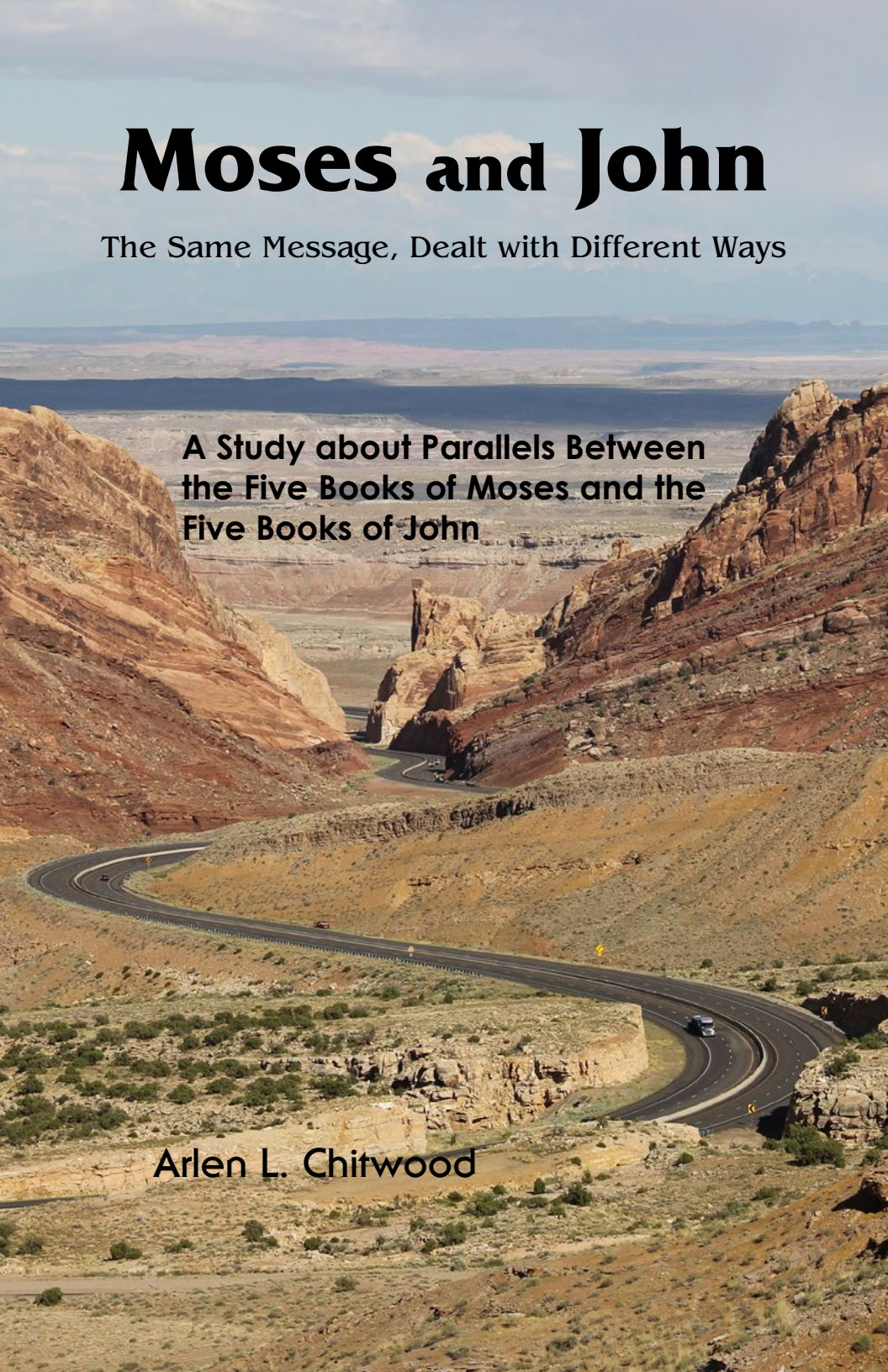


Moses and John

The Same Message, Dealt with Different Ways

**A Study about Parallels Between
the Five Books of Moses and the
Five Books of John**

Arlen L. Chitwood



Scripture deals with man centrally in relation to *regality, the earth, and 7,000 years of time*. This has all been set forth in the opening thirty-four verses of Scripture (Gen. 1:1-2:3), forming a foundation upon which the whole of subsequent Scripture rests.

Scripture deals *sparingly* with that which occurred prior to and/or following these 7,000 years.

Events occurring during time in these two realms are dealt with in Scripture, but *ONLY* to an extent which will allow man to tie the whole of the matter together (*i.e.*, allow man to understand the reason for his existence, the reason for these 7,000 years, and that which will occur after these seven millenniums have run their course).

Scripture also deals *sparingly* with fallen man relative to eternal salvation, though because of man's fall in Genesis chapter three, *this is where matters MUST begin* (as previously seen in Gen. 1:2-5).

Scripture, in the main, deals with man *AFTER He has passed "from death unto life"* (*i.e.*, *AFTER he has been eternally saved*).

And Scripture, dealing with man in this respect, as previously stated, deals with him relative to *regality and the government of the earth — a position and domain which man was created to occupy, one which he will one day occupy, during the seventh and last of the seven millenniums*.

This is the message which one *SHOULD HEAR from the pulpit of any Church in the land Sunday after Sunday*, though, because of the working of the leaven throughout the dispensation (Matt. 13:33; *cf.* Rev. 3:14-21), *this is the message which one almost NEVER HEARS in any Church in any land on any Sunday*.

This was Moses' message throughout the five books beginning Scripture. And, some 1,500 years later, this was John's message — written in a parallel fashion to that which Moses had previously written — in the five books which the Spirit moved him to write.

As well, this is at the center of the subject matter seen in that which any other writer of Scripture penned, though not in the same parallel fashion seen in Moses' and John's writings.

Moses and John

The Same Message, Dealt with Different Ways

“In the beginning God created 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 any thing made that was made” (John 1:1-3).

Cover Picture: Spotted Wolf Canyon, Utah, 2016

Moses and John

The Same Message, Dealt with Different Ways

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By the Same Author —

RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
IN THE LORD'S DAY
DISTANT HOOFBEATS
THE BRIDE IN GENESIS
SO GREAT SALVATION
SEARCH FOR THE BRIDE
GOD'S FIRSTBORN SONS
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
SALVATION OF THE SOUL
HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
THE SPIRITUAL WARFARE
THE STUDY OF SCRIPTURE
FROM EGYPT TO CANAAN
MYSTERY OF THE WOMAN
COMING IN HIS KINGDOM
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
JUDE — ACTS OF THE APOSTATES
O SLEEPER! ARISE, CALL...! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

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FOREWORD

Man's creation in the beginning had to do with *regality*. Man was created to rule *the earth in the stead of Satan and his angels* (the incumbent powers and authorities), a rule to occur during that time foreshadowed by the seventh day (Gen. 1:26-28; 2:1-3).

