

“Some Shall Depart”

A Departure of Christians from “the Faith”

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth” (I Tim. 4:1-3).

God’s creation of “the heavens and the earth” (a province in God’s universal kingdom) and His establishment of the earth’s government preceded the creation of man by at least one age, possibly by a number of ages. The length of this period of time is completely unrevealed in Scripture, and the only events occurring throughout this period which God has seen fit to reveal to man in His Word are events having a direct bearing upon the reason for man’s existence on the earth.

However, *NONE of these things* preceding man’s creation were dealt with in the opening verses of Genesis (with one possible exception, depending on *HOW* Gen. 1:2a is understood [refer to data on the next two pages of this article]).

Scripture begins with the simple statement that God, at a beginning point in time, created the heavens and the earth.

"In the beginning God created the heavens and the earth" (Gen. 1:1).

This is then followed by an equally simple statement regarding a subsequent ruin of this creation.

"And the earth was without form and void, and darkness was upon the face of the deep [‘upon the face of the raging waters’]" (1:2a).

And this is then followed by a rather lengthy statement regarding the restoration of the heavens and the earth, man’s creation, *and the PURPOSE for BOTH.*

"And the Spirit of God moved upon the face of the waters..." (Gen. 1:2b-2:3).

EVERYTHING regarding events between God’s creation of the heavens and the earth and His beginning restoration of a ruined heavens and earth (1:1, 2b), except possibly the statement regarding the ruin of the heavens and the earth (1:2a), is left for later Scripture. It is left for the prophets.

And the reason that mention is made of the ruin of the heavens and the earth during this time is evident, though a prior ruin could have been inferred from the subsequent restoration.

(A great deal has been written and stated over the years about the proper understanding and translation of the Hebrew word *hayah*, a verb of being, translated "was" in Gen. 1:2a.

"And the earth was without form and void..."

Should the correct translation be "was" or "became"?

In one sense of the word, the matter would be immaterial. *IF* translated "was," this statement would show the

condition of the earth at the time God began His restoration work; *IF* translated "became," this statement would reference an unknown and unrevealed time in history when this destruction occurred.

And in keeping with the fact that *NOTHING* else is revealed at this opening point in Genesis about events between the creation of the heavens and the earth [1:1] and the beginning restoration of a ruined heavens and earth [1:2b], it would probably be best to *NOT* attempt to place anything about events regarding the darkened heavens and the destruction of the earth in this period either.

That is, it would probably be best to simply understand *hayah* as "was," seen in almost any translation of Genesis. This would then allow the verse to show the condition of the heavens and earth at the time when God began His restorative work rather than showing events prior to this time [which translating the word as "became" would do].

It is *NOT* necessary to contend that *hayah* should be translated "became" in this verse in order to show a prior destruction of the heavens and the earth. *THAT* is shown elsewhere in Scripture, along with this verse [with *hayah* translated either way, "was" or "became"], when comparing Scripture with Scripture.)

Subsequent Scripture reveals God's original establishment of the earth's government (a province in God's universal kingdom [Ezek. 28:14]), the fall and disqualification of the earth's first ruler (Isa. 14:12-14; Ezek. 28:15), and both the immediate and far-reaching results of the fall and disqualification of this ruler (*cf.* Isa. 14:15-17; Jer. 4:23-28; Ezek. 28:16-19).

The immediate result *was a ruined kingdom* — a kingdom *becoming* "without form, and void," with *darkness* covering "the face of the deep ['raging waters' covering the darkened, ruined kingdom]" (Gen. 1:2a).

And the far-reaching results — still future today — will

be a *removal* of the incumbent ruler from his appointed position of power and authority and his eventual *consignment* to a prepared "lake of fire" (Matt. 25:41; Rev. 20:10).

God revealed these things about Satan and the earth in order that man would be able to clearly see and understand the reason for his existence.

God's creation of "the heavens and the earth," His establishment of the earth's government, the subsequent fall and disqualification of the earth's ruler within this established government (the fall of Satan, with a segment of his angels), and the resulting ruin of his kingdom, *ALL preceded and anticipated man's creation.*

And *NOT ONLY* has God revealed these things, *BUT* He has also revealed the end of the matter. He has also revealed that which will occur relative to Satan and his kingdom *after* man takes the sceptre.

