one view alone — *which it can* — then the correct linguistic understanding of Gen. 1:2 and the corresponding correct interpretation of chapter one *can easily and unquestionably be demonstrated*.

This is not to say that Gen. 1:2 or the first chapter of Genesis as a whole cannot be understood correctly apart from first going to the remainder of Scripture, for that cannot be the case. God would not have begun His revelation to man after a fashion which man could not have understood apart from subsequent revelation (requiring approx. 1,500 years to complete).

But this is to say that the correct linguistic position for Gen. 1:2 and the correct corresponding interpretation of the entire chapter — which can be shown by going to the remainder of Scripture — is

a position which God would have expected man to see *as evident when he began reading at this point in Genesis*, though man many times has not done so (past) and does not do so (present).

Thus, in this respect, a knowledge of the way in which the Hebrew text is structured is really not going to resolve the issue at hand. And time has been spent on the Hebrew construction of Gen. 1:2 and other related passages, not in an attempt to resolve the issue, but to demonstrate two basic things:

1) There are good, reputable Hebrew scholars who hold varying views on the opening verses of Genesis, which are many times based strictly on their understanding of the structure of the Hebrew text, apart from contextual considerations.

2) Though the linguistics of the Hebrew text (within the different ways scholars understand the linguistics of the text) will support any one of these views, all but *one* are out of line with the remainder of Scripture and are, consequently, *wrong*.

That is to say, though it may be possible to support different views from the structure of the Hebrew text alone (the way different scholars understand the syntax of the Hebrew text), different views *cannot* be supported when the remainder of Scripture is taken into consideration — with or without the Hebrew text. Scripture will support *only one view*, and that one view is the position alluded to in the opening portion of this chapter.

Scripture will support:

1) “Creation” (an absolute creation [v. 1]).

2) “Ruin” of the creation (which means that the “waw” prefixed to the word beginning v. 2 must be understood in a disjunctive sense [“But”], and the Hebrew word *hayah* must be understood in the sense of “became [or ‘had become’]” [v. 2a]).

3) “Restoration” of the ruined creation (vv. 2b-25).

4) “Rest,” following six days of restorative work (1:2b-2:3).

And to illustrate this is not difficult at all. In fact, *the opposite is true*. It is a very simple matter to illustrate, from other Scripture, exactly how the opening verses of Genesis must be understood.

Tohu Wavohu

In this respect, first note the words *tohu wavohu* from the Hebrew text of Gen. 1:2.

The words *tohu wavohu* are translated “without form and void” in the KJV English text (“formless and void,” NASB; “formless and empty,” NIV; “waste and void,” ASV). *These two Hebrew words are used together only two other places throughout all of the Old Testament* — in Isa. 34:11 and Jer. 4:23. *And both of these passages present a ruin of that previously seen existing in an orderly state.*

In Isa. 34:11, “Edom” (vv. 5, 6), representing *all nations in the future Lord’s Day* (vv. 2, 8), was destined to become *tohu wavohu* (translated “confusion” and “emptiness” [KJV], “desolation” and “emptiness” [NASB]).

And in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

The land of Israel was about to become *tohu wavohu*. That is, as seen in Jer. 4:23-28, God was about to do *the same thing to the land of Israel* (cf. vv. 14-22) *that He had previously done to the earth in Gen. 1:2a.*

And the reason for both of these actions — that which God had done to the earth, and that which He was about to do to the land of Israel — was the same. *Sin had entered* (*sin* on the part of Satan in the former, and *sin* on the part of the Jewish people in the latter).

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isaiah 45:18 (where the Hebrew word *tohu* is used, translated “in vain”) clearly states that God did not create the earth (in Gen. 1:1) in the manner described in Gen. 1:2a. Isaiah 45:18 states that God “created it [the earth] *not* in vain [*not ‘tohu,’ not ‘without form,’*].”

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject (which it must be [cf. Ps. 12:6; Isa. 8:20; 28:10; I Cor. 2:13]), *there can be only one possible interpretation* — *the ruin of a prior existing creation (from v. 1), because of sin.* The earth from verse one “became” *tohu wavohu*.

The ruin seen in both Gen. 1:2a and Jer. 4:23, for a purpose, is with a view to eventual *restoration*. And *the restoration* seen in the continuing text of Gen. 1:2 (vv. 2b-25) and in the overall passage of Jer. 4:23ff (v. 27b), as well as in related Scripture (e.g., Isa. 35:1ff), is also for a purpose.

Subsequent Scripture

Then, the whole of subsequent Scripture is perfectly in line with this type understanding of the opening section of Scripture. The whole of subsequent Scripture is built on a septenary structure, with the foundation established and set in an unchangeable fashion at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation (because of sin), God took six days to restore the ruined creation, and He rested the seventh day.

Man was created on the sixth day, man fell into a state of ruin (because of sin), God is presently taking six days (6,000 years) to restore man, and God will rest the seventh day (the seventh 1,000-year period [cf. II Peter 1:15-18; 3:3-8]).

(For information on the preceding, refer to Chapters I, II in this book, "On the Third Day, Seventh Day" and "After Six Days, on the Seventh Day.")

And the latter restoration, patterned after the former restoration, is what the whole of Scripture is about.

The whole of Scripture is about the same thing initially introduced and established in an unchangeable fashion in the opening thirty-four verses of Genesis (1:1-2:3).

The whole of Scripture is about the creation of man, his ruin, his restoration over a six-day period (over a 6,000-year period), followed by a seventh day of rest (a seventh 1,000-year period — the Sabbath rest awaiting the people of God [Heb. 4:9; cf. vv. 3, 4], the Messianic Era).

As previously stated, man would have been expected to understand this opening section of Scripture after the preceding fashion at the time it was written. And subsequent Scripture simply verifies the correctness of the way man would have been expected to understand it at that time, apart from other revelation.

(Note one thing about the restoration in Gen. 1:2b-25 which should be understood. This restoration could only have been *a complete restoration*. No trace of “the world that then was” [the world preceding the ruin seen in Gen. 1:2a], or the subsequent ruined earth [in Gen. 1:2a], can be seen “in the heavens and the earth, which are now” [II Peter 3:5-8].

A complete restoration would have removed *all traces* of anything having to do with “the world that then was” or with that world during that time when it lay in a ruined state.

That is to say, man today, through science, *cannot* show evidence of any type pre-existing creation or a ruin of that pre-existing creation, for *a complete restoration* — the only type restoration possible through the Divine work seen in Genesis chapter one — would have removed *all traces of a pre-existing creation and ruin*.

And, accordingly, man’s different recognized dating methods, often showing the earth to be much, much older than 6,000 years, *can reveal nothing to change the preceding*.

The Noachian Flood, 1,656 years beyond the restoration, left things quite skewed in this respect anyway. All dating methods are based on *conditions remaining uniform throughout all time*. And conditions changed considerably at the time of the Flood. They are not at all the same today as they were before the Flood, destroying the foundation upon which dating methods rest.

Then, did God restore the earth with apparent age? After all, God created man with apparent age. What is a restored tree or a restored rock like, etc? Would they show age if subjected to man’s dating methods?

In this respect, all that exists in the present secular world of history and science — *e.g.*, the complete fossil record, the dinosaurs, topographical formations such as the Grand Canyon, etc. — would all have to be placed this side of the restoration seen in Gen. 1:2b-25, within time covered by “the heavens and the earth, which are now.”

In short, one *MUST* look to the Scriptures for answers to the numerous questions which could be raised in the preceding respect, not to man’s wisdom or to a realm where man cannot go [to a world lying in ruins in Gen. 1:2a, or to a world existing prior to that time].)

Appendix II

THE SIGN OF THE SABBATH

HISTORICAL BASIS IN GENESIS, ESTABLISHED AS A SIGN IN EXODUS

“Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed” (Ex. 31:13-17).

