Had Ye Believed Moses BOOK

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| [FOREWORD](https://www.koffeekupkandor.com/gods-word-eight.php#FOREWORD)  Ch. 1 [You Would Believed Me](https://www.koffeekupkandor.com/gods-word-eight.php#You%20Would%20Believed%20Me)  Ch. 2 [He Wrote of Me](https://www.koffeekupkandor.com/gods-word-eight.php#He%20Wrote%20of%20Me)  Ch. 3 [What Thing is This?](https://www.koffeekupkandor.com/gods-word-eight.php#What%20Thing%20is%20This?)  Ch. 4 [What Is This That He Says?](https://www.koffeekupkandor.com/gods-word-eight.php#What%20Is%20This%20That%20He%20Says?)  Ch. 5 [Two Rocks](https://www.koffeekupkandor.com/gods-word-eight.php#Two%20Rocks)  Ch. 6 [Your House left Desolate](https://www.koffeekupkandor.com/gods-word-eight.php#Your%20House%20left%20Desolate)  Ch. 7 [Saying No Other Things](https://www.koffeekupkandor.com/gods-word-eight.php#Saying%20No%20Other%20Things) | Ch. 8 [By Faith](https://www.koffeekupkandor.com/gods-word-eight.php#By%20Faith)  Ch. 9 [Through Faith We Understand](https://www.koffeekupkandor.com/gods-word-eight.php#Through%20Faith%20We%20Understand)  Ch. 10 [By Faith Abel . . . .](https://www.koffeekupkandor.com/gods-word-eight.php#By%20Faith%20Abel%20.%20.%20.%20.)  Ch. 11 [The Blood of Abel . . .](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Blood%20of%20Abel%20.%20.%20.)  Ch. 12 [Enoch, Translated into Heaven](https://www.koffeekupkandor.com/gods-word-eight.php#Enoch,%20Translated%20into%20Heaven)  Ch. 13 [The Biblical Structure](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Biblical%20Structure)  Ch. 14 [Noah, Through the Flood](https://www.koffeekupkandor.com/gods-word-eight.php#Noah,%20Through%20the%20Flood)  Ch. 15 [Abraham, a New Beginning](https://www.koffeekupkandor.com/gods-word-eight.php#Abraham,%20a%20New%20Beginning) |

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**FOREWORD**

When Christ was on earth the first time He referred to or drew from the writings of Moses, along with other Old Testament prophets, on a number of occasions. Dealing with a blinded and disbelieving Jewish crowd on one occasion, Christ said,

*For had you believed Moses, you would have believed Me: for he wrote of Me.*

*But if you do not believe his writings, how will you believe My words?* ([John 5:46-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.46-47&t=NKJV)).

Then, following His Resurrection, Christ dealt with two disciples on the Emmaus Road after a similar fashion. Their “*eyes were restrained* [their vision was held, preventing them from recognizing Him]” ([Luke 24:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.16&t=NKJV)), and He revealed Himself to them through calling their attention to the Old Testament Scriptures. He used *the Written Word* to reveal *the Living Word*.

*Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!*

*Ought not the Christ to have suffered these things and to enter into His glory?”*

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* ([Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV)).

Moses had previously written about all the various facets of the person and work of Christ. And an Israelite believing that which Moses had previously revealed would have found it *quite natural* to believe the things surrounding Christ. The two — that which Moses had revealed, and the things surrounding Christ — *were exactly the same.*

However, disbelief or unfamiliarity with that which Moses had previously revealed would have resulted in the inverse of the preceding. Such a person in Israel would have been in no position to properly understand the things surrounding Christ. That would be to say, a person in Israel not understanding earlier revelation would have been in no position to understand later revelation.

And this was *exactly* the prevailing situation throughout Israel when Christ came the first time. The Jewish people, for the most part, were unfamiliar with that which Moses had written. They held to *the letter* of Moses’ writings, but they didn’t understand *the spirit* of his writings at all (*cf*. [2 Corinthians 3:6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6-18&t=NKJV)). In this respect, they had little understanding of the revelation that God had given to them. This, in turn, led to their not understanding later revelation as well, resulting in their rejection and crucifixion of the nation’s Messiah, something that Moses had also foretold.

And *exactly* the same problem that existed in Israel 2,000 years ago exists in Christendom today. *The letter* of the Word is generally known, but *the spirit* of this same Word is, for the most part, unknown. Resultantly, conditions that prevail in Christendom near the end of the present dispensation are identical to conditions that prevailed in Israel near the end of the preceding dispensation. Christians possessing an improper understanding of earlier revelation simply cannot possess a proper understanding of later revelation.

The “letter” has to do with *the exact wording of the text*; and the “spirit” has to do with *the way in which God has structured His Word*, necessitating the Holy Spirit to open up and reveal that which is spiritual. The “words of the Lord” are not only *pure words,* but God has *magnified His Word above His name* ([Psalm 12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+12.6&t=NKJV); [138:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+138.2&t=NKJV)); and the Old Testament Scriptures, were structured in a *highly typical* manner*,* forming word-pictures that deal with all the various facets of the person and work of Christ (*cf*. [Romans 5:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.14&t=NKJV); [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV)).

And any correct study of Christ from the Scriptures *must begin with these word-pictures that God has set forth in the Old Testament, beginning with Moses.*

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Chapter One

**You Would Believed Me**

*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.*

*But you are not willing to come to Me that you may have life.*

*Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust.*

*For if you believed Moses, you would believe Me; for he wrote about Me.*

*But if you do not believe his writings, how will you believe My words?* ([John 5:39-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.39-40&t=NKJV), [45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.45-47&t=NKJV)).

God gave His Word to man in order to reveal His plans and purposes as they surround His Son and pertain to both man and the material creation upon which man finds himself. Everything that man needs to know and understand, to accomplish the end in view, is in His revealed Word. There is nothing superfluous, and there is nothing lacking. The Word is *complete* and *perfect* as given.

Man came into possession of the Word of God via supernatural means and, through this supernatural means, *order, structure*, and *design* can be seen throughout, from beginning to end. God is a God of *complete* and *perfect order*, necessitating that the Word that He gave possess the same inherent nature. And, in this respect, each word comprising God’s full revelation to man is not only said to be “*pure*” and likened to “*silver tried in a furnace of earth, purified seven times* [referring to *perfection within purity*],” but God holds this Word in such high esteem that He has *magnified it above His name* ([Psalm 12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+12.6&t=NKJV); [138:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+138.2&t=NKJV)).

And His Word, within its completeness, purity, and perfection, is *living* ([Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)). “Life,” according to Scripture, is imparted through *the breath of God* ([Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV); *cf*. [Ezekiel 37:3-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.3-10&t=NKJV)). And the Word of God is revealed to be “*God-breathed*,” and, through this means, *living* ([2 Timothy 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NKJV) [see the NIV where the Greek word, *theopneustos*, in this verse — translated, “*is given by inspiration of God*” in the KJV — has been more correctly translated, “*God-breathed*”]).

Some forty different men, over a period of about 1,500 years, recorded God’s Word “*as they were moved* [‘borne along’] *by the Holy Spirit*” ([2 Peter 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21&t=NKJV)). The “Spirit” (Gk., *pneuma*, the word for “*breath*” as well in the Greek text) used different men to pen God’s Word, allowing each man to write within the scope of all his experiences and his own style of writing, but, at the same time, guarding him from error in that which he wrote. And the end result — whether understood by man or not — was not the word of the different men who penned this book at all, but the very Word of God, else it could not be both *living* and *perfect* ([Psalm 12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+12.6&t=NKJV); [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)).

Because of all this, the Word of God stands *completely and uniquely alone* among writings in man’s possession. It is not only of *divine origin* but is also *God-breathed*, and thus *living*. All other writings are of another origin and lack life. Resultantly, this Word can be understood only through two inseparable means: 1) through the guidance of the indwelling Spirit Who gave the Word ([John 16:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13-15&t=NKJV)), and 2) through allowing that which is living to interpret itself by comparing Scripture with Scripture ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

Man is often quick to check the commentaries, to see what another man has to say about a matter in Scripture. But going to that which man has to say is checking that which is *lifeless* in an effort to shed light upon that which is *living*. Something of this nature is like trying to set the celestial chronometer by the timepiece in Greenwich. Neither is done, and the inverse of both must always be the case.

It matters not what man may think about the Word or about that which it has to say. Man’s thoughts are *totally immaterial.* The only thing of *any moment whatsoever* is the Word’s own testimony about itself or about any matter with which it deals, with the Word understood in the light of itself, under the guidance of the indwelling Spirit.

This is why Paul, near the close of his ministry, in his closing words, told Timothy, “*Preach the Word*…” ([2 Timothy 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.2&t=NKJV)). Paul exhorted Timothy to proclaim that which God had to say about the matter. Proclaim that which was living, perfect, and eternal, not that which was lifeless, imperfect, and will one day pass out of existence.

And the admonition is no different today. It is still, “Preach the Word…” And those called to minister the Word can either heed the Lord’s instructions (resulting in their own well-being and the well-being of those to whom they minister) or they can disregard the Lord’s instructions (which will be to their own peril and the peril of those to whom they minister).

Moses and the Prophets

Scripture begins with that which the Spirit of God moved Moses to pen. The Spirit moved Moses to lay the groundwork, to set forth the basics, at the beginning of His revelation. And He then moved subsequent writers to build upon this previously laid groundwork, the previously laid basics, at later points in time.

Christ made it very clear in [John 5:45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.45-47&t=NKJV) that Moses, 1,500 years prior to that time, had written about Him, about His person and work. And a short time later — following His death, burial, and resurrection — when opening the Scriptures to two disciples on the Emmaus road, Christ further dealt with and expanded the matter to include the remainder of the Old Testament as well.

*Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!*

*Ought not the Christ to have suffered these things and to enter into His glory?”*

*And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.* ([Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV))

Not only had “*Moses*” written about Christ, but so had “*all the prophets*.” And a reference of this nature — to both “*Moses and all the prophets*” — would be *all-inclusive*. It would include *the whole of the Old Testament, beginning with Moses.*

(The all-inclusiveness of this statement can be seen in Luke’s earlier reference to “*the law* [the five books of Moses] *and the prophets* [all the prophets]” [[Luke 16:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+16.16&t=NKJV); *cf*. [Luke 16:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+16.29&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+16.31&t=NKJV)]. This is simply an expression used in Scripture to refer to *all of the Old Testament Scriptures, beginning with Moses*.)

The clear statement is made that Christ “*expounded to them* [these two disciples] *in all the Scriptures* [all of the Old Testament Scriptures] *the things concerning himself*” ([Luke 24:27b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.27b&t=NKJV)). Attention was *first* called to the opening five books (Moses), *then* to all the others (the Prophets); and Christ, with all this referenced material in the possession of the Jewish people — material which, in its entirety, spoke of the various facets of the person and work of Christ — began to draw from this material, expounding to these two disciples *the things concerning Himself.*

These things had been there all the time, they had been in the possession of the Jewish people for centuries; and the Jewish people, as these two disciples, had missed them. The entire Old Testament — in their possession, and supposedly expounded by their religious leaders — from beginning to end, was about the One Whom they had rejected and crucified. The same Old Testament Scriptures in their possession had even foretold these events, and the Jewish people had not understood their own Scriptures.

The Old Testament is simply one continuous revelation concerning all the various facets of the person and work of Christ. The Christ of the New Testament is the Christ of the Old Testament. He is seen in the Old Testament first, for Moses and all the Prophets wrote about the One Who appeared to Israel and was rejected by the nation centuries before the New Testament writers were even born. And everything about the person and work of Christ was set forth in the Old Testament before He ever appeared to Israel the first time. In this respect, nothing is seen in the New that does not have its roots someplace in the Old.

Moses was chosen to write *first*, and it was through him that numerous facets of the complete story first began to be revealed. Then, the Prophets, writing later, simply provided necessary additional detail for that which had *first* begun to be revealed in the five books of Moses.

And, whether in Moses or the Prophets, this revelation has to do not only with Christ’s first advent but with His second as well. In fact, there is far, far more material throughout the whole of the Old Testament, beginning with Moses, which relates to Christ’s second advent than there is that relates to His first advent.

Thus, if an individual desires to study about the person and work of Christ after the order in which this revelation was given, he must begin where God began when giving His Word to man. He must begin with Moses, not with the gospels or the epistles. The person of the latter is *first* seen in the former. And there is *nothing* in the latter that hasn’t already been laid out, after some fashion, in the former.

The Old Testament, beginning with Moses, is filled with word-pictures depicting Christ, from His rejection to His acceptance, from His sufferings to His glory, from His humiliation to His exaltation. And the Old Testament also bears witness to the fact that the very same scenes that witnessed His rejection, sufferings, and humiliation will one day witness His acceptance, glory, and exaltation.

Kings in that day will “*shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider*” ([Isaiah 52:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.13-15&t=NKJV); *cf*. [Psalm 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.1ff&t=NKJV)). And the Jewish people in that day will go forth proclaiming the message of the One Who, in past time, was “*wounded*” for their transgressions and “*bruised*” for their iniquities, but, at that time, will sit enthroned on God’s “*holy hill of Zion*” ([Psalm 2:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.6&t=NKJV); [Isaiah 53:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1ff&t=NKJV)). No one part of the Old Testament presents a complete picture of Christ, only a part of the picture. And each part presents something different (though within these individual parts there is usually some repetition of events from previous parts, undoubtedly to show exactly where a particular part of the picture being presented fits within the overall framework).

But, though no one part presents the complete picture, the whole of that revealed in the Old Testament, when brought together, does present the complete picture — the only picture of Christ in existence and the one picture that God would have man fix his eyes upon.

Thus, the Christ of the New has been presented *first* in the Old, and the whole of His person and work has been laid out *first* in the Old for all to see. Accordingly, the instructed student doesn’t begin in the New, but in the Old. And he doesn’t begin just anyplace in the Old. Rather, he begins exactly where God began when giving this Word and where Christ began when expounding this Word — with Moses, progressing from there to the Prophets.

You Search the Scriptures

The form of the expression, “*search the Scriptures*” ([John 5:39a KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.39a&t=KJV)), in the Greek text can be understood as either *a command* or *a statement of fact*. That is, it can be understood as it is translated in the KJV (a command), or it can be understood as simply a statement of something occurring — “*You search the Scriptures*” (*ref*. NASB). In cases of this nature, the context must always determine which understanding of the expression is correct.

And that is simple enough to ascertain from the contextual usage in this passage. The context plainly shows that a statement is in view, not a command. Christ, rather than commanding the Jewish people to do something, instead called attention to that which they were already doing, though going about it in *a completely incorrect manner*. They were already searching the Scriptures, but they were failing to see, from these Scriptures, the One of Whom their own Scriptures spoke — the very One standing in their midst, the One of Whom Moses and the Prophets spoke.

And it is evident that these Jews were not simply searching their Scriptures after a cursory fashion. This is not the picture at all. Rather, they were searching these Scriptures as a hunter might stalk game. But, as a hunter could go about his task in a completely wrong fashion, and end up with no quarry, so could a person in his search of the Scriptures. And this is exactly what the Jews of Jesus’ day were doing.

(The word translated “*search* [Gk., *ereunao*],” is used five other times in the New Testament, and each of these times, the word has to do with *a thorough search* [*cf*. [John 7:52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.52&t=NKJV); [Romans 8:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.27&t=NKJV); [1 Corinthians 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.10&t=NKJV); [1 Peter 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.11&t=NKJV); [Revelation 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.23&t=NKJV)].)

The Jews of Jesus’ day were seeing *the letter* of Scripture, but they were not going beyond the letter and allowing the Scriptures to be opened to their understanding. They were not going beyond the letter to *the spirit* of Scripture. When Moses was read, there was a “*veil…upon their heart*,” something that remains even to this present day. But this veil could then and can today be “*done away in Christ*” ([2 Corinthians 3:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.13-16&t=NKJV)).

Not seeing beyond the letter, they were not seeing that of which the letter spoke. “The letter” spoke of a person. It spoke of *Christ*, though He is seen only in “the spirit” of Scripture ([2 Corinthians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.17&t=NKJV)). And the Jews of Jesus’ day, reading and studying the letter of Scripture, but not going beyond this, were failing to see the One of Whom Moses and all the Prophets spoke.

They had the written Word (which was living) in their possession, which told about the Living Word dwelling in their midst. But, though both had come down from heaven, they were failing to see the latter in the former. They were seeing *the letter* of Scripture, but no further.

They were failing to see *a spiritual discernment* within the letter. And, as a hunter might search and search but (through a wrong fashion) still fail to find the quarry, these Jews were searching and searching but (through a wrong fashion) still failing to see that of which the Scriptures spoke.

This was something that the Jews were doing at Christ’s first coming, when the kingdom of the heavens was being offered to Israel. And dire consequences followed. The kingdom of the heavens was taken from the Jewish people, with a view to a new entity (the Church) being called into existence to be the recipient of this offer.

But, with the subsequent offer of the kingdom of the heavens to Christians, things in Christendom throughout the present dispensation have followed the same course that they did in Israel throughout the past dispensation.

In relation to the message surrounding the kingdom of the heavens, near the end of the past dispensation, Israel’s religious leaders (mainly the fundamental Pharisees) misled the people; and the people blindly followed their leadership.

And exactly the same thing is happening in Christendom surrounding this same message near the end of the present dispensation. The religious leaders (mainly, relative to this message, those in fundamental circles) are misleading the people; and the people are blindly following their leadership.

What will be the end result? It was all foretold in the history of Israel at Christ’s first coming. That which befell Israel, because of their blindness in this respect, will befall Christians, for their blindness in this same respect ([2 Corinthians 3:14-4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.14-4.6&t=NKJV); *cf*. [Romans 11:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.17-21&t=NKJV)).

1) They Testify of Me

The Old Testament Scriptures testify of Christ; and, New Testament revelation — which deals with Christ throughout — cannot be properly understood apart from comparing the two Testaments. The gospel accounts in the New Testament have to do with an unveiling of events previously made known through Moses and the Prophets. And it is the same with all the other portions of the New Testament as well — from the book of Acts through the book of Revelation. This is simply the way God has structured His Word, and the checks and balances must be run accordingly if one would properly understand His Word.

How though do Moses and the Prophets testify of Christ in that which they wrote, for their writings deal with numerous events and/or numerous individuals and their experiences?

The answer is evident, for Scripture deals with this issue many places. And these places can be found in the gospel accounts during Christ’s earthly ministry in the book of Acts following His ascension, in the epistles, and in the book of Revelation, which closes the canon of Scripture. The New Testament is replete with instances of how the Old Testament has been structured. It would have to be, for it draws from the Old Testament in its entirety.

First, the kingdom offered to Israel — the kingdom of the heavens — was not something new. This kingdom was first introduced in the Old Testament (*cf*. [Genesis 14:18-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-22&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [Daniel 4:17-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17-26&t=NKJV); [7:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.18&t=NKJV), [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.22&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.25&t=NKJV), [27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.27&t=NKJV); [10:13-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-21&t=NKJV)), and numerous Jews during this past dispensation aspired to a higher calling, *a heavenly* calling ([Hebrews 11:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-16&t=NKJV), [32-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.32-40&t=NKJV); *cf*. [Matthew 8:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+8.11-12&t=NKJV); [Luke 13:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.28-29&t=NKJV)).

Then, the one initially offering the kingdom to Israel wasn’t unknown. Isaiah had written about John the Baptist over seven hundred years prior to the time he appeared to Israel as the forerunner of Christ ([Matthew 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.3&t=NKJV); *cf*. [Isaiah 40:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+40.3&t=NKJV)). And this same prophecy will have a future fulfillment in the person of Elijah, when he appears as the forerunner of Christ at His second coming ([Matthew 11:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.12-14&t=NKJV); *cf*. [Malachi 4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.5-6&t=NKJV)).

Then, after John had been imprisoned, Christ continued with the same message. And since all the Old Testament Scriptures have to do with His person and work, we can only expect parts of the Old Testament to deal with Christ’s appearance to Israel at this time. And that is exactly what we find when going back to these Scriptures.

The experiences of Joseph, for example, depict numerous things about the person and work of Christ. They must, for they are part of the revelation that Christ referred to in [Luke 24:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.27&t=NKJV). And the same can be said for the experiences of Moses, David, and the multitudes of others throughout the Old Testament.

But how is Christ seen in the experiences of these individuals? He is seen in their experiences exactly the same way he is seen in the experiences of Jonah in [Matthew 12:38-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38-40&t=NKJV), or in that which Moses did with the brazen serpent in [John 3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.14&t=NKJV). That which is revealed in the Old Testament (*individuals* and their experiences [*e.g.*, Adam, Abel], events [e.g., that were revealed in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)], *objects* [*e.g.*, the tabernacle, the brazen serpent]) forms types, and these types all reflect on some aspect of the person and work of Christ.

(The typical aspect of Scripture, to this extent, is easy to establish. A typical structure of this nature is not only *specifically stated* to exist but it is *self-evident* in Scripture as well.

First, [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV) *specifically states* that the experiences of the Israelites under Moses happened as *types* [the word in the Greek text in both verses — translated, “examples,” “ensamples” — is *tupos*, from which we derive our English word, “type”]. This covers that portion of Scripture from [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) through Deuteronomy. Then, going to Christ’s statement in [Luke 24:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.27&t=NKJV), the remainder of Scripture can easily be seen to fall within this same category. It would have to, for the remainder of Scripture is simply a building on that previously set forth by Moses.

And, aside from the preceding, this typical aspect of Scripture is *self-evident*. As one reads Scripture, this typical aspect surfaces numerous times in the New Testament through the manner in which the writers call attention to or allude to different people and things in the Old Testament. It is something evident at almost every turn as one moves through both Testaments, comparing Scripture with Scripture.)

But back to the thought of Christ at His first coming being depicted through the experiences of individuals in the Old Testament. That can be seen, for example, through the experiences of Joseph when he went to His brethren the first time ([Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV)), or through the experiences of Moses when he went to his brethren the first time ([Exodus 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2&t=NKJV)), or through the experiences of David in association with his brethren ([1 Samuel 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+16&t=NKJV) ff). And each of these accounts, though presenting one part of the same picture of Christ, adds to the picture by presenting things peculiar to each chapter.

Each of these individuals was rejected, as Christ was rejected. And other types, along with that of Joseph, depict that which immediately followed — His death, burial, and resurrection (*e.g.*, the experiences of Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), the experiences of Isaac in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV), or the experiences of Jonah in [Jonah 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2&t=NKJV)).

Then, these same types, among others, continue with material concerning the person and work of Christ following His ascension. Joseph, between the time of his rejection and acceptance by his brethren, took a Gentile bride ([Genesis 41:45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+41.45&t=NKJV); [45:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.1ff&t=NKJV)); Moses is seen doing the same thing ([Exodus 2:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.21&t=NKJV); [4:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.20&t=NKJV), [29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.29-31&t=NKJV)); and David, between the time of his rejection and the time he took the kingdom, gathered faithful men who would rule with him ([1 Samuel 22:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+22.1-2&t=NKJV); [2 Samuel 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+2.4&t=NKJV); [5:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+5.3-5&t=NKJV)).

And all the preceding, of course, typifies certain aspects about the person and work of Christ during both the present and coming dispensations. This is something extensively dealt with in the New Testament, referring back to and drawing from the Old Testament.

Christ’s present high priestly ministry in the heavenly sanctuary is patterned after that of Aaron, as he ministered in the earthly sanctuary. Christ, on the basis of His shed blood on the mercy seat (as Aaron, on the basis of shed blood on the mercy seat), is presently providing a cleansing for the kingdom of priests (for whom He previously died) which He is about to bring forth.

Christ alluded to His present ministry in this respect when He girded Himself, took a basin of water, and began to wash the disciples’ feet shortly before His crucifixion ([John 13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8-10&t=NKJV)); and Christ’s present ministry is dealt with extensively by John in his first epistle ([John 1:6ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.6ff&t=NKJV)) and by the writer of Hebrews ([Hebrews 7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7-10&t=NKJV) [7b]; *cf*. [1 Corinthians 6:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+6.9-11&t=NKJV); [Ephesians 5:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.26-27&t=NKJV)).

And all the preceding (along with numerous other things about the person and work of Christ) cannot be properly understood apart from an understanding of various things revealed in the typology of the tabernacle. It is here that a cleansing of the priests is seen in the Old Testament. And though this cleansing is shown by repeated washings with water, it points to blood shed at the brazen altar on the Day of Atonement and sprinkled on and before the mercy seat in the Holy of Holies ([Leviticus 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+16&t=NKJV)).

Then another aspect of the previous type is seen in the experiences of the Israelites under Moses (and later Joshua) during a past dispensation, foreshadowing the experiences of Christians under Christ during the present dispensation (following the death of the firstborn in both type and antitype). *A kingdom of priests, residing in another land* ([Exodus 19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.6&t=NKJV)), was to result from the Israelites being led toward an earthly land in the type; and *a kingdom of priests, residing in another land* ([Revelation 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV)), is to result from Christians being led toward a heavenly land in the antitype. And a cleansing for sin during the journey, through the work of a High Priest, on the basis of shed blood, is seen in both type and antitype.

The book of Hebrews deals extensively with this complete overall type throughout parts of the first ten chapters. The first four of the five major warnings deal with this matter ([Hebrews 2-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2-10&t=NKJV)), with over three chapters relating various matters surrounding Christ’s present high priestly ministry ([Hebrews 7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7-10&t=NKJV) [7b]). And these chapters, leading into the warning concerning willful sin (fourth warning [[Hebrews 10:26ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.26ff&t=NKJV)]), have to do with the importance of Christ’s present ministry and the importance of Christians availing themselves of Christ’s present work on their behalf. It has to do with the importance and necessity of Christians presently availing themselves of provided cleansing from defilement.

Thus, the first four of the five major warnings in Hebrews draws from one central type, extending from [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) through Joshua. And this overall type, made up of innumerable individual types, is the most exhaustive of all the Old Testament types dealing with the present race of the faith in which Christians find themselves engaged (*cf*. [1 Corinthians 9:24-10:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-10.11&t=NKJV)).

(Note the place which Melchizedek, as opposed to Aaron, occupies in the book of Hebrews [[Hebrews 5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5-7&t=NKJV) {5b, 7a}]. Melchizedek comes into view only in connection with events concluding the overall type. Melchizedek, in the Old Testament [[Genesis 14:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-19&t=NKJV); [Psalm 110:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1-4&t=NKJV)], typifies Christ in His Messianic priesthood — that day when He will be the great King-Priest in Jerusalem, as Melchizedek was a king-priest in Jerusalem.

And that is not only made plain from Old Testament typology but from the book of Hebrews itself. Aside from the fact that the mention of Melchizedek in Hebrews must be in complete accord with the way in which he is set forth in the Old Testament [Messianic], the writer of Hebrews tells the reader that it is Messianic.

Note how Melchizedek is introduced in this book: “*You are a priest forever* [*lit*., ‘with respect to the age’] *after the order of Melchizedek*” [[Hebrews 5:6b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.6b&t=NKJV), quoted from [Psalm 110:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.4&t=NKJV)]. That can’t possibly refer to the present age, for, not only is this quoted from a Messianic passage, but this present age covers the whole of Man’s Day — extending from the restoration of the earth and man’s creation in the first chapter of Genesis [[Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV)] to the beginning of the Messianic Kingdom. “With respect to the age” can pertain to *the coming age alone*, the Messianic Era.)

And, closing out thoughts surrounding the typical aspect of Scripture and seeing Christ after this fashion within the Old Testament, note Scripture as a whole. That introduced in [Genesis 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.1-3&t=NKJV) (a Sabbath rest, following six days of work), is seen realized in [Revelation 20:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-6&t=NKJV) (earth’s 1,000-year Sabbath), following six subsequent days of work (6,000 years of work). And an allusion to this present time of work, followed by a future time of rest, is seen numerous other places in Scripture. But such a teaching, though seen numerous other places, never stands alone. It always rests upon that revealed in the opening two chapters of Genesis.

The Sabbath, for example, was given to Israel as a “*sign*” ([Exodus 31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV)). It was a sign specifically stated to be connected with that which God had done in the opening two chapters of Genesis ([Exodus 20:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.8-11&t=NKJV); [31:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.17&t=NKJV)). As God had worked six days to restore a ruined creation in [Genesis 1:2b-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b+25&t=NKJV), so would He work six more days to restore a subsequent ruined creation. And as God rested the seventh day in the Genesis account ([Genesis 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.1-3&t=NKJV)), so would He rest the seventh day in the subsequent restoration. The latter would be patterned after the former, and the Sabbath was given to Israel to keep this thought ever before the nation (*cf*. [Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV); [Hebrews 4:4-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4-9&t=NKJV); [2 Peter 1:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.16-18&t=NKJV); [3:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.5-8&t=NKJV)).

And the book of Revelation itself cannot be properly understood apart from an understanding of particularly two books in the Old Testament — Ruth and Esther. The former book deals with the Christian side of the matter and the latter with the Jewish side — both extensively dealt with in the book of Revelation. Both books cover the same subject matter dealt with in the book of Revelation, both together cover the matter in a complete manner, and both provide information necessary to properly understand the book of Revelation.

No part of the New Testament can be properly understood apart from going back to the Old Testament and viewing the wealth of information concerning Christ that God has interwoven within all the various types. The whole of Scripture is about Him, from beginning to end. He is seen on every page, at every turn; and this is something that *must* be recognized.