But, viewing the matter from the beginning, man was not to rule over a kingdom lying in ruins. The earth, which *had become* "without form and void" when God's original appointed ruler sought to exalt his throne (Gen. 1:2a), was *restored* immediately prior to man's creation (Gen. 1:2b-25).

God restored the ruined material creation with a view *to a new provincial ruler* — man — taking the sceptre. And this is something which He revealed immediately following the earth's restoration:

"Let us make man in our image, after our likeness: and let them have dominion..." (Gen. 1:26; cf. vv. 27, 28).

Thus, God *NOT ONLY* clearly revealed His reason for the restoration of the ruined material creation *BUT ALSO* His reason for the creation of man. The material creation had been restored for man, and man was about to be brought into existence to replace the incumbent ruler and those ruling with him (Satan and his angels).

And, with God's statement to this effect, note two *established, unchangeable facts* concerning man, revealed immediately preceding his creation:

1. Man was to be brought into existence to rule the earth.

2. This rule would be realized in conjunction with a woman, who would be formed from a part of the man following His creation.

God said, prior to man's creation, "...let *THEM* have dominion [*the MAN and the WOMAN together*]..." (vv. 26-28).

THEN, Genesis chapter two provides a number of details concerning man's creation (v. 7), the removal of a rib from Adam which God used to make the woman (vv. 21, 22), and the relationship of the woman to the man (vv. 23, 24).

This is the way God established matters in the beginning, and that which God established in the beginning *DOES NOT change, it CANNOT change, as one moves through Scripture.*

At *ANY point in Scripture*, following that which God established and revealed in the opening two chapters of Genesis, the man and the woman are seen occupying *this SAME inseparable relationship together — a regal relationship, having to do with the government of the earth.*

It matters not whether it's a man and wife in their fallen state, God and Israel, or Christ and the Church, *THIS established relationship holds.*

It MUST hold, for God Himself established THIS relationship.

The man and wife are to presently be "heirs together of the grace of life" and foreshadow, within this God-established relationship existing during Man's Day, the future relationship which will exist between Christ and His wife in the Lord's Day (Eph. 5:21-33; I Peter 3:7).

God took Israel as *His wife* in the Old Testament theocracy. God had to possess a wife in order to reign in the theocracy, for that is the manner in which He Himself established matters in the beginning.

God later divorced Israel because of harlotry. But, in the future restored theocracy, God will have remarried a repentant and restored Israel (*cf.* Isa. 1:21-2:5; Jer. 3:1ff; Hosea 2:2, 3; 14:1ff; Rev. 19:1-6).

After the same manner, Christ will one day take *a wife*. The Spirit of God is in the world today *searching for a bride for God's Son, for the Son CAN'T reign apart from possessing a wife.*

Again, this is a matter established by God in the beginning, and it CANNOT change (Gen. 24:1ff; Eph. 5:21-33; Rev. 19:7-9).

Understanding this established relationship will explain both Satan's initial action and Adam's resulting subsequent action in Genesis chapter three.

Satan knew full-well the reason man had been created, with the woman removed from the man; and he also knew full-well the relationship existing between the man and the woman.

He knew that Adam *COULDN'T* rule apart from Eve. And, knowing this, he directed his efforts toward the woman, seeking to bring her into a state in which she *COULDN'T* rule.

Satan deceived Eve into eating fruit from the tree of the knowledge of good and evil, contrary to God's command. And once Eve had disobeyed God, *she was NO longer in a position to rule with Adam, which meant that Adam COULDN'T rule.*

A part of Adam's very being — *bone of his bones, and flesh of his flesh* (2:23) — *was NO longer in a position to rule, PREVENTING him from ruling.*

Thus, Adam, in this condition — *an incomplete being* — *was left with only ONE choice. Eve had to be redeemed. And there was ONLY ONE way in which this could be done.*

Adam, taking the *ONLY* course available, partook of the

tree of the knowledge of good and evil as well (*Adam could ONLY drop to Eve's level, NOT she rise to his*). And Adam did this with a view to *redemption* and his one day being able to occupy, as a *COMPLETE being* (the man and the woman together), the position for which God had created man.

Comparing type and antitype, all of this can be clearly seen.