Man's fall had to do with Satan bringing about *his disqualification to occupy the throne*, allowing the incumbent rulers to remain on the throne (Gen. 3:1ff), something which has continued uninterrupted down to the present day and time, 6,000 years later.

And, through any sound method of Biblical interpretation, God effecting *man's salvation could ONLY have to do with man ultimately being brought back into a position where he could one day realize the purpose for his creation in the beginning— ruling the earth during a seventh millennium in the stead of Satan and his angels* (Gen. 3:21ff).

Then, beyond the 7,000 years (which had been foreshadowed in Gen. 1:1-2:3 [also in John 1:1-2:11] by the complete picture of *Creation, Ruin, and Restoration* throughout six days, followed by *Rest* on the seventh day), one finds a new heavens and new earth (Rev. 21, 22).

God, His Son, and redeemed man will dwell on this new earth; and God's continued universal rule will emanate, not from heaven as we know it today, but from the new earth.

"The throne of God and of the Lamb" will rest on the new earth; and God, with His Son, will rule from this throne, with redeemed man exercising regality from this throne as well.

During the Millennium, man's rule will have to do with *the present earth*; but during the succeeding eternal ages, man's rule will evidently have to do, not with *the new earth alone*, but with *the universe* itself.

Thus, salvation is for a purpose seldom dealt with in its correct perspective. Salvation has to do with *regality, the government of this earth, the new earth, and the universe — NOT with going to heaven and spending eternity with God*.

In this respect, one can easily see the problems involved through erroneously promulgated thoughts so prevalent today that saved man is destined to spend eternity in heaven with God. Such a teaching, not even being remotely Biblical, could have a very damaging effect on one's present Christian life as it is viewed in relation to Biblical studies and the future.

The truth of the matter is set forth at the beginning of Scripture, in the five books of Moses; and this is equally what the five parallel books of John are about.

And, as well, *this is what ANY other part of Scripture can only be about, for ALL subsequent Scripture MUST be completely in line with the way matters are set forth at the beginning, in that revealed through Moses.*

To illustrate the point, anticipating Ch. I in this book, Note Genesis and John's gospel. *Both begin the SAME way and relate EXACTLY the SAME story throughout, Moses after one fashion, John after another.*

However, it is quite rare that either book is dealt with after a correct fashion, particularly in relation to the existing parallel between the two books.

The oft-ignored foundations are in Genesis, which speaks volumes about what is wrong with many of the things being taught in Christian circles today. Ignore the foundations, and...

And John's gospel is often removed from its correct setting among the other three gospels and made to be something which it isn't at all, which not only does away with the correct message of the book but the gospel's proper connection with Genesis as well.

It is often stated by well-meaning individuals, referencing John 20:30, 31, that John's gospel is the one book in Scripture written to tell an unsaved person how to be saved. That though is hardly what these two verses state, nor has any single book in Scripture been written for this purpose.

These two verses have to do with the purpose for the eight signs in John's gospel, which is the same purpose for all the signs in the other three gospels, and in Acts.

These signs have to do with *Israel and a proffered kingdom. And the overall matter has to do with ultimately bringing man back into the position for which he was created in the beginning, NOT with salvation by grace.*

And the preceding is what the writings of both Moses and John are about.

(For additional information on this subject, refer to the author's book, *Message in the Gospels, Acts, Epistles.*)

1

Genesis and John

In Beginning, a Septenary Structure, Types, Signs

(For information on the linguistics of Genesis chapter one, particularly the second verse, refer to Appendix I in this book, “The Interpretation of Genesis 1:2.”)

When studying the Scriptures — whether the Old Testament or the New Testament — one is studying about *Jesus the Christ*, Whom God has “appointed heir of all things” (Luke 24:25-27; Heb. 1:2).

There is NOTHING in the New Testament that is not seen after some fashion in the Old. The New Testament is simply a revealing, an unveiling, of God’s Son, as previously introduced in the Old Testament Scriptures.

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

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

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

The same was in the beginning with God...

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

One Person, One Goal

Thus, “studying Scripture,” one is simply *studying about God’s Son*. And note that *the Word* became “flesh” *AFTER* the whole of the Old Testament had been penned but *BEFORE* a single word of the New Testament had been penned.

In this respect, one would have to conclude that *there is NOTHING in the New that is not seen after some fashion in the Old*, else God’s Son — *the Word becoming “flesh”* — would have been *incomplete* at the time of His incarnation.

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

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

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

And everything from this point forward is *REGAL*.

Everything has to do with *God’s Son, God’s Firstborn, Who has been “appointed heir of all things.”*

And everything moves toward that day when God’s Son will come forth in all His Glory and realize this inheritance.

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

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

The Gospel of John is the only gospel which begins the same way Genesis begins, “In the beginning... [*lit.*, ‘In beginning...’],”

along with the fact that both Genesis and John parallel one another completely, from beginning to end.

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

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

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

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

Since the gospel was directed to the Jewish people during the re-offer of the kingdom of the heavens to Israel [evident by *the signs* (cf. I Cor. 1:22) in conjunction with that stated in John 20:30, 31 concerning *the purpose for these signs*], it could not possibly have been written after about 62 A.D. [when this re-offer closed] and may have been written as early as about 40-45 A.D. [an early period accepted by a number of scholars on the basis of late manuscript evidence].

In fact, because of the place which John's gospel occupies in relation to the other three [paralleling the place which Genesis occupies in relation to the other four books of Moses], it is quite possible that John's gospel was written first, before the other three.

[For additional information on the preceding, refer to the author's book, *Signs in John's Gospel*, particularly Chapters I-IV, XVIII].

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

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

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

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

Comparing Genesis and John

Genesis, in the opening two chapters, begins with:

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

John, in the opening two chapters, begins with:

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

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

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

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

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

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

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

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

Genesis is built around *numerous TYPES*, and John is built around *eight SIGNS*.

The types in Genesis have to do centrally with Abraham and his seed through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel (even the types preceding ch. 11 [ref. the author's books, *By Faith and Seven, Ten Generations*]).

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

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

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

(Scripture was established in this type structure at the beginning of each Testament. And, within this structure, the relationship of John to Genesis is typical of the relationship of the whole of the New Testament to the whole of the Old Testament.