2) You Will Not Come to Me

When Christ appeared to Israel the first time, the Jews were going to their Scriptures, searching these Scriptures, but not seeing beyond *the letter* of Scripture. They were not seeing the One of Whom the letter spoke, *the spirit* of Scripture — *Christ*, revealed numerous ways throughout the intricate design and structure of Scripture.

*Christ “is the Spirit”* ([2 Corinthians 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.17&t=NKJV)), seen and revealed in *the spiritual aspect* of the letter. Thus, it is easy to understand why “*the letter kills, but the spirit gives life*” ([2 Corinthians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6&t=NKJV)). *“The letter” stops short* of revealing Christ. *“The letter” stops short* of allowing a person to see the One Who said, “*I am the way, the truth, and the life*” ([John 14:6a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.6a&t=NKJV)).

And this is *exactly* what the Jewish people at Christ’s first coming were doing. They were searching the Scriptures, but they were not seeing the very One of Whom these Scriptures, in their entirety, spoke. And, as a result, they were not coming to the Son that they might have life, apart from which no man can come to the Father ([John 14:6b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.6b&t=NKJV)).

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Chapter Two

**He Wrote of Me**

*Do not think that I shall accuse you to the Father; there is one who accuses you — Moses, in whom you trust.*

*For if you believed Moses, you would believe Me; for he wrote about Me.*

*But if you do not believe his writings, how will you believe My words?*  ([John 5:45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.45-47&t=NKJV)).

At the time of Christ’s first coming, the religious leaders in Israel belonged mainly to one of three different sects — the Pharisees, the Sadducees, or the Herodians. There were other religious sects in Israel at this time, but these were the only ones that held any real prominence and are the only ones mentioned in the gospel accounts.

The Pharisees came from the ranks of the scribes (Gk., *grammateus*, a form of the word from which our English word “grammar” is derived). The scribes were professional students of the Old Testament and were themselves Pharisees, though a distinct class of Pharisees. They were the scholars, the ones versed in the Scriptures, the interpreters of Scripture. Then, the larger body of Pharisees (which would include the scribes) took these teachings from the Scriptures and translated them into public life for the nation.

The Pharisees formed, by far, the largest religious sect in Israel. And, because of their numbers, they held undisputed sway over the masses. They controlled, in an undisputed manner, the religious life of the nation. They were influential in this respect to the point that even the Sadducees (the second largest religious sect in Israel), in official acts, invariably had to acquiesce to their wishes or demands in order to retain harmony with the people.

Thus, because of their position in Israel, it was almost always the Pharisees (with their scribes singled out and mentioned with them numerous times) who were seen following Christ, listening to Him, observing His actions, and commenting (almost always in a negative manner) on that which was being said and done. The Pharisees formed the central religious body in Israel to whom the Jewish people looked for direction in matters of this nature.

The Sadducees are mentioned a few times in this connection, with the Herodians being mentioned even less. The Sadducees though, seeking to counter Christ, are seen several times joining themselves with the Pharisees, undoubtedly because of the influential position held by the Pharisees (*cf*. [Matthew 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.7&t=NKJV); [16:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.1ff&t=NKJV)); and this is the only way the Herodians are seen in their attempts to counter Christ the three times that they are mentioned in the gospel accounts (*cf*. [Matthew 22:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.16&t=NKJV); [Mark 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+3.6&t=NKJV); [12:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+12.13&t=NKJV)).

It was *the fundamental scholars, the interpreters and teachers of Scripture* (the Pharisees, with their scribes), who took that which Moses and the Prophets had written and, through this means, *controlled* the religious life of the nation. They sat “*in Moses’ seat*” ([Matthew 23:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.1-2&t=NKJV)). And, occupying this position, they interpreted and taught the Scriptures in an undisputed manner.

But the Pharisees, holding to the very letter of that which Scripture had to say, were failing to see anything beyond the letter of Scripture. They were taking that which, in its entirety, was about Christ and were failing to see Christ at all. The very interpreters and teachers of Scripture, in reality, couldn’t understand the things that they were interpreting and teaching.

And, not understanding their own Scriptures, they had no means to understand the One of Whom these Scriptures spoke. They had no base to work from in order to properly assess the Messenger, His message, or the miraculous signs being manifested.

But, even though they lacked the means to place Christ’s ministry and teaching within the context of the Scriptures that they interpreted and taught, *they still knew Christ’s identity*.

Nicodemus, a teacher among the Pharisees, had come to Jesus by night and confessed, “*Rabbi, we know* [the Pharisees] *that You art a teacher come from God: for no one can do these signs that you do unless God be with him*” ([John 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-2&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.10&t=NKJV)).

And in the parable of the householder (landowner) and his vineyard ([Matthew 21:33ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33ff&t=NKJV)), Christ made it very clear that the Pharisees *knew exactly* Who He was. He was “*the Heir*” of the vineyard; and because *they knew this*, they rose up against Him and eventually killed Him ([Matthew 21:38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38-39&t=NKJV), [45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.45&t=NKJV)).

The Pharisees knew Who they were following about the country, seeking to counter at every turn. False prophets had come and gone through centuries of time, and they had commanded little attention from Israel’s religious leaders. Israel’s religious leaders *had known* that these individuals were false. But with Christ, the matter was entirely different. Christ did command the attention of Israel’s religious leaders, for *they knew* that He wasn’t one of the numerous false prophets who had appeared. *They knew* that He was “*a teacher come from God,*” “*the Heir*” of the vineyard.

This though was not something gleaned from their knowledge of the Scriptures but from *the supernatural signs* being manifested. These *signs* were to have been a means of opening their eyes to the truth concerning Christ, which could then have been seen within the Scriptures in their possession (*cf*. [Luke 24:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.30-31&t=NKJV); [Matthew 13:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.14-15&t=NKJV)).

But, as was later the case with the religious leaders at the time of the stoning of Stephen in [Acts 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7&t=NKJV), they wanted nothing to do with seeing Christ within that which they interpreted and taught. They closed their eyes to the very truth that they should have understood and should have been teaching. They, as the religious leaders at the time of Stephen’s death, wanted only to quiet the One referencing such things. And, as a result, because of their sway over the masses, the Jewish people were being *completely misled*.

The scribes and Pharisees were *shutting up the kingdom of the heavens in the people’s presence*. The scribes and Pharisees weren’t going to enter the kingdom, and they were doing *everything within their power* to prevent any of the people under their influence and sway from entering the kingdom as well ([Matthew 23:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.13&t=NKJV)).

Moses or Christ

Christ’s reference in [John 5:39ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.39ff&t=NKJV) to the Jewish people searching their own Scriptures and failing to understand these Scriptures immediately follows the account of His healing a man on the Sabbath day and, at the same time, commanding the man to arise, take up his bed, and walk ([John 5:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.8-9&t=NKJV)). Because Christ had done this, the Jewish people looked upon it as a violation of the law of the Sabbath, and they sought to slay Him ([John 5:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.16&t=NKJV)). Then, with Christ commenting on the matter and equating Himself with God in the process, they sought even the more to slay Him ([John 5:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.17-18&t=NKJV)).

1) Signs

Christ, through His actions surrounding a man being healed on the Sabbath in [John 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5&t=NKJV), had performed *a sign* (the third of seven signs in John’s gospel), which pointed to something beyond the person being healed. This sign — the healing of *an individual* — pointed to the healing of *the nation*. It pointed to that which the entire nation could experience, *if the nation would repent, in accord with the message being proclaimed* (*cf*. [Matthew 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.2&t=NKJV); [4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV), [23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.23-25&t=NKJV); [10:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.5-8&t=NKJV)).

(The seven signs recorded in John’s gospel begin with the marriage in Canaan of Galilee in [John 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2&t=NKJV) and end with the resurrection of Lazarus in [John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV). These signs were directed to the Jewish people [[1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV)] — the same people to whom the offer of the kingdom of the heavens was being extended — and were given during Christ’s earthly ministry to call Israel’s attention to things surrounding the message being proclaimed, which should have resulted in belief [[John 20:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.31&t=NKJV)].

The Greek word for “sign [*semeion*]” appears seventeen times in John’s gospel. However, in thirteen of these seventeen times, the word has been translated “miracle” [KJV], which, for the purposes intended by the use of the word *semeion*, is misleading. The sign was a miraculous work; but the word *semeion* means “sign,” not “miracle,” and should have been so translated throughout this gospel.)

*Spiritually, Israel was sick* — a fact that the signs being performed directly addressed. And Israel had been sick for centuries, which matter was dealt with extensively in the Old Testament. Isaiah, over seven hundred years before Christ appeared to Israel, described Israel’s condition at the beginning of his prophecy possibly as well as any of the prophets:

*Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, they have provoked to anger the Holy One of Israel, they have turned away backward.*

*Why should you be stricken again? You will revolt more and more. The whole head is sick, and the whole heart faints.*

*From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed or bound up, or soothed with ointment*. ([Isaiah 1:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-6&t=NKJV)).

Isaiah’s prophecy, part of the Scriptures in Israel’s possession at the time this sign was manifested, described Israel’s condition during Isaiah’s day, looking toward the future captivities (the Assyrian [722 B.C.] and the Babylonian [605 B.C.]). But this condition (resulting from Israel’s disobedience [[Leviticus 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26&t=NKJV); [Deuteronomy 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28&t=NKJV)]), for lack of Israel’s repentance, remained unchanged during the centuries that followed; and this was the condition in which the nation found itself when Messiah appeared.

And when Israel’s Messiah appeared, He, through a manifestation of *signs*, showed the Jewish people what they could have, if . . . . The nation could experience the same healing (though *spiritual*) that individuals were experiencing, if . . . .

The entire nation, *if the nation would repent*, could experience *supernatural healing and provision within the proffered kingdom*. And the Jewish people, not understanding their own Scriptures, failed to grasp and understand both *their true condition* (*sick, “from the sole of the foot even to the head”*) and *the significance* of the manifested signs in connection with the message concerning the kingdom (proffered healing and provision within the kingdom).

Beyond that, this healing of an individual occurred on *the Sabbath day*, pointing within the sign to that future day when Israel would be healed. And had the Jewish people understood the significance of their own Sabbath (given by Moses, as a *sign* [[Exodus 31:12-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.12-17&t=NKJV)]) and the significance of a man being healed on the Sabbath day (*a sign* in connection with *the sign* of the Sabbath), they would have been able to understand *exactly* what was occurring. Instead, they saw only that which they wanted to see — a person breaking the law of the Sabbath. And they sought to slay Him for this act.

*A sign* dealing with this same thing is also seen in [John 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9&t=NKJV) (the sixth sign in John’s gospel), where reference is again made to Moses. In this chapter of John’s gospel, Jesus is again seen healing a man on the Sabbath day — pointing again to that which the entire nation could experience, if . . . . ([John 9:6-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.6-14&t=NKJV)).

This time though there was an open division among those individuals observing the sign, and this division was within the ranks of the Pharisees themselves. Some of the Pharisees questioned the sign on the basis that it had been done on the Sabbath; but others couldn’t overlook the miraculous work itself, openly questioning how this man, if a sinner, could do such things ([John 9:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.16&t=NKJV)).

(Note, according to Nicodemus’ earlier statement [[John 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-2&t=NKJV)], all of these Pharisees were probably aware of that which only part of them confessed — the true identity of Christ. And those who didn’t want to acknowledge the validity of that which had been done sought to counter the sign through viewing it as a violation of the Sabbath, as had been done by those observing the earlier sign performed on the Sabbath, recorded in [John 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5&t=NKJV).)

At this point though, rather than attack Christ (as He had been attacked by those observing the sign in [John 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5&t=NKJV)), they attacked the one who had been healed — *first* through the individual himself ([John 9:10-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.10-17&t=NKJV)), *then* through his parents ([John 9:18-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.18-23&t=NKJV)), and *then* through the individual again ([John 9:24-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.24-33&t=NKJV)).

Seeking to discredit that which had been done through both the individual and his parents proved unsuccessful. But, still knowing that a miraculous sign had been performed by “*the heir*” of the vineyard, the Pharisees attempted the only thing left. They attempted to do away with the sign itself by *taking the man who had been healed and casting him out* ([John 9:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.34&t=NKJV)).

2) We Are… We Know…

In the light of that which the Pharisees knew and that which had been done, this act on their part was amazing enough in itself (*cf*. [John 11:43-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.43-47&t=NKJV), [53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.53&t=NKJV); [12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.10&t=NKJV)); but probably the most amazing thing that the Pharisees did in all of their actions surrounding the healing of this man on the Sabbath was their referring to Moses.

Christ was the One Who had referred to Moses in the previous healing on the Sabbath ([John 5:45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.45-47&t=NKJV)). And, in so doing, He called attention *to that which was true*. Here though the Pharisees were the ones who referred to Moses ([John 9:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.28-29&t=NKJV)). And, in so doing, they could only call attention *to that which was false*:

*Then they reviled him and said, “You are His disciple, but we are Moses' disciples.*

*We know that God spoke to Moses; as for this fellow, we do not know where He is from.”* ([John 9:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.28-29&t=NKJV))

These Pharisees saw no connection between *the writings of Moses* and *the actions of Christ*. Thus, they, in reality, had no understanding of that which Moses had written. And not understanding the writings of Moses, how could they understand the message and works of Christ? They couldn’t. Such would have been impossible.

The picture in Israel at Christ’s first coming was that of fundamental religious leaders who had no understanding of that which they interpreted and taught — their own Scriptures. And, through this means, they were blindly leading a nation which was *sick, “from the sole of the foot even to the head.”*

And, combined with this, these religious leaders *knew* who Christ was, though not from their Scriptures. They *knew*, from the supernatural signs being manifested, that He was “*the heir*” of the vineyard.

But these religious leaders, controlling this inheritance themselves, had no desire to relinquish their position. They were the ones occupying “*Moses’ seat*” in the vineyard, and they weren’t about to allow another to usurp the position that they held. Thus, they did everything within their power to do away with “*the heir*.” They did everything within their power to “*seize* [keep in their possession] *his inheritance*” ([Matthew 21:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38&t=NKJV)).

The literal rendering of [Matthew 21:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38&t=NKJV), showing the spiritual condition of Israel’s religious leaders, along with the true reason for their actions, would be thus:

*But when the husbandmen* [the ones placed in charge of the vineyard, those occupying Moses’ seat, the scribes and Pharisees] *saw the Son, they said among themselves, “This is the Heir: come, let us kill Him, and let us retain possession of His inheritance.”*

Thus, with Israel’s central religious leadership in a spiritual condition of this nature and controlling the religious life of the nation, which was itself in a similar spiritual condition, is it any wonder that the Jewish people acted as they did? Is it any wonder that they rejected their King and the proffered kingdom, chose an insurrectionist and murderer over Christ (Barabbas), cried out for Jesus’ crucifixion, and, concluded the whole matter by pledging regal allegiance to a pagan Gentile king (Caesar)?

Woe To You

The record of events occurring in Israel at Christ’s first coming is an account of that which can and did happen when the leadership not only didn’t believe Moses but sought, above everything else, their own personal gain and well-being. As a result, they took an entire nation *down* with them. And, in so doing, they placed an entire nation under the condemnation of *blood*, extending all the way back to “righteous Abel” ([Matthew 23:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-35&t=NKJV); [27:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.25&t=NKJV)).

And the end result of their actions was twofold: 1) *a nation continuing in its unclean state*, though now something new was to be added — contact with a dead body, that of their Messiah — producing an even further uncleanness, one from which they could not be cleansed for two days, 2,000 years ([Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.19&t=NKJV)). And 2) *the house of Israel* (*the nation*) *was to be left desolate*, awaiting the one (Antichrist) who would bring about *an even further desolation* ([Matthew 23:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37-39&t=NKJV); *cf*. [Daniel 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26-27&t=NKJV); [John 5:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.43&t=NKJV)).

Thus, the actions of the scribes and Pharisees at Christ’s first coming had far-reaching negative ramifications, ramifications that would govern the course of Israeli history for the succeeding two millennia and end with the darkest hour in all of Jewish history. Israel would be *scattered* among the nations and would find *no rest* ([Leviticus 26:32-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.32-39&t=NKJV); [Deuteronomy 28:63-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.63-67&t=NKJV)). The entire two millennia would, itself, be *a troublous time* for the nation; but this period would be climaxed by *a time of unparalleled trouble.*

And the whole of this period would be *a time of shed blood*, but not that seen in the antitype of [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV). Israel’s appropriation of this blood lies at the end of the time of trouble, not during this time.

During the time of trouble, lasting two millennia, it would be *Israeli blood* itself that would be shed. All of the Israeli blood shed from Titus coming against Jerusalem with His Roman legions in 70 A.D. to Hitler’s aspirations for a Jew-free Europe immediately preceding and during World War 2, during the years 1939-1945, can be attributed solely to one thing — that resulting from Israel’s religious leaders misleading an entire nation during the time Christ was on earth the first time.

But the darkest day emanating out of that which occurred almost two millennia ago still lies in the future. It will occur within the framework of Daniel’s unfulfilled Seventieth Week ([Daniel 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26-27&t=NKJV) [26b]; [Revelation 6:1-18:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-18.24&t=NKJV)) — the final seven years of the preceding dispensation — when the desolated house is desolated even further. And this period will result in a time of such unparalleled trouble that, “*except those days should be shortened, there should no flesh be saved*” ([Matthew 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15-22&t=NKJV)).

The simple fact of the matter is that *God does not, He will not*, take lightly the actions of religious leaders misleading the people in matters pertaining to His Son and His Son’s coming kingdom. And it matters not whether reference is made to leadership in Israel during the past dispensation or to leadership in Christendom during the present dispensation. God’s perfect justice and righteousness surrounding His dealings with His people *does not, it cannot*, change from one dispensation to the next.

*Dire consequences* followed in the wake of religious leadership of this nature in the past, consequences that have lasted for an entire dispensation (the present dispensation, during which time the nation of Israel — having been misled by her religious leaders — is out of favor with God and is set aside); and dire consequences of an equally serious nature will follow in the wake of religious leadership of this nature during the present time, consequences that will again last for an entire dispensation (the Messianic Era, during which time numerous Christians — having been misled by their religious leaders — will be out of favor with God and will be set aside).

1) You Shut Up the Kingdom

The scribes and Pharisees, those to whom the people of Israel looked for leadership in the spiritual life of the nation, *completely misled* the Jewish people. And, as a result, these fundamental religious leaders heard words of condemnation from the lips of Christ *unlike anything* Christ had ever said to anyone at any time within any other religious group in Israel.

An entire chapter has been given over to this matter in [Matthew 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23&t=NKJV). And, after stating the position that the scribes and Pharisees occupied in Israel — sitting “*in Moses’ seat*” ([Matthew 23:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.2&t=NKJV)) — Christ called attention to that which they were doing, along with their self-exalting ways ([Matthew 23:3-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.3-12&t=NKJV)).

He then pronounced a “woe” on the scribes and Pharisees, giving *the reason* for that “*woe*” and for seven more that would follow ([Matthew 23:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.13&t=NKJV)). Israel’s religious leaders had closed the door to the offer of the kingdom of the heavens to the nation. They were not about to relinquish their position to “*the heir*” of the vineyard.

And, resultantly, they had no interest in the proffered kingdom. They were not going to enter this kingdom, and they, through the course of Christ’s ministry, had done *all within their power* to prevent anyone else in Israel from entering as well.

Then Christ continued with one “*woe*” after another, referring to the scribes and Pharisees, among other things, as “*hypocrites*,” “*blind guides*,” “*fools*,” those likened to “*whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and all uncleanness*,” “*the children of them which killed the prophets*,” and a “*generation of vipers*” ([Matthew 23:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.14ff&t=NKJV)).

This was Christ’s analysis at His first coming, near the termination of His ministry, of the fundamental religious leadership in Israel. They held to and taught the very letter of Scripture; but, in the process, they didn’t understand anything beyond the letter and, thus, couldn’t teach the true content of these Scriptures at all.

These were the fundamental religious scholars of that day, the ones learned in the Scriptures. These were the ones to whom the people looked for spiritual leadership. These were the ones controlling the religious life of the nation.

These also were the ones who *could have, and should have*, taken the nation to the mountaintop in its spiritual life. But, instead of ascending *the mountain* and taking the nation with them, they had descended into *the lowest valley*; and, through their control over the spiritual life of the people, they had taken the nation *down* with them.

And this is not something peculiar to Israel relative to the message surrounding the kingdom of the heavens at Christ’s first coming. Exactly the same thing was prophesied to happen, and is happening, in Christendom relative to the message surrounding the kingdom of the heavens immediately preceding Christ’s return (*cf*. [Matthew 13:3-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.3-33&t=NKJV); [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)).

The leadership in Christendom will have no more to do with the message surrounding the kingdom of the heavens today, immediately preceding Christ return, than would the leadership in Israel at the time of Christ’s first coming. And this isn’t something seen just in the liberal segment of Christendom but in the fundamental segment as well. This can be seen in *all of Christendom*, as it was seen among *all of Israel’s religious leaders* (the Pharisees, Sadducees, and Herodians together) two millennia ago.

This was that which the entirety of Israel’s religious leadership had *in common* when Christ was on earth the first time, and it is also that which the entirety of the Church’s religious leadership has *in common* immediately preceding Christ’s return today.

The Pharisees were not condemned for their adherence to the letter of the law, or for their legalism; nor, if it had been the Sadducees, would they have been condemned for their liberalism; nor, if it had been the Herodians, would they have been condemned for their political ambitions within Herod’s kingdom. Rather, the Pharisees *were condemned for closing the door to the offer of the kingdom of the heavens to Israel*. And it would have been the same had it been the Sadducees or the Herodians who had been condemned in this fashion by Christ.

And, bringing all of this down into Christendom, the religious leaders of today who are misleading the people relative to the proffered kingdom of the heavens will be condemned for exactly the same reason Christ condemned the religious leaders in Israel. Condemnation, after this fashion, will not result from fundamentalism, legalism, liberalism, or political ambitions within the present kingdom. None of these things even enters into the matter in relation to that which is in view. Rather, condemnation will result from *their having closed the door to the offer of the kingdom of the heavens to Christians.*

2) Sons of Gehenna

Christ, at the very first part of His condemnation of the scribes and Pharisees for their having misled the people relative to the proffered kingdom, referred to their making proselytes and to that which they, in reality, had done in the process:

*Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell* [Gk., *huion Geennes*, ‘son of Gehenna’] *as yourselves* ([Matthew 23:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.15&t=NKJV); *cf*. [Matthew 23:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.33&t=NKJV)).

“Sonship” in relation to *Gehenna* rather than “sonship” in relation to *the kingdom of the heavens* is that which is in view. “Sonship” implies *rulership*. Only “sons” can rule within God’s kingdom (*cf*. [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [Job 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+1.6&t=NKJV); [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+2.1&t=NKJV); [Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV); [Matthew 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.17&t=NKJV); [4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.3&t=NKJV), [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.6&t=NKJV), [8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.8&t=NKJV); [Romans 8:19-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.19-23&t=NKJV)). That’s the way it has always been, that’s the way it presently exists, and that’s the way it will always continue.

At Christ’s first coming, a kingdom was in the offing; and only “sons” could rule within this kingdom. But the scribes and Pharisees had “*shut up*” the proffered kingdom ([Matthew 23:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.13&t=NKJV)), and now *only one thing could remain* — an association of “sons” with *Gehenna* rather than with *the kingdom*.

The reference concerning the scribes and Pharisees making proselytes would not pertain to a proselyte of the gate (the conversion of a Gentile) but to a proselyte from among the Jewish people to the Pharisaical way of life within the nation. And the thought behind a proselyte becoming twofold more *a son of Gehenna* than the scribes and Pharisees themselves lies in the fact that converts of this nature often become more dogmatic than their proselytizers.

The scribes and Pharisees themselves, insofar as sonship and the kingdom that had been offered to Israel were concerned, were themselves *sons of Gehenna*; but their proselytes were viewed in an even more condemnatory fashion in this respect. The Pharisees had misled them in relation to the proffered kingdom, as they had done the nation itself; and, apparently because of their dogmatism, proselytes found themselves in an even worse state than that of their Pharisaical proselytizers.

*Gehenna* was the place of refuse for the city of Jerusalem, located in a valley south of the city. “Sonship” in relationship to this place graphically pictured exactly where the scribes and Pharisees would lead a proselyte, or where they had led the nation of Israel, relative to the proffered kingdom. *Sonship*, which was supposed to have been realized in *the kingdom*, could now be realized only in relation to *Gehenna*.

*Gehenna*, located south of the city, was set on the opposite side of the city from the place God is seen in Scripture. God is always seen at a point north of the earth or of anything on the earth ([Leviticus 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+1.11&t=NKJV); [Job 26:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+26.7&t=NKJV); [Psalm 75:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+75.6-7&t=NKJV)). And, beyond that, *Gehenna was a place of refuse in a valley* rather than *a place associated with God’s glory and a mountain* (signifying *a kingdom* [*cf*. [Isaiah 2:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.2-4&t=NKJV); [Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV)]).

Thus, the expression, “sons of Gehenna,” could only picture *one thing*. It could only describe the state in which those who had been called to occupy positions in *the kingdom* would find themselves following their refusal. They, in relation to “sonship” (implying *rulership*), would find themselves in a placed of *refuse*, not only *removed from the kingdom, the mountain*, but in *a valley* as well. *Gehenna* was a place diametrically opposed to that which they could have had, the place to which they had been called (*cf*. [Genesis 19:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.27&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.30&t=NKJV)).

That’s where the fundamental religious leadership in Israel had led an entire nation, with the more liberal Sadducees at times being seen with them. And that is the exact same place where the fundamental or liberal leadership in Christendom today can be seen leading the people in a counterpart to that of Israel’s religious leadership at the time of Christ’s first coming.

Any attempt to ignore, to do away with, or to shut up the proclamation of the message surrounding the kingdom of the heavens to Christians today by Christendom’s religious leaders will meet with the same dire consequences as it did in Israel. The end result, insofar as *sonship and the kingdom* are concerned, can be seen only in a counterpart outside the heavenly Jerusalem to *Gehenna* outside the earthly Jerusalem — *a place of refuse outside the walls* of the heavenly Jerusalem, located on *the south side* of the city (*cf*. [Revelation 22:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.14-15&t=NKJV)).

(For a discussion of that which *Gehenna* points to in relation to the heavenly Jerusalem and Christians, see the author’s [Mysteries of the Kingdom BOOK](https://www.koffeekupkandor.com/gods-word-five.php#Mysteries%20of%20the%20Kingdom%20BOOK), Chapter 12.)

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Chapter Three

**What Thing is This?**

*Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.*

*And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.*

*Now there was a man in their synagogue with an unclean spirit. And he cried out,*

*saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are — the Holy One of God!”*

*But Jesus rebuked him, saying, “Be quiet, and come out of him!”*

*And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.*

*Then they were all amazed, so that they questioned among themselves, saying, “What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him.”*

*And immediately His fame spread throughout the entire region around Galilee*. ([Mark 1:21-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.21-28&t=NKJV)).

During Christ’s earthly ministry He spent quite a bit of time ministering in three cities which were in close proximity to one another, near the northern end of the Sea of Galilee — Chorazin, Bethsaida, and Capernaum. Christ performed many miraculous signs in these three cities; and, because of the continued unbelief of those witnessing the signs, resulting in their continued unrepentant state, the inhabitants of these cities were singled out by Christ for a greater condemnation in the day of judgment than were the inhabitants of certain other cities.

Those in these three cities, having witnessed more signs than had been manifested among the people in various other cities, would, in that future day, be held *more accountable* ([Matthew 11:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.20-24&t=NKJV)). *More light* had been given, and *more responsibility* would be expected ([Luke 12:47-48](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+12.47-48&t=NKJV)).

The account in [Mark 1:21-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.21-27&t=NKJV) of Jesus healing a man on the Sabbath day occurred in Capernaum. Though Christ grew up in Nazareth, not too far from Capernaum and the Sea of Galilee, He, during the course of His ministry, associated Himself more with Capernaum than with Nazareth or any of the other surrounding cities.

He, for example, can be seen performing miraculous signs in Capernaum, ministering elsewhere, and then returning to Capernaum (*cf*. [Matthew 4:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.13&t=NKJV); [Luke 4:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.23&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.31&t=NKJV); [John 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.12&t=NKJV); [4:46-54](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.46-54&t=NKJV); [6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.17&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.24&t=NKJV), [59](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.59&t=NKJV)). And Christ’s association with this city would be very much in keeping with His condemnation of Capernaum above that of even Chorazin and Bethsaida in [Matthew 11:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.21-23&t=NKJV).

Christ pronounced a “woe” upon the inhabitants of Chorazin and Bethsaida for their unbelief, stating that if the mighty works which had been done in both of these cities had been done in Tyre and Sidon, “*they would have repented long ago in sackcloth and ashes*” ([Matthew 11:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.21&t=NKJV)).

But, for the inhabitants of Capernaum, Christ took the matter a step further. And He gave the reason why:

*And you, Capernaum, who are exalted to heaven, will be brought down to Hades [the place of the dead]; for if the mighty works that were done in you had been done in Sodom, it would have remained until this day*. ([Matthew 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.23&t=NKJV)).