The second Man, the last Adam, found His bride in the same fallen state; and He took *the ONLY course available*. He Who knew no sin was made sin for us "that we might be made the righteousness of God in him" (II Cor. 5:21).

AS the first man, the first Adam, *COULDN'T* reign apart from the one in a fallen state — his wife — *NEITHER CAN* the second Man, the last Adam. And *SINCE* man is to ultimately realize the purpose for his creation in the beginning, *it MUST be recognized that both the first Adam and the last Adam took the ONLY course available as it pertained to the reason for man's existence and the sin question.*

To properly understand the actions of either Adam in Eden or Christ at Calvary, *one account MUST be studied in the light of the other. That is to say, type and antitype MUST be studied together.*

Man's redemption — *wrought through Christ's finished work at Calvary* — has its direct connection *with that revealed in Genesis surrounding the reason for man's creation, Eve's subsequent fall because of Satan's deception, and Adam's resulting subsequent act.*

"Salvation" in Scripture is connected *with REGALITY, NOT as man often presents the matter, with a rescue or deliverance from the lake of fire.*

Though the lake of fire *does await* individuals rejecting Christ's finished work at Calvary, viewing salvation with respect to a deliverance from the lake of fire is really *NOT the correct Biblical approach.*

The lake of fire was prepared for "the devil and his angels," *NOT for man* (Matt. 25:41). It was prepared for the ones originally ruling the earth *who rebelled against God's supreme REGAL power and authority*.

In this respect, the lake of fire has its connective origin *with REGALITY as it pertains to the EARTH — the SAME as the PURPOSE for man's salvation*. And this connective origin of the lake of fire *with REGALITY and the EARTH is WHY man, rejecting God's remedy for sin, will end up in this place*.

Fallen man will have rejected that *which has to do first and foremost with REGALITY and the EARTH*. He will have rejected *a salvation which finds its revealed purpose in the REASON for man's creation and subsequent fall*.

And man, rejecting a salvation of this nature, is doing little more than *rebellng against God's supreme REGAL power and authority — the same as Satan and his angels had done, though after a different fashion*.

Thus, though the lake of fire was originally prepared for angelic beings who had rebelled *against God's supreme REGAL power and authority*, unsaved man, also rebelling in a manner which has to do *with REGALITY and the EARTH*, will be cast therein as well.

(Note also an associated usage of "the lake of fire" in connection with *non-overcoming Christians* [cf. Rev. 2:11; 21:7, 8].

Unlike the unsaved, non-overcoming Christians *WILL NOT be cast into the lake of fire*. Rather, in the words of Rev. 21:8, they "...shall have their part in the lake which burneth with fire and brimstone: which is the second death."

That is, *they WILL BE "hurt of the second death"* (Rev. 2:11), associated with "the lake of fire" in Rev. 21:8 (cf. Rev. 20:14, 15).

Relative to Christians, this usage of "the second death" and "the lake of fire" could only be similar to how "Gehenna" and "the outer darkness" are used as well [Matt. 5:22, 29, 30; 10:28; 22:13, 14; 25:30].

[For information on "Gehenna" and "the outer darkness" in connection with the second death, refer to the author's book, *I Know Thy Works*, Chapter II].

But note something about "the second death" in Rev. 2:11. *NOT* being hurt by "the second death" is the second of seven overcomer promises in Rev. 2, 3. And these promises are *Millennial* in their scope of fulfillment, having to do with occupying positions with Christ in His kingdom.

Thus, they are REGAL in their scope of fulfillment.

And the non-overcoming Christian, saved to have a part with Christ in this kingdom, will have spurned or forfeited the proffered position [*"forfeited"* by the vast majority of Christians in today's world, for, in the present completely leavened, Laodicean Church, *FEW* would have ever heard the message, finding themselves in *NO* position to "*spurn*" the offer (as Israel did 2,000 years ago)].

And having spurned or forfeited this position, the non-overcoming Christian will have done essentially the same thing that unsaved man rejecting God's offer of salvation has done/is doing.

The SAME regality in the SAME kingdom is in view for BOTH, regardless of how the matter is seen. And the SAME second death in connection with the SAME lake of fire MUST be in view for BOTH as well, though after an evidently different manner for each.)