The Sabbath was given to Israel as a *sign*, and the Sabbath was to be observed by the Jewish people “throughout their generations, for a perpetual covenant,” with “death” being the Divine penalty for defiling the Sabbath.

When giving the Sabbath to Israel (*cf.* Ex. 20:11) or referring to the Sabbath rest awaiting the people of God in the Book of Hebrews (Heb. 4:4-9), in each instance, *for a very good reason*, God called attention to that which had occurred in Genesis chapters one and two.

There is a latter work of restoration, followed by rest, which is based on a former work of restoration, followed by rest; and the Sabbath was given to the Jewish people to keep this thought ever before them throughout their generations.

That is, though *the sign of the Sabbath* concerned a present work and future rest, it was *based* on a past work and rest. God worked six days to restore a ruined creation in the opening chapter of Genesis; and on the sixth day, along with the completion of His work of restoration, He brought man into existence to rule over the restored material creation (Gen. 1:26-28). Then God rested on the seventh day.

But *a ruin* ensued once again. Man, an entirely new creation in the universe, fell; and, as a result, the restored material creation was brought under a curse (Gen. 3:17), leaving God with two ruined creations: *man*, and *the material creation*.

With that in mind, how did God, in the Genesis account, set about to restore these two ruined creations? The answer is not only clearly revealed but it is also very simple.

According to Scripture, God set about to restore the subsequent ruined creations *in exactly the same manner which He had used to restore the former ruined creation in the opening chapter of Genesis*. God set about to restore the two subsequent ruined creations over a six-day period (in keeping with Gen. 1:2b-25); and, in keeping with Gen. 2:2, 3, following His restorative work, God would then rest on the seventh day.

The latter restoration MUST occur in complete keeping with the former restoration. A Divinely-designed pattern had been set in the former restoration — a pattern set perfect in the beginning, which, accordingly, COULD NEVER CHANGE.

Thus, the latter restoration *MUST occur over a six-day period*. And this six-day period of restorative work *MUST, as the former, be followed by a day of rest*.

From a Biblical standpoint, it is NOT POSSIBLE for the matter to occur in any other manner. And the Sabbath, following six days of work, was given to Israel to keep the thought ever before the Jewish people that, in accord with the opening verses of Genesis, God was going to once again rest for one day following six days

of work to effect the restoration of that which is presently in a ruined state (both man and the material creation).

The Sabbath was a “sign,” and a *sign* in Scripture, having to do with the Jewish people (Matt. 12:38-40; I Cor. 1:22), points to something beyond itself. This “sign,” the Sabbath, points to a *seventh-day rest which God will enter into with His people (“the people of God” in Heb. 4:9) following six previous days of restorative work.*

Each day in the former restoration and rest was twenty-four hours in length, but each day in the latter restoration and rest is revealed to be one thousand years in length (II Peter 1:16-18; 3:3-8; cf. Matt. 16:28-17:5). *Based on the pattern set forth in Genesis chapters one and two, God is going to work for six thousand years during the present restoration and then rest the seventh one-thousand-year period.*

(God has given the Sabbath to Israel in this manner, extending “throughout their generations,” as “a sign,” “for a perpetual covenant.” And *no conditions* are attached to this covenant.

God made the covenant with the Jewish people, not only with the generation during Moses’ day but with *all generations, before that day and after that day; and God will keep His covenant with His people.*

ALL things portended by the sign of the Sabbath will, because of God’s unconditional covenant, *ultimately be realized by the Jewish people.)*

Scripture begins by laying the foundational basis for this septenary arrangement of time in the opening verses (Gen. 1:1-2:3). Then, accordingly, this is something seen or alluded to throughout Scripture (Ex. 31:13-17; Num. 19:12; Hosea 5:15-6:2; Jonah 1:17; Matt. 17:1; Luke 24:21; John 1:29, 35, 43; 2:1; 5:9; 9:14; 11:6, 7; Heb. 4:1, 4, 9). And the matter is then brought to a conclusion in Revelation chapter twenty, where the 1,000-year Messianic Era is mentioned six times (vv. 2-7), immediately prior to the eternal ages which are seen to follow (chs. 21, 22).

Scripture deals with “time,” 7,000 years of time — time extending *from* the restoration of the earth and the creation of man *to* the end of the Messianic Kingdom. Scripture has very little to say about that which occurred prior to these 7,000 years, and it also has very little to say about that which will occur following these 7,000 years. Scripture is built on this septenary arrangement

of time, which is based on the opening two chapters of Genesis; and *this is an evident fact which must be recognized if one would correctly understand God's redemptive plans and purposes which He has revealed in His Word.*

Appendix III

THE COMPLETE PANORAMA OF SALVATION

As Seen in Genesis 1:1-2:3

The Bible is a book of redemption; and basic, unchangeable teachings surrounding redemption are set forth in Scripture, at the very beginning, revealing a purpose in view.

In the first chapter of Genesis, God sets forth *the unchangeable manner* in which He, in His infinite knowledge and wisdom, restores a ruined creation.

There is a restorative work which follows a specific pattern, and the matter is accomplished entirely through Divine intervention. And within this unchangeable pattern set forth at the very beginning, God reveals how any subsequent ruined creation would, of necessity, have to be restored. It would have to be restored after a certain order, entirely through Divine intervention, over a six-day (six-thousand-year) period.

Thus, to establish correct thinking relative to the fundamentals of salvation, one *MUST begin in Genesis*. If all those holding erroneous views *had begun* in Genesis chapter one and *understood and adhered* to that which God set forth at the very beginning concerning how a ruined creation is to be restored, *not a single erroneous view concerning salvation would exist today. Such couldn't exist.*

And, going to more specific thoughts concerning salvation, the preceding would *equally apply* not only to *the salvation which we presently possess (the salvation of the spirit) but to the continuing aspect of salvation as well (the salvation of the soul).*

Within the structure of this foundational framework, the salvation which we presently possess is realized *at the very beginning of the six days*; but the continuing aspect of salvation (a salvation to be realized at the end of one's faith, or as the goal of one's faith [I Peter 1:5, 9]) is an on-going process, to be brought to pass during that foreshadowed by God's continued activity during the remaining five days of restorative work but realized *only at the end of the full six days, on the seventh day.*

In this respect, *the unchangeable basics* pertaining to redemption in relation to *the whole* of that which, in reality, is the man himself (both spirit and soul) have been set forth at the very beginning of Scripture, in Gen. 1:1-2:3. And if a person would understand salvation within its correct perspective, *avoiding all error*, he *MUST* begin here.

Here — and ONLY here — can a person see the unchangeable foundation, setting forth the unchangeable basics, laid down at the very beginning.

Salvation of the Spirit

Hebrews 4:12 reveals a division brought to pass between man's soul and spirit. And this is a teaching drawn from the very opening verses of Genesis (as seen earlier in this same section in Hebrews relative to the "rest" set before "the people of God" [vv. 4, 9]). The Spirit of God moves in Gen. 1:2b, and God speaks in Gen. 1:3. In relation to man's salvation, it is at this point (in what would be referred to as *the foundational type*) that a division is made between man's soul and spirit (in what would be referred to as *the antitype*).

In the type, the Spirit of God moved, God spoke, and light came into existence. Genesis 1:2b, 3 records the initial act of the Triune Godhead in bringing about the restoration of the ruined material creation, an act in which the Father, the Son, and the Holy Spirit each, of necessity, participated — the Spirit moved, God spoke, and then note that nothing can come into existence apart from the Son (John 1:3).

In the antitype, within the framework of man's salvation experience, the matter is *identical*. There must be an act of the Triune Godhead, for this is how God worked to restore a ruined creation in the Genesis account, establishing *an unchangeable pattern* for a later work. Thus, as in the type, so in the antitype — the Spirit of God moves, God speaks, and light comes into existence. And the light is inseparably associated with God's Son (John 8:12), Who is God (John 1:1, 2, 14), for *apart from Him there is no salvation* (Acts 4:12).