In keeping with Christ’s statement concerning the prevalence of signs in Capernaum, the number of signs recorded in the gospel accounts that occurred in this city could be counted and compared with the number of signs performed in other cites and locations. But such would be of little value, for only a select number of Christ’s miraculous works have been recorded by the four gospel writers (*cf*. [John 20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV); [21:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+21.24-25&t=NKJV)).

We have no way to ascertain how many miraculous signs were performed in Capernaum or in any other city or place. We can only see from the record that more signs were apparently performed in Capernaum than in Chorazin, Bethsaida, or in any other city or place; and these signs were of a sufficient number and nature that if they had been performed in Sodom, 2,000 years before that time, Christ indicated that the people of Sodom — unlike the people in Capernaum — would have heeded the message, resulting in the city being spared.

A Sign, on the Sabbath

The sign that Jesus performed in the synagogue in Capernaum, recorded in [Mark 1:23-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.23-26&t=NKJV), occurred *on the Sabbath day* ([Mark 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.21&t=NKJV)). Jesus healed a man on the Sabbath, pointing to that which the entire nation could experience and one day would experience, which would also occur on the Sabbath, on the seventh millennium.

Because of disobedience, the entire nation was *spiritually sick*, most of the Jewish people were dispersed among the Gentiles, and the land of Israel itself was not only barren but was under Gentile control as well (*cf*. [Leviticus 26:32ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.32ff&t=NKJV); [Deuteronomy 28:38ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.38ff&t=NKJV); [Isaiah 1:4-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-7&t=NKJV)). And this sickness, along with the condition of the land and the Times of the Gentiles, would continue until the Jewish people *turned to the God of their fathers and repented* ([Leviticus 26:40-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.40-42&t=NKJV)).

1) God’s Promise

According to biblical prophecy, the Jewish people would turn to the God of their fathers and repent near the end of Man’s Day. This would occur following the appearance of the Gentile world ruler of the end time — the Antichrist, the Assyrian (arising from within the boundaries of the old Kingdom of Assyria [[Daniel 8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9&t=NKJV); *cf*. [Isaiah 10:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+10.5&t=NKJV); [14:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.25&t=NKJV)]). This man would arise and bring an already desolated house (both the people and the land) into an even worse state of desolation, one of such a nature that no parallel exists in history.

This is seen in type during Moses’ day, immediately prior to God sending Moses back to his people a second time. The people of Israel were in bondage to an Assyrian ruler ([Isaiah 52:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4&t=NKJV)) in Egypt (a type of *the world* in Scripture); and the land covenanted to Abraham, Isaac, and Jacob was inhabited and controlled by the Gentiles. And conditions became so bad for the Jewish people under bondage to this Assyrian ruler in Egypt that all hope appeared lost. It was only then that they turned to and cried out to the God of their fathers for deliverance.

And once the Jewish people had done this, God heard their cry and remembered His covenant with Abraham, Isaac, and Jacob. God then “*acknowledged them*” and sent Moses back to deliver them from their bondage and to lead them into the land within the covenant that He had remembered ([Exodus 2:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23-25&t=NKJV); [3:7-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.7-12&t=NKJV), [16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.16-17&t=NKJV); [4:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19-20&t=NKJV)).

All of this points to that future day when the Israelites will find themselves under bondage to a future Assyrian ruler — Antichrist — and will find themselves in the same dire straits that their ancestors found themselves 3,500 years ago during Moses’ day ([Micah 5:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Micah+5.5-6&t=NKJV)). And, in the nation’s darkest hour, when it appears that all hope is lost, they will do exactly the same thing that their ancestors did. They will turn to and cry out to the God of their fathers, and exactly the same thing will occur as occurred during Moses’ day.

God will hear their cry and remember His covenant with Abraham, Isaac, and Jacob. God will then “*acknowledged them*” and send Jesus back to deliver them from their bondage and to lead them into the land within the covenant that He will have remembered.

(The former is *the type*, and the latter is *the antitype*; and the antitype must follow the type in exact detail. The pattern has been set in the type, and this pattern cannot change in the antitype.

And the promise of restoration seen in the type is just as sure as the promise of restoration seen in [Leviticus 26:40-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.40-42&t=NKJV), or any other place in the Old Testament. Both form a part of the unchangeable Word of God, both deal with the same restoration, and both necessitate the same promised fulfillment.)

Thus, the Israelites possess a God-given promise that no other nation or group of individuals on earth possesses. This promise involves *a desolated house, which includes both a people and a land*. And the fulfillment of this promise is conditioned on one thing. It is conditioned upon *the repentance of the Jewish people*.

2) Solomon’s Prayer, God’s Response

The whole of the matter, in completely keeping with the type in Exodus, is possibly seen best in Solomon’s prayer and in God’s response to this prayer at the time of the dedication of the temple.

Solomon completed work on the temple in the eleventh year of his reign as king over Israel. And, in the process of dedicating the temple, two things were uppermost in Solomon’s thoughts: 1) God’s regal promises to his father, David, and 2) the welfare of his people, the Jewish people, within the theocracy ([1 Kings 6:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Kings+6.38&t=NKJV); [2 Chronicles 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+3.2&t=NKJV), [6:14-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+6.14-42&t=NKJV)).

In a lengthy dedicatory prayer, Solomon began and ended his petition with regal requests concerning promises that God had made to David ([2 Chronicles 6:14-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+6.14-20&t=NKJV), [41-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+6.41-42&t=NKJV)). This part of his prayer had to do with God’s promises surrounding the throne of David and the theocracy. And, between these two points ([2 Chronicles 6:21-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+6.21-40&t=NKJV)); Solomon’s prayer had to do with the welfare of the Jewish people within the theocracy.

Actually, Solomon’s prayer in its entirety, including God’s regal promises, had to do with *the welfare of the Jewish people*. The prayer began and ended with references to regal promises made to David, but this part of the prayer involved proper leadership on the people’s behalf, emanating from David’s throne. Then, in connection with leadership of this nature, Solomon petitioned the Lord on Israel’s behalf that no matter what condition the nation found itself in days ahead that God would *remember* His covenant and *deliver* His people.

Thus, Solomon’s prayer involved *regality* and *restoration*; and both were intimately linked with one another and had to do with Solomon’s people, the Jewish people. Then, viewing matters from the framework of the type in Exodus, his prayer was *Messianic* in nature. And God answered this prayer after the same fashion in which the petition had been made, in complete accordance with previous revelation given through Moses:

*Then the LORD appeared to Solomon by night, and said to him: “I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.*

*When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,*

*if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”* ([2 Chronicles 7:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+7.12-14&t=NKJV)).

The “people” in the promise were *the Jewish people*. They were the ones who would go astray and be in need of humbling themselves, praying, seeking the Lord’s face, and turning from their wicked ways. And the “land” was *the land of Israel,* the land covenanted to Abraham, Isaac, and Jacob. Should Israel go astray (which they did), only when the nation returned unto the Lord — in accordance with Solomon’s prayer and the Lord’s response (both being in complete keeping with revelation previously given through Moses) — would the Lord hear from heaven, forgive their sin, and heal their land.

[2 Chronicles 7:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+7.14&t=NKJV) is not a promise to any Gentile nation; nor is it a promise to the Church. This verse is a promise to the same nation for which Solomon petitioned the Lord and of which the Lord spoke in the two preceding verses, [2 Chronicles 7:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+7.12-13&t=NKJV).

Certain applications could be made relative to the Church, for Christendom is in a similar condition to that of Israel. But the only “land” associated with the Church’s calling is *a heavenly land* presently occupied by Satan and his angels. If any application of this verse is to be made to Christians, it would have to involve three things: 1) regality, 2) healing for Christendom, and 3) healing for the heavenly land to which Christians have been called.

And, in reality, an application could be made relative to the land to which Christians have been called. That heavenly land is *presently unclean* ([Job 15:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+15.15&t=NKJV)), it is *inhabited by fallen angels* ([Daniel 10:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.20&t=NKJV); [Ephesians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.2&t=NKJV); [6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV); [Revelation 12:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.4&t=NKJV), [7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7-9&t=NKJV)), and it is in *need of healing.*

But to take this verse and make the application which is often made — to revival within Christendom, and to the land in which Christians presently dwell (with no thought given to Israel, regality, and the Messianic kingdom) — is completely removed from any sound teaching set forth in the text, along with its context. It is completely out of keeping with the identity of the individuals addressed and that with which the verse deals.

[2 Chronicles 7:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+7.14&t=NKJV) is addressed to *the Jewish people*, with *regal* and *Messianic* implications, following *a healing* of both the people and the land. And if any application is made to Christians, *exactly the same implications must apply*.

An application of this nature *must* look ahead to that time when spiritual healing will occur within Christendom, when Satan and his angels will be cast out of the heavens (with the heavens being cleansed and the land being healed), and when Christ will be seated on David’s throne in the earthly Jerusalem and on His Own throne in the heavenly Jerusalem.

3) Belief of Demons

The healing in Capernaum, occurring on the Sabbath day, was an event wherein both *belief* and *unbelief* were exhibited. The demon that was present exhibited belief, but this was not so with the people who were present. This demon, which had come from the unclean world above, knew exactly what was happening and wanted no part of it.

He, as the scribes and Pharisees, knew Christ’s identity; but he knew something that the scribes and Pharisees didn’t know. He knew what the sign portended, which Christ was in the process of performing. And he reacted accordingly.

This demon cried out,

*Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are — the Holy One of God!* ([Mark 1:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.24&t=NKJV)).

This demon *knew* and *understood* things that the people in Capernaum had no knowledge of at all. He knew what Christ casting him out of a Jewish man on the Sabbath portended. And, because he knew what was involved, he, with all his power, resisted that which was being done.

The demon cried out to be left alone, but Jesus commanded him to be silent and to come out of the man ([Mark 1:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.23-25&t=NKJV) [23b]). The demon then had no choice but to obey, though in the process of resisting he caused the man to convulse, apparently through wrenching about in the man’s body. And it was only with a great cry that he then came out of the man ([Mark 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.26&t=NKJV)).

This demon — as the demons referred to in [James 2:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.19&t=NKJV), who “believe, and tremble” (which would include the demon in [Mark 1:23-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.23-26&t=NKJV) and all the other demons within Satan’s kingdom, including Satan himself) — *knew exactly what was involved in this sign*. This sign, pointing to the entire nation being healed and restored to her rightful place among the nations, spelled *defeat* for the entire demonic world. And, this demon, because he knew this, wanted no part of that which was happening.

This was something that Satan and all his angels *knew* and *understood*, for these were things set forth in the Old Testament Scriptures. And they not only *knew* these Scriptures, but it is quite evident — from comparing Scripture with Scripture — that they *believed* these Scriptures, accounting for their *trembling* in [James 2:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.19&t=NKJV), because of their belief in God.

Note the account of numerous demons indwelling two Jewish men in Gadara at a later time in Christ’s ministry. These demons recognized Christ. They, as the demon indwelling the man in Capernaum, not only acknowledged Christ but they clearly acknowledged their belief in that which Moses and the prophets had written — something alluded to by the actions of the demon in Capernaum:

*When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way.*

*And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”* ([Matthew 8:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+8.28-29&t=NKJV); *cf*. [Mark 5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+5.1ff&t=NKJV); [Luke 8:26ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+8.26ff&t=NKJV)).

Demons *believe*, and, as a result, they *tremble*. They *know* and *understand* that which awaits them. And the account of the demon being cast out of the man in Capernaum not only pictures Israel’s healing in that coming day, but it also pictures the actions and lament of the whole demonic world in that day as well.

4) Unbelief of the People

For the people in Israel, the matter was quite different from that exhibited by the demon that had been cast out, or by any other demon. The people of Israel, seeing the sign, neither *believed* nor *trembled* (though *rejoicing* at that portended by the sign should have been their lot). The nation’s religious leaders, through having misled the people, were not only responsible for the people reacting after this fashion but they had also set the downward course in which the nation would blindly continue.

Thus, there’s the picture in Israel at Christ’s first coming:

*The Jewish religious leaders* knew Christ’s identity (*ref*. chapter 2 of this book), though they had little knowledge of their own Scriptures and wanted only to do away with Christ and the message that He proclaimed.

*The demons* also knew Christ’s identity, but they, unlike Israel’s religious leaders, knew and understood the things revealed about Christ in the Scriptures. And knowing these things, they wanted Christ to leave them alone, for they knew that which lay ahead, things which the signs portended.

*The general populace in Israel* though was another matter. They had been misled by their religious leaders, they knew less than their religious leaders, and they understood very little about that which was happening.

This is why the people asked the questions, “*What is this*?” “*What new doctrine* [‘teaching’] *is this*?” ([Mark 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.27&t=NKJV)). They had little to no understanding of that revealed in Moses and the Prophets. Thus, they had no way to understand the significance of the signs being manifested and could only ask questions of this nature — questions dealt with in their own Scriptures, revealing their lack of knowledge surrounding these Scriptures.

Actually, the Israelites asked a question that had already been asked and answered in their Scriptures. The Israelites under Moses, 1,500 years earlier, asked the first of these two questions in the wilderness of Sin. And, as was the case with the Israelites asking the same question at Capernaum, *the answer had already been given* (God’s prior Word to His people in both instances).

After the Israelites had crossed the Red Sea and were in Arabia, their food supply soon became a major issue among them. God, through a supernatural act, first gave the people quail to eat. Then, through another supernatural act, He provided bread. And this bread became a daily provision throughout the wilderness journey (except on the Sabbath [[Exodus 16:8-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.8-15&t=NKJV), [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.35&t=NKJV)]).

The Israelites, viewing this bread — provided in the form of “*a small round substance*” lying on the ground — didn’t know what it was and asked, “*What is this*?” Or the expression in the Hebrew text could just as well be translated the same as that seen in the Greek text of [Mark 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.27&t=NKJV), “*What is this*?” ([Exodus 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.15&t=NKJV)).

The literal meaning of the word “manna,” a transliterated word from the Hebrew text, is “who?,” or “what?” And in the Hebrew text a pronoun, meaning “this,” or “that,” follows the word. Thus, the manner in which the Israelites used the two words together form a question — “What is this?,” or “What is that?,” or “What is this thing?”

Thus, the statement, “It is manna,” in [Exodus 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.15&t=NKJV) should read, “*What is this* [or ‘this thing’]?” And translating the expression after this fashion in the English text would be in much better keeping with the words that follow, words that explain the reason for their question — “*for they did not know what it was*.”

Then in [Exodus 16:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.35&t=NKJV) the word “manna” appears again, but here the word is used without the pronoun following and is not part of a question, as in the previous usage of the word. Moses, led by the Spirit of God, used the same word that the Israelites under his leadership had previously used to describe the bread from heaven. And, in essence, Moses stated, “*And the children of Israel did eat ‘what’ forty years*…”

And it was that word “manna [‘what’]” that resurfaced 1,500 years later in both questions that the Israelites in Capernaum asked following a demon being cast out of a man on the Sabbath.

These Israelites, as the Israelites under Moses, had also seen a manifestation of bread from heaven, provided through supernatural means. But they had seen something in addition to that seen by the Israelites during Moses’ day. Though God had manifested Himself in Israel’s midst during Moses’ day — in a pillar of cloud by day, and in a pillar of fire by night ([Exodus 13:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.21-22&t=NKJV)) — there was now a manifestation of God in the flesh, standing in Israel’s midst. And the supernatural manifestation of power (the demon being cast out) originated from the One standing in the nation’s midst, through the work of the Spirit (*cf*. [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV); [Matthew 12:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.28&t=NKJV)).

They had tasted of the bread from heaven through the sign that had been performed, and this sign had been performed by the true Bread from heaven ([John 6:48-51](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.48-51&t=NKJV)). But, their response was the same as that seen in [Exodus 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.15&t=NKJV).

Thus, the word “manna [‘what’]” resurfaced in both of their questions: “*What is this*?” “What new teachings is this?” And they could just as well have used the word, “Who,” in relation to the Manna — “Who is this person?”

The general populace in Israel, having been misled by their religious leaders, knew neither their own Scriptures nor Christ’s identity. They knew neither the manna given through Moses and the Prophets nor the Manna sent from God, standing in their midst.

Previous Revelation, But …

God always makes known His plans and purposes through His prophets before He acts ([Amos 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Amos+3.7&t=NKJV)). And man may listen, but man too often doesn’t listen that well; he too often listens and has little understanding of that being heard (*cf*. [Matthew 13:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.14&t=NKJV)).

This can be seen during Moses’ day, it can be seen 1,500 years later when Christ was on earth the first time, and it can be seen in the world today.

1) During Moses’ Day

God’s provision — bread from heaven — was made known to Moses first; then Moses made this known to the people ([Exodus 16:4-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.4-8&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.12&t=NKJV)). But when God provided the bread that He had promised, though Moses had made God’s Word known to the people, they looked at the bread and *didn’t know what it was.*

When God acted in complete accordance with His previously revealed Word, the people didn't understand what was happening. They had heard, but yet they hadn’t heard. They were seeing, but yet they weren’t seeing. And they could only ask, “*What is this*?” ([Exodus 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.15&t=NKJV)).

2) During Christ’s Day

Then, 1,500 years later, when the true Bread from heaven was present, He provided that which God had also previously made known through Moses (and the Prophets) — signs, portending supernatural healing and provision for Israel. This was something dealt with extensively in the Old Testament.

But, as Christ went about the country performing these signs in Israel’s midst, the people had no understanding of the signs, for they had little to no understanding of their own Scriptures.

They didn’t know or understand that which God had previously revealed. Thus, they, as the Israelites who came out of Egypt under Moses, when placed in similar circumstances, could only ask, “*What is this*?” “*What new teaching is this*?”

That being set forth through these signs was something that they should have known. It had been *clearly* set forth in the Scriptures in their possession. Thus, it wasn’t a new teaching at all.

These signs portended something that had been dealt with by prophet after prophet, beginning with Moses; and the people should have known this. They should have known and understood that which the signs portended. *But they didn’t.*

3) During the Present Day

That’s the way it was in Israel 3,500 years ago, that’s the way it was in Israel 2,000 years ago, and *nothing* has changed when this is brought over into Christendom today. That’s *also* the way it presently exists in Christendom near the end of the dispensation.

When the same manna is presented in Christian circles today — going back, drawing from the Old Testament Scriptures, and reflecting out ahead on the coming kingdom (as Christ did in Capernaum) — Christians look at that being presented and ask the same age-old questions: “*What is this*?” “*What new teaching is this*?”

They listen, but they don’t listen; they hear, but they don’t hear. They don’t understand the things being taught, not really being in a position to understand. They have never been taught the basics. As a result, within their framework of thinking, they look on that which is being proclaimed as some new teaching. And it is anything but new.

In reality, that being proclaimed is the central message of Scripture. And it doesn’t matter where in Scripture a person turns — to any part of the Old Testament, or to any part of the New Testament — he is still faced with the same central issue. He is faced with the Christ of the Scriptures; and he is faced with some facet of the person and work of Christ, which points out ahead to that day when He will rule and reign over the earth.

This is the way Scripture *begins* ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)), this is the way Scripture *continues* ([Genesis 2:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.4ff&t=NKJV)), and this is the way Scripture *ends* ([Revelation 20:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-6&t=NKJV); [22:7-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.7-21&t=NKJV)).

Christians asking, “What is this?” or “What new teaching is this?” are, in reality, asking an *honest* question. But, though honest, it is a question asked in *ignorance*. This message is something new to most Christians hearing it, for this is *not* a message taught in the Churches of the land near the end of the dispensation.

And it is also true that this message was something new to most of the Israelites 2,000 years ago, for this message was not taught in the camp of Israel either.

And the reason the Israelites 2,000 years ago had not been taught and the reason Christians today are not being taught is *exactly the same* in both instances. It goes back to the ones entrusted with the task of instructing and leading the people.

The scribes and Pharisees knew *the letter of Scripture*, but not *the spirit of Scripture*. Thus, though seated in Moses’ seat, they were in no position to instruct the people.

And it is *exactly the same* today. Those placed over Christians in Churches throughout the land don’t, themselves, know the Scriptures. They may know *the letter of Scripture*, as the scribes and Pharisees knew it, but to go beyond that into *the spirit of Scripture* is another matter entirely.

That’s the way matters existed in Israel at Christ’s first coming, and that’s the way matters exist in Christendom immediately preceding Christ’ second coming.

At Christ’s first coming, there was an entire generation of Israelites that had little to no understanding of their own Scriptures. And this resulted not only in their failing to understand the truth when it was taught but also in their rejecting the truth when it was taught.

And, immediately preceding Christ’s second coming, it is no different. There is an entire generation of Christians that has little to no understanding of their own Scriptures. And this has resulted not only in their failing to understand the truth when it is taught but also in their rejecting the truth when it is taught.

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Chapter Four

**What Is This That He Says?**

*A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.*

*Then some of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father’?”*

*They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.* ([John 16:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.16-18&t=NKJV)).

([John 16:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.16-18&t=NKJV) shows the other side, or the converse, of that set forth in [Mark 1:21-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.21-27&t=NKJV) [*ref*. chapter 3 of this book].

In [Mark 1:21-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.21-27&t=NKJV), those in Capernaum had witnessed Christ performing a miraculous sign, which was not understood at all. And as a result, though the people were amazed, there was no belief or repentance [*cf*. [Matthew 11:23-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.23-24&t=NKJV)]. Rather, those in Capernaum looked upon this sign as *some new thing, or some new teaching* [[Matthew 11:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.27&t=NKJV)].

In [John 16:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.16-18&t=NKJV), the disciples had heard Christ’s instructions concerning His departure and return. And though they didn’t understand what He was talking about, they were interested in finding out.

Thus, in [Mark 1:21-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.21-27&t=NKJV) there was *unbelief*, but in [John 16:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.16-18&t=NKJV) there was *belief*. And Christ dealt with each accordingly.)

The gospel of John stands alone among the four gospels. The other three — Matthew, Mark, and Luke — are often called “the Synoptic Gospels,” covering numerous parallel events and presenting an overall scope of Christ’s ministry. The gospel of John though doesn’t cover Christ’s ministry in this respect. Rather, the first part of his gospel ([John 1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1-11&t=NKJV)) is built around seven signs taken from different parts of Christ’s ministry; and the latter part of his gospel ([John 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12&t=NKJV) ff), leading up to the crucifixion, centers on Christ’s dealings with His disciples at the very end of His ministry, providing a number of events occurring at this time that do not appear in the Synoptics.

The seven signs in the gospel of John begin in [John 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2&t=NKJV) with the marriage festivities in Canaan of Galilee and conclude in [John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV) with the raising of Lazarus from the dead. And these signs have to do with *Israel*. They point to God’s future dealings with Israel, mainly in the latter days, leading into the Messianic Era.

And keeping within the septenary structure of Scripture (cf. [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV); [Hosea 5:15-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15-6.2&t=NKJV); [Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV); [Hebrews 4:4-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4-9&t=NKJV); [2 Peter 1:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.16-18&t=NKJV); [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.3-8&t=NKJV)), six of these seven signs point to a fulfillment on *the third day* or *the seventh day* (or a fulfillment on *the Passover*, which will be fulfilled on the seventh day). And, within the septenary structure of Scripture, the third and seventh days point to the third and seventh one-thousand-year periods, dating from either Christ’s crucifixion (third) or from the restoration of the earth and man’s creation (seventh).

*The first sign* ([John 2:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.1-11&t=NKJV)) points to Israel’s conversion and restoration as the wife of Jehovah, on *the seventh day* ([John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV), [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.35&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.43&t=NKJV), [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.1&t=NKJV)); *the second sign* ([John 4:40-54](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.40-54&t=NKJV)) points to Israel being healed of her sickness, on *the third day*, following Christ having spent two days with the Gentiles ([John 4:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.40&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.43&t=NKJV)); *the third sign* ([John 5:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.1-9&t=NKJV)) also points to Israel being healed of her sickness, but on *the seventh day* ([John 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.9&t=NKJV)); *the fourth sign* ([John 6:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.1-14&t=NKJV)) points to Israel receiving the Bread of Life, the true Manna, on *the Passover* ([John 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.4&t=NKJV)); *the fifth sign* ([John 6:15-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.15-21&t=NKJV)), the only sign not containing a specific reference *to days*, has to do with Israel receiving Christ following the Great Tribulation; *the sixth sign* ([John 9:1-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.1-41&t=NKJV)) has to do with Israel’s blindness being lifted, on *the seventh day* ([John 9:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.14&t=NKJV)); and *the seventh sign* ([John 11:1-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.1-44&t=NKJV)) has to do with Israel’s resurrection, on *the third day*, following Christ having been out of the land of Judea for two days ([John 11:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.6-7&t=NKJV)).

These signs were manifested in Israel’s presence when Christ was upon earth and recorded by John about sixty years later *for one central, revealed purpose*:

…*these* [signs ([John 20:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30&t=NKJV))] *are written* [‘have been written’ (perfect tense in the Greek text)], that you [the Jewish people, those requiring a sign ([1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV))] *may believe that Jesus is the Christ, the Son of God* [‘Sonship’ implies *rulership*]; *and that believing you may have life in* [or ‘through’] *His name*. ([John 20:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.31&t=NKJV)).

[John 20:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.31&t=NKJV) is often used by well-meaning individuals to single John’s gospel out and say that this is the one book in Scripture that was written to tell a person how to be saved. Such a statement though, based on this verse, is quite misleading, for that is *not* what [John 20:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.31&t=NKJV) states. John neither makes such a statement in this verse *nor* has any book in Scripture been written for this specific purpose.

Jude sought to write a book dealing centrally with salvation by grace through faith, but the Spirit of God constrained him ([Jude 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.3&t=NKJV)). And all Scripture follows this same pattern. No one book — Old or New Testament — deals centrally with salvation by grace through faith. It is man, not understanding the central message of Scripture, who has taken Scripture and sought to turn matters around in this respect.

But though no one book, or Scripture as a whole, deals centrally with salvation by grace through faith, this message can be found throughout Scripture. Biblical teachings surrounding salvation by grace through faith begin in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) and progress from that point. And Genesis, not John, is really where an individual should begin when dealing with this message. An individual must first understand the foundational framework set forth in Genesis; else he may very well go wrong in John.

John, in his gospel, deals with the salvation message only within the same framework as it had previously been set forth by Moses and the Prophets. And salvation by grace through faith is no more set forth in a central manner in the gospel of John than it is in the book of Genesis. Both Moses and John deal with the same message, though from different perspectives. The foundational framework is set forth in Moses, and John simply builds on that foundational framework.

[John 20:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.31&t=NKJV) calls attention to *seven signs* ([John 20:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30&t=NKJV)) having to do with things surrounding the latter days for Israel, with a view to *the nation being healed and placed back in the land, within a theocracy.* And this subject matter would govern how salvation must be understood within these signs.

The message surrounding salvation by grace through faith must, of necessity, be included; but the central thought of *salvation* within these signs moves beyond the simple salvation message and has to do with *Israel’s deliverance in the Messianic Era.*

(Note that John recorded these signs *following* the re-offer of the kingdom to Israel, at a time when God was no longer dealing with Israel on a national basis in relation to the kingdom [when the gospel of grace would have had to be in view]. But these signs had been manifested in Israel’s presence *during* the original offer of the kingdom to Israel, at a time when God was dealing with Israel on a national basis in relation to the kingdom [when salvation by grace would not really have been in view within that seen in the signs; rather, the message surrounding the offer of the kingdom of the heavens alone would have been in view]. Refer to the author’s [From Acts to the Epistles BOOK](https://www.koffeekupkandor.com/gods-word-seven.php#From%20Acts%20to%20the%20Epistles%20BOOK), chapters 3, 4.)

The deliverance seen in these signs is the same deliverance seen through the use of the word “saved” in [Romans 10:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.13&t=NKJV), a quotation from [Joel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.32&t=NKJV). This is a deliverance for those who have already believed and are already saved (*cf*. [Joel 2:27-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27-31&t=NKJV); [Acts 2:16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.16-21&t=NKJV); [Romans 10:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.14&t=NKJV)).

To misrepresent that which John states about signs as he closes his gospel can only serve to obscure the truth surrounding that which he actually does state. And error of this nature, widely taught in the churches of the land today, is in no small part responsible for the present ignorance of Christians concerning that which Scripture reveals about God’s past and future dealings with Israel — something that must be grasped in order to properly understand God’s present and future dealings with the Church.

Then, moving beyond these seven signs — beginning with John chapter twelve, throughout the remainder of the gospel — John deals with events during the last week of Christ’s earthly ministry, preceding His crucifixion. [John 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.1&t=NKJV) relates *the time* when Jesus began that part of His ministry that John records, following attention being called to seven signs ([John 2-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2-11&t=NKJV)). And, according to this opening verse, Jesus began this part of His ministry six days before His death as the Paschal Lamb (note also that His entry into Jerusalem in [John 12:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.12ff&t=NKJV) is the same as that seen in [Matthew 21:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.1ff&t=NKJV); [Mark 11:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+11.1ff&t=NKJV); [Luke 19:29ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.29ff&t=NKJV)).

Thus, that which is seen in the latter half of John’s gospel occurs during a time seen toward the end of the three Synoptics. And numerous things are revealed in John’s gospel that are not seen in the Synoptics, and *vice versa.*

Parables, Jesus’ dealings with Israel’s religious leaders, and the Olivet Discourse are seen in the Synoptics; but this part of John’s gospel centers on Jesus’ intimate dealings with His disciples — providing instruction ([John 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.1ff&t=NKJV); [14:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.1ff&t=NKJV); [15:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.1ff&t=NKJV); [16:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.1ff&t=NKJV)), and His prayer on their behalf ([John 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+17.1ff&t=NKJV)).