Doctrines of Demons

The "doctrines of demons" in the text from I Tim. 4:1-3 would involve a counterfeit parallel *to the truth* presented in the Word of God.

God has His deep things, and Satan has his deep things (I Cor. 2:10; Rev. 2:24). And the latter, as it is presented in Scripture, is simply *a corruption* of the former. It is taking the former, remaining within the same framework as the former, and producing *a counterfeit, a corrupted parallel*.

For example, *Scripture BEGINS with a septenary, founda-*

tional framework (*Gen. 1:1-2:3*), providing an unchangeable pattern for the whole of that which God was about to lay out in His Word (*Gen. 2:4ff*).

And Satan begins at the SAME point, providing a corrupted parallel to that which God has laid out in His Word (*II Peter 3:3-8*).

Satan NOT ONLY has his corrupted parallel relative to salvation by grace through faith (*Gen. 1:2b-5*), BUT he has his corrupted parallel relative to present and future aspects of salvation as well — the salvation of the soul (*Gen. 1:6ff*).

And, as God in His Word places the emphasis on present and future aspects of salvation (*foundationally in Gen. 1:1-2:3, necessitating a continuance in the remainder of Scripture*), so does Satan in his counterfeit parallel. And, as God in His Word reveals a specific goal for man's salvation (*foundationally in Gen. 1:1-2:3, necessitating a continuance in the remainder of Scripture*), Satan seeks to entirely corrupt this teaching in his counterfeit parallel.

Satan places *the emphasis* where God has placed *the emphasis*, and he seeks to set forth *a counterfeit* at the same points God has set forth *the truth* (*cf. Isa. 14:13, 14*). He has taken God's *truth* and introduced *corresponding error* in his efforts to mislead the masses.

(A good counterfeit will approximate the original as closely as possible; and, as with any good counterfeit, it is easier to mislead the masses in this manner [cf. II Cor. 11:13-15].)

Then note that God's Word is directed *to the saved, NOT the unsaved*. The unsaved are "dead in trespasses and sins" and CANNOT understand this Word (*Eph. 2:1; cf. I Cor. 2:14*).

And so it is with Satan and his counterfeit parallels. These counterfeit teachings have been designed *for those who have spiritual life, have been "quickened."* Those "dead in trespasses and sins" (*Eph. 2:1, 5*) are in NO position to understand spiritual issues — whether "corrupted" (emanating from Satan)

or "uncorrupted" (emanating from God).

Both fall completely outside the realm of the natural (the soulical).

Such a corruption of the truth, received by the saved, can easily be seen in the text from I Timothy, where Paul sounded a warning.

Paul foretold a departure from "the faith" where some Christians would begin giving heed to "seducing spirits" rather than to God's Word; and these seducing spirits would teach that which was untrue, specifically referred to in the text as the "doctrines of demons."

These Christians' spiritual awareness would become seared (Gk., *kausteriazoo*; Eng., "cauterize" — to burn, as with a hot iron, to the point of destroying that being burned), resulting in a departure from "the faith."

And, relative to "the faith" from which they had departed, they would begin proclaiming that which was false, that which was in line with the "doctrines of demons." *They would begin proclaiming a message opposed to that which the Word of God had to say about two things in I Tim. 4:1-3:*

1. *Marriage.*
2. *Meats.*

"Marriage" points to a work occurring during Man's Day (with the truth surrounding the matter established at the time of man's creation), which would be brought to fruition and realized in the future Lord's Day

And "meats" has to do with that part of Biblical doctrine which centers around this overall subject (vv. 6, 13, 16).

And those seen being misled in I Tim. 4:1-3, "in the latter times" by "seducing spirits," resulting in their proclaiming "doctrines of demons," are seen, "standing in the way of marriage..." (literal thought from the Greek text [v. 3a]) and are referred to as *apostates*.

Further, a misleading of individuals after this fashion is presented *in a very SPECIFIC and LIMITED sense in Scripture. It is presented SPECIFICALLY as and LIMITED to an apostasy from the faith — NOTHING more, NOTHING less.*

1) *Apostasy from the Faith*

"Apostasy" has to do with *standing away from a position previously held*, and "the faith" is an expression which encompasses *the WHOLE of a SPECIFIC part of the Word of God (actually, the CENTRAL teaching) — "the Word of the Kingdom."*

The Spirit of God, revealing through Paul *the central message* which Christians were to be taught, explicitly singled out that which would occur "in the latter times" in Christendom relative to this central message.