The New Testament, through various means [signs, parables, metaphors, etc.] simply provides commentary, opening up that previously seen after different fashions in the Old Testament [types, metaphors, the Prophets, etc..])

The WHOLE of Scripture is about Jesus the Christ. And the WHOLE of Scripture moves toward a seventh day, a seventh 1,000-year period, when God's firstborn Son, God's Christ, will come into possession of His inheritance.

And, this inheritance will be realized in conjunction with *Israel* (presently God's firstborn son [Ex. 4:22, 23]) and *the Church* (to be revealed as God's firstborn son in that coming day, following the adoption [Rom. 8:14-23; Heb. 12:22, 23]), *in COMPLETE accord with the reason for man's creation 6,000 years ago, seen in the opening chapter of Genesis:*

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

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

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

2

Exodus and Revelation

Daniel's Seventieth Week and Beyond

As events in *Genesis* and *John's gospel* parallel one another (ref. Chapter I in this book), events in *Exodus* and *John's Book of Revelation* parallel one another as well.

In this respect, "Exodus" could be called *the Apocalypse of the Old Testament*.

The complete Book of Exodus parallels events which begin in Revelation chapter six and continue into the first part of chapter twenty. However, as will be shown, each book provides an abundance of detailed information not seen in the other book.

The Assyrian, Past and Future

Exodus begins, *from a "typical" standpoint*, where Revelation chapter six begins, *from a "signified" standpoint* (I Cor. 10:6, 11; Rev. 1:1) — with Israel in the Tribulation, subjected to *an Assyrian ruler*.

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

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

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

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

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

Thus, of necessity, *he MUST conquer the other three parts of the kingdom, taking control of the COMPLETE empire that had existed under Alexander the Great.*

This is the ONLY way that he can become world ruler. He MUST control the COMPLETE Babylonian kingdom depicted by the third part of the great image and the third great beast.

[In that coming day, when this is fulfilled, these three kings will be seen as *STILL present*, for the *ENTIRE first three parts of the image will be seen as STILL existing* (these three parts of the image have to do with a *Babylonian kingdom which has NEVER been destroyed, only conquered*).

The WHOLE of that depicted by the image (ALL four parts) is seen living, in a composite respect, at the time of its destruction (cf. Dan. 2:34, 35, 44, 45; 7:11, 12).

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

The preceding is one of numerous reasons why "Rome" *CAN'T* be seen having any part in the matter in either history or prophecy. In relation to that revealed through the great image and great beasts, the future kingdom of Antichrist [the future Assyrian's kingdom] *emanates from, NOT a prior Roman kingdom, BUT Alexander the Great's Babylonian kingdom.*

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

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

For additional information on the preceding, refer to the author’s books, *The Time of the End*, Chapter XXIV [“The Beast — in Daniel”] and *Middle East Peace — How? When?*, Chs. IX, X [“The Great Image, Great Beasts, I, II”].)

Structure of Exodus and Revelation

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

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

(None of the sixty-six books in Scripture can be overlooked with respect to providing information of a similar nature to the preceding, *with EVERYTHING moving toward that coming seventh day, the Messianic Era*.

Each book will provide some data not seen in any of the other books. *And the COMPLETE picture be seen ONLY when ALL of the revelation in the different books is seen together and understood after the manner in which God structured the material, EXACTLY as He has revealed it and desires man to see it.*)

That seen in both Exodus (chs. 1ff) and Revelation (chs. 6ff) begins at *the SAME place — the Israelites subjected to an Assyrian ruler*.

In the type, this subjugation has to do with the Israelites in “Egypt”; in the antitype, this subjugation has to do with the Israelites in that which “Egypt” typifies, *the world*.

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

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

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

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

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

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

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

Also, one *MUST* understand that the Book of Revelation as a whole, rather than being written in a strict chronological order, is structured like much of the rest of Scripture.

In this type structure, a complete panorama of events is given, followed by commentary (with events in these different panoramas often overlapping one another).

Scripture begins this way in Genesis, and ends this way in Revelation.

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

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

Moses' Return, Christ's Return

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

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

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

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

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

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

Then Moses, very likely, will accompany Christ into the Assyrian ruler's presence to announce exactly the same thing which he and Aaron announced to the Assyrian Pharaoh in their day.

And when the future Assyrian refuses to heed this statement and warning, God will possibly use Moses to execute judgments upon the Assyrian's kingdom, exactly as He did in history (Ex. 5:1ff).

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

Once Israel and the nations are respectively brought to these two places, that foreshadowed in the first of the seven Jewish festivals in Lev. 23:1ff (the Passover) can occur, with that foreshadowed in the remaining six festivals subsequently occurring (Ex. 12:1ff).

(For information on the fulfillment of that foreshadowed by these seven festivals, refer to the author's book, *Coming in His Kingdom*, Appendix II, "The Seven Jewish Festivals.")

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

1) The salvation of the entire Jewish nation when they appropriate (through belief) the blood of the Paschal Lamb which they slew 2,000 years ago.

2) An ultimate end to the Assyrian's kingdom, seen in the national death of the firstborn in relation to Satan's governmental rule through the nations.

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

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

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

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

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

3

Leviticus and I John

Approaching God, Conducting One's Life

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

The Book of Leviticus logically divides itself into *two parts*.

And John's first epistle, dividing itself into *two parts* after the same fashion, is structured *EXACTLY the same way*.

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

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

A Sacrificial System, Offerings, a Holy Walk

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

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

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

(These seven festivals, like the regular weekly Sabbath, could be looked upon as *signs* [Ex. 31:17; Ezek. 20:11-13; the festivals themselves were Sabbath days], foreshadowing that which awaited the Jewish people.

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

The seven festivals [seven inseparably related Sabbath days in Israel], on the other hand, form *the prophetic calendar of Israel*.

They detail, in successive order, that which the nation will experience in the latter days — beginning with the yet future conversion of the nation after Messiah returns, then ending through showing the nation at rest in the seventh millennial day.

And every year, as the Israelites kept each of these festivals, *they were to understand and reflect on that to which they pointed, KEEPING these thoughts EVER before them, NOT ONLY throughout the year BUT throughout all time.*

[To place these seven festivals in a proper perspective, refer to chapter II in this book and Appendix II, "The Seven Jewish Festivals," in the author's book, *Coming in His Kingdom*.]

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

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

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

Then the high priest took and placed his hands upon the head of *the live goat, confessing the sins of ALL Israel*.

The live goat was then entrusted to a man who took it to a place in the wilderness, leaving it there, with the goat *NEVER* to return to the camp of Israel.