The disciples would fare no better than their Lord ([John 16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.2&t=NKJV), [32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.32-33&t=NKJV)). And the same Word that, for the most part, had been rejected when proclaimed by the Lord of the vineyard would, for the most part, be rejected when proclaimed by His disciples, either in or out of the vineyard ([John 17:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+17.8&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+17.14&t=NKJV)).

Toward the end of Christ’s instructions, preceding His prayer, Jesus told His disciples that it was necessary for Him to go away for “*a little while*,” though He would return in “*a little while*” ([John 16:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.16&t=NKJV)). And Jesus made this statement immediately following instructions concerning the Spirit being sent into the world after His departure ([John 16:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-15&t=NKJV)). It was necessary for the Son to go away for “*a little while*,” else the Spirit could not be sent ([John 16:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.16&t=NKJV)).

(The words, “*a little while*,” are the translation of the Greek word, *mikros*, from which we derive the English word, “micro.” The word has to do with something “small,” or “little.” *A short period of time* is in view through the use of this word. And though man may look upon 2,000 years as a rather long period, not so with God. It is, as stated in the verse, “*a little while*.”)

Christ’s reference to both His departure and return — with “*a little while*” seen between the two times, and the Father sending the Holy Spirit into the world during the time described as “*a little while*” — should be studied and understood in the light of events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). This chapter is an Old Testament parallel to that seen in [John 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16&t=NKJV), setting forth in *type* things to which Christ referred.

Events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) have to do with Abraham sending his eldest servant into the far country to procure a bride for his son, Isaac. And these events occurred following the death of Sarah ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) but preceding the remarriage of Abraham ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)), which is exactly the same time-frame seen in [John 16:7-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-18&t=NKJV).

[Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), in the antitype, points to God sending the Holy Spirit into the world to procure a bride for His Son, Jesus. And the antitype can be seen following the type in exact detail. It must, for the pattern was set in the type; and once the pattern had been set, no change could ever occur.

The Spirit being sent into the world and the subsequent work of the Spirit occurs *following* the setting aside of Israel, the wife of Jehovah (typified by Sarah, the wife of Abraham, dying prior to Abraham sending his servant into the far country to procure a bride for his son [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)]). And Israel, as Sarah, is looked upon during this time as being in the place of death ([Jonah 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.1ff&t=NKJV)).

Then, the work of the Spirit in the world after this fashion also occurs *preceding* God restoring Israel to her rightful place as the wife of Jehovah (seen in Abraham’s remarriage, his marriage to Keturah [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]). And this is also the event to which the first sign points in the gospel of John.

The Father sending the Holy Spirit into the world centers on one task — *procuring a bride for His Son*. This fact has been set forth in a foundational Old Testament type, and that seen in the antitype (the Father sending the Spirit into the world) *must be in complete accordance with the type.* Everything must be the same — events surrounding the Spirit being sent, central mission of the Spirit, success of the mission, *etc*. And this is what *must be understood* in order to not only properly understand the ministry of the Spirit in the world today but also that which will occur once the Spirit has completed His mission.

A Little While,

and You Will Not See Me

Christ’s departure and the Spirit being sent into the world are inseparably connected. And, because of this inseparable connection, Christ’s statement that He was going away for “*a little while*” immediately follows a rather lengthy statement concerning the Spirit being sent into the world and the work that the Spirit would do once He was in the world ([John 16:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-15&t=NKJV)):

*Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper* [ Gk., *Parakletos*, “One called alongside to help” (same word translated “Advocate” in [1 John 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.1&t=NKJV))] *will not come to you; but if I depart, I will send Him to you* ([John 16:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7&t=NKJV)).

Then, according to the parable of the pounds ([Luke 19:11-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.11-27&t=NKJV)), Christ went away for “*a little while*” *to receive a kingdom*. But before He left, He called all of His servants, delivered unto them all of His business, and commissioned them accordingly:

*Therefore He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return.*

*So he called ten of his servants, delivered to them ten pounds* [“ten,” the number of ordinal completion, pointing to all of His servants and all of His business], *and said to them, ‘Do business till I come.’”* ([Luke 19:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.12-13&t=NKJV))

Two events, *with one end*, are in view. The Father has sent the Spirit into the world, for a particular purpose — to acquire a bride for His Son (in the type [[Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)], it’s the Father doing the sending; in the antitype [[John 14:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.26&t=NKJV); [16:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7&t=NKJV)], it’s both the Father and the Son doing the sending [which can be the case and not violate the type-antitype parallel, for the Father and the Son are “*One*”; *cf*. [John 1:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-3&t=NKJV); [10:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+10.30&t=NKJV); [14:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.9&t=NKJV); [20:27-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.27-28&t=NKJV)]). And the bride is being acquired for purposes having to do with *the kingdom*, which the Son has gone away to receive. The whole of the matter is *regal*; and purposes surrounding the whole of the matter will be realized *only* in the Messianic Era.

1) Allowing the Spirit to Be Sent

Why was it necessary that the Son depart prior to the Spirit being sent? It was necessary, if for no other reason, because of the way matters had been set forth in the type ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)). Isaac was with his father when Abraham sent his servant into the far country to procure a bride for his son. And Jesus, accordingly, had to be with His Father at the time when the Spirit was sent into the world to procure a bride in the antitype.

But the type had been set this way for a *reason*. The Son being in heaven and the Spirit being on earth (in the type, Isaac being with his father, and Abraham’s servant being in Mesopotamia) was necessary for different works that both must carry out at the same time. During the time of the search by the Spirit on earth, the Son would exercise the office of High Priest in the heavenly sanctuary; and while the Spirit searched for the bride on earth, the Son would perform a cleansing from defilement for the bride in the heavens.

Two separate works by two members of the Godhead, *with one end*, are in view. The work of each would last for one dispensation, and these two works would begin and conclude at the same two times. They would begin with the Spirit being sent to the earth and the Son entering the heavenly sanctuary; and they would conclude with the Spirit removing the bride and the Son coming forth from the sanctuary to meet His bride.

The work of the Spirit searching for the bride, the Spirit removing the bride, and the Son coming forth to meet His bride can be seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). But for other parts of that which John deals with in [John 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16&t=NKJV) of his gospel, an individual will have to go to other types set forth by Moses.

For example, teachings surrounding Christ’s present high priestly ministry (not seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)) can be seen in Aaron’s actions on the Day of Atonement ([Leviticus 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+16&t=NKJV)). And the termination of Christ’s present ministry can be seen in Aaron coming forth from the sanctuary after completing his work (not really dealt with *per se* in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) either [though the Son is seen coming forth to meet His bride in this chapter]). Or the death of the high priest in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) relates the same truth, though another matter is dealt with in this chapter in connection with the termination of Christ’s present ministry in the sanctuary — that of Israel’s restoration after Christ comes forth.

2) Allowing a Kingdom to Be Received

Then there is another reason for the Son’s presence in heaven rather than upon earth during the time of the search for the bride. The Son has gone into heaven to receive a kingdom. This was His stated purpose for departing for “*a little while*” in the parable of the pounds, showing another facet of the matter ([Luke 19:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.12&t=NKJV)). And the transaction surrounding His receiving this kingdom can only be performed by *the Father.*

Another (Satan) presently holds the scepter in the kingdom, and only the Father can take the kingdom from the one He appointed as ruler in past time and give it to Another, appointing Him Ruler in the stead of the incumbent ruler. The Father *alone* rules “*in the kingdom of men*,” He *alone* appoints rulers in this kingdom, and He *alone* can remove these same rulers and give their power to others. The whole of that which God does in this respect is summed up in the expression, “*the heavens do rule*” (*cf*. [Daniel 4:17-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17-37&t=NKJV); [5:18-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.18-31&t=NKJV)).

The entire matter surrounding the work of the Spirit and the work of the Son throughout the present dispensation is *regal* in nature. The Spirit is presently searching for a bride to reign as consort queen with the Son, and the Son is presently performing a cleansing from defilement on behalf of His bride, with a view to receiving the kingdom from the Father at the end of this time.

The Son cannot reign apart from possessing a bride, and only *a pure bride* can be presented to the Son ([Ephesians 5:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.26-27&t=NKJV)). The necessity of procuring the bride and the bride being presented “*without blemish*” would sum up the work being carried out by both the Spirit and the Son during the present dispensation.

A ruler in the kingdom of men, within God’s economy, cannot hold the scepter alone. This is a principle set forth in the first two chapters of Genesis when man was created, when Eve was removed from Adam and presented back to him for a helper. God stated concerning this relationship, “…*let them* [Adam as a complete being — the man and the woman together] *have dominion*” ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)).

This is why God Himself, within the Old Testament theocracy, had to possess a wife. Otherwise, He would have violated a principle concerning the government of the earth that He Himself established. And this is why the wife of Jehovah, Israel, will have to be restored prior to the restoration of the theocracy to the nation.

This is also why Scripture throughout deals so extensively with Israel’s restoration. There can be no future theocracy apart from Israel being healed of her present sickness. And God is about to cause Israel to pass through the most severe time of trouble the nation has ever experienced (the Great Tribulation) in order to bring this to pass.

The whole of this matter is what the seven signs in John’s gospel deal with. And *the importance* of Israel’s restoration in God’s sight should, alone, cause individuals to stop and think before using these signs to teach something which the signs do not deal with, while, at the same time, ignoring that which the signs do deal with.

Not only must Israel be restored as the wife of Jehovah but the Son *must* have a bride as well. The Son *cannot* reign alone. The bride for which the Holy Spirit is presently searching will *complete* the second Man, the last Adam, as Eve *completed* the first man, the first Adam. And this is exactly what [Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV) states: “…*to make the captain of their salvation perfect* [‘complete’] *through suffering*.”

Thus, throughout the present dispensation there is the work of the Spirit on earth, and there is the Work of the Son in heaven, *with the same end in view*:

*I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him.*

*Then to Him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.* ([Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV)).

*Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms* [*lit*., ‘The kingdom of this world is become that’] *of our Lord and of His Christ, and He shall reign forever and ever!”* ([Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)).

*Let us be glad and rejoice and give Him glory, for the marriage* [‘marriage festivities’] *of the Lamb has come, and His wife has made herself ready.*

*And to her it was granted to be arrayed* [‘should array herself’] *in fine linen, clean and bright and white: for the fine linen is the righteous acts of the saints.*

*Then he said to me, “Write: ‘Blessed are those who are called to the marriage supper of the Lamb!’” And he said to me, “These are the true sayings of God.”*  ([Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)).

A Little While,

and You Will See Me

The present dispensation will end following *the completion of the Son’s work* as High Priest in the sanctuary (a work alluded to in [John 13:4-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.4-10&t=NKJV) by Christ laying aside His garments, taking a towel, girding Himself, pouring water into a basin, washing the disciples’ feet, and wiping them with the towel), and following *the completion of the Spirit’s work* in the world (seen in the actions of Abraham’s servant in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)).

Then, as Abraham’s servant in the type removed the bride from the far country, with Isaac coming forth to meet his bride, so will it be in the antitype. The Spirit will remove the bride from the earth, with the son coming forth to meet His bride.

And events from that point on will be exactly as set forth in this type, though the numerous details will have to be found in other types.

Isaac’s bride, Rebekah, in the type, met Isaac at a point between her home and his home. Then, Rebekah accompanied Isaac to his home, where she became his wife ([Genesis 24:61-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61-67&t=NKJV)).

Exactly the same thing will occur in the antitype. Christ and His bride will meet at a point between His home and her home. Then the bride will accompany the Son to His home, where she will become His wife (*cf*. [1 Thessalonians 4:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.16-17&t=NKJV); [Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)).

1) Christ’s Return for His Bride

Christ’s return, after “*a little while*,” will be for *all Christians*, though not all Christians will form the bride. When the Spirit’s work on earth and the Son’s work in the heavenly sanctuary have been completed, the dispensation will come to a close. And it will be at this time that the Spirit will remove the bride from the earth and the Son will come forth from the sanctuary to meet His bride.

But the bride will *not* be revealed at the time of her removal. Rather, the revelation of the bride will come only *after* events at the judgment seat have been completed. Only *following* decisions and determinations at the judgment seat will there be a separation of Christians, where certain ones will “stand up out of” the larger group (Gk., *exanastasis* [[Philippians 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11&t=NKJV)]). Only *then* will the bride be revealed and be granted the privilege *to be arrayed “in fine linen, clean and bright and white”* ([Revelation 19:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.8&t=NKJV)).

This is seen in the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) through Rebekah covering herself with a veil when she met Isaac. Rebekah and her damsels all went forth on camels. And though the number of the camels is not stated, the inference would be that there were *ten*, for Abraham’s servant had ten camels when he entered the land. And *ten* at the time of their departure, transporting Rebekah and her damsels, would show that “*all*” went forth to meet Isaac, though *not* “*all*” would become the wife of Isaac ([Genesis 24:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10&t=NKJV), [61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61&t=NKJV), [65](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.65&t=NKJV); *cf*. [Matthew 25:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.1-12&t=NKJV)).

This is shown in a slightly different fashion in [Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV). In [Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV), John is seen being removed both *into heaven* and *into the future Day of the Lord* (Man’s Day ended at that point for John, for he was removed from the earth and Man’s Day into heaven and the Lord’s Day). And John, following his removal into heaven and into this future day, saw Christ occupying the role of *Judge*, surrounded by *seven golden candlesticks*. And “*the seven candlesticks*” are specifically stated to represent *the seven churches*, seen in [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV), also removed from Man’s Day into the Lord’s Day ([Revelation 1:11-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.11-20&t=NKJV)).

Everything about the description of Christ ([Revelation 1:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.13-16&t=NKJV)) refers either to a *Judge* or to *judgment*. Christ appearing as Priest, or a reference to His priestly work, is not in view at all in this description. It can’t be, for Christ *will have completed* His work as High Priest at this time.

After going forth to meet the bride, whom the Spirit will have removed from the earth, the next work of the Son will be that of *Judge*. And that is exactly what is revealed in the scene depicted in [Revelation 1:12-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.12-17&t=NKJV). All judgment has been committed to the Son ([John 5:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.22&t=NKJV)). And He will, at this time, judge those removed from the earth.

“Seven” shows *the completion of that which is in view*. *“Seven churches” show the complete Church, all Christians*. The picture in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV) is that of *all Christians appearing in Christ’s presence in heaven, at the same time, to be judged*. Both the faithful and unfaithful will be there — represented by all those in the seven churches in [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV), which includes those in Laodicea.

And they will be there with a view to *judgment*. They will be there with a view to showing whether they had overcome or had been overcome in the previous race of the faith. And through this judgmental process, the bride will be revealed, showing the successful search of the Spirit during the preceding dispensation.

2) Christ’s Return as King

The judgment of Christians will occur following their removal from the earth. But other judgments are seen following that of Christians. Christ’s subsequent redemption of the inheritance (over which He and His wife will rule) is associated with His breaking the seven seals of the scroll, seen in God’s right hand in [Revelation 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.1&t=NKJV). And the breaking of these seals — the means through which the inheritance will be redeemed — has to do with judgment befalling the earth and those dwelling on the earth.

It is only following this redemption ([Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)) that the bride, previously shown forth ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)), will appear “*in fine linen, clean and bright and white*”; and her arrayal will be with a view to participating in “*the marriage supper of the Lamb*” ([Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)).

Only after all these things transpire will the heavens open and the Son come forth on a white charger, accompanied by the angelic armies of heaven ([Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)). He, after “*a little while*,” will return in this fashion in all *His power and glory*. And, at that time, the same scenes that witnessed *His sufferings and humiliation* will witness *His glory and exaltation.*

Rather than wearing a crown of thorns, He will have many diadems on His head ([Revelation 19:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.12&t=NKJV)); rather than being mocked as King, He will have a name written upon His garments (at His thigh, *for all to see*), “*KING OF KINGS, AND LORD OF LORDS*” ([Revelation 19:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.16&t=NKJV)); and rather than being struck, as at His first coming, He will *do* the striking in that day.

He will not only “*strike through kings*” at the time of His return, but throughout the succeeding Millennial Era as well (*cf*. [Psalm 2:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.1-12&t=NKJV); [110:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1-7&t=NKJV); [Isaiah 63:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+63.1-6&t=NKJV); [Revelation 19:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17-21&t=NKJV)). And kings will be speechless in His presence in that day.

These kings are going to see and understand things completely outside the range of their prior experiences. And they will see and understand these things at the hands of the “*Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace*” ([Isaiah 9:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+9.6&t=NKJV); [52:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.15&t=NKJV)).

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Chapter Five

**Two Rocks**

*Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it that the people may drink. And Moses did so in the sight of the elders of Israel.* ([Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV)).

*Then the LORD spoke to Moses, saying,*

*“Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water . . . .”*

*Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly* . . . . ([Numbers 20:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.7-8&t=NKJV), [11a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.11a&t=NKJV) [8a]).

There are two accounts in Scripture of Moses striking rocks with his rod, with water coming out each time. One occurred near *the beginning* of his ministry (during the first year), and the other occurred near *the end* of his ministry (either very near or during the last year, the fortieth year).

Moses had been commanded *to strike* the first rock, but not so with the second rock almost forty years later. Rather, Moses had been commanded *to speak* to this rock, and it would give forth water. But Moses, in a rebellious act, after he had gathered the congregation together, *struck* the rock twice rather than *speaking* to it.

Nevertheless, even though he had struck the rock (not once, but twice), in direct disobedience to God’s command, water *still* issued forth; and it issued forth *abundantly*.

But, though God supplied water from the rock after this fashion, in spite of that which Moses had done, his act of disobedience would carry *grave consequences*. Moses, because of *the gravity* of that which he had done, would not be allowed to lead the Israelites into the land covenanted to Abraham, Isaac, and Jacob. In fact, Moses would not even be allowed *to enter* this land, though he would be allowed *to see* it from a distance before he died ([Numbers 20:8-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.8-12&t=NKJV); [27:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+27.12-14&t=NKJV); [Deuteronomy 34:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.1-5&t=NKJV)).

These two incidents — one occurring near *the beginning* of Moses’ ministry, and the other occurring near *the end* of his ministry — point to two parallel incidents occurring in the history of Israel. The first, associated with Moses’ striking the first rock, occurred *at the beginning* of God’s dealings with the nation; and the second, associated with Moses’ striking the second rock, occurred near *the end* of God’s dealings with the nation, prior to His setting the nation aside to take out of the Gentiles “*a people for His name*” ([Acts 15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV)).

Then, God’s future dealings with Israel in this same respect can be seen in His subsequent dealings with the nation under Joshua, following Moses’ death. But even though this lies beyond the experiences of Moses — the entrance of the Israelites into the land under Joshua, typifying their future entrance under Jesus ([Hebrews 4:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.8&t=NKJV)) — this was still a major subject within that which Moses had written. And not only was it a major subject dealt with by Moses, but by the Prophets that followed as well.

The entire Old Testament, beginning with Moses, is simply one continuous revelation detailing *all the various facets of the person and work of Christ — past, present, and future.* And all the various facets of His complete dealings with both Israel and the Church can be seen within this revelation.

It was all set forth in Moses and the Prophets *first*. And if a person desires to understand that which lies beyond Moses and the Prophets — New Testament revelation — he will have to continually reference the Old. And the converse of that is equally true.

Not only does the Old Testament provide light for and help explain the New, but many things have been opened up in the New (invariably, after some fashion, through Old Testament revelation) that also help explain things in the Old. One Testament has to be studied and understood in the light of the other. Scripture has to be compared with Scripture. One part of Scripture has to be understood in the light of another part or other parts of Scripture. And eternal review after this fashion — under the leadership of the indwelling Holy Spirit — is the price one must pay for an in-depth knowledge of the Word of God.

From Moses to Christ

According to [1 Corinthians 10:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.4&t=NKJV), the first rock that Moses struck, with water flowing out, typified Christ being struck, with water flowing out. The striking of the rock in [Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV) reflected back on that which had previously occurred in Egypt — the decreed death of the firstborn, and the institution of the Passover. It had to do with the paschal lambs being struck in the place of the firstborn in the family. It had to do with a vicarious striking, a vicarious death.

And both the striking of the rock in the wilderness and the death of the paschal lambs in Egypt pointed to and typified the Paschal Lamb being struck almost 1,500 years later. At Christ’s first coming, the Paschal Lamb was slain by Israel, as the nation had slain the paschal lambs during Moses’ day, or as Moses had subsequently struck the rock.

And water flowing out when the rock was struck, with the people drinking from the smitten rock, would find its parallel in the paschal lambs being eaten following the lambs being slain and the blood being applied — type ([Exodus 12:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.8-11&t=NKJV)), antitype (*cf*. [John 6:53-56](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.53-56&t=NKJV); [1 Corinthians 5:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+5.7-8&t=NKJV); [Ephesians 6:11-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11-18&t=NKJV)). There was a literal eating and drinking in the two types (with spiritual implications also [[1 Corinthians 10:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.4&t=NKJV)]), pointing to a spiritual eating and drinking in the antitype. And the same thing is seen in a corresponding type, pointing to the same antitype — a literal eating of manna in the type, pointing to a spiritual eating in the antitype ([Exodus 16:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.14ff&t=NKJV)).

And whether the type is drawn from an eating of the paschal lambs, an eating of the manna, or a drinking from the rock, it can only have to do with *one thing* in the antitype. Rather than a literal eating of the Living Word (an impossibility), there is a spiritual eating and drinking — an assimilation of *the written Word,* which is itself *living*.

Then, drinking His blood, as seen in [John 6:53-56](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.53-56&t=NKJV), can only be a reference to another facet of the same thing. It is the blood of Christ that cleanses from all sin ([1 John 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.7&t=NKJV)); and note an allusion to this in [John 15:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.3&t=NKJV), connected with Christ’s words.

Christ, speaking to His disciples, stated, “*Now you are clean through the Word that I have spoken unto you*.” The reference was back to His statement in verse two, and more specifically to the word “prunes.” The words in the Greek text translated “*prunes*” ([John 15:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.2&t=NKJV) [*kathairo*]) and “*clean*” ([John 15:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.3&t=NKJV) [*katharos*]) are cognate words, carrying the same basic meaning — “clean,” or “cleanse.” Verse two has to do with cleansing through cutting off the dross, through pruning; and verse three refers back to this cleansing.

Drinking Christ’s blood would have reference to the Word in the preceding respect. It is the Word that relates the power and capabilities of the only thing that can cleanse from sin — the blood of Christ on the mercy seat in the heavenly sanctuary ([1 John 1:7-2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.7-2.2&t=NKJV)). Accordingly, the reference, as it would relate to Christians today, could only be to Christ’s high priestly ministry in the sanctuary on behalf of those redeemed through His finished work at Calvary (*cf*. [John 13:5-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.5-12&t=NKJV)).

Thus, whether eating the slain lambs, eating the manna, drinking from the rock, or drinking Christ’s blood in [John 6:53-56](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.53-56&t=NKJV), only the saved can be in view. An individual in the type had to first avail himself of that made possible through a slain lamb and shed blood before he could assimilate the lamb. And it is the same in the antitype.

Further, unsaved individuals cannot act in the spiritual realm. They are spiritually dead, separated from the Spirit to lead them “*into all truth*” ([John 16:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13&t=NKJV)), and completely incapable of acting in this realm. And this is the reason that the Word of God is “*foolishness*” to them ([1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)). Any attempt by the unsaved to understand the Word of God or to act in the spiritual realm, in any capacity, is nothing more than the natural seeking to discern or to act within that which is spiritual, completely apart from the guidance that God has provided for the saved through His Holy Spirit.

It would be impossible for an unsaved person to eat of the slain Lamb, drink from the smitten Rock, or drink the blood of the slain Lamb. All of these actions lay within the spiritual realm — type or antitype. The eating and drinking, as previously stated, can only follow the appropriation of the blood (type or antitype).

These experiences can only refer (1) to saved individuals availing themselves of the written Word (for spiritual nourishment — an eating of the Lamb, an eating of the Manna, and a drinking from the Rock), and (2) to saved individuals availing themselves of the Word in the sense of [John 15:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.3&t=NKJV) (which, relative to sin in the life of a believer, can only have to do with Christ’s high priestly ministry and His blood on the mercy seat).

Thus, Moses striking the rock in [Exodus 18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+18&t=NKJV) can only be a reference back to the striking, the death, of the paschal lambs in Egypt and the application of the blood of these lambs ([Exodus 12:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.6-7&t=NKJV)). But the water flowing out of the rock moves beyond the slaying of the paschal lambs and the application of the blood. It parallels the subsequent eating of these lambs in [Exodus 12:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.8-11&t=NKJV).

But what about the rock in [Numbers 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20&t=NKJV)? It was not to be struck. Rather, this rock was to be spoken to. And, even though it was struck, water still issued forth; and it issued forth abundantly.

To what aspect of the person and work of Christ does the striking of this rock speak? It can’t speak of the same thing as the first rock, for this second rock was *not* to be struck. But even though it doesn’t speak of the same thing, water still issued forth when this rock was struck — something that would reflect back on that seen through the first rock being struck. But still, it’s the *second rock* being struck, not the first. And, again, *this rock was not to be struck*.

Studying the striking of these two rocks in the light of that which happened at Calvary some 1,500 years later, the entire matter becomes clear. Moses struck two rocks in the type, showing *two* different facets of the type; and the Israelites struck one Rock (Christ) in the antitype, wherein *both* facets of the type can be seen.

Viewing the entire matter together after this fashion — the striking of both rocks by Moses in the wilderness, and the striking of the one Rock by the Israelites at Calvary — there are probably no other parts of Old Testament revelation that better clarify a particular aspect of that which occurred at Calvary. And the converse of that is equally true. These same events surrounding Calvary will, in turn, help explain the various things surrounding Moses striking the two rocks. Only through studying them together — the Old Testament types and the New Testament antitype — can the complete picture be seen in all its clarity and fullness.

1) The Rock in Exodus

The rock in [Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV) reflected back on that which had occurred in Egypt the night of the Passover. Both the paschal lambs being slain and the rock being struck typify Christ being slain/struck at Calvary. But that which followed — an eating of the paschal lambs, a drinking of the water, or a reference to the drinking of blood in [John 6:53-56](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.53-56&t=NKJV) — had to do with things beyond the death of the firstborn. They had to do, not with a past deliverance, but with *a present deliverance that would be realized in the future.*

And, relative to this present deliverance with a future realization, particular attention must be paid to Christ’s present ministry in the sanctuary. In the antitype of Aaron’s high priestly ministry in the earthly sanctuary, Christ is presently exercising a high priestly ministry in the heavenly sanctuary (following His finished work at Calvary, following the sacrifice of Himself, following Israel slaying the Paschal Lamb).

Within the symbolism of the tabernacle erected at Sinai, one year following the death of the firstborn in Egypt, Christ’s finished work at Calvary and His present work in the sanctuary are clearly depicted through sacrifices and activities occurring on two of Israel’s festivals — the Passover, and the day of Atonement ([Leviticus 23:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.4-5&t=NKJV), [27-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.27-32&t=NKJV)). Though other sacrifices depict different things about the same two works of Christ, the distinction between the two, which must be seen, is clearly shown through activities occurring on these two festivals.

Following the erection of the tabernacle, the paschal lambs were to be slain and eaten in the courtyard of the tabernacle, north of the brazen altar, “*before the Lord*” (rather than at the Israeli homes, as in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) [[Leviticus 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+1.11&t=NKJV); [Deuteronomy 16:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+16.1-7&t=NKJV); *cf*. [Job 26:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+26.7&t=NKJV); [Psalm 75:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+75.6-7&t=NKJV)]). And blood from the slain lambs would be sprinkled on the altar rather than placed on the doorposts and lintels of the doors in the various homes.

But it was only on the Day of Atonement that blood from animal sacrifices (a bullock and a goat, both slain in the same place as the paschal lambs — *north* of the brazen altar, “*before the Lord*”) was taken by the high priest into the Holy of Holies. And this blood, unlike the blood of the paschal lambs, was sprinkled on and before the mercy seat ([Leviticus 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+16&t=NKJV)).

Thus, blood shed on the Passover and placed on the altar and blood shed on the Day of Atonement and sprinkled on and before the mercy seat in the holy of holies speak of two entirely different works of Christ. The first points *to His finished work at Calvary*, but the second points *to His present work as High Priest in the heavenly sanctuary*.

Sacrifices on the Passover had to do with the death of the firstborn; and this is graphically seen in the events depicted in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) (later seen associated with the tabernacle; the home was the only place that could serve as a sanctuary while the Israelites were in Egypt, but at Sinai, with the building of the tabernacle, a national sanctuary and place where sacrifices could occur then existed).

And sacrifices on the Day of Atonement had to do with a cleansing from defilement of a people who had already availed themselves of the blood of slain paschal lambs — something graphically seen in events surrounding the high priestly ministry of Aaron in the Holy of Holies of the tabernacle.

(A cleansing from defilement, of the nature that only a high priest could provide, was absolutely necessary because the one having availed himself of the blood of a slain lamb continued to reside in a body housing the old sin nature; and because he was subject to sin in this body, a necessary means of cleansing from defilement had to be provided.

And it is exactly the same in the antitype, which is the reason Christ, throughout the present dispensation, is performing a high priestly work in the heavenly sanctuary in the antitype of Aaron’s work in the earthly sanctuary.)