Everything is based on the Son's finished work at Calvary. The Spirit moving and God speaking are both based on that which occurred almost 2,000 years ago.

When the Son cried out from the Cross, "It is finished [*lit.*, 'It has been finished']" (John 19:30; *cf.* Luke 23:46), He meant exactly what He had said. And when the Word of God reveals that we have a salvation of Divine origin, based entirely on the Son's finished work, the Word of God means exactly that.

When man sinned in the garden, he died *spiritually*; and when unregenerate man, "dead in trespasses and sins" (Eph. 2:1), is made alive today, he is made alive *spiritually*. The movement of the Spirit (Gen. 1:2b) and God speaking (Gen. 1:3) in order to restore the ruined creation are simultaneous events.

It is the Spirit using the God-breathed word to effectually perform a supernatural work in unredeemed man. It is at this point — through the in-breathing of God — that life is imparted to that which previously had no life. God breathes into dead man (the Spirit using the God-breathed Word, based on the finished work of the Son), and man is "quickened ['made alive']" (Eph. 2:1, 5).

At this point, light *shines* "out of darkness" (II Cor. 4:6), a *division* is made between the light and the darkness (Gen. 1:4), and the darkness has no apprehension or comprehension of that which is light (John 1:5; *cf.* I Cor. 2:14).

It is at this point in man's salvation that the spirit is *separated* from the soul. The "spirit" in unsaved man is *dead*. It is a part of the totally depraved man, with his "body of...death," in which there dwells "no good thing" (Rom. 7:18, 24). With the movement of the Spirit, using the God-breathed Word, man's spirit is made *alive* and, at the same time, *separated* from his soul.

The "soul" remains within the sphere of darkness, which is why "the natural [Gk., *psuchikos*, 'soulical'] man" cannot understand "the things of the Spirit of God" (I Cor. 2:14). That which remains in the sphere of darkness can have no apprehension or comprehension of that which has shined out of darkness. There is a God-established division between the two which cannot be crossed over (*cf.* Luke 16:26).

Salvation of the Soul

The preceding process is the manner which God uses to deliver the spirit from its fallen state, resulting from Adam's sin. And because the spirit has been delivered, there can once again be communion with God. *Man can now comprehend spiritual things*, and there can now be a progressive, continued work by the Spirit of God within man so that he can ultimately be delivered to the place which God has decreed that he occupy at the end of six days, at the end of six thousand years.

Within the framework of the type in Genesis chapter one, this is the very first thing which is foreshadowed. This had to be set forth first, for man has *to first be made alive* — he has to first pass “from death unto life” — before anything else in the restorative process can occur.

Thus, this is foreshadowed at the very beginning of the six days which God, in accordance with the established pattern, would use to bring about man's complete restoration — spirit, soul, and body (*cf.* I Thess. 5:23).

To briefly illustrate how God's complete restoration of ruined man is patterned after God's complete restoration of the ruined material creation in Genesis chapter one, note two things:

- 1) That which occurred on each of the six days of restoration.
- 2) Where the whole of the restorative process was leading — a seventh day of rest.

Within a type-antitype framework — pertaining to man's salvation in the antitype — that which occurred in the type on day one foreshadows God's work as it pertains to *the salvation of man's spirit*, and that which occurred in the type on days two through six foreshadows God's work as it pertains to *the salvation of man's soul*.

The salvation of the spirit is *an instantaneous event* where one passes “from death unto life,” but not so with the salvation of the soul. It is *a progressive event*. It is an event which begins at the point one is made alive spiritually, and it will not be completed and realized until the end of that foreshadowed by the six days

of restorative work — 6,000 years of restorative work.

(The issues of the judgment seat of Christ at the end of the present dispensation — which will occur at the end of the six days, at the end of the 6,000 years — will have to do with issues surrounding the salvation [or loss] of the soul/life. It will be at the judgment seat — not before — that man will realize [or fail to realize] the salvation of his soul/life.)

Since the *salvation of the spirit* cannot occur apart from an exact duplication in the antitype of that which occurred in the type during day one of the restoration in Genesis, it should be evident that *the salvation of the soul* and its relationship to that which occurred on days two through six *must be looked upon the same way. The latter must follow the pattern to the same degree as the former.* There can be no difference in this respect.

And since this can only be the case, note that which occurred on days two through six in the restoration of the ruined material creation in Genesis. Then, to see the overall picture of that which must be done to bring about the salvation of redeemed man's soul, these same events can be viewed in relation to God's present continuing restoration of man, a subsequent ruined creation.

Events on days two and three (as events on the first day) have to do with *divisions*. On the second day God established a division between the waters (vv. 6-8), and on the third day He established a division between the dry land (with its vegetation) and the waters (vv. 9-13).

Then events on days four through six belong together as another unit, depicting *things beyond the divisions previously established*. On the fourth day God placed lights in the heavens to give light upon the earth (vv. 14-19), on the fifth day He created birds that could soar above the earth and marine life that could move throughout the depths of the sea (vv. 20-23), and on the sixth day He created the land animals, which included great creatures capable of roaming the earth (vv. 24, 25).

And, as previously noted, *the whole* of God's restorative work relative to the material creation in Genesis foreshadows *the whole* of God's restorative work relative to man today. After man has "passed from death unto life," wherein the spirit is separated

from the soul — wrought entirely through Divine intervention — redeemed man finds himself in a position and condition where a continued Divine work not only *can occur* but *MUST occur*. And only through this continued Divine work can *the whole* of God's restorative work, as it pertains to man, be realized.

(Man, as the material creation, *must be completely passive* in relation to the salvation of the spirit [he is *dead*, rendering him incapable of acting]; and man, as the material creation ["And the earth brought forth..."] *must be active* in relation to the salvation of the soul [he now has *spiritual life*, allowing him *to act in the spiritual realm*]. But, as in the restoration of the material creation, *the entire salvation process* [spirit and soul, and ultimately the body] is a Divine work. "Salvation is of the Lord" [Jonah 2:9].)

Events occurring during the first three days in Genesis chapter one would point to elementary things or the basics in one's spiritual life and growth. Events occurring during day one would point to a division between the soul and the spirit, having to do with the impartation of life. Then events occurring during days two and three would point to divisions and distinctions as one begins to progressively grow within the framework of the new life brought into existence on the first day. One would learn to distinguish between the soulical and spiritual, spiritual and carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.

Only when one learns the divisions and distinctions depicted by that which was brought to pass on days two and three is he in a position to move on into the things depicted by that which was brought to pass on days four through six. On these three days, light was restored to the sun and moon (day four, vv. 14-19); sea life and the birds of the air were created (day five, vv. 20-23); and then God created all the living creatures that roam the earth, followed by His creation of man (day six, vv. 24-27).

That depicted by the work of the Triune Godhead during these three days points to things beyond elementary truths in the anti-type. After one has passed "from death unto life" and has been instructed in the elementary truths (days one through three) — after

he has been “born from above” and has grown to a degree in his Christian life — he can then begin to view with understanding deeper spiritual truths of the Word. He can then begin to view with understanding those things in the Word depicted by events on days four through six of Genesis chapter one.

An individual in this position can begin to sink deep shafts into the Word and mine its treasures. He can look into the Word and understand that depicted by the lights in the heavens. He can, in the true sense of the Word, “mount up with wings as eagles... run, and not be weary...walk, and not faint” (Isa. 40:31), as he scales the heights; or he can scale the depths of the Word, as the sea creatures plunge to the depths of the sea; or he can roam through the Word, as the land creatures roam the earth.

Christian maturity and spiritual victory — bringing to pass the salvation of the soul — go hand-in-hand. And the entire process of God’s restoration work throughout the six days is with a view to that which lies beyond, on the seventh day. It is with a view to *the Sabbath rest awaiting the people of God*.