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

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

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

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

The Parallel Sacrifice in I John

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

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

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

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

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

And it is *EXACTLY the same today*. Christ's work as High Priest in the heavenly sanctuary, on the basis of His Own blood on the mercy seat, has to do with *Christians ALONE*. *EXACTLY as seen in the sacrificial system in the camp of Israel in Lev. 1-16, Christ's present work in the sanctuary has to do with the cleansing of a people who are already saved, allowing them to walk in a well-pleasing manner before a holy God.*)

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

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

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

(In the preceding respect, note the importance of knowing the Word of God. *It would be IMPOSSIBLE for anyone to be like-minded with God and with His Son APART FROM knowing the mind of God, found in His Word ALONE.*)

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

Then John immediately deals with Christ's ministry in the heavenly sanctuary, in order that a cleansed people could have fellowship with a holy God (1:5-2:2).

The picture, drawn from the tabernacle, has to do with *LIGHT, which can be found ONLY in the Holy Place, foreshadowed by the seven-leafed golden candlestick*. And for a Christian to have access to the Holy Place, where the Light exists, *he has to do that seen through stopping at the brazen laver in the courtyard and washing his hands and feet* (1:5-7; cf. John 13:5-11).

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

Now he finds himself at the brazen laver, which he cannot bypass if he would move on into the Holy Place, walk in the Light, and have fellowship with the One in the Holy of Holies through the rent veil.

He MUST do that seen through stopping at the laver and washing his hands and feet.

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

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

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

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

A Holy Walk in I John

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

A form of the expression, "born of God," is used ten times in I John (2:29; 3:9 [twice]; 4:7; 5:1 [three times], 4, 18 [twice]).

And the expression *CANNOT possibly have anything to do with the unsaved in any one of its ten usages in the epistle* (ref. the author's book, *Brought Forth from Above*).

The expression has to do with that experienced by saved individuals, those having fellowship with the Father and with His Son *through a knowledge of the Word and through availing themselves of the present high priestly work of the Son in the sanctuary.*

Attempting to relate these expressions in I John to the unsaved is NOT ONLY contextually wrong BUT destructive relative to the overall message of the book.

A person being brought forth from above *CANNOT sin, for sin cannot originate from above* (3:6, 9; 5:18).

BUT, the same person in a body of flesh *CANNOT continuously remain in the position of being brought forth from above.* That's the reason for I John 1:5-2:2 in the same book, referencing Christ's present work in the heavenly sanctuary.

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

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

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

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

God, Israel, and the theocracy were in view in Leviticus.

Christ, Christians, and the theocracy are in view in I John.

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

4

Numbers and II John

Israelites, Christians at Kadesh-Barnea

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

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

From Sinai to Kadesh-Barnea

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

At the end of Exodus, the nation of Israel under Moses was in possession of the Magna Charta for the kingdom (*the Law* — the rules and regulations governing the people of God in the theocracy).

And, with the establishment of the priesthood, the completion of the tabernacle, and the Glory subsequently covering and filling the tabernacle, a theocracy came into existence at the base of Mt. Sinai one year after the Exodus from Egypt (*cf. Ex. 28:1ff; 40:1ff; Lev. 8:1ff*).

Then Leviticus has to do with the provided means for the people of God (fallen creatures, though redeemed) *to approach a holy God, along with the way man was to then walk before a holy God.*

The Book of Numbers then picks up the story.

The nation under Moses was *NOW* ready to march to the borders of the land covenanted to Abraham, Isaac, and Jacob, enter into that land, drive out all of the nations inhabiting the land, and *NOT ONLY* rule over all the Gentile nations of the earth within a theocracy from that land *BUT ALSO* to be the channel through which God would bless these same nations.

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

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

At Kadesh-Barnea

Once at Kadesh-Barnea, following an eleven-day journey from Sinai (Deut. 1:2), God instructed Moses to select and send twelve men into the land to search it out, one from each tribe.

Leaders from each tribe were selected, they were commissioned concerning the task at hand, they were sent into the land, and they searched the land for forty days, "from the wilderness of Zin unto Rehob" (the entire extent of the land, from north to south).

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

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

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

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

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

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

Their first appearance in Genesis chapter six was evidently *Satan’s attempt to corrupt and destroy the human race at the outset.*

Their appearance in the land during Moses’ day could only have been *Satan’s attempt to prevent the Israelites from moving into and occupying the land in the Abrahamic Covenant.*)

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

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

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

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

These ten men proclaimed what Scripture calls “an evil report.”

And *the people believed the ten rather than the two*, ultimately turning their backs on the entire matter, seeking to appoint another leader (replacing Moses), and return to Egypt (14:1-4).

This is where *Israel fell away and found it impossible to be renewed again unto repentance* (i.e., found it impossible to get God to change His mind once He had decreed that the entire accountable generation [twenty years old and above], because of unbelief [not believing God was able to lead them in and cause them to be victorious over the enemy] would be overthrown in the wilderness

[14:5-45]) — something dealt with in relation to Christians in the antitype in Hebrews chapters three through six.

(For additional information on the preceding, refer to the author's book, *Let Us Go On*, Ch. V, "If They Shall Fall Away").

The remainder of Numbers and all of Deuteronomy then deal with the experiences of the Israelites during their wilderness wanderings, with the Book of Joshua subsequently dealing with the entrance of the second generation of Israelites into the land under Joshua, slightly over thirty-eight years later.

Christians in the Antitype

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

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

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

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

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

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

But the Christians' warfare to take the land of their inheritance is NOT against a flesh and blood enemy at all.

Rather it is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness

in high places” — against spirit beings, against Satan and his angels ruling from the heavens, dwelling in and possessing the land set before Christians (Eph. 6:10-18).

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

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

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

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

The latter part of the ten spies’ statement — “for they are stronger than we”— in either respect (the Israelites’ warfare, or the Christians’ warfare) would be correct.

The inhabitants of the land were/are stronger than those called to move in and overcome them. But that is *completely immaterial*, for it is the Lord who was to go before the Israelites and will go before Christians, *with the inhabitants of the land being defeated through His power*.

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

II John

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

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

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

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

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

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

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

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

But, is this really the case among Christians today?

Hardly!

Little to no explanation would have been needed for first-century Christians, for this was *the message of the hour in the first-century Church!*

BUT, after almost twenty centuries of the working of the leaven which the woman placed in the three measures of meal early in the dispensation (Matt. 13:33), *such is NOT the case at all today!*

From the standpoint of the type, most Christians today are still back in Egypt or wandering aimlessly about in the wilderness, *having little to no understanding of the warfare or the land set before them.*

Thus, such Christians are NOT even in a position to respond as the Israelites did at Kadesh-Barnea.