In short, there would be a departure from this central message; and that associated with the doctrines of demons would, instead, be taught.

a) *Apostasy*

The word "depart" in I Tim. 4:1 is a translation of the Greek word, *aphistemi*, which is the verb form of the Greek noun, *apostasia*. And *apostasia* is the word from which our English word "apostasy" is derived. The English word "apostasy" is simply an Anglicized form of the Greek word *apostasia*. Accordingly, to understand that which is meant by "apostasy," the Greek word needs to be referenced.

Apostasia is a compound word comprised of *apo* and *stasis*. *Apo* means "from," and *stasis* means "to stand." Thus, the literal meaning of the word is "to stand away from."

An apostate, in the true sense of the word, is simply *someone standing away, departing, from a previously held position.*

In I Tim. 4:1, the departure from the previously held position is specifically stated to pertain to "the faith." That is, seducing spirits, promulgating the doctrines of demons,

are seen leading individuals adhering to "the faith" (of necessity, Christians, *NOT* unsaved individuals [I Cor. 2:14]) away from this position.

b) *The Faith*

The central thrust surrounding the truth of the matter, derived from the Word of God, *has to do with "the faith."* And *the central thrust* surrounding that which is false, derived from the doctrines of demons, *ALSO has to do with "the faith."*

One emanates from "the deep things of God," and the other emanates from "the depths [same wording in the Greek text as the previous verse; *lit.*, 'the deep things'] of Satan" (I Cor. 2:10; Rev. 2:24). *The former is the Truth; the latter is a corrupted, parallel counterfeit to the Truth.*

"The faith" is an expression peculiarly related in Scripture to the overall scope of "*the Word of the Kingdom,*" *to the mystery revealed to Paul, to the gospel of the glory of Christ, to the salvation of the soul.* This is the manner in which the expression appears in numerous New Testament references — in the Gospels, in the Book of Acts, and in the Epistles (Pauline, Hebrews, and General).

Christ, during the course of His earthly ministry, at His first coming, looked 2,000 years ahead to His second coming, and, through a question, called attention to a solitary fact concerning *the central message of the New Testament.*

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

And the manner in which the question is worded in the Greek text designates a *NEGATIVE response.*

The Son of Man *will NOT* find "the faith" being taught in Christendom at the time of His return. The leaven which the woman placed in the three measures of meal in Matt. 13:33 (having to do with the doctrines of demons, that taught by

the tares sown among the wheat) will have taken care of that.

In this respect, note HOW the expression, "the faith," is understood by those comprising "fundamental Christendom" today.

It is commonly taught by those comprising this group that "the faith" refers to "the complete body of Biblical truth" (the complete body of revealed truth seen throughout both Testaments). And, holding to "this complete body of truth" (which is *WHY* they are seen as "fundamentalists"), they see themselves holding to "the faith."

"Fundamentalism" is presently a *MAJOR* force in *Christendom*; and the expression, "the faith," understood in the preceding manner, would, accordingly, be held and proclaimed throughout a rather large segment of *Christendom*.

In fact, *it is actually a growing force in numerous quarters*. Millions of Christians in this country alone would fall within the mainstream of fundamentalism and adhere to this body of Biblical doctrine.

BUT, a MAJOR problem exists. IF "the faith" is to be understood as a reference to "the complete body of Biblical truth," as commonly held by "fundamental Christians," THEN, according to Luke 18:8, conditions in Christendom are currently in a state which would PREVENT Christ from returning during the present time (also note problems with Matt. 13:33 as well).

But the preceding is really neither here nor there, for, when one looks to Scripture for its own definition of "the faith," something completely different is seen.

Scripture uses this expression in a very limited sense. Scripture uses this expression in contexts having to do with "the Word of the Kingdom," *NOT* in contexts having to do with "the complete body of Biblical truth."