Christ’s blood, shed at Calvary, is presently on the mercy seat in the heavenly sanctuary. And this blood on the mercy seat allows Christ to exercise a high priestly ministry for the ones having previously availed themselves of the provision that this same blood shed at Calvary makes possible, *i.e.*, for the ones having believed on the Lord Jesus Christ. And this present ministry of Christ is with a view to present and future aspects of salvation (salvation of the soul), not the past aspect of salvation (salvation of the spirit).

And it is the same with the water issuing forth from the rock in [Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV). This had to do with things beyond the events of [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), things beyond the death of the firstborn. According to [1 Corinthians 10:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.4&t=NKJV), all of the Israelites drank from this rock — the same ones who had previously appropriated the blood of the paschal lambs slain in Egypt. And a drinking from the rock had to do with present and future aspects of their deliverance as they moved toward the goal of their calling — entrance into the land set before them.

But still, there was *a striking* of the rock to produce the flow of water; and this could only reflect back on previous events in Egypt surrounding the slaying of the paschal lambs. Israel *had been commanded* to slay the paschal lambs in Egypt, and Moses *had been commanded* to strike the rock in the wilderness about a month later.

Now, the question: If God had commanded His people to slay the paschal lambs and strike the rock, why, some fifteen hundred years later, when the Jewish people slew the Paschal Lamb in the antitype, struck the Rock in the antitype, were they so spoken against?

The paschal lamb was given *to Israel,* and it was given to Israel *to be slain, for a purpose*. Existing controversy in the world today over who slew Christ is easily settled from Scripture. Christ was *the Paschal Lamb*, and *Israel alone* could slay this Lamb. Further, Scripture plainly attributes this act to Israel ([Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.36&t=NKJV); [3:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.13-15&t=NKJV); [7:52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.52&t=NKJV)).

The Paschal Lamb was to be slain, the Rock was to be struck. God had commanded that this be done in the two types. *This is why the paschal lamb was given to Israel! It was given to the Jewish people to be slain!*  Thus, when Israel slew the Lamb, struck the Rock in the antitype — even though they were slaying *a Man* (which would be immaterial, for the Old Testament plainly taught that *a Man* would die in this capacity [*cf*. [Genesis 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.6&t=NKJV); [4:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.8&t=NKJV); [22:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.2&t=NKJV); [Isaiah 53:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1ff&t=NKJV)]) — again, *why were they so spoken against*?

Note Peter’s and Stephen’s words to the Jewish people following their slaying the Lamb, following their striking the Rock:

*Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death.* ([Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV))

*Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers*. ([Acts 7:52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.52&t=NKJV))

Israel slew the Lamb, struck the Rock, in accordance with God’s command. Yet, they are spoken against for this act. How can this be? How can Israel be guilty of doing this “by wicked hands”? Or, how can the Israelites be called “murderers” for this act?

And, beyond that, the nation is presently looked upon as being *unclean* in God’s sight because of this act. How could God look upon the Jewish people in this manner if they did that which He had commanded them to do?

(Note in the account dealing with the Israelites touching a dead body, producing uncleanness — forming a type — Israel is seen as being *unclean* through contact with the dead body of her Messiah. And, as the Israelite who touched a dead body could be cleansed only on the third day or the seventh day [[Numbers 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11ff&t=NKJV)], so with Israel.

The Jewish people will be cleansed from their defilement only on the third day [the third one-thousand-year period] dating from events surrounding Calvary, or on the seventh day [the seventh one-thousand-year period] dating from events surrounding the earth’s restoration and man’s beginning.)

Actually, there can be no such thing as following God’s command and being declared guilty after this fashion. There’s far more involved than Israel simply slaying the Paschal Lamb, striking the Rock, in accordance with God’s command. And that is seen in events surrounding Moses striking *the second Rock* toward the end of his ministry.

2) The Rock in Numbers

The rock brought into view toward the end of Moses’ ministry was not to be struck, as the first rock, seen near the beginning of His ministry. Rather, God clearly commanded Moses to speak to this rock. And through this process — *speaking to the rock* rather than striking the rock — it would give forth water.

And note the place that the striking of this rock occupies in Scripture. It is set immediately following the type dealing with an Israelite touching a dead body and being unclean.

The account of uncleanness through contact with a dead body is seen in [Numbers 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19&t=NKJV); and the account of Moses striking the rock near the end of his ministry, in violation of God’s command to “*speak to the rock*,” is in the next chapter, [Numbers 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20&t=NKJV).

Then, something additional is also seen in this section of Scripture. In [Numbers 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21&t=NKJV) there is the account of Moses placing a brazen serpent on a pole for all those who had been bitten by serpents (because of sin) to see ([Numbers 21:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21.5ff&t=NKJV)). And Christ, in [John 3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.14&t=NKJV), called attention to this type and associated it with His being lifted up at Calvary. It was *look and live* in the type, and it is *look and live* in the antitype.

But the type goes beyond that and really deals more centrally with another issue. Those in the type who were dying because of the snake bites were individuals who had previously appropriated the blood of the paschal lambs, whether in Egypt or during the intervening forty years when the yearly feast was kept (note that events in these chapters occur near the end of this forty-year period). Thus, the type really deals centrally with the saved rather than with the unsaved, though it can be used relative to the unsaved.

Any part of the Word of God always has a primary interpretation; but any part, invariably, also has secondary applications as well. And the account of sin in the camp of Israel in Numbers chapter twenty-one is one of the numerous such instances in Scripture.

The reference to the brazen serpent being placed on a pole and lifted up can only refer to *one thing* — Christ being placed on the Cross and lifted up. But beyond that matters begin to broaden. There is a preaching of the Cross for *the unsaved* ([1 Corinthians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.2&t=NKJV); [15:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.3&t=NKJV)), and there is a preaching of the Cross for *the saved* ([1 Corinthians 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.18&t=NKJV); *cf*. [Matthew 16:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.24ff&t=NKJV)).

Because of Christ’s finished work at Calvary — dying as the Paschal Lamb, shedding His blood — unsaved man, *“dead in trespasses and sins,” can look and live* (realize the salvation of his spirit). He can be eternally saved. And because this same blood is presently on the mercy seat in the heavenly sanctuary, with Christ exercising the office of High Priest, saved man — one who has “*passed from death unto life*,” but is unclean through sin — *can look and live* (ultimately realize the salvation of his soul). He can be cleansed from defilement encountered during his pilgrim walk, realizing the goal of a calling beyond his presently possessed eternal salvation — that of ultimately occupying a position as co-heir with Christ in the kingdom.

This whole section in the book of Numbers ([Numbers 19-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19-21&t=NKJV)) has to do with *disobedience, rejection, and death, with life* (*through obedience*) seen to follow.

In [Numbers 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19&t=NKJV) there is *uncleanness* and *death* (*uncleanness* wrought through contact with *a dead body*), in [Numbers 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20&t=NKJV) there is *disobedience* through striking the second rock, and in [Numbers 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21&t=NKJV) *disobedience* is again seen through the people speaking “*against God, and against Moses*” ([Numbers 21:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21.5&t=NKJV)).

But *life* can follow beyond the disobedience, rejection, and death. Provision has been made through the One having been lifted up. As in the type, so in the antitype — it is *look and live*.

All of this ties together, dealing with the same matter. One facet is seen in chapter nineteen, another facet is seen in chapter twenty, and another facet is seen in chapter twenty-one. This is a case of three different successive types presenting different facets of the same picture and shedding light on one another.

And that is the way matters exist in biblical interpretation. Scripture has been structured a certain way; and, in order to correctly understand and grasp God’s revelation to man, it has to be viewed and studied after the manner in which God gave it to man. Alternate means for correctly grasping and understanding the Word of God no more exist than do alternate means exist for salvation, other than through faith in Christ.

Thus, Moses striking the rock in [Numbers 20:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.11&t=NKJV), in direct disobedience to God’s command, both textually and contextually, has to do with Israel’s crucifixion of her Messiah. But something is in view about the crucifixion that is completely different than that revealed by Moses striking the rock in [Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV). And this can easily be seen through comparing the type with the antitype.

Striking the Rock Twice

Two different Hebrew words are used for “rock” in [Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV) and [Numbers 20:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.8&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.11&t=NKJV). Both words mean “rock,” but the word used in Numbers, drawing from the root form of the word, carries a thought which the word used in Exodus doesn’t carry. The word used in Numbers carries the thought of “height,” or “elevation,” something not seen at all in the Hebrew word used for “rock” in Exodus.

The rock in Exodus which Moses struck depicts Christ as the lowly One, the suffering Servant, the One Who would be struck and would die. But the rock that Moses struck in Numbers, carrying the thought of “height” or “elevation,” depicts Christ as the exalted One, the One Who would rule and reign.

This whole overall thought was at the heart of John the Baptist’s question in [Matthew 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.3&t=NKJV), “*Are You the Coming One, or do we look for another?*”

(Because both a suffering and a reigning Messiah are seen in the Old Testament, many Jews of John’s day looked for two Messiahs to appear — one from the house of Joseph, who would suffer and die; and another from the house of David, who would rule and reign. John’s question seems to allude to this thought, prevalent in his day.)

Christ’s response though clearly revealed which rock in the Old Testament was in view. It was the one in Numbers, for *the signs* that He was performing ([Numbers 20:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.4-6&t=NKJV)) had to do with the exalted One and His kingdom, not with the lowly One and Calvary.

Christ was born King, He offered the kingdom of the heavens to Israel, and it was in *a regal capacity* that He was rejected, tried by Pilate, and crucified. He presented Himself to Israel as *the Rock in Numbers*, not as the Rock in Exodus ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV); [21:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38&t=NKJV); [22:2-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.2-7&t=NKJV)).

When Pilate brought Jesus forth to the Jewish people, having found “*no fault*” in Him, he announced to them, “*Behold your King*.” And the caption that Pilate placed above His head at the time of the crucifixion read, “*This is Jesus the King of the Jews*” ([Matthew 27:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.37&t=NKJV); [John 18:33-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.33-38&t=NKJV); [19:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.14&t=NKJV)).

Israel, as Moses in Numbers, not only struck the Rock that had to do with “height,” “elevation,” but Israel, as Moses, also struck this Rock *in direct disobedience* to God’s command. And, as Moses struck the rock twice in his day, so did Israel strike the Rock 1,500 years later in *the same adamant manner*. The Jewish people, to insure Jesus’ crucifixion, even went so far as to claim allegiance to a pagan Gentile ruler — “*We have no king but Caesar*” ([John 19:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.15&t=NKJV)).

And, as Moses was denied entrance into the land for his act in the type, the same thing is seen relative to Israel in the antitype. Because of Israel’s rejection of the proffered kingdom, their rejection of the nation’s King, and their slaying the One Whom they knew to be “*the heir*,” the kingdom was taken from Israel ([Matthew 21:38-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38-43&t=NKJV)).

But the Jewish people, though they struck Christ in the antitype of the Rock in Numbers, they, in the process, struck Him in the antitype of the Rock in Exodus as well. They not only slew their King, but they also slew the Paschal Lamb ([John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV)) — an act for which *no condemnation could ever be leveled against the nation*.

However, the fact remains. Christ presented Himself to Israel as the nation’s Deliverer in relation *to regal activities,* not in relation to activities surrounding Calvary. And it was in this capacity that Israel struck the Rock. They slew their *King*, though, in the process, they also *slew the Lamb*.

The Jewish people, typically, struck the Rock in Exodus at the very beginning of God’s dealings with the nation. They slew the paschal lambs in Egypt. And this would correspond to Moses striking this Rock near the beginning of his ministry.

Then, the Jewish people struck the Rock in Numbers near the end of God’s dealings with the nation, though this also reflected back on that associated with the striking of the first Rock (the death of the paschal lambs). They, in the process, slew the Paschal Lamb as well. And it was the same with Moses. He struck the rock in Numbers near the end of his ministry, an act that also reflected back on that associated with his striking the first Rock.

And “water” issued forth from both Rocks, but Scripture specifically calls attention *to water issuing forth abundantly* when the Rock in Numbers was struck.

There is a Jewish Savior from Whom water will *abundantly flow forth for all who look to the One Who has been lifted up*, seen in [Numbers 21:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21.8-9&t=NKJV); [John 12:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.32&t=NKJV). It was *look and live* in the type, and it is *look and live* in the antitype.

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Chapter Six

**Your House left Desolate**

*Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,*

*that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.*

*Assuredly, I say to you, all these things will come upon this generation.*

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*

*See! Your house is left to you desolate;*

*for I say to you, you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!”* ([Matthew 23:34-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-39&t=NKJV))

When God called Israel out of Egypt under Moses, one central purpose was in view. The nation, God’s firstborn son ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)), had been called out of Egypt to enter another land — a land previously covenanted to Abraham, Isaac, and Jacob — and exercise the rights of the firstborn in that land ([Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)). And everything that has occurred within Israeli history down through the years, from Moses’ day until the present day, has had its roots within *Israel’s calling as God’s firstborn and that which Israel has done relative to this calling.*

A theocracy, with God’s firstborn son realizing the rights of primogeniture within that theocracy, was in the offing during Moses’ day. But, because of unbelief, the people refused to enter the land at Kadesh-Barnea and conquer the inhabitants, as God had commanded. And, as a result, the Israelites entering the land and realizing a theocracy within the land was delayed until that entire unbelieving and responsible generation (those twenty years old and above [[Numbers 14:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.29&t=NKJV)]) had passed off the scene. And also, because Moses subsequently struck the rock in [Numbers 20:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.8-11&t=NKJV), in direct disobedience to God’s command, he was numbered with that generation as well and was not allowed to lead the Israelites into the land. The Lord, instead, appointed Joshua for this task ([Numbers 20:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.12&t=NKJV); [27:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+27.12-14&t=NKJV); [Deuteronomy 34:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.1-12&t=NKJV)).

Thus, once all those having a part in the unbelief exhibited at Kadesh-Barnea had died, along with Moses, Joshua was allowed to lead the nation into the land. And the theocracy that first existed in the land under Joshua’s leadership lasted for about eight hundred years, until the time of the Babylonian captivity, when the Glory departed. This theocracy though never reached the heights that God intended for His son (because of disobedience on the son’s part).

Then, when Christ came about six hundred years following the Babylonian captivity and the end of the theocracy, a remnant had returned to the land (a restoration that had begun under Zerubbabel over five centuries earlier). And though a remnant was in the land at this time, forming an Israeli nation, the “Times of the Gentiles” (when the Gentiles are in control of world affairs, government, *etc*.) was running its course. Rome was the world power, and Rome not only possessed governmental control over the remnant in the land but also over the Jewish people scattered throughout the Roman world of that day.

Israel had been called into existence to exercise governmental power over the Gentile nations, for purposes involving God’s blessings ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)). Israel was to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations; and God was not only to bless Israel but God was to bless the nations of the earth *through* Israel. All spiritual blessings were to *flow to and through Israel* in this manner.

But events transpired that resulted in *a complete reversal* of the position Israel had been called to occupy relative to the nations. The Gentiles had been allowed to invade the land of Israel and take the Jewish people captive (the Assyrians in 722 B.C., and the Babylonians in 605 B.C. [beginning the “Times of the Gentiles”]). And centuries later, when Christ was upon earth, the Gentiles still exercised control over world affairs.

Why had this been allowed to occur? Why had matters been allowed to go in this direction, with the Gentiles exercising governmental control after this fashion — control that included both the Jewish people and their land? Why had God dealt with Israel in this manner?

And not only was Israel under Gentile dominion when Christ came the first time, but the nation, in its unbelief and disobedience, wanted nothing to do with the One announced by the wise men to be Israel’s King; nor did they want anything to do with the proffered kingdom.

Why? After all, acceptance would have freed them from Rome’s control and Gentile dominion in general. But there was only *rejection* on Israel’s part.

God went to great lengths in both an offer of the kingdom preceding Christ’s crucifixion (an offer lasting about three and one-half years) and a re-offer of the kingdom following Christ’s resurrection and ascension (a subsequent offer lasting about thirty-two additional years). But Israel rejected the proffered kingdom both times.

In the first offer of the kingdom, the Jewish people went so far in their rejection as to crucify the One making the offer. The religious leaders, even though they knew Christ’s identity — One Who had come from God, *the Heir* of the vineyard — were not going to have this Man reign over them (*cf*. [Matthew 21:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38&t=NKJV); [John 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.2&t=NKJV)).

Then, in the re-offer of the kingdom, Israel’s religious leaders reacted to the message the same way they had reacted in the original offer. They began to threaten, beat, imprison, and even kill the ones proclaiming the message (*cf*. [Acts 5:40-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+5.40-42&t=NKJV); [7:54-60](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.54-60&t=NKJV); [8:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+8.1-3&t=NKJV); [9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.24&t=NKJV), [29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.29&t=NKJV)). They still were not going to have the Heir of the vineyard reign over them (which would have necessitated His return from heaven [*cf*. [Acts 3:19-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.19-21&t=NKJV); [7:56-57](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.56-57&t=NKJV)]).

The entire nation, save “*a remnant according to the election of grace*” ([Romans 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.5&t=NKJV)), followed the downward course set by its religious leaders; and this resulted in God eventually setting the nation aside for a dispensation (about 62 A.D.). Jerusalem was then destroyed by the Gentile world power of that day (by Rome, in 70 A.D.), and the Jewish people were scattered among and left at the mercy of the Gentiles.

But, even though the nation was set aside, allowing God to deal with a separate people for a dispensation (those forming *the one new man “in Christ”*); principles established by God relative to Israel and the nation’s calling still remained in effect. And these principles centered on *blessings* and *curses*, not only for Israel but for the Gentiles as well. Israel, because of disobedience, would fall into the latter category (curses); and the Gentiles, depending upon their attitude toward and treatment of Israel, could fall into either category (blessings or curses).

(God, through Moses, had outlined this entire matter in graphic and minute detail to Israel after He called the nation out of Egypt. There are two long chapters in the revelation given through Moses — [Leviticus 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26&t=NKJV); [Deuteronomy 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28&t=NKJV) — where God went to great lengths to relate that which would occur if the Jewish people were obedient to His commandments and that which, on the other hand, would occur if they were disobedient.)

Israel had chosen the latter path. Israel had been disobedient to the Lord’s commandments. And, true to His Word, God had allowed Gentile powers to come into the land and uproot the Jewish people ([Leviticus 26:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.33&t=NKJV); [Deuteronomy 28:64](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.64&t=NKJV)).

And throughout the ensuing dispensation, during the time when Israel was out of favor with God, one thing could not occur — the Gentile nations could not be blessed in the manner that God had intended through Israel’s calling, for these blessings had to flow *through Israel dwelling in the land within a theocracy*. Blessings of this nature would have to wait for a time when Israel was once again in favor with God. They would have to wait for Israel’s future restoration, which would, of necessity, have to include the restoration of the theocracy to Israel.

The picture is that of God’s son — whom the Father called into existence to be the channel through which He would bless all the Gentile nations — being out of favor with the Father (through disobedience). As a result, chastisement has befallen the son, with the Father allowing the Gentile nations to subdue and control His son, resulting not only in the son being chastened by the Father but in the numerous blessings that God had reserved for the Gentile nations being withheld from these same nations.

However, some of the Gentiles (nations and individuals) — not really understanding that which has happened — have brought curses upon themselves by seeking to help God chasten His son.

*And I will…curse him that curses you…* ([Genesis 12:3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3a&t=NKJV))

…*I am zealous for Jerusalem and for Zion with great zeal.*

*I am exceedingly angry with the nations at ease; for I was a little angry* [with my son], *and they helped forward the affliction*. ([Zechariah 1:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.14-15&t=NKJV) [14b])

…*Assuredly, I say to you, inasmuch as you did not do it to one of the least of these* [Christ’s brethren, the Jewish people], *you did not do it to Me.* ([Matthew 25:45b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.45b&t=NKJV))

Others (nations and individuals), on the other hand — some understanding, some not understanding that which has happened — have brought blessings upon themselves by being a friend to the Father’s son (though not the abundance of blessings reserved for the Gentiles, with Israel in favor with God).

*And I will bless them that bless you*… ([Genesis 12:3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3a&t=NKJV))

…*Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me*. ([Matthew 25:40b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.40b&t=NKJV))

The whole of world conditions down through the centuries has revolved around God’s plans and purposes surrounding Israel in the preceding respect, His dealings with Israel relative to the nation’s calling, and His dealings with the Gentile nations relative to Israel’s calling. *Everything in this respect has revolved around and continues to revolve around Israel. Israel alone is the key.*

And, apart from the Gentile nations of the world taking into account God’s plans and purposes surrounding Israel, there cannot even be *a beginning* to a solution of any one of the problems that confront these same nations. That’s how *important* the nation of Israel is in the affairs of world history.

Nor can that which has happened to Israel over the centuries — from the brickyards in Egypt to the ovens in Auschwitz — be explained any way other than that which is set forth in Scripture relative to the nation’s calling. The Father is chastening His son, because of disobedience. And, at times, the Gentile nations have stepped in and “*helped forward the affliction*,” something that God has allowed.

As long as the son continues unrepentant, the chastisement will continue. And not only will it continue, but in the latter days, through the Gentiles seeking to help “*forward the affliction*,” conditions will deteriorate to the point that “*except those days should be shortened, there should no flesh be saved*” ([Matthew 24:22a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22a&t=NKJV)).

But in that day God is going to intervene in man’s vain attempts to help chasten His son. God is going to supernaturally shorten those days, and He will do this for the sake of His son. And it will be following this time that all of the past chastisement will bear fruit. The son will ultimately be brought to the place of repentance, allowing God to restore Israel, restore the theocracy to Israel, and bring the “Times of the Gentiles” to an end.

There is that which *Scripture has to say* about the matter, and there is that which *man may think* about the matter. *The two are worlds apart*. The Creator has stated the matter in no uncertain terms, and He has stated the matter to both *inform* and *warn* His son. *Obedience results in blessings and disobedience results in curses*. God’s disobedient son *must* be brought to the place of repentance. *Only then* can God bless Israel and the Gentile nations through Israel.

Israel and the Nations — Present

When Christ came the first time, He appeared to Israel and offered the kingdom of the heavens to the Jewish people, based upon national repentance. The message was very simple: “*Repent: for the kingdom of the heavens is at hand*” ([Matthew 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.1-2&t=NKJV); [4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV); [10:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.1-7&t=NKJV)).

The theocracy could have been restored (*cf*. [Acts 1:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.3-7&t=NKJV)); and though only the heavenly aspect of the kingdom was being offered to the nation at this time, any realization of the heavenly would have necessitated a realization of the earthly as well. One cannot exist in this respect apart from the other.

Israel, at Christ’s first coming, was viewed as sick, “*from the sole of the foot even to the head*” ([Isaiah 1:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-6&t=NKJV)). Supernatural signs were being manifested — supernatural healings of individuals, supernatural provision ([Matthew 4:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.23-25&t=NKJV); [John 2:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.7-10&t=NKJV)) — pointing to that which the entire nation could experience and have *if the nation would repent.*

This was God through one Son calling His other son to acknowledge that which had been done, and repent. But the other son refused, and the story of Cain and Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) began to be fulfilled in the antitype.

One son rose up against the other Son, and slew Him. As Cain rose up against Abel and slew him, Israel rose up against Christ and slew Him. And as the blood of Abel cried out “*from the ground*,” the blood of Christ “*speaks better things than that of Abel*” (*cf*. [Genesis 4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.10&t=NKJV); [Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)).

Then the story continues from [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). Cain’s punishment for this act was something that he looked upon as greater than he could bear. He was to be driven from the Lord’s face out upon the earth, he was to be “*a fugitive and a vagabond in the earth* [a fugitive moving from place to place across the face of the earth, with no permanent home]”; and, in this condition, he would find himself at the mercy of those upon the earth.

Others would seek to slay him, but would be unable to do so. God, in spite of that which Cain had done, would not only supernaturally protect Cain, but He would judge those who did seek to slay him ([Genesis 4:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.13-15&t=NKJV)).

And this is exactly what has happened to the Jewish people over the centuries since they slew their Brother. Israel has been driven from the Lord’s face out upon the earth (among those “*without God*,” in the tents of Ham and Japheth [*cf*. [Genesis 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26-27&t=NKJV); [Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)]). Israel has been scattered among the nations — a fugitive, one guilty of blood, with no permanent home (*cf*. [Deuteronomy 28:64-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.64-67&t=NKJV)) — and Israel, in this condition, has been placed at the mercy of these same nations.

As previously shown, some of these Gentile nations where the Jewish people have been scattered have sought to help God chasten His son through *forwarding the affliction*. They, as Cain feared would happen to him when he was driven out in this manner, have sought to take Israel’s life. But Israel possesses the same promise Cain possessed. God would supernaturally intervene, protect His son’s life (though allowing the nations to enact their anti-Semitism), and then judge the nations that did interfere with His treatment of His son.

The classic example of this in modern times would be that which occurred in Europe during the reign of the Third Reich (1933-1945). Germany, not realizing what they were doing (another Gentile nation fulfilling that stated in [Genesis 4:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.14-15&t=NKJV); [Zechariah 1:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.15&t=NKJV)), sought to help God chasten His son (again, not realizing what they were doing, or the grave consequences of their actions).

They built the concentration camps, the crematoriums, and sought to produce a Jew-free Europe through the destruction of an entire race of people. And six million Jews in Europe (Jews dispersed in Gentile lands, at the mercy of the Gentiles) died during this time.

An understanding of the severity of that which happened to Israel during these years is something that seems to move beyond all human comprehension. And man finds himself asking questions that should never be asked, for they reflect negatively upon that which God has revealed about Himself and His dealings with Israel.

Man wants to know how a loving God could allow something like this to occur. Man wants to know where God was when His people were undergoing untold sufferings and agonies in the death camps.

The problem with all this type of reasoning — bringing the love of God into question, or asking where God was — is that this reasoning exists completely apart from the revelation of God concerning Himself and His dealing with Israel.

God’s love is thought of in humanistic terms, thinking what man might do relative to love. But the manner in which an infinite, omniscient God views love and the manner in which finite, fallen man might view love are two different things entirely.

Note, for example, the extent to which a loving God allowed His “*beloved Son*” to suffer at Calvary. God loved the world to the extent that He allowed His Son, Jesus, to die at Calvary, *providing salvation for all who will believe on His Son.*

And God has a corresponding love for His son, Israel, which is also connected with the world and with untold sufferings. God loves the world to the extent that He has allowed His other son to suffer over the years, *to bring about correction, in order that the nations might be blessed through His son.*

And, to turn that around, God loves His Son, Jesus, so much that He had decreed that *the eternal destiny* of man be contingent on man’s acceptance or rejection of His Son; and God loves His son, Israel, so much that he has decreed that *all blessings* that He has reserved for mankind be contingent upon man’s treatment of His son.

But, where was God when the Jewish people were suffering and dying by the tens and hundreds of thousands in the Nazi death camps? Moses provides the answer to that question as well, along with the answers to any other questions that can be raised relative to the Jewish people.

The answer is seen by asking: “Where was God when the Israelites were suffering under the Assyrian Pharaoh in Egypt during Moses’ day?” He was in the same place during Jewish suffering in modern times as He was during the sufferings of these same people in Moses’ day, or during any other sufferings that the Jewish people have undergone over the course of the intervening centuries and millennia.

Note where God was during the sufferings of the Jewish people in Moses’ day:

*And the Angel of the LORD appeared to him [Moses] in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.*

*Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”*

*So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.”*

*And the LORD said: “I have surely seen the oppression of my people who are in Egypt…”* ([Exodus 3:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.2-4&t=NKJV), [7a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.7a&t=NKJV))

The picture is that of Israel burning in the fires of Gentile persecution, with God *in the midst* of the nation. God was allowing the Gentiles to help “*forward the affliction*”; and, at the same time, He was *in the midst* of His people, who were being afflicted. *God Himself was being afflicted along with His son.*

(Exactly the same thing can be seen through the sufferings of God’s Son at Calvary. One Son died, and this Son was God Himself. It was God Who suffered. It was the very blood of God that was shed at Calvary [[Acts 20:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.28&t=NKJV)].)

This is why treatment accorded either Son — whether good or bad — is treatment accorded God Himself ([Matthew 25:31-46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.31-46&t=NKJV)). God is seen *in the midst* of Israel. He is seen standing with His son, receiving *exactly the same thing* that the son receives.

The burning bush during Moses’ day, representing Israel continually suffering in the fires of Gentile persecution, couldn’t be destroyed. To destroy the bush, one would have had to destroy God within the bush. The bush burned in a continuous manner, though nothing was being consumed in the process, for God could not/cannot be consumed.

It was as Cain in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), for one type must agree with another type bearing on the same subject in exact detail. And both Cain’s experiences and the burning bush during Moses’ day point *to Israel*, who can no more be destroyed than God in the midst of His people can be destroyed.

But principles that God set forth pertaining to those who have sought/who seek to help “*forward the affliction*” of His people must be worked out. These were set forth in [Genesis 4:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.13-15&t=NKJV) relative to Cain. *Sevenfold vengeance* (“seven,” showing *the completeness of that which was in view*, pointing to *complete judgment*) would be taken upon the one seeking to slay Cain.

And God has stated relative to Abraham and his seed, “…*I will bless them that bless you, and curse him that curses you*…” ([Genesis 12:3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3a&t=NKJV)). Insofar as Germany was concerned — and more particularly the Third Reich — these principles had to be worked out. God Himself had established the principles; and God, remaining true to His Word, would have to bring to pass that which He had decreed.