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

But: Dare to be a Caleb! Dare to be a Joshua!

THEY were the ones who overcame and realized their inheritance (Josh. 14:6-14; 19:49, 50), seen as "a full reward" in II John 8.

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

5

Deuteronomy and III John

Belief, Unbelief, the End Result

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

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

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

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

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

Contextually, all of this is for the purpose seen in that part of the book which follows (2:16ff), forming, essentially, *the central message of the book*.

The forty years of wandering in the wilderness was about to end, the overthrow of the entire accountable generation (save Caleb and Joshua) had occurred, the mantle of leadership was about to change hands, and *God was about to begin fulfilling His promise in relation to the nation of Israel and the land set before them.*

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

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

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

Belief, Unbelief

At Kadesh-Barnea thirty-eight years earlier, after the people had believed the “evil report” of the ten spies and sought to appoint another leader (in Moses’ place) and return to Egypt, Caleb and Joshua (the two believing spies) rent their clothes and sought to reason with the people.

The nation was NOT rejecting Moses’ leadership alone BUT was rebelling “against the Lord,” Who had appointed Moses to his position.

In essence they were saying that the same God Who had miraculously led and provided for the nation thus far (since their departure from Egypt) would be unable to continue this type leadership once they had entered the land. They looked at the size and strength of the nations instead of the promises and continued provision of an all-powerful God (Num. 13:31-14:10).

And the preceding was really only a beginning part of something *much larger*, something which involved not just the nation of Israel, the Gentile nations in the land, and the land itself, but something which could only take one back to *the opening verses of Genesis*.

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

This wasn't apostasy in some general sense but apostasy on *the most extreme level that could possibly exist*. And it was directed against, not just Moses and his leadership, but more specifically against *the God of the universe and His leadership*.

This apostasy involved *the WHOLE of that revealed in His Word, beginning with the creation of the heavens and the earth in Gen. 1:1*.

The Overthrow in the Wilderness

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

The Israelites, turned away from the land of Canaan, were told to journey "into the wilderness by the way of the Red Sea" (Deut. 1:40).

The "sea" refers particularly to two things in Scripture. It refers to *the place of the Gentile nations* and to *the place of death*.

In this respect, typically, the place which God had reserved for the unbelieving Israelites was in the sphere of death among the nations. It was here that they were to be overthrown.

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

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

Esau, the elder son of Isaac, is the one who *despised* his birthright — considered it of *little value* — and sold it for *a single meal*, a meal consisting of “bread and pottage of lentils” (Gen. 25:34).

Esau was “a cunning hunter, a man of the field,” contrasted with Jacob who was “a plain man, dwelling in tents” (Gen. 25:27).

The “field” in Scripture, as “Egypt,” typifies *the world*. And “dwelling in tents” points to *a stranger and pilgrim in the field, in the world* (Heb. 11:8-16).

From a spiritual standpoint, Esau could only have been *completely destitute, with his rights as firstborn being something which he knew practically NOTHING about and, accordingly, something of little interest to him*.

Thus, looking upon the birthright from the vantage point of *the world* and seeing little value therein, Esau, to satisfy a fleshly desire, hunger, sold his birthright.

And the generation of unbelieving Israelites was driven into Esau’s land to be overthrown.

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

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

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

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

Lot then moved *down into the cities of the plain, pitched his tent toward Sodom, and eventually ended up living in Sodom*.

Then, years later, immediately before the destruction of the cities of the plain, Lot is seen *seated in the gate of Sodom, i.e., numbered among those conducting affairs on behalf of the people of Sodom* (Gen. 13:10-13; 19:1).

And it was into this land, as well as Esau's land, that the unbelieving Israelites were taken *to be overthrown*.

They were not only to be overthrown in the land of a person who considered his birthright to be of little value, but they were also to be overthrown in the land of a person who chose the best of what the world had to offer — a person who had settled down in the world rather than dwelling in tabernacles in the high country. They were to be overthrown in the land of a person who had looked upon *the world* after a similar fashion to the way they had looked upon *Egypt* (Num. 14:1-4).

3) *The Exhortation*

With the preceding in view beginning Deuteronomy, one overriding message pervades the whole of the remainder of the book.

And this message centers around two inseparable things:

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

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

III John

The whole matter of Christians in the antitype hardly needs to be stated for those who have eyes to see.

There is NOTHING — absolutely NOTHING — more important in the Christian life than presently moving out toward and ultimately realizing the GOAL of one's calling!

But what are Christians doing relative to the matter today?

One need only look around, go into practically any Church of the land...

*Is THIS the topic of concern that one will hear in the Churches today?
HARDLY!*

Christians can go the way of Esau and/or the way of Lot — having had any spiritual senses and perspective progressively dulled by the things of the world — resulting in their progressively being overthrown, as it were, in the lands of Esau and/or Lot.

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

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

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

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

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

“Faith” is *believing that which God has stated about a matter, believing the truth, which is God’s Word — in written form, or manifested in flesh* (John 1:1, 2, 14; 14:6; 17:17).

Thus, *testifying “of the truth”* in III John is simply *testifying concerning God’s Word*. And *walking “in truth”* in this epistle is *walking in the light of God’s Word as one exercises faith therein*.

Christians can go in one of two directions relative to the land set before them — the way of Caleb and Joshua, OR the way of the remaining ten and the nation at large.

And the end result will be *EXACTLY the same as seen in the type* — being allowed to enter and realize one’s inheritance, OR being overthrown in that typified by the Israelites’ overthrow in the lands of Esau and Lot (cf. Num. 14:21-38; Deut. 2:1-12; Josh. 14:6-14; 19:49, 50).

Appendix I

THE INTERPRETATION OF GENESIS 1:2

TEXTUAL, CONTEXTUAL UNDERSTANDING OF THIS 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, in relation to these two chapters, 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 and thoughts on the preceding, refer to Appendixes II, III in this book, "The End Seen from the Beginning" and "Complete Story Told in Genesis 22-25.")

And, if a Christian begins understanding the subject at the place God where 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 could not 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

something 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, "On the Third Day, Seventh Day" and "After Six Days, on the Seventh Day," in the author's book, *End of the Days*.)

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 under-

stand 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 [note man subsequently created from the ground (Gen. 2:7), necessitating a *completely restored earth*].

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.

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 END SEEN FROM THE BEGINNING

Lessons from 4,000 Years Ago, Unheeded Today

“Now Sarai Abram’s wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing. I pray thee, go in unto my maid: it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai” (Gen. 16:1, 2).