Defining "the faith" as "the complete body of Biblical truth" *has to do with NOTHING more than HOW man has attempted to explain this expression, NOT with HOW Scripture deals with the expression.*

And man doing this — particularly with *THIS* expression, which strikes *NEGATIVELY* at the heart of *ALL* Biblical teaching regarding "the Word of the Kingdom" — can *ONLY* be seen, unknowingly, promulgating the doctrine of demons (cf. John 8:37-44).

Scripture is *ALWAYS* to be interpreted in the light of Scripture (I Cor. 2:9-13). And this is *EXACTLY* the way in which the expression, "the faith," *MUST* be understood.

Scripture *MUST* be allowed to explain that which is meant by *this* expression — an expression which is used over and over in Scripture. And an interesting thing about the whole matter is that Scripture *NOT ONLY* clearly explains what is meant by "the faith," *BUT* it does so in numerous instances.

Paul, for example, in his first letter to Timothy, following his warning concerning the apostates, said:

"Fight the good fight of [*the*] *faith*, lay hold on eternal life [*lit.*, 'Strive in the good contest of *the faith*, lay hold on life for the age'], whereunto thou art also called..." (6:12).

And, in Paul's second letter to Timothy, a similar usage is again seen:

"I have fought a good fight [*lit.*, 'I have strived in the good contest'], I have finished my course, I have kept *the faith*:

Henceforth there is laid up for me a crown of righteousness..." (4:7, 8).

Or, when Jude sought to write an epistle relative to "the common salvation" (*i.e.*, salvation by grace through faith, a subject which *NONE* of the epistles centers on), the Spirit of God led him to write on an entirely different subject.

The Spirit of God led Jude to write an epistle exhorting Christians to "earnestly contend [*lit.*, 'earnestly strive'] for the faith which was once delivered unto the saints [the good

news concerning salvation in relation to the coming glory of Christ, something seen as central in the subject matter of *ALL the epistles*]” (v. 3).

The words “fight” (I Tim. 6:12), “fought” (II Tim. 4:7), and “contend” (Jude 3) are translations of the same word in the Greek text — *agonizomai*, the word from which our English word, “agonize,” is derived.

In Jude though, the word has been intensified through the writer prefixing the Greek preposition *epi* to the word, forming *epagonizomai*. Thus, the correct translation would be, “earnestly strive...”

In all three of the preceding passages, the thought, through the use of *agonizomai*, has to do with *straining EVERY muscle of one’s being relative to “the faith.”*

In the first two references (from I, II Timothy), the picture is that of an athletic contest. Christians are to *strain EVERY muscle of their being in the present race of “the faith” in which they find themselves engaged.*

Then Jude, in the face of apostasy relative to “the faith,” also remaining within the thought of an athletic contest, *intensified the word.*

Jude, because of *apostasy* among Christians relative to “the faith” — Christians giving heed to seducing spirits, teaching the doctrines of demons (something also spoken of by Christ, Paul, and Peter) — *intensified* the thought of striving in his exhortation. He, in essence, exhorted Christians, while running the race of “the faith,” *to be ESPECIALLY and PARTICULARLY on guard because of the apostates.*

And it is apparent that Jude, *with a view to the apostates*, intensified this word because of the specific nature of apostasy, because of the realm in which the apostates had centered their teachings — *seeking to mislead Christians relative to “the faith,” seeking to draw Christians away from the central teaching of Scripture.*

And the preceding would form only a few examples of the way that the expression, "the faith," is used in the New Testament.

Other examples would be:

The conversion of priests in Israel during the re-offer of the kingdom, who were then "obedient to the faith" (Acts 6:7).

Disciples exhorted "to continue in the faith" *relative to entrance into the kingdom* (Acts 14:22).

Paul proclaiming "the faith" which he had once sought to destroy (Gal. 1:23; cf. Eph. 6:16; Phil. 1:27; Col. 1:23; 2:7; I Thess. 5:8; II Thess. 1:4, 11; I Tim. 1:2, 19b; 5:8; 6:10, 21; II Tim. 2:18; 3:8; 4:7).

And the usage of the expression in Hebrews and the general epistles (cf. Heb. 12:2; James 1:3; 2:14, 17, 18, 20, 22, 26; I Peter 1:7, 9).

"Faith" is articular in the Greek text in each of the preceding references.