The Third Reich, which was supposed to last for one thousand years, lasted all of twelve years (1933-1945). And at the end of this time, this Empire lay in total ruin, with judgment continuing for decades upon those having laid their hands upon God’s son (the Eichmann trial, other war criminals still being hunted, etc.).

The short tenure of the Third Reich and the devastation that befell Germany can be traced *to one thing alone*. The leadership of the Third Reich *helped forward the affliction of God’s son*. And through so doing, they took an entire nation (the German people) down with them.

God allowed this Gentile nation to afflict His son in this manner. And then, true to His Word, He brought an end to the matter, not only preserving a people who couldn’t be destroyed but judging those who had sought to do so, through a punishment commensurate with the crime.

Thus, where was God when the Jewish people were being gassed and placed in the ovens at Auschwitz, among other death camps? The answer is simple: *God was there*! God was in the midst of His people, just as He was in the burning bush during Moses’ day. And, as the bush couldn’t be consumed during Moses’ day almost 2,500 years ago, neither could the nation be consumed in the gas chambers and ovens during modern times. It is *the same nation, with the same calling, with the same unchangeable God dwelling in the nation’s midst.*

Israel could no more be consumed in the gas chambers and ovens during the reign of the Third Reich than could the three Israelites be consumed in the fiery furnace during Nebuchadnezzar’s day — a furnace heated seven times hotter than it was normally heated, so hot that it slew those who cast the three Israelites into the furnace. The fire though had no power over these Israelites, none whatsoever. Not a single hair on their heads was singed by the fire.

But this was not at all the fate awaiting those who cast them into the furnace, or the fate awaiting the kingdom of Babylon at a later date. Only *destruction* awaited those who had raised their hand against God’s people, Israel.

Why did all these things occur in Babylon after this particular fashion — *Jewish protection, Gentile destruction*? Again, one must go back in history to see the way in which God has decreed that all matters relative to Israel must come to pass, beginning in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). And to bring these decrees to pass relative to His son, supernatural protection (which had been previously revealed) was provided for the three Israelites in the furnace in Babylon. And this protection was provided through a fourth person seen in the furnace, unidentified in Daniel, but having previously been identified by Moses ([Daniel 3:19-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+3.19-27&t=NKJV)).

That which befell the Egyptian Pharaoh and his armed forces (the power of Egypt) during Moses’ day, or that which befell the kingdom of Babylon during Daniel’s day, or that which befell Nazi Germany during modern times, will befall *any and all* who dare to raise their hand against God’s son. God, in His infinite wisdom and knowledge, may very well allow certain things to occur relative to His son, even to the degree that it occurred during the reign of the Third Reich. But the end will always be the same, for *God must remain true to His Word*.

The end will always be *the same* as that which occurred during Moses’ day, though it may take various forms as God brings matters to pass. During Moses’ day, the end is seen on the one hand by the Israelites standing on the eastern banks of the Red Sea, singing the victor’s song; and the end is seen on the other hand by Pharaoh and his armed forces overthrown and lying dead in the sea.

Though God has allowed, and will yet allow, Israel to experience untold sufferings at the hands of the Gentile nations — of a nature that defies all human comprehension — it is not for man to question God’s methods and ways in His treatment of His disobedient son, ways designed to bring about correction. God’s thoughts and ways are not man’s thoughts and ways at all. God’s thoughts and ways are *higher* than man’s, “*as the heavens are higher than the earth*” ([Isaiah 55:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+55.8-9&t=NKJV)). One is infinite, and the other is finite; and the two cannot be brought together in this respect.

The only manner in which man’s thoughts and ways can be brought into conformity with God’s thoughts and ways is for man to find out what God has to say about a matter and believe it. Only then will the two be the same; and only then will God honor man’s thoughts and ways, for they will then be His thoughts and ways (*cf*. [Romans 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.17&t=NKJV); [2 Timothy 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.2&t=NKJV); [Hebrews 11:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.6&t=NKJV)).

Israel and the Nations — Future

Israel’s greatest time of affliction at the hands of the Gentiles still lies in the future. That which occurred in Europe under the reign of the Third Reich is little more than a precursor of that which is about to occur worldwide under the reign of a man who will shortly appear on the scene.

During “*the time of Jacob’s trouble*” ([Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV)), when the Antichrist exercises full power, he will enact a form of anti-Semitism without parallel in history. He will seek to destroy the Jewish people, not just in Europe, but worldwide. And he will be responsible for slaying more than twice as many Jews in less than half the time as were slain in Europe during the war years.

The Jewish people, remembering the Holocaust, have a saying today: “*Never Again!*” But Israel is saying this in *an unrepentant and unbelieving state, guaranteeing that something similar, if not worse, will happen again.* And that about to occur will be *worse, far worse*. It will make the Holocaust *pale* by comparison.

The Old Testament type for all of this is set forth in the book of Exodus. Moses wrote about the matter in great detail almost 3,500 years ago — detail which will be fulfilled exactly as recorded.

The Assyrian Pharaoh, seeking to destroy the Jewish people in Egypt during Moses’ Day ([Isaiah 52:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4&t=NKJV)), typifies the Assyrian (Antichrist) of the end time, who will raise his hand against Israel after the same fashion ([Isaiah 10:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+10.5&t=NKJV); [14:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.25&t=NKJV); [23:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+23.13&t=NKJV); [30:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+30.31&t=NKJV); [31:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+31.8&t=NKJV); [Hosea 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.5&t=NKJV); [Micah 5:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Micah+5.5&t=NKJV)). And, just as God supernaturally protected His people under the past Assyrian, He will supernaturally protect them under the future Assyrian; just as God ultimately led His people out of Egypt under Moses, He will ultimately lead them out from a worldwide dispersion under Jesus; just as the power of Egypt was destroyed in that day, so will Gentile world power be destroyed yet future; and just as the Jewish people subsequently dwelled in the land, within a theocracy, they, in that coming day, will dwell in the land once again within a theocracy.

*The Son of righteousness will arise with healing in His wings* ([Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV)), restore His people to the land, and restore the kingdom to Israel. *Then, and only then*, will blessings flow out from God through Israel to the Gentile nations of the earth, as God originally intended through Israel’s calling.

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Chapter Seven

**Saying No Other Things**

*Therefore, King Agrippa, I was not disobedient to the heavenly vision,*

*but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance.*

*For these reasons the Jews seized me in the temple and tried to kill me.*

*Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those that the prophets and Moses said would come —*

*that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.* ([Acts 26:19-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.19-23&t=NKJV))

Paul appearing before Agrippa, several years prior to the close of his ministry, briefly recounts and summarizes his entire past ministry. He began with events surrounding his conversion on the Damascus road and continued with events surrounding his subsequent ministry — a ministry that began with the Jews in Damascus, progressed to the Jews in Jerusalem and beyond, and eventually extended out to the Gentiles among the nations.

Paul was the apostle whom God had called for the specific purpose of taking the message of the kingdom of the heavens out into the Gentile world. And though Peter had been used of the Lord to open the door to the Gentiles in this respect ([Acts 10:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+10.1ff&t=NKJV)), Paul was the one whom the Lord had called for this purpose ([Acts 9:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.15&t=NKJV); [Galatians 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)).

And this was a task that required a special and particular type preparation, available only through *one means*. It was available only through that part of the Old Testament Scriptures having to do with the matter at hand being opened to Paul’s understanding. And to bring this to pass, the Lord took Paul aside shortly after his conversion (apparently to Arabia, for possibly as long as three years [[Galatians 1:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.16-18&t=NKJV)]). Then, through personally appearing to Paul, the Lord taught him what is called in Scripture, “*the mystery*.” The Lord, using Paul’s knowledge of the letter of the Old Testament Scriptures, opened these Scriptures to his understanding, revealing spiritual truths surrounding the *“one new man” in Christ.*

The mystery is an expression used by Paul to call attention to the heart of that which he proclaimed throughout his ministry; and, this being the case, it would only be natural for Paul to provide explanatory statements surrounding the mystery in his epistles ([Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [Galatians 1:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.11-12&t=NKJV); [2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV)).

Note how Paul explains the mystery in his letters to Christians in both Ephesus and Colosse:

*How that by revelation He made known to me the mystery…*

*that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,*

*Whereof I was made a minister*… ([Ephesians 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.3&t=NKJV), [6-7a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.6-7a&t=NKJV) [3a]).

*of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the Word of God,*

*the mystery …*

*To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.* ([Colossians 1:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.25-27&t=NKJV) [26a]).

Explaining *the mystery* is really very simple. *The mystery* has to do with believing Jews and believing Gentiles being placed together *in one body* (where there is “*neither Jew nor Greek* [‘Gentile’],” but *“one new man,” in Christ* [*cf*. [Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12-15&t=NKJV)]), *for a purpose*. It has to do with those *in Christ*, whether removed from the Jews or from the Gentiles, being “*fellowheirs* [heirs together], *and of the same body* [‘*in Christ’*], *and partakers of His promise in Christ by the gospel* [the good news of the coming glory of Christ]” ([Ephesians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.6&t=NKJV)). It has to do with those “*in Christ*” being heirs together within that which had previously been offered to and taken from Israel — *heirship with Christ in the kingdom of the heavens.*

Then, Paul states the matter another way in his letter to the Christians in Colosse. *The mystery* has to do with “*Christ in you, the hope of glory*” ([Colossians 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV)). “*Christ*,” the One Who would rule and reign, was now being proclaimed among the Gentiles. And these Gentiles, who had previously possessed “*no hope*” ([Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)), were now in possession of *a hope*. Christ being proclaimed among the Gentiles had to do with the Gentiles now being in possession of “*the hope of glory*.”

(The words, “*Christ in you*,” could, contextually, be better translated and understood as “Christ among you.” These three words simply capsulize the first part of the verse, which has to do with the mystery being proclaimed among the Gentiles.

The Greek word “*en*” appears twice in the verse, translated “among” and “in” — “*the mystery among the Gentiles*,” and “*Christ in you*.” The word can be translated or understood either way, but its contextual usage must determine which way is correct.

The thought beginning the verse has to do with the mystery being proclaimed among the Gentiles, and this is continued with a definition of that thought — “*Christ among you*…” That is, *the mystery being proclaimed among the Gentiles* had to do with *Christ being proclaimed among them.* It had to do with the One Who would rule and reign now being proclaimed *among* the Gentiles, giving the previously alienated Gentiles *a hope*.)

Paul, through preaching Christ among the Gentiles, had been called to proclaim this “*hope of glory*” throughout the Gentile world. And because Paul had been “*obedient to the heavenly vision*,” this message, during Paul’s day, was “*preached to every creature that is under heaven*” ([Colossians 1:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5-6&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.23&t=NKJV)). That is, during Paul’s day, the message that he had been called to carry out into the Gentile world was proclaimed to every Christian throughout the then-known world, whether within the nation of Israel or out among the Gentile nations.

The Lord, appearing to and instructing Paul over the course of possibly three years, took the Old Testament Scriptures and opened these Scriptures to his understanding. And this message, derived from an understanding of this aspect of Old Testament revelation and referred to as “*the mystery*,” had to do with all the various things surrounding the hope set before the new entity whom the Lord had called into existence — the *“one new man,” in Christ*. It had to do with the Gentiles no longer being alienated from “*the hope of glory*.” It had to do with believing Gentiles and believing Jews realizing an inheritance together, in the same body.

And Paul, proclaiming this message to believing Gentiles, *warned* “*every man* [concerning that which would occur if the message was not heeded],” and *taught* “*every man in all wisdom* [the things concerning the mystery, the proclamation of Christ, which gave them *a hope*],” and he did this *for a purpose*. He wanted to be able to one day *present “every man perfect in Christ Jesus”* ([Colossians 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.28&t=NKJV)).

The word translated “perfect” in [Colossians 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.28&t=NKJV) is from the Greek word *teleios*, which has to do with bringing something *to completion*, or *to a goal*. This is the word sometimes used for *maturity in the faith* (*e.g.*, [Ephesians 4:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+4.13&t=NKJV); [James 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.4&t=NKJV)); but, contextually in [Colossians 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.28&t=NKJV), the thought moves beyond maturity and has to do with Christians appearing in Christ’s presence at a future date, *with nothing lacking*.

Maturity in the faith is not an end in itself. Rather, maturity is with *a view to an end*. Maturity is an integral part of the process, for it provides the wisdom and knowledge necessary to properly run the race in which Christians presently find themselves engaged, allowing them to successfully reach the goal, the end in view.

Presenting individuals *perfect*, presenting them *complete* in Christ’s presence, has to do with bringing Christians to *the goal of their calling — the salvation of their SOULS.* It has to do with Christians appearing at the judgment seat in a manner that will allow the Lord to say, “*Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord.*” (*cf*. [Matthew 16:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.27&t=NKJV); [25:19ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.19ff&t=NKJV)). And bringing Christians to this goal was to be the end result of that in which the Lord had personally instructed Paul and which was referred to as “*the mystery*.”

Paul was obsessed with proclaiming this message to Christians in the Gentile world, for he wanted to one day be able to see these same Christians realize the goal of their calling. His three-year ministry in Ephesus would be a case in point.

Throughout these three years, he had not ceased to “*warn everyone night and day with tears*” — a statement that, contextually, had to do with false teachers subsequently arising in the Church and proclaiming a message contrary to the one Paul had proclaimed]” ([Acts 20:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.29-31&t=NKJV)). Paul’s burning desire was to see every Christian in Ephesus one day appear in the Lord’s presence *with nothing lacking*. And he knew that false teachers arising among them, with their “*damnable heresies*” (*cf*. [2 peter 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2peter+2.1&t=NKJV); [3:15-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2peter+3.15-17&t=NKJV)), could mislead many and prevent this from happening.

Paul, above everything else, did not want to appear in Christ’s presence in that coming day and find that he had either run or labored in vain. And he conducted his ministry accordingly ([1 Corinthians 9:23-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.23-27&t=NKJV); [15:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.58&t=NKJV); [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV); [1 Thessalonians 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+3.5&t=NKJV)).

From Israel to the Gentiles

The kingdom of the heavens had first been *offered* to Israel by John the Baptist, the forerunner of Christ; the offer was then continued by Christ and His disciples. Israel though, beginning with John, spurned the offer. And not only did Israel spurn the offer, but the Jewish people terminated their rejection by crucifying the Heir, their Messiah.

But even though the Jewish people had done these things, God was longsuffering toward them. He, at this point, was not finished with Israel in relation to the proffered kingdom.

After God had raised His Son from the dead, He called a new entity into existence to be the recipient of that which Israel had rejected. And for those comprising this new entity — the *“one new man,” in Christ*, the Church — their first task had to do with proclaiming the message of the kingdom to Israel once again, constituting *a re-offer* of the kingdom to the Jewish people.

This re-offer of the kingdom began on the day of Pentecost as Peter and others, empowered by the Spirit Who had been sent, proclaimed the message to Jews who had assembled in Jerusalem from every nation under heaven. These Jews had come up to Jerusalem to observe the feast of Pentecost (one of three annual festivals to be observed in Jerusalem by Jewish males [[Deuteronomy 16:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+16.16&t=NKJV)]), and every man under the sound of those proclaiming the message on that day heard the opening message of the re-offer of the kingdom in the native language of the country from which he had come ([Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)).

This re-offer of the kingdom to Israel continued for slightly over three decades (from 30 A.D. until about 62 A.D.). And throughout this time, though Israel held priority, the message was also to be carried to the Gentiles (something completely new, for the offer had been restricted *solely to Israel* up to this point in time [[Matthew 10:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.5-6&t=NKJV)]).

But beginning on the day of Pentecost — when a new entity was brought into existence and the re-offer of the kingdom to Israel began — *Gentiles were no longer excluded, though priority still belonged to Israel*. As long as the re-offer of the kingdom remained open to Israel, the message was to be proclaimed “*to the Jew first.*” The Jewish people held priority in this respect. But, with the Gentiles no longer excluded, the message was to be proclaimed “*also to the Greek* [‘Gentile’]” ([Romans 1:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.13-16&t=NKJV); [2:5-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.5-10&t=NKJV) [sections of Scripture written very near the close of the re-offer of the kingdom to Israel]).

However, even though the offer of the kingdom was now *also* open to the Gentiles, those comprising the “*one new man*” (all converted Jews at the beginning) apparently, at first, had little to no understanding of this fact. For about the first ten years of the existence of the Church, the message continued to be carried *to Israel alone* (as in the original offer preceding Calvary). And even Paul, converted about midway through this period, insofar as the record goes, did exactly the same thing at first.

Two central things brought an end to events where the message was carried *to Israel alone*:

1) The Lord took Paul aside as the one whom He had chosen to carry this message out into the Gentile world (*cf*. [Acts 9:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.15-16&t=NKJV); [Galatians 1:15-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.15-23&t=NKJV); [2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)). And this is where the revelation of the mystery is seen in Scripture. Viewing the mystery from this perspective, it simply has to do with all the different things involved in Paul taking the same message being proclaimed to Israel and proclaiming this message to the “nation” that the Lord had spoken of when He previously announced that the kingdom would be taken from Israel ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV)). This was a nation that couldn’t be Jewish (for the kingdom had been taken from Israel); nor could this nation be Gentile (for the Gentiles were “*aliens from the commonwealth* [Gk., *politeia*, having to do with political or governmental activity] *of Israel…and without God* [Gk., *atheos*, from which the English word, “atheist,” is derived] *in the world*” [[Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)]).

2) Then the Lord took Peter aside, showed him the vision of the great sheet (containing all types of animals that were unclean to the orthodox Jew), and instructed Peter concerning that which He had cleansed, which Peter was looking upon as unclean. The reference was to the Gentiles, and Peter was not to look upon the Gentiles as unclean in relation to the message at hand. The message was to be carried to them as well, something that all those proclaiming the message to Israel up to this point in time had not been doing at all. And the household of Cornelius was used as the object lesson, with Peter instructed to carry this message to these Gentiles ([Acts 10:1-48](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+10.1-48&t=NKJV)).

But, though this new nation was neither Jewish nor Gentile, it would be formed from both; and this formation would occur mainly through God going to *the Gentiles, “to take out of them a people for His name”* (*cf*. [Acts 15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV); [I Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+2.9-10&t=NKJV)). And it is this new entity, taken mainly from the Gentiles, which would be afforded the opportunity *to bring forth fruit for the kingdom.*

Thus, the message to be carried to the Gentiles was not to be carried to unsaved Gentiles but to the “*one new man*,” taken mainly from the Gentiles — which was “*neither Jew nor Greek* [‘Gentile’],” but *“a new creation,” in Christ* (*cf*. [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV); [Galatians 3:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26&t=NKJV), [28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.28&t=NKJV); [Ephesians 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.15&t=NKJV)). The word “Gentile” is used to refer to this “*one new man*” numerous times throughout the book of Acts and the epistles. And that which the Lord opened to Paul’s understanding had to do with the message surrounding the kingdom of the heavens being proclaimed to this new entity, which would be located mainly among the nations of the world.

(Though Paul had been called to carry this message to the Gentiles, as long as the re-offer of the kingdom remained open to Israel, *Israel held priority*. The message had to be carried “*to the Jew first*” throughout this period. This was God’s ordained order. And this was the reason that Paul, during the course of his ministry in Gentile cities, *always, without exception*, went to the synagogues and proclaimed the message to the Jewish people *first*. Only after the Jewish people in a particular city had rejected the message did Paul go to the Gentiles in that city.

And Paul continued his ministry in this respect all the way to Rome, when Israel’s priority was brought to a close. At the end of the book of Acts, Paul, in Rome, sent for the Jewish religious leaders first. And when they had come, Paul spoke to them of “*the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening*” [[Acts 28:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.23&t=NKJV)].

It was only *after* these Jewish religious leaders had rejected the message that Paul was free to go to the Christians in Rome with the same message. And it was only *after* he had spoken to these Jewish religious leaders that Paul, because of continued Jewish rejection, announced for the third and last time:

“*Be it known therefore to you, that the salvation of God is sent to the Gentiles, and that they will hear it*” [[Acts 28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV); *cf*. [Acts 13:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+13.46&t=NKJV); [18:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+18.6&t=NKJV)].

This marked *the close* of the re-offer of the kingdom to Israel and *the end* of the Jewish priority seen throughout the book of Acts. From this point, throughout the remainder of the dispensation, the message of the kingdom would go only to the Gentiles [*i.e.*, only to *“the new creation,” in Christ*]. And for a Jew to come under the hearing of this message throughout the remainder of the dispensation, following Paul’s statement in [Acts 28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV), he would have to become a Christian. He would have to believe on the Lord Jesus Christ, exactly as an unsaved Gentile would have to do to come under the hearing of this message.)

Thus, the message of the kingdom carried to the Gentiles, either before or after Paul’s visit to Rome, could *not* be carried to unsaved Gentiles *per se*. Unsaved Gentiles were “*dead in trespasses and sins*,” along with being separated from both God and Israel’s political sphere of activity. Gentiles had to first hear a message that would not only allow them to pass “*from death unto life*” but would, as well, place them in a position where they were no longer separated from God and from Israel’s political sphere of activity. *Only then* could Gentiles hear the various things involved in “*the mystery*.”

This is the reason Paul, when first going to Corinth and finding a city filled with unsaved Gentiles, determined to not proclaim anything among them “*save Jesus Christ and him crucified*” ([1 Corinthians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.2&t=NKJV)). Those in Corinth had to first hear the message surrounding the simple gospel of grace. Having heard and heeded this message would allow two things to occur: 1) their passing “*from death unto life*,” and 2) their positionally being “*in Christ,*” allowing God to recognize them as “*Abraham’s seed, and heirs according to the promise*” (*cf*. [Galatians 3:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.29&t=NKJV); [Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV)). *Only then* would they be in a position to hear things surrounding the good news of the coming glory of Christ.

And within Paul’s proclamation of this message among the Gentiles, a ministry lasting about three decades, possibly two things stand out above all else in Paul’s summary statement as he stood before Agrippa in [Acts 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26&t=NKJV) and recounted his ministry: 1) “…*I was not disobedient unto the heavenly vision*,” and 2) “…*I continue unto this day, witnessing both to small and great, saying none other things than those that the prophets and Moses did say should come*” ([Acts 26:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.19&t=NKJV), [22b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.22b&t=NKJV) [19b]).

1) “I Was Not Disobedient…”

The Lord had a specific purpose behind Paul’s conversion. Paul is introduced in Scripture at a time when Israel’s religious leaders had, again, reached an apex in their rejection of the proffered kingdom — at the time of Stephen’s stoning (the first apex is seen in [Matthew 12:9-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.9-24&t=NKJV), during the original offer of the kingdom to Israel). Those who stoned Stephen “*laid down their clothes at a young man’s feet, whose name was Saul*.” And Saul, later called Paul (apparently his Roman name), “*was consenting*” unto Stephen’s death ([Acts 7:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.58&t=NKJV); [8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+8.1&t=NKJV); [22:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+22.20&t=NKJV)).

Paul was the great persecutor of the early Church, referred to at that time as those of “*the way*” ([Acts 9:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.2&t=NKJV); [19:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+19.9&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+19.23&t=NKJV); [22:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+22.4&t=NKJV); [24:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+24.14&t=NKJV), [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+24.22&t=NKJV)) — a way different than that which the Jewish people followed, a way looked upon by Israel’s religious leaders as heretical. And Paul, a strict and knowledgeable Pharisee, directed his efforts toward doing away with this new sect, thinking he was doing that which was right in God’s sight ([Acts 8:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+8.1-3&t=NKJV); [22:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+22.3-4&t=NKJV)).

Paul, in [Acts 9:1-3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.1-3a&t=NKJV) is seen journeying from Jerusalem to Damascus for this same purpose. Paul had in his possession “*letters* [religious legal documents]” from the high priest in Jerusalem, which were to be presented to the religious leaders in the synagogues in Damascus. And these documents would give Paul the necessary authority to bind and take back to Jerusalem any individuals — men or women — that he found following “*the way*” in Damascus.

But the Lord stopped Paul as he neared Damascus, made Himself known to Paul, and told Paul what he, in reality, was doing by persecuting those of “*the way*.” And Paul was left trembling, astonished, and blind (blinded by the light of the Lord’s presence, a light “*above the brightness of the sun*” [[Acts 26:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.13&t=NKJV)]). Paul then had to be led the remainder of the way to Damascus by those accompanying him, who had heard only a voice and had not witnessed the Lord’s visible presence, leaving them unaffected by the light ([Acts 9:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.3-8&t=NKJV) [3b]).

Part of that which occurred at this time is not recorded in [Acts 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9&t=NKJV) but is reiterated years later by Paul as he stood before Agrippa in [Acts 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26&t=NKJV). Note that which Paul relates before Agrippa about the Lord revealing the purpose for this revelation of Himself at the time of the events recorded in [Acts 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9&t=NKJV):

*So I said, “Who are You, Lord?” And He said, “I am Jesus, whom you are persecuting.*

*But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things that you have seen and of the things that I will yet reveal to you.*

*I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,*

*to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.”* ([Acts 26:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.15-18&t=NKJV)).

Some of the things within this revelation had also been revealed to Ananias (a follower of “*the way*” in Damascus) shortly after Paul’s encounter with the Lord on the Damascus road. And it was Ananias whom the Lord used to appear before Paul on Paul’s third day of blindness and lay his hands upon Paul, allowing the Lord, in this manner, to restore his sight and to fill him with the Holy Spirit, empowering him for the task at hand ([Acts 9:15-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.15-17&t=NKJV)).

Paul, almost immediately, drawing from his knowledge of the Old Testament Scriptures, began to enter into the synagogues of Damascus and both *proclaim* and *prove* from the Scriptures that Jesus was the Christ. And Paul was zealous and knowledgeable enough in the matter that the Jews in Damascus sought to kill him ([Acts 9:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.20-24&t=NKJV)).

Then, after the disciples had let Paul down over the outside of the city wall in a basket, delivering him from the Jews in Damascus, he journeyed to Jerusalem. And Paul, in Jerusalem, proclaimed the same message after the same fashion, causing the same unrest among the Jews in Jerusalem that he had previously caused among the Jews in Damascus. And this resulted in Paul having to be removed out of the country altogether and sent to Tarsus. It was *only then* that things began to settle down, with the churches throughout Judea, Galilee, and Samaria realizing rest ([Acts 9:25-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.25-31&t=NKJV)).

It was sometime after these events that the Lord took Paul aside, appeared to him a second time, and taught him, from the Old Testament Scriptures, all the various things surrounding his carrying the message of the coming kingdom to the Gentiles (*cf*. [Acts 26:16b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.16b&t=NKJV); [Galatians 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.12&t=NKJV); [Ephesians 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.3&t=NKJV)).

Then Paul returned to Damascus where he had begun his ministry several years earlier and went on to Jerusalem for the specific purpose of seeing Peter (apparently to convey to Peter, the apostle God had called to go to the Jews, things that he had learned about carrying this message to both Jew and Gentile during his previous lengthy time spent with the Lord [[Galatians 1:17-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.17-8&t=NKJV); cf. [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)]).

That which the Lord had outlined for Paul to accomplish was revealed to him at the time of his conversion on the Damascus road. And Paul, looking back over his ministry as he neared the end, stated before Agrippa that he had done all that which the Lord had called him to do. *He had not been disobedient to the heavenly vision*.

2) “I Continue unto This Day…”

Not only had Paul been completely obedient to the heavenly vision, but he had continued obedient until the day he stood before Agrippa. And no change in obedience occurred in Paul’s ministry beyond that. He continued to proclaim this message, and he was in route to Rome to proclaim this same message to the Christians there (*cf*. [Acts 27:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+27.1&t=NKJV); [28:16-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.16-31&t=NKJV); [Romans 1:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.13-16&t=NKJV)).

But again, when Paul arrived in Rome, the re-offer of the kingdom was still open to Israel, with *Israel still holding priority.* Thus, before going to the Christians in Rome, Paul, “*as his manner was*” ([Acts 17:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+17.2&t=NKJV); *cf*. [Acts 13:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+13.46&t=NKJV)), proclaimed the message to *the Jewish religious leaders in Rome first*. It was only *after* these Jewish religious leaders had rejected the message that Paul was free to go to *the Christians in Rome*.

And this is where the book of Acts ends, *for a reason*. The book of Acts covers that period in both Israeli and Church history when the kingdom was reoffered to Israel by Christians. And the termination of this re-offer brings the book of Acts to a close.

This is that which is *peculiar above all else* to the book of Acts, causing numerous things in the book to be an enigma to those Christians failing to recognize this central feature of the book. And this will reflect on one’s proper understanding of numerous things in the epistles as well (both Pauline and General), for some of the epistles were written during the Acts period, and some were written following this time.

Suffice it to say, had the account in the book of Acts continued, covering Paul’s ministry beyond Rome, there would have been one change seen in his ministry. His manner would no longer have been to go to the Jew first with this message, for he couldn’t have done so. The offer of the kingdom (original offer preceding Calvary, and the re-offer following Calvary) had been *closed to Israel*. The offer of the kingdom beyond this point was to *“the new creation,” in Christ alone.*

All else though would have remained the same. Paul would have continued, and did continue, obedient to the heavenly vision, to the end (*cf*. [2 Timothy 4:7-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.7-18&t=NKJV)).