(For continuing, related material, refer to Appendix IV in this book, “The Preaching of the Cross,” which, as the opening thirty-four verses of Genesis, relates to both the saved and the unsaved.)

Appendix IV

THE PREACHING OF THE CROSS *Messages for Both the Saved and the Unsaved*

(Material in this part of the appendix is inherent within and commentary on the salvation message initially introduced and unchangeably established in Gen. 1:1-2:3.)

Part I

“For the preaching of the cross is to them that perish [*lit.*, ‘that are perishing’] foolishness; but unto us which are saved [*lit.*, ‘which are being saved’] it is the power of God...

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ and him crucified...

That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory” (I Cor. 1:18; 2:1, 2, 5-8).

In Scripture, there is a preaching of the cross to the *saved*, and there is a preaching of the cross to the *unsaved*. And the former is dealt with *far more extensively* in Scripture than the latter.

Salvation by grace through faith, having to do with the preaching of the cross to the *unsaved*, as seen for example in Eph. 2:8, 9, is *NOT the main message of Scripture*:

“For by grace are ye saved [*lit.*, ‘you have been saved’] through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (vv. 8, 9).

Rather, the main message of Scripture is seen *in what salvation by grace through faith allows and where it takes an individual*. Salvation by grace through faith, as seen in Eph. 2:8, 9 — a passing “from death unto life” (John 5:24; Eph. 2:1, 5) — takes an individual to that seen in Eph. 2:10, which is another way of expressing the preaching of the cross to the saved:

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (v. 10).

Twofold Nature of the Preaching of the Cross

No single book in Scripture deals principally with salvation by grace through faith, *NOT* John’s gospel (as taught by many), *NOT* any of the Pauline epistles, Hebrews, the general epistles, or any other book in Scripture, both Old and New Testaments.

Again, salvation by grace through faith, though usually dealt with extensively by man, is simply *NOT* the main message of Scripture.

ALL Scripture, after one fashion or another, deals *principally with the preaching of the cross to the saved*, not to the unsaved. *ALL* Scripture is in line with the manner in which the matter was originally set forth in the opening thirty-four verses of Genesis (1:1-2:3) — *showing the manner and time which God uses to restore a ruined creation (six days time, with a view to a subsequent seventh day rest, foreshadowing 6,000 years of restorative work, followed by 1,000 years of rest)*.

The first day’s restorative work can only foreshadow God’s beginning restorative activity for ruined man (salvation by grace through faith). And *God’s continued restorative work during the subsequent five days* can only foreshadow a continued restorative activity for man (things beyond salvation by grace through faith). And *ALL* is with a view to a *seventh-day rest*.

The preceding is not to undermine, in any way, the importance of the preaching of the cross to the unsaved, for a person can't get to the preaching of the cross to the saved apart from beginning with the preaching of the cross to the unsaved. Rather, attention is simply being called to the manner in which God has structured His Word relative to these two aspects of the preaching of the cross.

To illustrate from Genesis chapters one and two, it is to say that a person *CAN'T* begin with activity foreshadowed by day two in Genesis chapter one. He has to *FIRST* go through that foreshadowed by activity on day one. This is where he *MUST* begin, but he is *NOT* to remain in that foreshadowed by activity on day one. Rather, he is to *MOVE ON to that foreshadowed by activity on the subsequent five days, with a view to that foreshadowed by activity on the seventh day.*

Note relative to the preceding that Jude sought to write an epistle dealing with salvation by grace through faith — “the common salvation” (v. 3a). But the Spirit of God would not allow him to write an epistle of this nature. Rather Jude was moved to write *on things beyond salvation by grace through faith.* Jude was moved to write an epistle exhorting believers to “earnestly contend for the faith” (v. 3b). And “the faith” is *an expression peculiarly related to the Word of the Kingdom, part and parcel with the preaching of the cross to the saved* (I Tim. 5:11-16; II Tim. 4:7, 8).

And this same thing can be seen in any other New Testament epistle, or any book throughout both Testaments. The message of salvation by grace through faith can be found in practically any epistle or book, but it is *NEVER seen as the main message.*

The Preaching in View in I Corinthians 1:18; 2:1-8

I Corinthians 1:18 refers to the preaching of the cross in relation to two classes of individuals — *those who are perishing, and those who are being saved* (see textual translation changes in brackets at the beginning of this part of the appendix).

The writer, Paul, places himself among those presently being saved. He, and those referenced with him, had been saved (past [Gen. 1:2b-5; Eph. 2:8, 9]), they were being saved (present [Gen.

1:6ff; Eph. 2:10]), and this was with a view to salvation, a seventh day rest (future [Gen. 2:1-3; Heb. 4:4-9]).

They had been saved through the simple preaching of the gospel of grace; *they were now being saved* through the preaching of the gospel of glory. And both have to do with the preaching of the cross, with a view to *salvation being realized* on the seventh day, in the Messianic Era.

Contextually, *those perishing* in the first part of the verse *CANNOT* possibly be a reference to unsaved individuals. The subject at hand is *the preaching of the cross to the saved, NOT to the unsaved*. Those perishing can only refer to Christians who are not moving beyond that foreshadowed by activity on day one in Genesis chapter one into that foreshadowed by activity on days two through six, or beyond that seen in Eph. 2:8, 9 into that seen in Eph. 2:10.

Then, that seen in I Cor. 2:1ff simply continues from chapter one, though from the wording and a statement in I Cor. 15:3, 4, a broader coverage of the preaching of the gospel is evidently now seen.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the Scriptures” (I Cor. 15:3, 4).

When Paul first went to Corinth, he could only have found a city filled with *unsaved Gentiles*. And a preaching of the cross to *the unsaved* had to occur first, which is seen in I Cor. 15:3 — “Christ died for our sins.” Salvation through this initial aspect of the preaching of the cross is via death and shed blood. *It has existed this way since man’s sin in Eden in Genesis chapter three, and no change can ever occur.*

Then I Cor. 15:4 carries matters beyond that seen in verse three, moving into a continued preaching of the cross, a preaching of the cross to the saved, to those having “passed from death unto life” through the previous preaching of the cross to the unsaved.

Note the basic, overall type beginning in Exodus chapter twelve and ending at the conclusion of the book, in chapter forty, or, in another respect, continuing to and ending in the Book of Joshua.

Death and shed blood occurred while the Israelites were still in Egypt, a type of the world (death and shed blood of paschal lambs, and the proper application of this blood [on the door posts and lintel]).

This foreshadows Christ's death and shed blood at Calvary, with a view to an unsaved individual still in the world (death and shed blood of the Paschal Lamb, and the proper application of His blood [by faith]).

This would be one aspect of that seen in I Cor. 2:3, the initial part of the preaching of the cross. But, as seen from verse eighteen in the previous chapter, or from the initial framework set forth at the beginning of Scripture, or in numerous places in Scripture which could be referenced, an individual is *NOT* to remain at this initial point. And this is succinctly stated in the continuing verse in I Cor. 15:4, pointing *to burial, then resurrection*.

Note the type once again in Exodus, moving beyond the thought of death, shed blood, and a proper application of the blood while still in Egypt. This is followed by the march toward the Red Sea and the Red Sea passage (with all involved therein), the march to Sinai (with all involved therein), and the march to the land (with all involved therein).

All of this is fraught with typical significance and meaning.

In one respect it has to do with the unsaved during present time, and with Christians during both present and future time, taking Christians into the Messianic Era.

In another respect, it has to do with Israel's future, beginning with their national conversion, and moving from there into events taking the nation into the Messianic Era.

Whether for the saved or the unsaved, matters begin at the cross, with crucifixion and death.