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning; and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:9, 10).

God sees the end from the beginning, and He has structured His Word in this manner, not only at the beginning but numerous places throughout.

Both Testaments begin *exactly the same way*, with John’s gospel occupying its proper place beginning the New Testament — “In [the] beginning God...” (Gen. 1:1a); “In [the] beginning was the Word...” (John 1:1a).

As well, each book beginning each Testament relates *the complete story* — *from the beginning to the end* — in the opening two chapters of each, relating *exactly the same story, though from different perspectives* (Gen. 1:1-2:3; John 1:1-2:11).

Then, the remainder of each book, providing commentary for the beginning of each book, as well, relates *the same story, told two different ways* (“types” in Genesis, “signs” in John [cf. Heb. 1:1, 2]). And beyond this, throughout each book, there are numerous beginning points which take matters to the same end.

The preceding is simply the manner in which God has structured His Word throughout.

The remainder of this first appendix, seeing God reveal the end from the beginning, has to do with 4,000 years of human history, with the seed of Abraham at the beginning point (the birth of Ishmael and Isaac) and the seed of Abraham today (the descendants of Ishmael and Isaac 4,000 years later),

And, as will be shown concerning the matter, God reveals the end from the beginning (revealed during Abraham's day at the time of and following the birth of both Ishmael and Isaac).

Then, as will also be shown, man, relative to the whole of the matter, too often does two things:

- 1) Fails to learn from history, repeating the same mistakes.
- 2) And, if he can foul things up, he probably will.

God's Way, Man's Way

God has an affinity for *ALWAYS doing things a particular way*. God uses unchanging patterns which He Himself established. He uses numbers, metaphors, types, signs, parables, etc. And the manner in which He uses each is not only consistent but fraught with significance and meaning, with each just as much a part of God's revealed Word as any other part of the Word, revealed after any fashion.

Then, God's complete word picture of that which He has revealed to man concerning His plans and purposes can be seen *ONLY ONE WAY*. This complete picture, exactly as God gave it, can be seen *ONLY through taking all the different parts which God gave at different times and ways and putting all of them together in a proper manner, in exact keeping with how God has structured His Word*.

Now, with the preceding in mind, note the previously referenced account in the Word pertaining to Abraham and his seed.

Four thousand years ago God called Abraham out of Ur of the Chaldees, making certain promises to him concerning a seed and a land. Abraham was to have an offspring, and through this individual God would bring forth a nation which would be established in the land to which Abraham had been called, the

land of Canaan. And through this nation all the other nations of the earth would be blessed (Gen. 12:1-3).

Once in the land to which He had been called, following a trip to Egypt and then back to the land, the years began to pass without God fulfilling His promise concerning a seed. Throughout this time, ten years in the land, *Sarah remained barren* (Gen. 16:1-3).

Sarah, realizing her apparent inability to bear children, approached Abraham with a plan to help God fulfill His promise concerning a seed to continue his lineage.

Abraham, with Sarah's blessing, would go in unto Sarah's Egyptian handmaid (possibly previously acquired while in Egypt), have a child by Hagar, and God's promises could then be fulfilled through this child.

And this is what Abraham did, resulting in the birth of *Ishmael*.

Abraham was eighty-six years old when Ishmael was born, and this is followed by thirteen silent years in Scripture (Gen. 16:16-17:1).

Then, when Abraham was ninety-nine years old, God reappeared to him and revealed that the time had arrived for His promise from years earlier to be fulfilled.

God revealed to Abraham that about this time during the following year Sarah would bear him a son, whose name was to be called "Isaac." And all which God had previously promised to Abraham would be fulfilled through this son.

Then, beyond that, this would be a miraculous birth. Sarah was beyond the age of childbearing. Everything about this birth would be of the Lord's doings, not man's (Gen. 17:1ff; 18:1ff; 21:1ff).

But the birth of Isaac, though fulfilling God's promise concerning a seed, was far from the end of the matter. Fifteen years earlier Abraham and Sarah had tried to help God fulfill His promise by turning to Egypt for help (to Hagar, an Egyptian). And Scripture is quite clear about those who go down to Egypt for help (Isa. 31:1), a statement which could only be intensified in Abraham and Sarah's case, for *they were trying to help God fulfill His promise through that of Egyptian origin, i.e., through that of the world* (cf. I Sam. 15:9-28).

And the preceding is the clear reason why today, 4,000 years

later, *the Middle East is aflame*. The descendants of Abraham, the Jewish people, have done *exactly the same thing* that Abraham and Sarah did by going to Hagar. And the descendants of Abraham through Hagar — the Ishmaelites — not only fill the Middle East today but are the bitter enemies of the descendants of Isaac.

In one respect, it is the continuing story of Abraham's tent, with its occupants. There was evidently peace in the tent as long as Ishmael was in the tent alone, for fourteen years. But once Isaac was born, *the trouble began; and it has continued, unabated, for 4,000 years* (Gen. 21:1ff). The descendants of Ishmael and the descendants of Isaac, during Man's Day, *simply CANNOT peacefully co-exist together*.

Nor are they supposed to do so. God's promises to Abraham are in view, and the son of the bondwoman has no part with the son of the freewoman in these promises. Rather, *he is to be cast out* (Gen. 21:8-12), though this awaits God taking care of matters at the time of His Son's return.

The Continuing Problem

In the meantime, the problem continues, with no one being able to do anything about it (Hos. 5:13, 14). But to foster the problem, *a corresponding and an inseparable problem exists; and, this problem, as previously stated, is one paralleling Abraham and Sarah going to Hagar, causing the problem*.

As Abraham and Sarah sought to help God fulfill His promise concerning a seed, the descendants of Abraham, in modern times, *relative to God's promises concerning the Jewish people and the land covenanted to Abraham, Isaac, and Jacob, have done EXACTLY THE SAME THING*. They have taken it upon themselves to help God fulfill His promises, and they have done this through the arm of flesh, which is going to Egypt for help.

And, beyond the preceding, over the intervening years, *the Jewish people have done this with the blessing and help of numerous Christian leaders — who have misled the masses — believing and teaching, COMPLETELY CONTRARY TO SCRIPTURE, that this is a work of God*.

World War II, with 6,000,000 Jews slain through the Third Reich's attempt to produce a Jew-free Europe, produced the catalyst for that which occurred three years later — the existence, after almost 2,000 years in the diaspora, of a recognized Jewish State in the land of Israel (the Nation of Israel today).

The nation was small at first, but over almost seven decades since that time, Jewish people from all nations have streamed into Israel. And today some 6,000,000 Jews, about two-fifths of the world's Jewish population, dwell in that land.