Content of the Pauline Epistles

Paul, before Agrippa, called attention to a little understood or appreciated truth about his ministry, which would include all the things that he wrote in his epistles to different churches and individuals. Paul, during the course of his ministry, said *nothing other than those things “that the prophets and Moses did say should come.”* And these things had to do with *Christ’s sufferings, His resurrection, and light being shown to the Gentiles* ([Acts 26:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.22-23&t=NKJV) [22b]).

*Suffering precedes glory*, and glory *cannot* be realized apart from suffering (*cf*. [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV); [I Peter 4:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+4.12-13&t=NKJV)). And this *glory* can be realized only in *resurrection* — things having to do with *the light* now being shown unto the Gentiles. This light had to do with Christ, the One raised from the dead and the One Who would rule and reign, now being proclaimed among the Gentiles, which gave the Gentiles *a hope*.

Paul derived all the various facets of this teaching *entirely from the Old Testament Scriptures*, as the Lord opened these Scriptures to his understanding near the beginning of his ministry. Everything that Paul taught had its basis *in Moses and the Prophets*, whether it had to do with Israel, the Church, or the Gentile nations.

And Paul’s own statement to this effect should lay to rest the erroneous teaching that numerous things in the epistles that he wrote about (*e.g.*, the Church) cannot be found in the Old Testament Scriptures. If Paul dealt with a matter, it has its basis in Old Testament revelation, for he dealt with *nothing other than that “which the prophets and Moses did say should come”* (*cf*. [2 Peter 3:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.15-16&t=NKJV)).

This is why the study of biblical typology is so important in properly understanding the New Testament. Only through comparing that stated about one (the type, in the Old Testament) with that stated about the other (the antitype, in the New Testament) can *the complete picture* be seen. It could be compared to viewing a picture from two different vantage points. Certain things can be seen from one point that might not be evident from the other point; and, through comparing the two — *the one picture, presented two different ways — the complete picture* can be seen.

And all this comes through the only pictures that God has provided — *word-pictures*. God uses “words” to express His thoughts, to form pictures. And it is *these words* that man is to take and proclaim today ([2 Timothy 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.2&t=NKJV)). *Only through this means can and will God’s message be presented in a completely clear and correct manner.*

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Chapter Eight

**By Faith**

*Therefore do not cast away your confidence, which has great reward.*

*For you have need of endurance, so that after you have done the will of God, you may receive the promise:*

*“For yet a little while, And He who is coming will come and will not tarry.*

*Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.”*

*But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.*

*Now faith is the substance of things hoped for, the evidence of things not seen.*

*For by it the elders obtained a good testimony.*

*By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible* ([Hebrews 10:35-11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-11.3&t=NKJV)).

[Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) is usually looked upon as “the great chapter on *faith*” in Scripture. Certain experiences of a select number of individuals from Old Testament history are recounted, and each of these individuals is said to have acted “*by faith*”: *“By faith Abel…,” “By faith Enoch…,” “By faith Noah…,” etc*. ([Hebrews 11:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4-5&t=NKJV), [7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.7ff&t=NKJV)).

But something is often overlooked when studying Hebrews chapter eleven — that stated about “faith” in the introductory verses. The various things stated about individuals walking “by faith” in this chapter ([Hebrews 11:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4ff&t=NKJV)) *must* be understood in the light of that revealed about “faith” in the introductory verses leading into this section of the book ([Hebrews 10:35-11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-11.3&t=NKJV)).

“Faith” appears in connection with a particular subject in these introductory verses. And the subject being dealt with can only remain unchanged in that section of the book that these introductory verses lead into — that section of the book beginning with, “*By faith Abel*…” ([Hebrews 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4&t=NKJV)).

The verses introducing the thought of various individuals exercising a walk “by faith” deal specifically with “faith” in relation to *the saving of the soul* ([Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV)). And the saving of the soul has to do with present and future aspects of salvation, not with the past aspect of salvation, the salvation of the spirit. The saving of the soul has to do with a salvation awaiting those who have already “*passed from death unto life*,” not with a salvation awaiting those who are still “*dead in trespasses and sins*” ([John 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV); [Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV)).

Then, to view the end of the matter, *the saving of the soul* is revealed in the chapter one of First Peter to be the goal of “faith”:

*Receiving the end* [goal] *of your faith — the salvation of your souls.* ([1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV))

And a principle drawn from the relationship between *faith* and *salvation* in this verse (*salvation* being *the goal of faith*) would be true at any point in Scripture where faith and salvation are in view. This principle would be true whether dealing with salvation by grace through faith, or with faith to the saving of the soul. “Faith,” in both instances, would be seen to have *a revealed goal*; and that revealed goal, in both instances, would be *salvation*. In the former, *the salvation of the spirit* would be in view; and in the latter, *the salvation of the soul* would be in view.

A person is saved (past) “*by grace…through faith*” ([Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV)). Through a simple act of faith, a person is “*born again* [*lit*., ‘born from above’],” passes “*from death unto life*” ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV); [5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV)). This is *a spiritual birth*; and once this birth has occurred, “faith,” bringing this birth to pass, can only be looked upon as reaching its intended *goal*.

The intended goal of “faith,” in this respect, is *eternal salvation*. Salvation is instantly complete the moment one believes on the Lord Jesus Christ; and faith, with respect to that which is brought to completion, *must* be looked upon in the same sense. Faith produced its intended result at that point in time; and faith, at that same point in time, was brought to its *goal*.

But that is “faith” with respect to the salvation that we presently possess. And though faith, as it pertains to this salvation, has been brought to its goal, faith itself *must and does continue* (though *faith* may or may not be active in every Christian’s life). But this continuing faith, rather than pertain to salvation past (the salvation of the spirit), pertains to salvation present and future (the salvation of the *soul*).

[Romans 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.17&t=NKJV) states, “…*from faith to faith: as it is written, the just shall live by faith*.” And the faith referred to in this verse, both textually and contextually, can only have to do with *a continuing faith* beyond the point of the birth from above.

The whole of that seen in Romans chapter one, both preceding and following verse seventeen, has to do with salvation present and future — the salvation of the soul. “*From faith to faith*,” according to both the text and context, refers to *a continuing faith* by which the just are to live. It refers to *faith* as the operating principle within the spiritual life of the one who has “*passed from death unto life*.” And *a continuing faith* of this nature could only be the natural outflow of a new spiritual life, brought into existence through a prior act of faith.

And this *continuing faith*, referred to in [Romans 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.17&t=NKJV), is exactly the same faith referred to in [Hebrews 10:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.38&t=NKJV): “*Now the just shall live by faith*…” Both verses are quotations from the same Old Testament passage — [Habakkuk 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Habakkuk+2.4&t=NKJV). And whether in Habakkuk, Romans, or Hebrews, faith with respect to “the saving of the soul” is in view ([Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV)); and there is *an end, a goal* connected with this continuing act of faith, as there was *an end, a goal* connected with faith relative to the birth from above.

The pilgrim walk, the race in which Christians find themselves engaged, is a walk solely “*by faith*.” And though “works” enter and must have a part ([James 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.14&t=NKJV)), works are seen entering *only following faith*. “Faith” *must always* precede works, and works *must always* emanate out of faith, bringing faith to the goal seen in [1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV), as Christians govern their lives accordingly ([James 2:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.22&t=NKJV); *cf*. [Romans 10:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.17&t=NKJV); [James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV)). *Everything* must be “*by faith*,” from beginning to end.

(In both the salvation of the spirit and the salvation of the soul, *works* allow “faith” to be brought to its goal. *Works* are the means which God uses to bring “faith” to its goal.

In the good news concerning the grace of God, it is the work of Another — Christ’s finished work at Calvary [[John 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.30&t=NKJV)] — which allows “faith” to be brought to its goal.

In the good news concerning the coming glory of Christ, it is the Christians’ own works — works which are the natural outflow of faithfulness, works performed under the leadership of the indwelling Spirit [[James 2:21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.21-25&t=NKJV)] — which allows “faith” to be brought to its goal: “…*by works was faith made perfect* [brought to its goal]” [[James 2:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.22&t=NKJV)].)

Faith

But what is “faith”? The definition of faith is seen in the meaning of the word itself. “Faith” and “believe” are two different forms of the same word in the Greek text. One is a noun (faith), and the other is a verb (believe). “Faith” is simply *believing God*. “Faith” is *believing that which God has revealed in His Word.*

Thus, “faith” could involve any area of study within the revealed Word. And too often little attention is paid to the context where “faith” is used when dealing with this subject throughout Scripture.

For example, in [Romans 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.3&t=NKJV), quoting from [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV), “*Abraham believed God* [Abraham *believed* that which God had said; Abraham exercised *faith*], *and it was counted to him for righteousness*.”

This event is looked upon by some individuals as the point in Abraham’s life where he was saved. But that cannot be correct. The context of the statement in [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV) has to do with that which God had previously revealed about Abraham and his progeny realizing an inheritance in another land (*cf*. [Genesis 13:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-17&t=NKJV); [15:5-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.5-21&t=NKJV)), which is the contextual setting of the statement in Romans as well ([Romans 4:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.13&t=NKJV), [20-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.20-22&t=NKJV)). And it was in this realm that Abraham exercised faith, *i.e.*, believed God.

Abraham had believed God relative to this same issue prior to the events of [Genesis 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15&t=NKJV), while still in Ur (*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Hebrews 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8&t=NKJV)). And his belief concerning this issue, once in the land, is simply *a continuing belief* in God’s fulfillment of that which He had previously promised. It had *nothing* to do with salvation by grace through faith.

Salvation by grace through faith is not in view anywhere in this passage. Salvation by grace, of necessity, would have had to be an issue at a prior time in Abraham’s life. Abraham would have had to be saved prior to God commanding him to leave Ur and travel to another land, though the matter is not dealt with *per se* in Scripture.

It would have been impossible for Abraham to act in accordance with that revealed in [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV) apart from his being saved prior to this time. An unsaved man simply cannot act in the spiritual realm after this fashion. He, spiritually, is dead and cannot act in a realm in which he possesses no existence.

And the issue surrounding “faith” in [Hebrews 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10&t=NKJV); [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) is the same as that seen relative to “faith” in [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV). “Faith” in these sections of Scripture must be understood in accordance with that dealt with in the text. And that dealt with in the text is clearly revealed to be *the salvation of the soul*, not salvation by grace through faith.

Thus, one should no more attempt to read salvation by grace through faith into the subject of “faith” in Hebrews chapters ten and eleven than he should into the subject of “faith” in Genesis chapters twelve and fifteen, or elsewhere in Scripture when the context clearly shows that something other than salvation by grace is in view. Salvation by grace should never be pressed into a section of Scripture as a primary interpretation when that is not the subject being dealt with in the passage. Doing such will not only destroy that which is being dealt with, but it will often result in corrupting the simple message of salvation by grace.

(Something though should be noted about adhering to primary interpretations in the preceding manner. Any part of the Word will have a primary interpretation, an interpretation that must be recognized; but the Word of God has been structured in such a manner — given to man through the instrumentality of the Spirit, after a certain fashion — that any part will invariably lend itself to secondary applications.

A familiar case in point would be Christ’s statement to Nicodemus in [John 3:14a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.14a&t=NKJV), associating Moses lifting up the brazen serpent in the wilderness [[Numbers 21:5-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21.5-9&t=NKJV)] with Christ being lifted up at Calvary [[John 3:14b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.14b&t=NKJV)]. The primary interpretation in [Numbers 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21&t=NKJV) would, of necessity, have to do with the sins of a people who had already appropriated the blood of the paschal lambs in Egypt [[Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)]; but Christ used this event as a type of that previously seen through the death of these paschal lambs [one type reflecting back on a previous type, both pointing to the antitype].

Christ used this event — as He had used the death of the paschal lambs in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) — to typify His finished work at Calvary. Thus, Christ, in [John 3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.14&t=NKJV), drew from a secondary application of the type in [Numbers 21:5-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+21.5-9&t=NKJV) to teach a spiritual truth beyond that seen in the primary interpretation.)

Of Faith

The translation of [Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV) in the KJV doesn’t convey exactly what is stated in the Greek text, leaving the reader without the proper thought to continue into [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV). Attention is called to two types of Christians in the verse — one placed in the category *of shrinking back*, and the other placed in an opposite category, that *of faith*. The former leads to *ruin, or destruction*; and the latter leads to *the salvation of the soul.*

[Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV) could be better translated:

*But we are not of those who draw back to perdition* [‘destruction’] *but of faith to a saving* [a keeping safe, or preserving (with a view to salvation at a future date)] *of the soul.*

Scripture leading into this verse deals only with the saved, with Christians. These verses deal with those possessing a *High Priest* ([Hebrews 10:19-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-22&t=NKJV)), those possessing *a hope* ([Hebrews 10:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23&t=NKJV)), those exhorted to assemble together *for mutual exhortation, incitement* ([Hebrews 10:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.24-25&t=NKJV)), those who will one day be judged by the Lord as *His people* ([Hebrews 10:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.30-31&t=NKJV)), and those in possession of *a promise*, with a view to *a recompense* for faithful servitude as household servants at the time of Christ’s return ([Hebrews 10:35-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-37&t=NKJV)).

And the verse itself, even apart from the context, can be looked upon *in only one manner.* It can be looked upon as dealing with the saved *alone*. The latter part of the verse clearly refers to those “*of faith to the saving of the soul*,” and the former part of the verse must be looked upon within an opposite frame of reference, relating to the same subject — those *not* “*of faith to the saving of the soul.*” And those *not* of faith in this respect are described as those who “*draw back to perdition* [‘destruction’].”

Both the former and latter parts of this verse deal with *exactly the same thing* — the salvation or loss of the *soul*, which will be brought to pass in that coming day when “*He who is coming will come and will not tarry*” ([Hebrews 10:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.37&t=NKJV)). A brief statement appears in the former having to do with those not exercising faith, with a view to this salvation; and a brief statement appears in the latter having to do with those exercising faith, with a view to this salvation.

And neither part of this verse has *anything whatsoever* to do with eternal salvation. Both parts have to do *solely* with present and future aspects of salvation. They have to do with a salvation in connection with the present race of the faith, a salvation to be revealed at the time of Christ’s return. And this is a salvation in connection with realizing an inheritance with Christ in the coming kingdom ([1 Peter 1:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.4-5&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV)). Thus, millennial verities *alone* can be in view.

Further, Christians are the only ones in a position to shrink back or draw back after the manner seen in the verse. They are the only ones possessing spiritual life. The unsaved are dead in trespasses and sins, completely incapable of operating after this fashion in the spiritual realm. They are in no position to receive or understand spiritual truth. They possess nothing to shrink or draw back from; and, accordingly, they cannot shrink or draw back in relation to the salvation or loss of the soul.

Shrinking back or drawing back has to do with “timidity” or “fear” relative to that which is in view — *the salvation of the soul*. This leads a person to the point of not wanting to have anything to do with the whole matter. And such a person withdraws, keeps silent. When the subject surrounding the salvation of the soul is dealt with, he becomes timid or afraid and draws back. He refuses to involve himself with the matter at hand, usually because of the scarcity of teaching on this subject and the fear of what others might think, or the fear of where this might lead in his standing among fellow-Christians. Thus, he simply withdraws and remains silent.

But, where does this type position on the subject lead an individual? The text is clear. It leads an individual *to the opposite* of that to which he has been called. It leads an individual *to ruin, to destruction*. It leads an individual *to the loss of his soul, his life*. It leads an individual into a position in which he will *fail to realize* salvation at the time of Christ’s return. And, resultantly, it leads an individual into a position in which he will *fail to realize* the awaiting inheritance and a proffered position as co-heir with Christ in His kingdom.

And that’s what is in view at the close of [Hebrews 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10&t=NKJV). Two types of Christians are set forth — one *who draws back to ruin* in relation to the saving of the soul, and the other *who exercises faith* in relation to the saving of the soul. And it is this whole overall thought that introduces the subject of “faith” in the [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV).

There can be no proper understanding of the things reiterated in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), beginning with Abel, apart from two things: 1) possessing an understanding of the salvation of the soul, and 2) possessing an understanding, though introductory verses, that “faith” in this chapter is dealt with in relation to the salvation of the soul.

Now Faith Is…

Beginning [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), the thought contextually, as has been shown, has to do with “faith” in relation to *the saving of the soul*. That is, “*Now faith* [believing God, in relation to the saving of the soul] *is*…” ([Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV)).

When “faith” appears in Scripture, the *object* of faith also appears. Man is never told to believe God apart from the revelation of God — the object of faith — also being brought to the forefront as well. “Faith” always appears in connection with the revealed Word of God and a subject within that Word.

God has spoken, and man is expected to believe that which God has said. God has spoken to man through His Word. And a person has to know that which God has revealed before he can exercise faith. That would be to say, a person has to know that which God has said before he can believe that which God has said.

And this is why [Romans 10:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.17&t=NKJV) states,

*So then faith comes by hearing, and hearing by the Word of God.*

A major problem in Christendom today though is *an existing, widespread ignorance of the Word of God*. Christians simply do not know this Word. And the ability of these same Christians to exercise “faith” — to walk “*by faith*” — is, accordingly, adversely affected. Not knowing the Word of God, they simply cannot exercise faith, cannot walk by faith. That is, not knowing that which God has said, they cannot believe that which God has said.

And this is particularly true when it comes to that which God has said relative to the salvation of the soul. Christians in general are so ill-versed in Scripture that they see only one thing when it comes to the salvation issue. They see salvation by grace through faith *alone*, and they attempt to fit everything pertaining to salvation or deliverance into their framework of thinking in this one area.

And Christians lacking a knowledge and understanding of Scripture, resulting in their viewing Scripture in this limited fashion, often end up with interpretations of the Word that cannot be related to “faith” at all. That is, many times they end up with a corrupted form of the Word of God, something that is not the Word; and a person believing that which has been corrupted can, by no stretch of the imagination, exercise “faith,” walk “by faith,” in the true biblical sense of the word.

The preceding is particularly true when it comes to Scriptural teaching surrounding the salvation of the soul. Christians *invariably* use the expression, “*salvation of the soul*,” referring to salvation by grace through faith. Scripture though *never* uses the expression in this manner. Scripture *always* uses the expression referring to present and future aspects of salvation, *never* to the *past* aspect of salvation.

The object of faith, the purpose of salvation, the manner in which salvation is effected, and the time in which salvation occurs are all different in teachings surrounding the salvation of the soul than they are in teachings surrounding the salvation of the spirit. This is why Scripture *always, of necessity*, separates teachings surrounding salvation in these two realms.

A case in point concerning how Scripture handles this matter would be the text under discussion in this study ([Hebrews 10:35-11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-11.3&t=NKJV)). These verses introduce what could be looked upon as the apex of the book of Hebrews — a book that, throughout, deals centrally with the salvation of the soul. And, as previously shown, these verses introduce *faith* in relation to “*the saving of the soul*” *prior* to introducing a number of individuals from Old Testament history and recounting various acts in their lives, wrought through their believing God.

Each individual performed certain acts, *by faith*; and “faith,” in each instance, had to do with that seen in the introductory verses, or, in reality, the book as a whole — *the salvation of the SOUL*. The acts that they performed, because they believed God, had to do with the salvation of the soul, something that had already been singled out in connection with “faith” in the book.

And this is the manner in which Scripture is structured. Scripture never leaves one in the dark to form interpretation of this manner from one’s own reasoning. Rather, Scripture forms its own interpretation. Scripture is self-interpreting, which is why Scripture must be compared with Scripture by any individual who would come into a proper and correct interpretation and understanding of the Word of God ([1 Corinthians 2:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-12&t=NKJV)).

[Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV) is simply a continuation of the thought from the previous verse ([Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV)). And that revealed about individuals walking by faith, beginning in verse four, must relate back to these two verses, along with the surrounding verses and the book as a whole. This would simply be comparing Scripture with Scripture to arrive at the correct biblical interpretation of the whole of [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV). And comparing Scripture with Scripture after this fashion is the only manner in which Scripture in this or any other section of the Word of God can be properly interpreted and understood.

Thus, [Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV), introducing what is often looked upon as “the great chapter on *faith*” in the Word of God, can be viewed only one way contextually: “*Now faith* [to the saving of the soul] *is*…” And the remainder of the verse doesn’t provide a definition of faith (which is something seen in the meaning of the word itself; *i.e*., “faith” is *believing God*). Rather, the remainder of the verse reveals that which emanates out of the faith in view, that which emanates out of *believing God to the saving of the SOUL.*

1) The Substance of Things Hoped for

The word “substance” is a translation of the Greek word, *hupostasis*. This is a compound word, comprised of *hupo* and *stasis*. *Hupo* means “under,” and *stasis* means “to stand.” And the words used together, forming a compound word, would carry the meaning, “to stand under.” The thought in view is that of *a foundation* underlying a superstructure.

That is, faith to the saving of the soul is *the foundation* upon which the “*things hoped for* [the superstructure]” rests. The immediate contextual reference would be back to the last mention of *hope* in the book ([Hebrews 10:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23&t=NKJV)), where an exhortation is given:

*Let us hold fast the confession of our hope without wavering, for He who promised is faithful.*

The *hope* set before Christians and that which lies within the framework of this hope is the revealed purpose for a further exhortation in [Hebrews 10:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.24-25&t=NKJV):

*And let us consider one another in order to stir up* [‘incite’] *love and good works,*

*not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.*

Christians are exhorted to assemble together, not for the sake of mutual encouragement and incitement in a general sense but for the sake of mutual encouragement and incitement in *a particular, specified realm*. The *hope* set before Christians is in view, and this hope must be kept in view if Christians would assemble within the framework of that seen in [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV).

This hope was seen earlier in the book as “*an anchor of the soul*” ([Hebrews 6:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.18-19&t=NKJV)). An anchor is something that holds that to which it is attached firmly in place. And, with the soul being anchored in this manner, Christians are, in turn, to “*hold fast the confidence and the rejoicing of the hope firm unto the end*” ([Hebrews 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.6&t=NKJV)).

The words “confidence” and “rejoicing” are translations of Greek words (*parresia* and *kauchema*) which have to do with “boldness” and “pride” respectively. Christians possess something of incalculable value, something that they can both be bold about and take pride in (resulting in “rejoicing,” as in the KJV translation).

Christians possess a hope, which is an anchor of the soul. And they are to exhibit boldness and pride in that which is theirs as they stand ready to respond to any individual who might ask them about this hope:

*But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.* ([1 Peter 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.15&t=NKJV)).

It is inevitable that a response of this nature will result in askance looks, disdain, scorn, etc. at the hands of other Christians. That was anticipated by Peter as he penned the words in this verse. He himself knew full-well that the servant would receive no better treatment than that accorded the One Whom he served (*cf*. [Acts 4:1-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.1-21&t=NKJV); [5:28-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+5.28-40&t=NKJV); [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.11&t=NKJV); [4:12-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+4.12-19&t=NKJV); *cf*. [John 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+21.18-19&t=NKJV)).

And with this in view, immediately before and after Peter penned the words in [1 Peter 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.15&t=NKJV), he wrote,

*But even if you should suffer for righteousness' sake, you are blessed. And do not be afraid of their threats* [don’t be intimidated by them], *nor be troubled.*

*Having a good conscience* [spiritual awareness]; *that when they defame you as evildoers, those who revile your good conduct* [manner of living] *in Christ may be ashamed* ([1 Peter 3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.14&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.16&t=NKJV)).

Christians viewing this hope with boldness and pride, knowing that this hope is an anchor of the soul, are not to be afraid, troubled, or intimidated by those who might speak evil of them because of this hope. Rather, Christians are to view this hope and respond to others concerning this hope in such a manner that even their accusers might, themselves, end up being ashamed.

This is the hope spoken of by Paul in his letter to Titus in connection with an inheritance in the coming age (*cf*. [Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV); [3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV)). And it is called “*that blessed hope*,” having to do with “*the glorious appearing* [*lit*., ‘the appearing of the glory’] *of the great God and our Savior Jesus Christ*” ([Titus 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=NKJV)). And Paul in this epistle, relative to this hope, exhorts Christians to “*live soberly* [of sound mind, keeping one’s head], *righteously, and godly, in this present world* [‘age’]” ([Titus 2:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.12-13&t=NKJV)).

And this hope is presented in a similar manner other places in both the Pauline and General epistles (*e.g.*, [Ephesians 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.18&t=NKJV); [Colossians 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.23&t=NKJV), [27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV); [1 Thessalonians 5:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.8&t=NKJV); [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV); [1 John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.3&t=NKJV)). This is a “hope” that rests on *the foundation “of faith to the saving of the soul.”*  And it is only one of two things singled out and mentioned in connection with *faith* in [Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV).

2) The Evidence of Things Not Seen

“*The evidence of things not seen*” is that which is also singled out and mentioned in connection with “*faith to the saving of the soul*.”

The word “evidence,” a translation of the Greek word *elegchos*, could be better translated in the sense of “bringing to light.” That is, “*faith to the saving of the soul*” is not only *the foundation* on which our hope rests but it is also that which *brings to light the things not seen*, connected with this hope.

The things not seen, further dealt with in [Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV), have to do with that which cannot be seen in the world about us. But, through “*faith to the saving of the soul*,” these things can be seen in that which God has revealed in His Word (*cf*. [1 Corinthians 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-10&t=NKJV)).

“*Faith to the saving of the SOUL*” is *the one thing* that can bring to light, *from the Word*, that which a person cannot see in the present world system under Satan. There is the present kingdom under Satan, and there is the coming kingdom under Christ. The things of the present kingdom can be seen through natural perception, by the natural man; but the things of the coming kingdom can be seen only through spiritual perception, by the spiritual man.

These things can be seen *only by faith, only by believing that which God has revealed in His Word*. And it is *only through this means* that all the various things having to do with *the saving of the soul, the hope set before us*, are brought to light. They are brought to light through the Word being opened to the Christians’ understanding by the One presently in the world searching for a bride for God’s Son (*cf*. [Genesis 24:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1ff&t=NKJV); [John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV)). And all these things from the Word are being laid out before the prospective bride — described as “*jewelry of silver, and jewelry of gold*” — as the Spirit completes His work during the present dispensation ([Genesis 24:53ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.53ff&t=NKJV)).

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Chapter Nine

**Through Faith We Understand**

*By faith we understand that the worlds were framed by the Word of God, so that the things that are seen were not made of things that are visible* ([Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV)).

The book of Hebrews begins with a brief statement calling attention to the various means that God used to reveal Himself, His plans, and His purposes to man through Jewish prophets in time past. They were God’s spokesmen, the channel through whom He communicated His Word to His people. Through this means, through the prophets speaking God’s Word, not the prophet’s words, God spoke to His people “*by* [‘in’ (in the person of each of)] *the prophets*.”

Then the book continues with a parallel thought. An additional brief statement is given to the effect that God, “*in these last days*,” has spoken to man through another means. He has spoken to man in these last days “*by* [‘in’ (in the person of)] *His Son*” ([Hebrews 1:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.1-2a&t=NKJV)).

(In the Greek text there is a definite article before “*prophets*” [[Hebrews 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.1&t=NKJV)] but not before “*Son*” [[Hebrews 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2&t=NKJV)]. The literal rendering is “*in the prophets…in Son*.”

The use of a definite article in the Greek text stresses *a particular identity*; but, when there is no article [a definite article; the Greek language does not use indefinite articles, as in English], *quality* and *character* are stressed. The absence of the article before “*Son*” allows an association to be shown between the Father and the Son that the presence of the article would not allow. Such a structure allows *Deity* to be shown in connection with both.

It is very similar to that seen in [John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1&t=NKJV), which concludes with the statement, “…*and the Word was God*.” There is no article before God, as there is no article before “*Son*” in [Hebrews 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2&t=NKJV). As to *essence* and *being*, in [John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1&t=NKJV), the Word is associated with God; and in [Hebrews 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2&t=NKJV), the Son is associated with God in this same respect. A Father-Son relationship is seen in both instances. Deity is seen throughout.

God used Jewish prophets in time past to communicate His Word. He spoke through these prophets. But the thought goes *far beyond* this in relation to God speaking in these last days to man through His Son. The structure of [Hebrews 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2&t=NKJV) declares that the Son was *very God of very God*, God manifested in the flesh, communicating His Word to His people. God spoke *as Son*.)

This whole overall thought of God speaking to His people in the preceding fashion — first in the person of each of the prophets, and then in the person of His Son (or, *as Son*) — was alluded to during Christ’s ministry, within another frame of reference. And this was done shortly before His crucifixion through calling attention to that which had occurred both in time past (following the appearances of the prophets) and during the present time (following the appearance of God’s Son) in God’s vineyard, the house of Israel ([Matthew 21:33-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-41&t=NKJV)).

God had spoken to Israel in time past by means of Jewish prophets. But these prophets had been rejected and ill-treated. Following their rejection, many had been beaten, and some had even been stoned and killed. And this type treatment was not the exception. Rather, it was the rule ([Acts 7:52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.52&t=NKJV)). And it occurred over centuries of time, down through the course of Israeli history ([Matthew 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.34-36&t=NKJV)).

Then, last of all, God sent His Son. But the attitude of the Jewish people remained unchanged, even though *the very Son of the Owner of the vineyard* was present with His Father’s message. There was only continued rejection — a rejection wrought by the nation’s religious leaders, with the multitudes following suit ([Matthew 21:37ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.37ff&t=NKJV)).