Thus, there is a uniform usage of this expression throughout the New Testament. And, though it doesn't have to do with "the complete body of Biblical truth" held by those forming "fundamental Christendom," and others, it does have to do with a body of Biblical doctrine.

It has to do with that body of Biblical doctrine rejected by Christendom at large — rejected by those in fundamental and liberal circles alike.

It has to do with that body of Biblical doctrine referred to various ways in Scripture — *the Word of the Kingdom, the mystery, Paul's gospel, the gospel of the glory of Christ, or just the word "gospel" itself in the Pauline epistles.*

(And, seeing *HOW* this expression is used throughout the N.T., the misuse of *the expression can ONLY be looked upon ONE*

way. As previously seen, regardless of how those misusing the expression understand the matter, it can *ONLY* be looked upon as something aligned with the doctrine of demons [cf. Matt. 12:30].

Like so many other things in Scripture which are treated in a similar manner by Christians today, *that dealt with in the text has been replaced with something NOT dealt with in the text.*

And, because of *WHERE* Satan has centered his attack, *that being replaced in the text with something NOT dealt with in the text, something foreign to the text, invariably occurs in some facet of "the Word of the Kingdom."*)

The "doctrines of demons," promulgated by the apostates, *is the MOST dangerous and deadly teaching that has ever been proclaimed or ever will be proclaimed in Christian circles, for the complete panorama of this false doctrine centers on a leavening of ALL truth pertaining to "the faith."*

2) Marriage, Meats

Foundational principals and Biblical doctrine surrounding the marriage relationship have forever been set forth in the opening chapters of Genesis.

And, any time one finds the man and the woman together beyond this point — whether during Man's Day or during the coming Lord's Day — *RULERSHIP would have to be in view.*

Or, to present the truth of the matter from another perspective, turn the statement around.

Any time one finds *RULERSHIP in view* beyond the opening chapters of Genesis (relative to man), a husband-wife relationship *would also have to be in view.*

THIS is WHY Israel is seen as *the wife of Jehovah* in the Old Testament theocracy — a wife later seen as *an adulterous wife*, resulting in God divorcing Israel, with God then, *of necessity*, ending the Old Testament theocracy (cf. Jer. 3:1-14; Ezek. 9:3; 10:4, 18; 11:22, 23).

And THIS is also WHY, BEFORE a theocracy can be established on the earth yet future, Israel HAS to be cleansed and restored to her former place, as the wife of Jehovah.

A Husband-wife relationship MUST exist at this time.

THIS is also WHY Christ is to have a wife yet future.

IF Christ is to reign over the earth as the second Man, the last Adam, He MUST have a consort queen to reign with Him.

This is WHY a marriage MUST occur prior to the time He reigns.

A Husband-wife relationship MUST exist at THIS time.

And further, *THIS is WHY* the husband-wife relationship today, during Man's Day, is dealt with in Scripture in connection *with an heirship together* (I Peter 3:7). There is *a present reigning in life*, seen in the marriage relationship; and *THIS* is at the heart of that which Paul refers to as "a great mystery" relative to "Christ and the Church" in Eph. 5:21-33.

a) Two Old Testament Books on the Subject

There are two books in the Old Testament which bear the names of women. One is "Ruth," and the other is "Esther."

And, interestingly enough, no one knows who wrote either book. The Book of Ruth presents one aspect of this overall matter, and the Book of Esther presents the other.

The Book of Ruth *has to do with a Gentile who marries a Jew, with a redeemed inheritance in view*. Ruth, in her marriage to Boaz, *sets forth truths surrounding Christ and His wife yet future*.

And the entire Book of Ruth sets forth the overall scope of the matter from beginning to end, *with the husband-wife relationship, in connection with the inheritance, being brought to the forefront in the end*.

The Book of Esther then presents the matter as it relates *to God and Israel*.

Esther was a Jew whom King Ahasuerus (who was not a Jew [note that it is God's Son Who is a Jew and will so remain

throughout eternity, not the Father]) had taken as his wife following the former queen's (Vashti's) refusal to fulfill her role as the king's wife (1:9ff).