For the unsaved, activity surrounding the cross is *the only thing in view*. There is a vicarious death, allowing the unsaved person, once saved, to be seen in two respects — *as both "dead" and as having "passed from death unto life"* (Eph. 2:5-7; Col. 2:20; 3:1-10).

And from the preceding point, with the person now a Christian and seen as *dead* (vicariously), *a burial is to occur*. And this burial is with a view to *resurrection*, both during the present time and on

the third day, the third 1,000-year period, yet future.

Note the type in Exodus. A vicarious death occurred while in Egypt through the death and shed blood of paschal lambs. Then the dead were buried in the Red Sea passage and raised as they came up out of the Sea on the eastern banks.

At this point they were out of Egypt and separated from the things of Egypt. The old man, connected with death, was to be left in the tomb, beneath the waters of the Sea; and the new man was now to walk in newness of life, with a view to a theocracy in a new land out ahead.

The theocracy can be seen brought into existence at the end of the Book of Exodus; and the Israelites' entrance into the land, in possession of the theocracy, can be seen realized in the Book of Joshua.

ALL of this, typical of Israel yet future, is also typical of unsaved and saved man today. *Death* occurs at the cross, the *dead* are to be buried (the waters of baptism), and the person is to be raised from the waters, with that associated with *death* left beneath the waters, in the tomb.

And *ALL* of this, exactly as in the type, is with a view to a removal from the world, walking in newness of life, and a kingdom out ahead to be realized in another land (a heavenly land rather than an earthly land, as with Israel).

ALL of this has to do with the preaching of the cross. And one can easily see that *matters DON'T move very far in Scripture if this preaching DOESN'T move beyond a preaching of the cross to the unsaved.*

Part II

“For the preaching of the cross is to them that perish [*lit.*, ‘that are perishing’] foolishness; but unto us which are saved [*lit.*, ‘which are being saved’] it is the power of God...

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ and him crucified...

That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory” (I Cor. 1:18; 2:1, 2, 5-8).

Commentators invariably associate that seen in I Cor. 2:1-8 with *the preaching of the gospel of grace to the unsaved*. And, undoubtedly, the main thing facilitating this type understanding of these verses is a failure to see any continuing aspect to the gospel message, *i.e.*, *a preaching of the cross to the saved as well*.

Among most Christians today (years past as well), if the gospel message is mentioned — proclaiming the gospel — *only one message invariably comes to mind*, which has to do with a message proclaimed to the unsaved, not to the saved.

But, the manner in which the word “gospel” is used throughout the New Testament is quite different. Referencing all usages of this word in the New Testament (the Greek word *euaggelion*, “gospel,” “good news,” appears about eighty times), a person will find that over four-fifths (closer to nine-tenths) of the different times that

this word appears, contextually, the word refers to “good news” *OTHER THAN the gospel of grace.*

But, despite this, Christians continue to see the usage of this word *only one way in Scripture*, having to do with *only one message — a message to the unsaved.*

Individuals seeing and understanding things in the preceding manner can only have major problems with the text from I Cor. 2:1-8, particularly the last four verses (vv. 5-8), for *NOTHING in any one of these last four verses can have anything to do with the preaching of the gospel message to the unsaved. ONLY material pertaining to the saved can be in view throughout, which can only present major problems when trying to relate these verses to the gospel of grace.*

And, this is no small thing, for individuals improperly understanding this passage, attempting to proclaim the simple gospel of grace from these verses, *can only corrupt one facet of the gospel message and destroy the other.*

With the preceding in mind, note a number of different things about I Cor. 2:5-8:

A Mystery (v. 7)

That in view in these verses is referred to as “a mystery,” having to do with God’s “power” and “wisdom,” seen in verses five through seven: “the power of God” and “wisdom among them that are perfect [‘mature’].”

And understanding how the word “mystery” is used in the New Testament will form a base for a correct understanding of this passage.

1) Usage of “Mystery” in the New Testament

The word “mystery” is used twenty-seven times in the New Testament.

It is used one time in each of the three synoptic gospels, for the same event — *the mysteries of the kingdom* (Matt. 13:11; Mark 4:11; Luke 8:10).

It is used twenty times in the Pauline epistles.

Paul used the word numerous times to reference *the gospel*

which he had been called to proclaim throughout the Gentile world (Rom. 16:25; Eph. 3:3, 4, 9; 6:19; Col. 1:26-28).

He used the word to reference *Israel's blindness*, awaiting the fulness of the Gentiles, to be followed by Israel's salvation (Rom. 11:25, 26).

And, among several other usages, Paul used the word to reference *the coming resurrection of Christians and the corresponding removal of the living at the end of the present dispensation* (I Cor. 15:51ff).

The word is not used in Hebrews or the general epistles, but it is used four times in the Book of Revelation. It is used of *the seven stars* (1:20), of *God* (10:7), and of *the Woman and the Beast* (17:5, 7).

2) Definition of "a Mystery"

"A mystery" in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception which is often taught concerning the meaning of the word). This, of course, couldn't be true, for *there can be NOTHING in the New that cannot be found after some form in the Old*.

If there were something in the New that could not be found after some fashion in the Old, note what this would do relative to *perfection in the Word made flesh* (John 1:1, 2, 14) before a single word of the New had been penned.

Rather, "a mystery" in the New Testament has to do with *an opening up and unveiling of something previously introduced and dealt with in the Old Testament*. "A mystery" has to do with *additional revelation, commentary, on that already existing in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (e.g., note that a *full revelation of the Son* in the Book of Revelation, which is the announced subject matter of the book in the opening verse [1:1], allows the "mystery of God" [Rev. 10:7] to be correspondingly fully opened up as well, for Christ is God manifested in the flesh).

3) Paul's Gospel

Note in the preceding definition and coverage of the word "mystery" in the New Testament that the word is used in connection with *Paul's gospel* a number of times. And, comparing

Scripture with Scripture, it is clear that the gospel which Paul had been called to proclaim had to do with *the preaching of the cross to the saved*, not to the unsaved (cf. Rom. 2:16; 16:25; II Cor. 4:3, 4; Eph. 3:1-6).

The word “mystery,” associated with Paul’s gospel, is *NEVER used in the New Testament in connection with the gospel of grace, only with the gospel of glory*.

Also, in this respect, note “unto our glory,” and “the Lord of glory” in I Cor. 2:7, 8).

The Princes of this World (vv. 6, 8)

A great deal of controversy exists among commentators over the identity of “the princes” referenced in I Cor. 2:6, 8. The Greek word translated “princes” in the passage is *archon*, used of both *men on earth* and *angels in Satan’s kingdom* (Matt. 9:23, 34; John 3:1; Eph. 2:2). This same word was used by the Septuagint translators (Greek O.T.) in Dan. 10:13, 20, 21, verses referring to *ruling angels in the heavens*.

Then there is the related Greek word *arche*, meaning “beginning” (e.g., John 1:1), but sometimes used in the same sense as *archon*. Both words mean “beginning,” and both words are used relative to “rulers,” “principalities,” with *archon* used more so than *arche* in this respect.

The way *arche* is used in both the Books of Ephesians and Colossians though would be an exception to the preceding. The word is used in Eph. 1:21; 3:10; 6:12 and in Col. 1:16; 2:10, 15, principally of *angels in Satan’s kingdom* in both books (human rulers are included with angelic rulers in Eph. 1:21; Col. 1:16; 2:10). Then the word is used relative to *rulers among men* in Titus 3:1.

But, how is *archon* used in I Cor. 2:6, 8? Does the word refer to *rulers among men here on earth*? Or, does it refer to *rulers in Satan’s kingdom in the heavens*?

Understanding two things — *the subject at hand* and *what these rulers were failing to see in I Cor. 2:5-8* — forms the crux of the matter; and, to properly understand the passage, *these two things MUST be understood*.

As previously seen, the subject at hand has to do with different things surrounding the preaching of the cross to the saved, not to the unsaved; and these rulers had failed to see and understand the full ramifications of Christ's crucifixion.