So, what can possibly be wrong with the preceding, and how can this be likened to Abraham and Sarah trying to help God fulfill His promise concerning a seed?

The answer is very simple. God drove the Jewish people out among the nations *to effect repentance through Gentile persecution*. And God has promised that *He would one day regather His people back to a healed land, with the promises in the Abrahamic Covenant being fulfilled*.

But this would occur ONLY AFTER His purpose for driving His people out among the nations had been fulfilled. This would occur ONLY FOLLOWING repentance on the part of the Jewish people out among the nations.

Then beyond the preceding, Scripture is quite clear that repentance will be brought to pass *ONLY through Gentile persecution during the coming "time of Jacob's trouble"* (Jer. 30:7-9), with the Jewish people's restoration and a healing of their land occurring *ONLY FOLLOWING MESSIAH'S RETURN, to complete "the time of Jacob's trouble"* (Lev. 26:38-42; Matt. 24:29-31).

But note what has occurred. The Jewish people have risen up, sought to emancipate themselves apart from either repentance or their Messiah, and return to their land — an unhealed people in an unhealed land.

In essence, they have done *exactly the same thing which Abraham and Sarah sought to do — HELP GOD FULFILL HIS PROMISE.*

In history, this type thing resulted in 4,000 years of trouble, arriving at where matters exist today — *the Middle East aflame because of the presence of the Ishmaelite nations on the one hand (a people who are not even supposed to be there, but are there because of Abraham and Sarah's actions) and the presence of a Jewish nation in*

their midst (which is not even supposed to be there either, but is there because of a man-made Zionism).

Solution to the Problem

But God is about to take care of matters, *exactly as He did during Abraham's day*. As the time for Isaac's birth had not arrived when Ishmael was born, the time for Israel's return to her land had not arrived when statehood was declared May 14, 1948.

During the coming "time of Jacob's trouble," God is going to allow the man of sin to *uproot the Jewish people, destroy their cities, their land, slay a tenth of those in the land in the process, and either lead captive or drive the remainder back out among the nations* (Isa. 6:9-13; Joel 3:6; Luke 21:20-24). And there, out among the nations with the remainder of world Jewry, exactly as God had previously decreed, He will then deal with them *relative to repentance*.

That is what's in store for the Jewish people in the very near future. And, as seen in the long-reaching effects of Abraham and Sarah's attempts to circumnavigate God's plans and purposes, *so will it be in Israel's present attempts to circumnavigate God's plans and purposes*. Scripture, several places, speaks of *the furnace during that day being heated sevenfold* (Lev. 26:18-31; Dan. 3:17-25; Matt. 12:43-45).

Then, the future for Israel following this time is as bright as God's promises. God Himself, personally, will bring matters to pass, through a Divine work, in His way and time, not through man's efforts, in his way and time.

Appendix III

Complete Story Told in Gen. 22-25

The Duality of Gen. 22, vv. 11-14 and vv. 15-18

THEN, That Seen in Chapters 23-25a — WIVES

“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go...

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way” Gen. 24:58, 60, 61).

Abraham had sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac. *The servant had been given specific instructions that the bride was to come from Abraham’s family. And, in order to properly carry out his mission, ALL of Abraham’s goods had been placed in his possession (Gen. 24:1-10).*

Abraham’s servant, prior to his departure, took *TEN* of his master’s camels, and the clear inference from the text is that the servant was to use these camels to carry his master’s goods into Mesopotamia.

In the text (v. 10), *THE NUMBER of camels is specifically connected with THE AMOUNT of Abraham’s goods in the servant’s possession.*

“Ten” is a complete number; it shows ordinal completion. And the servant, singling out *ten camels*, showed, in a numerical respect, that *ALL THE GOODS of his master were in his hand.*

Then, once in Mesopotamia, the servant found the prospective bride by *a well of water*. And through a series of events, which revealed to the servant that *Rebekah was indeed the one whom he sought, he began to take things from his master’s goods and give them to her.*

Through this means, *the servant began to open up and reveal things to Rebekah surrounding that belonging to the father, which would one day belong to his son.*

And it was only *AFTER* this had occurred that the prospective bride was confronted with the question:

“Wilt thou go with this man?” (v. 58a).

ONE Thing, ONE Means, ONE Goal

That which had been revealed to Rebekah had to do with *ONE THING ALONE*. It had to do with *THE PURPOSE for the servant’s mission in Mesopotamia and that which lay in the future once this purpose had been realized*.

And, in order to bring about the fulfillment of this purpose, the servant, after finding the prospective bride, used *ONE MEANS ALONE*.

The servant, then making known the purpose for his journey, *began to take certain things from the goods belonging to his master and give them to Rebekah*.

The servant did not speak of himself. Rather, *he spoke of his master and his master’s son*. And, *through taking certain things from the goods belonging to his master, he began to progressively reveal to Rebekah that which would one day belong to and be controlled by the Son*.

And the son’s wife, completing the son, would inherit with him. *The son and his wife together, as ONE COMPLETE PERSON, would exercise control over ALL these goods at that future time*.

Set within the type, the work of Abraham’s servant occurred among those from Abraham’s family (vv. 3, 4, 9, 15), following the offering of Abraham’s son (ch. 22), following the death of Abraham’s wife (ch. 23), but preceding Abraham’s remarriage (ch. 25).

The things which occurred in chapter twenty-two — death, with the son being received from the place of the dead on the third day (vv. 4, 5; cf. Heb. 11:17-19), along with the seed of Abraham being multiplied (as the stars of the heaven and the sand which is on the seashore), possessing the gate of the enemy, and being the channel through which blessings would flow (vv. 17, 18) — *made ALL of the things which occurred in chapters 23-25 possible*.

Then, the events occurring throughout the subsequent three chapters, dealing with “wives,” *occurred in a manner which brought the entire matter TO THE DESIRED GOAL*.

The death of the father’s wife, FOLLOWING the things pertaining

to the offering of the son, ALLOWED attention to be turned to matters pertaining to a wife for the son (chs. 22, 23).

And that is what is seen in chapter twenty-four.

Then, *THE WHOLE* of that which is in view is brought to a climax through the son's marriage at the end of the chapter and the father's remarriage at the beginning of chapter twenty-five.

EVERYTHING moves toward that seen at the end of chapter twenty-four and the beginning of chapter twenty-five — the son possessing a wife who would inherit with him; and the father again possessing a wife, who, unlike his former wife, would be very fruitful.