Then the remainder of the book revolves around *Israel in the latter days (Haman typifying Antichrist), the end of Gentile world power, and Israel restored to the nation's rightful place as the wife of Jehovah, with an inheritance in view (2:17ff).*

(For additional information on the preceding, refer to the author's books, *Ruth* and *Esther*.)

b) *Subject Permeating the Whole of Scripture*

Thus, the whole of that seen in the marriage relationship beyond Gen. 1:26-28 (along with that revealed in chapter two) rests on these foundational verses in Genesis. The husband-wife relationship today has its basis in the past (Gen. 1:26ff) and points to the future (Rev. 19:7ff).

And whether it is Israel on the earth or the Church in the heavens, *there can be NO future reign over the earth APART FROM this relationship existing between God and Israel and between Christ and the Church.*

Ministry of the Spirit Today

Understanding the preceding will allow one to clearly understand that which God revealed concerning *Israel and the Church* in Genesis chapters twenty-two through twenty-five.

In these four chapters, God, through Moses, revealed things concerning *BOTH the wife of Jehovah and the wife of Christ*; and this was based on that revealed in the first three chapters of Genesis, but with a view to the goal of the matter in the future Lord's Day. And God set all of this forth long before He brought either Israel or the Church into existence (*cf.* Isa. 46:9, 10).

The ministry of the Spirit during the present dispensation is seen in Genesis chapter twenty-four, fifteen hundred years before it even began. Events in this chapter — Abraham sending his eldest servant into the far country to obtain a bride for His son, typifying God sending the Spirit into the world to obtain a bride for His Son — *occurred FOLLOWING the offering of Isaac (ch. 22) and the death of Sarah (ch. 23), BUT BEFORE the remarriage of Abraham (ch. 25).*

That is to say, the ministry of the Spirit during the present dispensation occurs *FOLLOWING* the events of Calvary (ch. 22) and the setting aside of Israel (ch. 23), *BUT BEFORE* the time God restores Israel as His wife (ch. 25).

And, further, the ministry of the Spirit in the world today, as seen in the type in Genesis chapter twenty-four, is clearly revealed *to be THAT of obtaining a bride for God's Son.*

And, in line with the preceding, any facet of the Spirit's work during the time of His mission — whether it be among the unsaved (effecting life, based on the finished work of the Son) or among the saved (leading saved individuals "into all truth," from *gnosis* to *epignosis* [from immaturity to maturity]) — *MUST center around His REVEALED mission during the present dispensation, as seen in Genesis chapter twenty-four.*

The reason *WHY* God sent the Spirit into the world to accomplish such a mission is easy to see and understand if one keeps in mind the God-established issues surrounding the husband-wife relationship.

The Son MUST have a wife IF He is to reign. And Christians as well — anticipating the Son's reign — CANNOT reign apart from this SAME relationship.

The coming millennial reign of the Son will be a theocracy wherein *God the Father will have a wife on earth* (seen in the type in Gen. 25) *and the Son will have a wife in the heavens above the earth* (a wife presently being procured through the work of the Spirit, seen in the type in Gen. 24).

And in order for any individual from the human race to rule and reign in that coming day, *that person will HAVE to be a part of EITHER the wife of Jehovah on the earth OR the wife of the Son in the heavens.*

There can be NO rule and reign for anyone — man, or God's Son — apart from this established, Husband-wife relationship.

The preceding is why "marriage" and "meats" are singled out in I Tim. 4:3.

The marriage relationship today is based on that which God established in past time, and reflects on that which will ultimately be brought into full fruition during future time. And it matters not whether the word "marriage" in this verse is understood in a literal sense (referring to the marriage relationship today) or in a spiritual sense (referring to Christ and His wife yet future), *the SAME thing is STILL being dealt with.*

A husband-wife relationship today is based on that which God established in the past and directly reflects on that which He will bring to fruition yet future. It directly reflects on Christ and His wife yet future.

And the preceding is *WHY* any corruption of the marriage relationship by man (adultery, homosexuality, etc.) is dealt with so severely in Scripture.

ANY deviation from that which God established is a corruption, with far-reaching ramifications.

Marriage, as established by God, has to do *with regality*; and *THIS regality is to be realized in its ultimate sense during the coming Messianic Era.*

And *ALL of man's corruptions in this realm* are simply offshoots of Satan's attempted, multi-faceted corruption surrounding the whole panorama of Biblical doctrine ("meats") pertaining to the marriage relationship.