That is to say, they saw no more than most Christians see today — nothing beyond a simple preaching of the gospel of grace, the preaching of the cross to the unsaved. Had they seen what lay beyond the preceding — *the preaching of the cross to the saved, along with the ramifications of this preaching* — *they would have done everything in their power to prevent the crucifixion* (I Cor. 2:8).

Why? The answer is not only very simple but the answer will also identify “the princes of this world” in verses six and eight.

Earthly rulers *COULDN'T POSSIBLY* be in view, for *they have absolutely NOTHING to do with the subject matter at hand. But Satan and his angels have EVERYTHING to do with it.*

Results of the simple gospel of grace are of no danger to Satan and his angels. An unsaved person being saved through the preaching of the cross *DOES NOT* place that person in a position to one day replace one of the angels ruling under Satan. And these ruling angels would have known, from Old Testament Scripture, the ramifications of Christ's finished work at Calvary in this respect.

The text (v. 8) clearly indicates that the preceding was not something which they tried to prevent. In fact, from events which transpired, Satan's angels, ruling through the Roman rulers of that day (Dan. 10:12-21), evidently either caused or looked favorably on the crucifixion being carried out by the Romans on behalf of the Jews.

(Angels act under *fixed laws in God's kingdom*, with their actions becoming the Lord's actions [e.g., actions of angels and the Lord in Gen. 18, 19].

And, within Satan's kingdom, “angels” form *the gods of the nations* [cf. II Chron. 32:13-15; Ps. 96:5], with *rulers in the Gentile nations conducting affairs under them [under their gods]*. And it is evident from I Cor. 2:8 that *a form of this same fixed-law government exists in Satan's kingdom between angelic rulers in the heavens and human rulers on the earth.*

The manner in which the government of the earth has been established — patterned after God's government of the universe — would leave *both heavenly and earthly rulers EQUALLY RESPONSIBLE for the actions of earthly rulers, occupying positions of power under the heavenly rulers, as seen in I Cor. 2:8.*)

What Satan and his angels didn't see and understand, *which they would have tried to prevent at all costs had they known*, was the same thing which angels outside of Satan's kingdom also didn't know, inquiring about the matter as seen in I Peter 1:12 (the saving of the soul [vv. 9-12]).

What they didn't know had to do with a present and future salvation, having to do with *the preaching of the cross to the saved*. This present aspect of salvation had to do with *bringing man into a position where he could replace angels ruling under Satan*, and the future salvation had to do with *this present salvation being realized*.

And it is plain to see how this would affect these angels and why *they would have done everything within their power to prevent Christ's crucifixion had they known these things*.

The opening up of these things from the Old Testament, to both men and angels (Eph. 3:1-11), awaited the Apostle Paul, with this revelation given through him. *And it was this message that he carried throughout the Gentile world (Col. 1:20-23).*

Part III

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life [‘soul’] shall lose it: and whosoever will lose his life [‘soul’] for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” (Matt. 16:24-26).

In the preceding verses, the word “life” appears twice in verse twenty-five and the word “soul” appears twice in verse twenty-six. Both words are translations of the Greek word *psuche*, meaning either “soul” or “life.” But, to avoid confusion, *psuche* should be translated and understood *in a consistent manner in both verses*, as either “soul” or “life.”

Within *man’s triune being* (body, soul, and spirit [I Thess. 5:23]), *the eternal salvation* which he either already has or can have through faith in Christ has to do, during present time, with *his “spirit” alone*, not with his “soul” or “body” (John 3:6).

Salvation in Scripture is seen inseparably associated with *the complete gospel message, the complete preaching of the cross, the complete man* (spirit, soul, and body) comprising past, present, and future aspects of all.

We have been saved (past, having to do with “the spirit”), *we are being saved* (present, having to do with “the soul”), and *we are about to be saved* (future, having to do with the realization of the salvation of “the soul,” along with “the body”).

(For additional information on this subject, refer to the author’s book, “Salvation of the Soul.”)

Note that the text (Matt. 16:24-26) can only be dealing with *saved individuals*. The unsaved *CANNOT possibly be in view*. Spiritual values are involved, and spiritually the unsaved are dead (Eph.

2:1, 5). “Life” *MUST* first be imparted. They *MUST* first pass “from death unto life” (John 5:24).

No unsaved person could ever be told to deny himself, take up his cross, and follow Christ.

He could do the first part (deny self), though doing this *could only have to do with the natural man, the man of flesh, and could NEVER result in spiritual values, his salvation, etc.* But he couldn’t possibly do the second part (take up his cross), for he has no cross to take up. He, apart from Christ, is *alienated from the cross*. And he couldn’t do the third part either (follow Christ), for *the spiritual part of the man is dead, separated from Christ*.

On the other hand, this verse relates *EXACTLY* what a saved person is supposed to do — *MUST DO, IF...* — with the next two verses providing commentary on the matter.

He is to *deny himself*, which has to do with the soul (the seat of the person’s emotions, feelings, desires). He is to deny the fleshly impulses of the soul, keep them in check, in subjection to the man of spirit (*cf.* Gen. 16:9; 21:9, 10; Gal. 4:22-31; 5:17-21).

Then he is to *take up his cross*. Saved man, unlike unsaved man, has a cross, for he has been “crucified with Christ.” The cross is *the instrument of death*, and saved man taking up his cross can only be seen as synonymous with *dying to self, then living unto God in resurrection power (pertaining to the third day, the third thousandth year) as he follows Christ* (Gal. 2:20; 5:24).

And, relative to the preceding, the Christian can only go in *ONE OF TWO DIRECTIONS*, as seen in verse twenty-five. He can do as commanded in verse twenty-four and *realize present and future aspects of the salvation of his soul*; or, he can fail to do as commanded in verse twenty-four and *fail to realize present and future aspects of the salvation of his soul*.

There is *NO MIDDLE GROUND* on the preceding, and there are *NO EXCEPTIONS*. *ALL CHRISTIANS* are included; *NONE* are excluded.

Now, note the context on both sides of Matt. 16:24-26 to see how *the whole of the matter has to do with not only the preaching of the cross to the saved but where this takes Christians in the end who follow or do not follow the Lord’s instructions*.

Context, Preceding Matthew 16:24-26

“He [Jesus] saith unto them [His disciples], But whom say ye that I am?

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

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

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men” (Matt. 16:15-17, 21-23).

There are two contrasting scenes in the preceding verses, both having to do with Peter.

In the first (vv. 15-17), Peter, responding to the Lord’s question, was blessed, with his response *associated with information received from the Father in heaven*.

In the second (vv. 21-23), exactly the opposite occurred. Peter’s response was *associated with Satanic activity here on earth*. And, because it was so far removed from God’s plans and purposes for man, Jesus told Peter, “Get thee behind me, Satan” (*lit.*, “Get opposite me, Satan,” *i.e.*, “Get away from me, for your opposition to the work that I am about to perform is of Satan, not of the Father” [cf. John 8:28-47]).

1) Blessed Art Thou, Simon Barjona

When Jesus and His disciples came into the coasts of Caesarea Philippi, Jesus asked them, “Whom do men say that I the Son of man am?” (Matt. 16:13). They responded with different names and thoughts, ranging from the ancient Prophets to John the Baptist (v. 14). Then Jesus, re-asking the question, made it very personal: “But whom say ye that I am?” (v. 15).

Then Simon Peter spoke up and gave the best response possible: "Thou art the Christ, the Son of the living God" (v. 16). And Jesus acknowledged the veracity and completeness of Peter's response by saying, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (v. 17).

Simon Peter, with that succinct statement, spoke volumes. *Everything* was there regarding the proper identity of both Jesus on earth and the Father in heaven.