In this respect, the servant's search for the bride in Genesis chapter twenty-four has to do with the continuation of a sequence of events from previous chapters, *which would be brought to A CLIMACTIC GOAL* at the end of chapter twenty-four and the beginning of chapter twenty-five.

Accordingly, that end was *NOT* something which could be brought to pass while the servant was in Mesopotamia seeking the bride for his master's son.

The servant was to remain in Mesopotamia *ONLY* until he had procured the bride. Once this had been accomplished, he was *TO LEAVE* with the bride in order to present the bride to the son, bringing about *A FULL COMPLETION* to his mission. This, in turn, would allow matters seen at the beginning of chapter twenty-five to occur, bringing *A FULL END* to the whole of that which was in view.

Everything which the servant revealed while in Mesopotamia had to do with *THE GOAL* out ahead. Rebekah's family understood these things; and Rebekah, as well, understood these things. And the reason why they understood these things is very simple.

The servant had revealed these things to them, and they believed the testimony of the servant.

That is the type, and EXACTLY the same thing MUST be seen in the antitype.

That seen in the antitype of Genesis chapter twenty-two — the death and resurrection of the Son (vv. 11-14) and the subsequent promise (vv. 15-18) — *makes it ALL possible*. Toward the end of chapter twenty-two, following that revealed about the death and resurrection of the Son, mention is made of the heavenly seed

and earthly seed of Abraham possessing the gate of the enemy.

Wives in Three Chapters

Then, following a few verses about Abraham's return to Beer-sheba and Abraham's brother's family (vv. 19-24), *WIVES* occupy the prominent place in the next three chapters:

Abraham's WIFE dies (ch. 23).

A WIFE is procured for the son (ch. 24).

Abraham again takes A WIFE (ch. 25).

What is this about? It's very simple. *The whole of the type is dealing with man one day occupying the position for which he was created in the beginning.*

Salvation has been provided for this purpose (ch. 22a).

Possessing the gate of the enemy (ch. 22b) has to do with this purpose.

Then the remainder of the overall type (chs. 23-25a) has to do with bringing this purpose to pass.

("The gate" of a city was the place where legal matters were transacted on behalf of those in the city [e.g., Ruth 4:1ff]; and possessing the gate would be an Eastern way of stating that the person exercised control over that particular city, which, in relation to the ultimate destiny of the seed of Abraham—both heavenly and earthly—would be governmental control over the earth from both heavenly and earthly spheres.

Note that THIS SAME EXPRESSION was used by members of Rebekah's family relative to Rebekah's seed when they sent her away in Gen. 24:60, carrying the same thought from ch. 22 [vv. 17, 18] into the relationship in which Rebekah was about to enter.)

But why such an emphasis on WIVES in chapters twenty-three through twenty-five, following that revealed in chapter twenty-two? There is an emphasis of this nature at this point in the overall type simply because of that which previously had been revealed surrounding the first man, the first Adam, who had been created to rule in Genesis chapters one and two.

Man CANNOT rule alone. He MUST have a wife to rule with him — he as king, and she as consort queen.

(Note that revelation in Scripture is progressive in this respect. One cannot begin a study of Scripture in Gen. 22-25 apart from understanding things revealed prior to these chapters. Otherwise, he would be unable to properly understand that being revealed in these chapters.

And this same principle would hold true at any point in Scripture. Later revelation is built on prior revelation. If an individual would properly understand the N.T., he must first possess an understanding of that revealed prior to N.T. revelation, that revealed in the O.T.

This is why, when studying the N.T., a person continually finds himself going back to Moses and the Prophets. He is studying commentary in the N.T., and he needs to understand that to which the commentary pertains if he is to properly understand the commentary.)

For man to rule, he MUST rule as a complete being; and ONLY through a union with a woman — a husband-wife relationship — is the man seen as complete in this respect.

The picture is derived from Eve being formed from a part of Adam's body, then presented back to Adam as a helpmate. Eve, a part of Adam's very being — *bone of his bones, and flesh of his flesh — completed Adam. The woman, being presented back to the man, made him ONE complete person* (Gen. 2:21-24).

And God said of the man and woman *together*, "...let them have dominion" (Gen. 1:26-28). *The man could rule ONLY as a complete being, which necessitated the woman ruling as consort queen with him.*

This whole matter set forth in these opening two chapters **CANNOT CHANGE** at a later point in Scripture. *The exercise of regality in the human realm MUST OCCUR through a husband-wife relationship.*

NEITHER the man NOR the woman can rule alone. They MUST rule together as ONE complete person, with the man occupying the headship.

This is why **WIVES** occupy the forefront in three chapters following that which is stated in chapter twenty-two.

The means of salvation is seen in the first part of chapter twenty-two.

The purpose for salvation is seen in the latter part of the same chapter.

And this purpose is then realized at the conclusion of that which follows, *i.e.*, at the conclusion of that which is stated about *WIVES* in these three subsequent chapters.

(This is the reason why God, in the O.T. theocracy, *COULD NOT rule alone* in “the kingdom of men.” He *HAD TO HAVE* a wife to rule with Him. If He hadn’t had a wife, He would have violated that which He Himself established when He created man.

And the same *MUST* hold true for God’s Son. He *CANNOT rule alone*. He *MUST HAVE* a wife to rule with Him for exactly the same reasons as seen in the husband-wife relationship between God and Israel in the O.T. theocracy, which goes back to the principle set forth in Genesis chapters one and two.

All of this is seen in the marriage relationship today, which is the basis for not only properly understanding Eph. 5:22-32 but the entire marriage relationship [note that this section in Eph. 5 *CANNOT be properly understood apart from that revealed in Gen. 1, 2*].

The wife completes the husband. They rule in the house together, as ONE complete person — he as king, and she as consort queen. He exercises the headship, but she rules as co-heir with him. That which belongs to him belongs to her.

The husband and wife rule the house together after this fashion, looking out ahead to the SAME relationship which they can one day exercise with Christ, ruling as co-heir with Him over His house.

And, as seen in Isa. 2:1-4, this has to do with rulership over the entire earth.)

Matters surrounding all of this will be realized through that foreshadowed by events at the end of chapter twenty-four and the beginning of chapter twenty-five — the Son taking a wife, and God restoring His wife to her rightful place.

Apart from this, there can be NO future theocracy.

Events at the end of chapter twenty-four and the beginning of chapter twenty-five foreshadow events which will exist during the Messianic Era, *when Abraham’s seed — both heavenly and earthly — possess the gate of the enemy.*

This is *THE CLIMACTIC POINT* to which *ALL* events beginning in chapter twenty-one (the supernatural birth of Isaac, foreshadowing the supernatural birth of Christ) lead.

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