Jesus was declared to be "*the Christ, the One Who would rule and reign, the Son of the living God.*"

Only "Sons" can rule in God's kingdom. But Jesus was declared to be a *particular, specific Son*. He was declared to be "*the Son*" of the *One true and "living God,"* completely separate from sonship and/or rulership associated with "the gods of the [Gentile] nations" (II Chron. 32:13-15; Ps. 96:5).

Matthew 16:15-17 presents *the positive side* of the matter, and seeing why, of course, is evident. Now, note *the negative side* of the matter in the continuing verses in Matthew's gospel.

2) *Get Thee Behind Me, Satan*

Following Peter's statement concerning Jesus' true identity and Jesus' response regarding this statement, Peter, evidently because of the nature of that which he had stated about Jesus' identity, remained foremost among the disciples when Jesus called attention to building His "Church" and "the keys of the kingdom of the heavens" (vv. 18, 19).

(For information on Matt. 16:19, refer to the author's pamphlet, "Keys of the Kingdom.")

Then, *Jesus seemingly moved in a direction away from Peter's previous statement by charging His disciples "that they should tell no man that he was Jesus the Christ"* (v. 20). But this charge was not directing them away from that which Peter had just stated at all. Rather, this charge had to do with directing their attention to *that which He must now do in order to fully achieve the goal seen in Peter's previous statement* (v. 21).

Though the offer of the kingdom of the heavens remained open to Israel, as previously seen regarding something similar (Matt. 12, 13), *matters moved centrally away from this offer to statements concerning Calvary and the Church*. And the events of Calvary are inseparably connected with the reason that the Church was brought into existence.

Note that *far more exists concerning the events of Calvary than just a preaching of the cross to the unsaved*. The events of Calvary also allow for a continued aspect to the overall salvation message, seen in the continuing verses of this chapter in Matthew's gospel (vv. 24-26).

This is why, according to Heb. 12:2, that Christ, "for the joy that was set before him [*the day when He would rule and reign* (Matt. 25:21, 23)] endured the cross, despising the shame," *which is EXACTLY what Christians MUST DO as well if they are to have a part with Christ in that coming day* (cf. John 12:24; II Tim. 2:4-12).

This is what Peter, opposing Christ's impending work at Calvary, did not understand. And this accounts for *Christ's sharp rebuke* following Peter's previous statement concerning Jesus' identity.

Context, Following Matthew 16:24-26

"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

Verily I say unto you. There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them..." (Matt. 16:27-17:2a).

Then, following Matt. 16:24-26, *the direction toward which all things in Scripture move is dealt with*. The continuing text takes one to the time of Christ's return. And, for Christians, "*rewards*" *will be forthcoming at this time, something which will have previously been determined at the judgment seat* (v. 27).

(The Greek word translated "reward" is *misthos*, and translating this word as "reward" could leave a wrong understanding of what is in view. *Misthos* has to do with *payment or wages for services rendered*,

one completely commensurate with the other.

Thus, *there could be both positive and negative ramifications to the matter* — much work, much payment; little work, little payment; no work, no payment.)

And, continuing with the text, “rewards,” *payment for services rendered*, is then seen to have to do with *the coming kingdom*.

Jesus declared that some of the individuals present, listening to Him, *would not die until they had seen “the Son of man coming in his kingdom”* (v. 28). And this is *EXACTLY* what three of them saw six days later, foreshadowing 6,000 years, when Jesus took Peter, James, and John “up into an high mountain apart, and was transfigured before them...” (Matt. 17:1ff).

They didn’t see something like the Son of man coming in His kingdom (i.e., a foreview of that coming day). They were moved ahead in time, 2,000 years, and *saw EXACTLY what the text states*.

As well, note that Moses and Elijah appeared [will appear] with Christ in His “glory,” talking with Him, speaking of “his decease which he should accomplish [or future, ‘did accomplish’] at Jerusalem” (Matt. 17:3; Mark. 9:4; Luke 9:30, 31). And, *seen in connection with the coming kingdom, the subject matter dealt with by Jesus, Moses, and Elijah is in PERFECT KEEPING with the overall scope of Christ’s finished work at Calvary*.

(For additional information on Moses and Elijah accompanying Christ at the time of His return, “with his mighty angels” [II Thess. 1:7], refer to the author’s book, “Coming in His Kingdom.”)

And that’s what the dual aspect of the preaching of the cross is about, *necessitating Christ’s finished work at Calvary for THE COMPLETE MESSAGE*.

The initial part of the message has to do with “the unsaved,” bringing a person into a position where he can realize that which lies beyond.

And the continuing part of the message, having to do with “the saved,” has to do with man ultimately realizing the reason, purpose for his salvation.

And ALL has to do with the coming kingdom.

Part IV

“So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek [*i.e.*, ‘Gentile,’ *cf.* vv. 13, 14].

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith [Hab. 2:4]” (Rom. 1:15-17).

“For the preaching of the cross is to them that perish [*lit.*, ‘that are perishing’] foolishness; but unto us which are saved [*lit.*, ‘which are being saved’] it is the power of God” (I Cor. 1:18).

The gospel which Paul desired to proclaim to the Christians in Rome (Rom. 1:15) is referred to as “the gospel of Christ” in verse sixteen and is associated with *a continuing act of faith* in verse seventeen.

“The gospel of Christ” in this passage is a reference to the same message Paul called “my gospel” (Rom. 2:16; 16:25), which he had been called to proclaim to Christians throughout the Gentile world (Eph. 3:1-6; Col. 1:20-23). And calling attention to this message, regardless of the terminology used, is simply another way of referring to “the preaching of the cross” in I Cor. 1:18.

Two Types of Christians in Romans

The first chapter of Romans divides itself into two fairly equal parts, dealing with *two types of Christians, in relation to one central subject*.

The first half of the chapter (vv. 1-17) has to do with *faithful Christians in relation to the gospel message, the good news* — though not that facet of the good news pertaining to the grace of God, but that facet of the good news pertaining to *the coming Glory of Christ*.

And the last half of the chapter (vv. 18-32) has to do with *unfaithful Christians in relation to the same gospel message, the same good news.*

1) *The Type Christians Seen in Verses 1-17*

The Christians described in the opening part of the chapter are, as Paul described himself, “not ashamed of the gospel of Christ”; or, using an explanation of that being referenced in the words “gospel” and “Christ” in the verse, a person could say that Christians of this nature are “not ashamed of the good news of the One Who will rule and reign.”

There is really *nothing* about salvation by grace through faith in these first seventeen verses. The verses, among related issues, have to do with “the seed of David” (v. 3), declared to be “the Son of God with power [‘sonship’ has to do with *rulership*]” (v. 4), with “obedience to *the faith* [‘the faith,’ an expression peculiarly related to *the Word of the Kingdom*]” (v. 5), with the faith of Christians in Rome being “spoken of throughout the whole world” (v. 8), and with Paul’s expressed desire to go to and proclaim this good news to the Christians in Rome, for a stated purpose — “that I might have some fruit among you also, even as among other Gentiles” (vv. 10, 13; cf. vv. 15, 16).

2) *The Type Christians Seen in Verses 18-32*

Then, with verse seventeen as a closing statement for the opening part of the chapter, the other type Christians are presented. And the type Christians presented in this section, rather than exercising faith and looking forward to the salvation in view in verse sixteen, had, instead, through their unfaithfulness, been led into various types of disobedience and will suffer “the wrath of God.”

Exactly the opposite of that seen in the previous section is seen in this section. And that becomes increasingly evident as one continues studying this section.

First of all, note the subject matter at hand. *The gospel of grace (having to do with the unsaved and one’s eternal salvation) is not the message Paul called attention to various ways in the opening seventeen*

verses. This has already been shown but will become more evident through the remainder of this material.

Then, to further illustrate that Christians alone can be in view throughout chapter one, note the words “knowledge” and “knowing” in verses twenty-eight and thirty-two.

Both of these words are translations of the Greek word *epignosis* (the verb form of this word is used in v. 32 [*epiginosko*], meaning the same as the noun form in v. 28).

In the Greek text there is the regular word for knowledge (*gnosis*); and there is an intensified form of *gnosis*, formed through the preposition *epi* (meaning, “upon”) being prefixed to the word (*epi-gnosis*, which has to do with a knowledge of something beyond a regular knowledge, *i.e.*, some facet of a *mature knowledge concerning the matter at hand*).

And, according to I Cor. 2:14, the natural man (which is all that the unsaved person possesses) can’t even come into possession of a type knowledge described by *gnosis* (the Greek word used in this verse). The reason, of course, is because he is spiritually dead. He simply cannot understand spiritual things.

But the individuals in the latter part of Romans chapter one came into possession of a knowledge of that in view described by *epignosis*. How did they do this if unsaved? They didn’t, for, according to I Cor. 2:14, if unsaved, they couldn’t have even come into possession of a type knowledge of that in view described by the word *gnosis*, much less *epignosis*.

And, aside from the preceding, it wouldn’t make any sense whatsoever to see the first seventeen verses correctly (a message [vv. 15, 16] having to do with *faith* [vv. 8, 16, 17], in relation to *fruit-bearing* [v. 13]), and then attempt to see the latter part of the chapter (vv. 18-32) dealing with the unsaved. Scripture is simply not structured in such a fashion.

(Note that not every unfaithful Christian would fit into the category of those committing the sins mentioned in vv. 18-32, though many would [an ever-increasing number in the world today].

The division between these two types of Christians is on the basis of an exercise of faith. *One exercises faith, the other does not.*

And, there is *no middle ground in this realm*. Christians either find themselves among those described in the first part of the chapter or among those described in the latter part of the chapter, regardless of whether or not they are guilty of the sins named in the chapter.

“He that is not with me is against me; and he that gathereth not with me scattereth abroad” [Matt. 12:30; *cf.* Luke 11:23].)

The Power of God unto Salvation

“The gospel of Christ” in Rom. 1:16 and “the preaching of the cross” in I Cor. 1:18 — again, two ways of saying the same thing — are associated with *GOD’S POWER in relation to salvation*. As clearly stated in both verses, quoting from Rom. 1:16, this message is “the power of God unto salvation to everyone that believeth.”

Apart from “the gospel of Christ,” “the preaching of the cross,” *NOTHING ELSE* has anything to do with, or can effect in any way, salvation for fallen man. Christ’s finished work on the cross *ALONE* allows God to exercise His power in this respect.

And this exercise of power could only extend to any facet of the overall gospel message, connected with any part of God’s work regarding man’s salvation, initially foreshadowed in Scripture by His restorative work throughout all six days in Genesis chapter one.

In Matt. 28:18-20, prefacing a command to go into all the world and make disciples in all the nations, baptizing and teaching them (vv. 19, 20), Christ stated, “All power is given unto me in heaven and in earth” (v. 18).

The complete statement (vv. 18-20), contrary to the manner in which it is usually handled, has to do with the same message seen in Rom. 1:16 and I Cor. 1:18. And this would be *in complete keeping with the manner in which the overall salvation message is presented throughout Scripture*.

(As previously seen in this material, the overall salvation message presented throughout Scripture is centrally *a message to the saved rather than to the unsaved* [*ref.* Part I], with the preaching of the cross covering both [messages to both the saved and the unsaved], though the emphasis in Scripture *ALWAYS* centers on the preaching of the cross as it relates to the saved rather than to the unsaved.)

“ALL POWER” given to Christ in Matt. 28:18 can only have to do with a proclamation of *THE COMPLETE GOSPEL MESSAGE* surrounding “the cross,” messages to both the saved and the unsaved. *Christ is the Saviour, the One through Whom God effects salvation, regardless of where a person begins with the message, whether to the saved or to the unsaved.*

Christ is the One Who performed a finished work on the cross, a work having to do with both the saved and the unsaved. He is the One in possession of “all power,” seen in connection with the preaching of the cross to the saved in Matt. 28:18-20, which could only, as well, be seen in a broader respect — a prior preaching of the cross to the unsaved, effecting a passing “from death unto life,” allowing a continued preaching of the cross.

There is simply *NO SUCH THING* as salvation being effected at any point in ruined man’s restoration — whether to the saved or to the unsaved — apart from the finished work of the Son on the cross and the power which He possesses, associated with this finished work.

This is seen as “the power of God” in Rom. 1:16 and I Cor. 1:18, but note the identity of the Son in relation to God. The Son is God manifested in the flesh. Thus, the Son’s power and His finished work on the cross is, as well, God’s power and His finished work on the cross.

One simply cannot be separated from the Other, as the written Word cannot be separated from the Word made flesh, or from God (John 1:1, 2, 14).

God’s actions are *ALWAYS* in connection with His power, which are *ALWAYS* in complete accord with His revealed Word. God simply *WILL NOT* act, exercise His power, in a manner contrary to that which He has revealed in His Word.

The Spirit of God, performing a restorative work in ruined man — whether saved or unsaved man — does this work *ON ONE BASIS ALONE THROUGH ONE POWER ALONE*. The Spirit of God does this work *on the basis of Christ’s finished work on the cross, the One in possession of “all power.”*

This is *the why* of verses such as Acts 4:12:

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

There is *NO SALVATION outside of Christ, for there is NO WORK of the cross OR POWER outside of Christ. ANY AND ALL work regarding salvation CAN ONLY have to do with Christ, His finished work on the cross, and His power.*

And *the Spirit of God*, effecting a work in man regarding salvation — whether saved or unsaved man — does that work *SOLELY in connection with the finished work of God’s Son on the cross, exercising the Son’s power.*

If an unsaved person thinks that he can circumnavigate Christ’s finished work and His power regarding salvation, that person had better think again.

Or, if a saved person thinks that he can circumnavigate Christ’s finished work and His power regarding an on-going work of salvation, that person had better think again as well.

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God, at the beginning of and throughout His Word, used numbers which are fraught with significance and meaning.

At the beginning of the Old Testament through Moses and at the beginning of the New Testament through John (John's gospel should begin the N.T., not Matthew's), God, via the use of numbers, set forth a septenary structure upon which His complete revelation to man rests.

Then, beyond this foundational structure seen beginning both Testaments, God used numbers at times in order to provide information and instruction for His people. And God used these numbers throughout His Word in *a consistent manner, with different numbers carrying different meanings, in line with the context where they are found.*

For example, "six" is *man's number*, and "seven" is *God's number*. And, understanding the use of these two numbers in connection with the septenary structure of Scripture, *the six days* have to do with "Man's 6,000-year Day," and *the seventh day* has to do with "the Lord's 1,000-year Day." Each has to do with *a set, established time.*

Then numbers are often used to denote *completion* or *perfection*. For example, different numbers (3, 7, 10, 12, 40), or a combination of one or more of these numbers, are often used to denote some form of *completion* or *perfection*.

"Three" denotes *Divine perfection*, "Seven" denotes *the completion of that which is in view*, "ten" denotes *numerical completion*, and "twelve" denotes *governmental perfection*.

Or there could be a combination of one or more of these numbers, denoting *completion, perfection*. Seven times ten is *seventy*, and seven times seventy is *four hundred ninety* (*ref.* Chapter IV in this book).

Or, note the seven seals, seven trumpets, and seven vials in the Book of Revelation, denoting *Divine perfection* (three) in *God's complete judgment* (seven) on the earth-dwellers, particularly upon Israel.

Or, note the 144,000 in Rev. 7, 14 (12x12x10x10x10).

The preceding is simply one of the many different ways referred to in Heb. 1:1 that God, at the outset, structured His Word. And material in this book is built around this feature of Biblical interpretation.