These religious leaders were made up mainly of the Scribes and Pharisees, who, because of their numbers, held sway over the people. The Scribes and Pharisees constituted, by far, the largest religious party in Israel, and they controlled the religious life of the Jewish people. They were the keepers and teachers of the Law, the ones recognized to occupy “*Moses’ seat*” (the ones controlling matters among the people in relation to the Law).

And they were the ones centrally responsible for misleading the Jewish people when the Heir of the vineyard appeared. They were the ones centrally responsible for the rejection of the message being proclaimed and the corresponding rejection and ultimate crucifixion of the Messenger.

Then, if that wasn’t enough, Scripture reveals that Israel’s religious leaders even knew the identity of the One in their midst. They knew that they were not rejecting and slaying just another prophet whom God had sent. They knew that this was *the very Heir of the vineyard Himself*, and their knowledge of this fact formed the reason for their actions.

Note Christ’s exact words as He revealed these things in a parable. And He spoke this parable to Israel’s religious leaders (in this instance, to “*the chief priests and Pharisees*”), revealing to the very ones who knew His identity the very things that they were doing and were about to do:

*But when the vinedressers saw the son, they said among themselves, “This is the heir. Come, let us kill him and seize his inheritance.”*

*So they took him and cast him out of the vineyard and killed him*. ([Matthew 21:38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38-39&t=NKJV); *cf*. [John 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-2&t=NKJV))

Israel’s religious leaders extended a treatment to the Son in complete keeping with two things: 1) *their previous treatment of the prophets*, and 2) *their knowledge of the Son’s identity*. Those recognizing the Heir, casting Him out of the vineyard, and slaying Him in that day were not about to let Another come in and take from them that which had been committed to their trust, even if this other person was the very Heir Himself. They wanted to keep things completely in their own possession and under their own control.

But all of this — the rejection of the prophets, followed by the rejection of the Son, along with the ill-treatment accorded to them in the process — would not occur apart from *grave consequences*. And these consequences would be visited not only upon *this generation of Jews* but upon *succeeding generations as well.*

Israel’s rejection of Christ brought matters to *an apex.* And following His rejection, Christ made an announcement to Israel’s religious leaders concerning *the grave consequences* about to follow. After pronouncing “woe” after “woe” upon these religious leaders because of that which they had done ([Matthew 23:13-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.13-33&t=NKJV)), He announced that “*all the righteous blood shed upon the earth*,” extending all the way back to Abel, would come upon “*this generation*” ([Matthew 23:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-36&t=NKJV)) — an all-inclusive statement relative *to Israel and shed blood.*

(Christ, making this announcement, referenced two violent deaths in biblical history — Abel [the first person slain] and Zachariah [slain in the ninth century B.C.]. Israel’s guilt in connection with shed blood though was not limited to the period between Abel and Zachariah. Rather, Christ’s statement would have to be looked upon as all-inclusive, covering the entire period of man’s existence on the earth, extending from Abel to Christ. “*All the righteous blood shed upon the earth*” would cover 4,000 years of human history and extend from the blood of Abel to the blood of the One Whom Israel was about to slay.)

And because of all this, with matters being brought to *an apex*, Christ reached all the way back to Abel when declaring Israel’s guilt. There had been a rejection of God speaking through the prophets. Then the entire matter was climaxed by a rejection of God speaking in these last days “*by* [‘in’ (in the person of)] *His Son*,” along with a rejection of the Son Himself (with Israel’s leadership *knowing* Who they were rejecting). And *shed blood and death,* following rejection, are seen throughout this period.

Cain slaying Abel formed a type (one brother slaying the other brother), pointing to that which Israel was about to do (one brother slaying the other Brother). And Christ began at the point of this original type when announcing Israel’s guilt and uncleanness. “*All the righteous blood shed upon the earth*,” beginning with Abel, would be laid to the account of *this generation of Jews*. Fulfilling the type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), Israel’s cup of iniquity *had become full*, necessitating judgment (*cf*. [Genesis 15:14-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.14-16&t=NKJV); [Numbers 14:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.22-23&t=NKJV), [37ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.37ff&t=NKJV)).

Then, if this still wasn’t enough, the uncleanness of that generation of Jews would be passed on to succeeding generations (*cf*. [Matthew 27:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.24-25&t=NKJV); [Acts 3:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.25&t=NKJV)). Succeeding generations of Jews would bear *the same guilt*. They would be guilty of blood, though they would not have shed that blood themselves.

The generation of Jews present when Christ came the first time had not rejected or slain the prophets who appeared centuries earlier, but they were reckoned *just as guilty* as those who had done these things; and the generation of Jews present today, which neither rejected nor killed the prophets or Christ, is reckoned *just as guilty* as any generation of Jews that did do these things.

If guilt after this fashion — resulting in successive generations being just as guilty as preceding generations — were not true, Scripture could not look upon Israel as presently unclean through contact with the dead body of her Messiah. But the nation’s present uncleanness in this respect is a documented Scriptural fact, dealt with in a specific manner in Scripture.

According to the clear teaching of Scripture, Israel is presently *unclean* because of something that occurred two millennia ago. Then there is the matter of prior *guilt and uncleanness* through the shed blood of the prophets, *et al.* And Israel will remain unclean until the end of Man’s Day, until the end of six days, until the seventh day (*cf*. [Genesis 4:8-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.8-15&t=NKJV); [Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV)).

A generation of Jews completely separate from any of the generations committing these acts will one day have to stand in Christ’s presence and acknowledge that which was done when all of these acts were climaxed centuries earlier, *bearing the guilt themselves* (*cf*. [Genesis 44:12-45:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+44.12-45.4&t=NKJV); [Zechariah 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10&t=NKJV)). *The passage of time and the passage of generations change nothing in this respect.*

These are national sins, of which any succeeding generation of Jews finds itself guilty. Each succeeding generation — forming the nation that committed these acts — bears the guilt and uncleanness of their forefathers.

It is an inherited guilt and uncleanness, as that resulting from Adam’s transgression is inherited by man removed 6,000 years from Adam. And just as surely as the passage of time and the passage of generations does not remove Adam’s transgression, so with transgression in relation to the Jewish people. When Christ came the first time, the Jews of that day did not find themselves removed from the actions, guilt, and uncleanness of their ancestors; nor do the Jews of today find themselves removed.

Each succeeding generation of Jews over the past 2,000 years has borne *exactly* the same guilt, *exactly* the same uncleanness. And this guilt, this uncleanness, will *not* be removed *until* Israel is brought to that place where the Jewish people acknowledge, “*Blessed is He that cometh in the name of the Lord*” ([Matthew 23:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.39&t=NKJV)).

And when a person would look for the cause of Jewish suffering down through the years — from the brickyards of Egypt during the time of the Pharaohs to the death camps in Europe during the years of the Third Reich, or that which is about to befall the nation during the coming Tribulation, when the future Assyrian controls governmental affairs on the earth — that person need look no farther than *one thing* in Israeli history. That person need look no farther than *the nation’s rejection of God’s Word and the treatment extended to those who carried this Word, concluding with the nation’s rejection and slaying of the very Son of God Himself* (*cf*. [Leviticus 26:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.14ff&t=NKJV); [Deuteronomy 28:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.15ff&t=NKJV); [Matthew 23:37-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37-38&t=NKJV)).

The communication of God’s Word to His people in the preceding respect — which Israel rejected, resulting in dire consequences — is where [Hebrews 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1&t=NKJV) begins, though from another frame of reference. The One Whom Israel’s religious leaders cast out of the vineyard and slew, in a climactic act of rejection, was not only the One through Whom God had spoken “*in these last days,*” but the One Whom God had “*appointed heir of all things*,” the One “*by* [‘through’] *whom also He made the worlds* [‘the ages’]” ([Hebrews 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2b&t=NKJV)).

God could only have “*made the ages*” in the respect stated in this verse through supernaturally designing and arranging the ages in complete accordance with the pre-planned activity of His Son within the framework of these ages. The framework of the ages and all things occurring within these ages was foreknown and pre-determined beforehand, even that which occurred when God sent His Son to His vineyard the first time. Nothing occurs apart from God’s sovereign control of all things.

[Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV) takes one back to the same time spoken of in the opening section of the book. It takes one back to that time when the ages were placed in an orderly arrangement through the Word of God. That would be to say, God spoke, and the ages came into existence after a supernaturally designed fashion (*cf*. [Genesis 1:3ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3ff&t=NKJV)). And *all things* within the framework of these ages have come, are coming, and will come to pass in complete accordance with the divinely ordained design and arrangement of these things.

God performs *all His works* by means of complete order and design. *Nothing* occurs in the universe that God governs apart from a divinely ordained plan and a divinely ordained design within that plan.

Placed in an Orderly Arrangement

Order and structure are not only seen in God’s arrangement of the ages but these are things seen as well in that which reveals this order and structure. These are things seen in the Word itself, which God gave to man in order to make known His plans and purposes. And these are things which *could only be expected* to exist in the Word, for the Word, as the structure of the ages, is of the same divine origin.

The Word begins this way, the Word continues this way, and the Word ends this way. A divine order, structure, and design are seen throughout. And this would have to be the case, for imperfection could not emanate from One wherein only perfection exists. “*Holy men of God*” penned God’s Word “*as they were moved* [‘borne along’] *by the Holy Spirit”* ([2 Peter 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21&t=NKJV)), this Word is “God-breathed” ([2 Timothy 3:16 NIV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NIV)), and perfection exists in all areas of the Word, from beginning to end.

Thus, the whole of Scripture forms a revelation that is *totally, completely* *unique* among writings in man’s possession. It is of divine origin, and it reveals to man the numerous things that God would have man to know about that which is also of divine origin — God’s plans and purposes surrounding His Son, man, angels, the earth, and the universe at large. A divinely ordered structure of the ages, wherein God’s plans and purposes are worked out, is revealed by that which itself incorporates the very same order, structure, and design. All is of divine origin.

The Word begins with God’s creation of the heavens and the earth — an entire universe in which sin did not exist, with the earth singled out from among all that existed in the universe ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV)). The Word then continues with the entrance of sin into that part of God’s perfect creation that had been singled out. And this begins a recorded sequence of events forming the remainder of God’s revelation to man — the ruin and subsequent restoration of the heavens and the earth (that part of the heavens that had been ruined, the heavens directly associated with the ruined earth), man’s creation, God’s revealed plans and purposes surrounding man, man’s fall, man’s redemption, and sin ultimately being done away with ([Genesis 1:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2ff&t=NKJV)). Then the Word concludes with the creation of a new heavens and a new earth, in which sin will no longer exist ([Revelation 21:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1ff&t=NKJV)).

That’s the overall structure. Then, within this overall structure, following the entrance of sin into one province in God’s universe, God set aside 7,000 years of time. And He set this time aside to not only do away with sin but to also bring into existence an entity created in His Own image and after His likeness, an entity that would ultimately have a part in His government of the universe.

Scripture begins with the briefest of all possible statements concerning the creation of the heavens and the earth. Then Scripture continues with the briefest of all possible statements concerning the ruin of that creation, because of the entrance of sin ([Genesis 1:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2a&t=NKJV); *cf*. [Isaiah 14:12-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-17&t=NKJV); [Ezekiel 28:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14-19&t=NKJV)). And it is only at this point, within the scope of the 7,000 years of time that God has set aside to bring an end to sin, that detail concerning God’s revealed plans and purposes begin to unfold in Scripture.

God used six days to restore the material creation — both the heavens and the earth. Then, at the end of His restorative work, God created man to take the scepter and rule the restored domain. And, on the seventh day God rested from all His work ([Genesis 1:2-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-2.3&t=NKJV) [2b]).

This is the way Scripture opens, and this forms a foundational pattern upon which the remainder of Scripture rests. And immediately following this foundational pattern being set, things begin to unfold in Scripture that relate to time and events previously seen in the foundational pattern. The remainder of Scripture, in this respect, simply forms commentary on the foundational pattern.

Sin is seen making its entrance once again. And sin is seen making its entrance through an act of the one originally introducing sin. Satan, deceiving Eve, brought about man’s fall; and this placed man in a position where he was no longer qualified to take the scepter that Satan held ([Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV)).

As in the previous introduction of sin by Satan, so in the introduction of sin by man — ruin was once again the result. And the inevitable result of the reappearance of sin, as the first appearance of sin, had to do with both *the one committing the sin* and *the domain* over which this individual had been created to rule.

Man found himself in a ruined state, no longer in a position to take the scepter (as Satan had previously found himself, no longer in a position to hold the scepter); and the material creation was brought into a ruined state once again as well, though not the same type ruin previously seen following Satan’s sin (*cf*. [Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); [3:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.17-19&t=NKJV)). Rather, the material creation, though ruined, was left in a habitable condition. The earth, unlike the ruined state to which God had reduced the material creation following Satan’s sin, could still sustain life.

Then, in keeping with the earth being left in this habitable condition, allowing man to continue his existence on the earth, God did something not seen at all following Satan’s sin. God provided a means of *redemption* for the one who had fallen, for He had far-reaching plans for the individual created in His Own image and after His likeness. And beyond that point in Scripture, the whole of God’s revelation concerns itself with the restoration of that which had been ruined through sin.

At the very beginning of His Word, God established a pattern concerning how He restores a ruined creation. The pattern was established perfect in the beginning; and once God had established this pattern, *no change could ever occur*. Any subsequent ruined creation would have to be restored *in exact accordance* with the previously established pattern.

There could be *no variance* whatsoever. And when a subsequent ruined creation did appear — when man, created in God’s image and after His likeness, fell — he had to be restored *in exact accordance* with this established pattern. The Spirit of God had to move, God had to speak, and light had to come into existence in order to effect a beginning point in man’s restoration. Then there had to be a continued work, carrying man through that depicted by the entire six days in which God had previously worked. Only then could man enter into a seventh day rest, set forth in the original pattern ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)).

And that is exactly what the remainder of Scripture has to do with. The remainder of Scripture has to do with God taking six days — 6,000 years ([2 Peter 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.8&t=NKJV)) — to effect a restoration of ruined man (a subsequent ruined creation, with the ruined material creation being restored for man at the end of six days as well), with a day of rest (lasting 1,000 years) following the six days of work (6,000 years of work).

The Sabbath was given to Israel as a “sign,” to keep this thought ever before the Jewish people. Attention was called to God’s previous work in the opening two chapters of Genesis ([Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV)) (*cf*. [Exodus 20:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.9-11&t=NKJV); [31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [Hebrews 4:4-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4-9&t=NKJV)). And the Israelites, working six days and resting the seventh, were to understand from the sign of the Sabbath the various things involved in God’s present work and future rest — things surrounding man’s restoration (along with the restoration of the material creation as well), looking ahead to that day when man would *ultimately hold the scepter.*

The preceding is why God is seen in Scripture having an affinity for numbers to reveal His plans and purposes to man. God used numbers to establish matters surrounding all His works at the beginning. And God uses numbers throughout His Word to relate back to and expand upon that which He previously established.

God can be seen using numbers different places in types and signs as he deals with the Jewish people in both the Old and New Testaments. God speaks of time in connection with a coming seventh day, which will occur after six days (dating back to the first man, the first Adam)), or after two days (dating back to the second Man, the last Adam). God, through this means, is simply providing commentary on the foundational framework that He set forth at the beginning of His Word (*e.g.*, [Exodus 19:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.11&t=NKJV); [Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV); [Esther 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.1&t=NKJV); [Hosea 6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.2&t=NKJV); [Matthew 17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.1&t=NKJV); [John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV), [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.35&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.43&t=NKJV); [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.1&t=NKJV); [11:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.6-7&t=NKJV)).

The preceding forms the divinely ordained structure one finds throughout Scripture as a whole. There is nothing in Scripture that leaves a person at the mercy of man’s interpretation and understanding. God provides data, commentary on the data is provided elsewhere, and this is all given in a divinely designed and arranged structure (*ref*. the author’s [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), chapters 2-4, in this site).

By Faith, By Sight

Christians must understand that God has communicated His Word to His people, with a view to His people coming into an understanding of this Word and acting accordingly. And this, in turn, is with a view to that which lies out ahead.

Our text from [Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV) is introduced by calling attention to two types of Christians — those “drawing back” *unto destruction*, and those “of faith” *to the saving of the soul* ([Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV)). Those in the latter group know and understand things about *the hope set before them*, but not so with those in the former group ([Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV)). This places the whole of Christendom in two categories and deals with the whole of Christendom relative to that toward which all Scripture moves.

Then, two realms are seen in [Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV) — one that has to do with God’s orderly structure of the ages, and the other that has to do with disorder that entered (resulting from sin). The first part of this verse (within the structure of the verse as it is usually translated into English) has to do with *the natural,* with that seen *apart from faith*; and the second part of the verse has to do with *the spiritual,* with that which can be seen only *by faith*. And this verse is all-inclusive. It covers not only the present order of things in the world but the future order as well, an order that is about to be brought into existence by the One Whom God has “*appointed Heir of all things*.”

[Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV) is one of the most difficult verses in the Greek New Testament to properly translate into English. And about the only way in which this can be satisfactorily accomplished is to add explanatory statements different places in the text:

*By means of faith we understand that the ages were arranged by the Word of God; with respect to that* [the arrangement of the ages by the Word of God], *the things being seen to have come into existence* [the disorder that has come into existence, which one sees in the world about us], *not out of things appearing* [this disorder is not part of that, did not originate out of that, which can be seen by faith]” ([Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV)).

1) That Visible Apart from Faith

The things that can be seen all around us, apart from faith, have to do with *the chaotic disorder* existing in the world, resulting from man’s sin in Eden. Man is in a ruined state, the material creation is in a ruined state, and Satan continues to hold the scepter.

That which exists in this respect, though foreknown by God in the beginning when the ages were arranged around the pre-planned activity of the Son within the framework of these ages, *is not part of God’s orderly structure*. Rather, it has to do with the disorder that entered. But God, before He has His Son bring order out of disorder, will use things occurring even during this present time of disorder to bring to pass that which was decreed in the beginning.

It was during this time of disorder that Israel, the wife of Jehovah, was brought into existence. And it is during this time of disorder that the Son’s wife is to also be brought into existence — by means of a present work of the Spirit. Both the wife of Jehovah and the wife of the Son, brought into existence during the present time of chaos and disorder, will figure prominently in not only the Messianic Era but in all the ages beyond as well.

A principle set forth in [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV) — “*let them* [the man and the woman, whom God had created] *have dominion*” — cannot be violated. Man occupying the position for which he was created — ruling the earth in Satan’s stead — *cannot rule alone*. He *must* have a wife to rule with him. This principle, relative to the government of the earth, is set forth at this point in Scripture; and the principle *can never change*. *The man and the woman must rule together.*

This is the reason that God *had to have* a wife within the Old Testament theocracy, and this is the reason that the Son *will have to have* a wife in the theocracy about to be established. Israel’s position as the wife of Jehovah formed a major part of the nation’s calling in time past; and the Spirit is presently in the world calling out a bride for God’s Son, fulfilling the type set forth in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). *Apart from both* — the existence of the wife of Jehovah, and the existence of the wife of the Son — there can be no future theocracy.

And moving out into the eternal ages, a rule of the universe will emanate from “*the throne of God and of the Lamb*” in the New Jerusalem on (or possibly above) the new earth. And, with this rule emanating from the earth (though the new earth), the principle set forth in [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV) would have to still hold true. The rule of both the Father and the Son, in that coming day, *will have to be* in conjunction with both possessing wives to have a part in that rule.

Thus, though disorder presently exists in one province in God’s ordered universe, God is using events and circumstances surrounding this disorder to bring to pass His Own predetermined plans and purposes. It is all with a view *to order being restored* in this one province (which God’s Son, with His wife, will take 1,000 years to accomplish), followed by that which God predetermined at the beginning relative to activity in the ages beyond the Messianic Era.

2) That Visible Only by Faith

Much of the preceding cannot be seen by the natural man at all. He can see only the chaos and not that which Scripture reveals will emanate out of this chaos.

Sin produced the chaos, and God cannot countenance sin. Sin, when it appears, has to be dealt with. That was true in history when sin appeared, it is true during the present time as sin continues to be manifested, and it will remain true until sin has been done away with at a future time.

This fact forms the entire basis for the whole of that seen throughout Scripture — God’s actions following Satan’s sin (Satan disqualified to hold the scepter, his kingdom ruined), and God’s actions following man’s sin (a ruin once again, requiring redemption if man is to one day take the scepter, with redemption necessitating death and shed blood). And the sole and complete reason for the Son’s past work at Calvary and His present work in the heavenly sanctuary are seen in the latter.

In the coming Messianic Era when God’s Son (with His co-heirs, *i.e.*, with His wife) takes 1,000 years to bring order out of disorder, the matter of sin, producing ruin and death, will be the issue. Order must be restored; only then will sin and death be done away with.

These are the things which God has revealed to the one created in His Own image, after His likeness. And *only through faith, only through believing God*, can man know and understand these things.

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Chapter Ten

**By Faith Abel . . . .**

*By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks*. ([Hebrews 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4&t=NKJV)).

The fourth of the five major warnings in the book of Hebrews is brought to a close in [Hebrews 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10&t=NKJV). Then, immediately following this fourth warning, attention is called to that dealt with different ways in each of the preceding four warnings — *faith to the saving of the soul* ([Hebrews 10:35-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-39&t=NKJV)). And this, in turn, is with a view to introducing an entire chapter on the subject of *faith*, as it pertains to *the saving of the SOUL* ([Hebrews 11:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1ff&t=NKJV)).

[Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) forms an apex in the book prior to the fifth and last warning ([Hebrews 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV)). That which emanates out of faith to the saving of the soul — out of believing God to the saving of the soul — is given first ([Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV)). It was through *this means* that Old Testament saints “*obtained a good report* [‘were attested’ (God, because of their faith, bore witness concerning them)]” ([Hebrews 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.2&t=NKJV)); and it is through *this same means* that Christians today can expect God to view their faith in the same favorable manner.

Through Faith

Prior to drawing from the experiences of numerous Old Testament saints, attention is called to two things — that which can be seen by faith (through believing God’s revelation of Himself, His plans, and His purposes), and that which can be seen in the surrounding world system (through sight, apart from believing God’s revelation). And specific reference is made to the fact that the latter did not emanate out of the former. The latter entered because of sin and is not part of God’s arrangement of the ages around the preplanned activity of His Son within the framework of these ages ([Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV); *cf*. [Hebrews 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.1-2&t=NKJV)).

God, in His Word, has revealed the entire sequence of events surrounding His plans and purposes — past, present, and future. And, in so doing, He has covered the entire spectrum. He has begun with the creation of the material universe ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV)), continued with His intricate dealings surrounding one province in the universe (the earth [[Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV) ff]), and terminated with a return to revelation surrounding His dealings with the whole of the material universe once again ([Revelation 22:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-6&t=NKJV)).

1) God’s Universal Rule

Universal rule emanates from God’s throne. God has “*established His throne in heaven, and His kingdom rules over all.*” ([Psalm 103:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+103.19&t=NKJV)). And though such a rule has continued uninterrupted since the creation of the material universe, the entire scope of God’s rule is actually dealt with very sparingly in Scripture. Rather, God, in His Word, limits His revelation almost exclusively to His dealings with the earth, not with that which exists throughout other parts of His kingdom.

Scripture though does provide a few brief glimpses into God’s overall regal control of the universe. And these brief glimpses have undoubtedly been provided so man, seeing the overall picture, can place things in relation to God’s dealings with the earth (the material creation, angelic rulers, and man) in its proper perspective.

But Scripture simply doesn’t go beyond these few brief glimpses into God’s dealings with the universe at large. God’s revelation centers around His dealings with one small part of His kingdom (the earth), and things occurring in other parts of His kingdom (the universe at large) are deemed to be of little to no consequence insofar as this revelation is concerned.

Scripture, in this manner, begins with a reference to the entire kingdom ([Genesis 1:1a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1a&t=NKJV)); but revelation immediately shifts to the earth alone ([Genesis 1:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1b&t=NKJV)), with the ruin of the earth briefly described ([Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV)). Scripture though begins providing detail *only* when God begins restoring the ruined earth, with a view to the creation of man ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff). And the whole of Scripture, from that point forward, concerns itself centrally with events surrounding the earth, angelic rulers, and man — events occurring during seven successive millennia.

Scripture simply doesn’t deal at length with anything seen outside the scope of *events within this time-frame*. Whether it is the history of earth that precedes the earth’s restoration and the creation of man or that which lies beyond the Messianic Era, only enough has been revealed to allow man to relate events occurring during the seven millennia to events either preceding or following these seven millennia.

It is only following God’s completion of a work surrounding the earth that the entire scope of His rule — throughout “*the heavens*” seen in [Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV) — is brought to the forefront in Scripture. Rulership in that coming day will emanate from “*the throne of God and of the Lamb*” in the New Jerusalem, which will be located either on or above the new earth ([Revelation 22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)) — a throne from whence universal rule will go forth from that day forward.

God, at that time, will have completed His dealings with one province in His kingdom (the earth). Attention, as seen in Scripture, then will shift to His entire kingdom; and this is where Scripture is brought to a close.

But though Scripture presents God fixing His attention on one province in the kingdom in time past, He has never turned His attention away from His entire kingdom. God can center His full, undivided attention on a part of His kingdom and His entire kingdom *at the same time*, and He has governed the whole universe after an unchanging fashion since the beginning — *a fashion that will continue forever.*

2) Order, Disorder, Order Restored

Thus, Scripture provides only brief glimpses into God’s creation of the earth, God placing a ruler over the earth, the fall of this ruler, and the resulting ruin of the earth ([Genesis 1:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2a&t=NKJV); [Isaiah 14:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-14&t=NKJV); [Ezekiel 28:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14-15&t=NKJV)). It was only when the earth began to be restored, with a view to the creation of man to rule the earth in the stead of the fallen provincial ruler, that God began to unfold, in intricate detail, the numerous things surrounding His plans and purposes ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff). And these plans and purposes were revealed to center around *man and the earth* rather than around Satan and the earth.

Then, following Satan bringing about man’s fall ([Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV)), God, in His Word, began to unfold numerous details surrounding *redemption* (reflecting back on a previously established pattern in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff). And redemption was with a view to man ultimately realizing the reason for his creation — “*let them* [the man and woman together] *have dominion*” ([Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV)).

And, because of man being unable to rule apart from the woman — establishing an unchangeable biblical principle — Adam, following Satan deceiving the woman, was placed in a position where he had no choice but to also eat of the forbidden fruit. A part of Adam’s very being (Eve [[Genesis 2:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-23&t=NKJV)]) had eaten of this fruit, leaving Adam in no position to rule the earth, as God had originally commanded ([Genesis 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.28&t=NKJV)).

Redemption necessitated Adam partaking of sin; or, in the antitype, redemption necessitated Christ being made sin ([Genesis 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1-6&t=NKJV); [2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV)). Each (Adam, Christ) found the one who was to occupy the throne with Him in a fallen state; and each had to act on behalf of the one in this fallen state, for the one who had fallen was totally incapable of acting in this realm herself. Only through this means could man — type or antitype, the first man (Adam), or the second Man (Christ) — one day hold the scepter.

Though Adam’s act resulted in his fall, the fall occurred *with a view to redemption*. And redemption was *with a view to Adam, as a complete being, ultimately realizing the reason for his creation.*

When man sinned, *disorder* once again entered the whole of that associated with this one province in God’s universe. And, as following the sin of the earth’s first provincial ruler, this resulted in two things: 1) the ruin of the one created to hold the scepter (as ruin had previously befallen the one holding the scepter [*cf*. [Genesis 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.7&t=NKJV); [Ezekiel 28:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.15-16&t=NKJV)]), and 2) the ruin of the domain once again (the material creation; *cf*. [Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); [3:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.17-18&t=NKJV)).

[Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV), calling attention to *the disorder* presently seen in the world, clearly states that this disorder did not originate out of God’s orderly arrangement of the ages in the beginning (*ref*. chapter 9 of this book). This disorder is that which originally entered following Satan’s sin and entered once again following man’s sin.

And the disorder which has entered this province is that which Christ and His co-heirs are going to deal with during the coming Messianic Era. Christ and His co-heirs are going to take 1,000 years, ruling the earth with a rod of iron, *to effect order out of disorder* ([1 Corinthians 15:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24-28&t=NKJV)).

The whole of Scripture, following man’s fall, concerns itself with *God restoring that which had been ruined* — both man and the material creation. This would be brought to pass in order that God’s purpose for bringing both (man and the material creation) into existence might be realized (*cf*. [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV); [Isaiah 45:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+45.18&t=NKJV)); and this part of Scripture, covering the whole of Scripture except for isolated instances, is brought to a close through God’s universal rule being brought to the forefront ([Revelation 22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)).

3) Interpretation

Both the past order and the coming order can be clearly seen “*by faith*,” by believing *that which God has revealed in His Word*. It is this whole overall thought, concluding with [Hebrews 11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.3&t=NKJV), which introduces a number of individuals from Old Testament history ([Hebrews 11:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4ff&t=NKJV)). Introducing each of these individuals, something specific is said relative to the experiences of each within the realm of *faith*. And faith in each instance, contextually, would have to relate to *the saving of the SOUL*.

This is the central message of the book, specific reference is made to the matter leading into [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), and this remains the central message in [Hebrews 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV) as the fifth and last warning in the book comes into view. Thus, [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) cannot be properly understood apart from viewing the chapter after this fashion.

This though is not to say that secondary applications or teachings separate from the primary interpretation (specifically dealing with the salvation or loss of the soul), cannot be in view. Secondary applications or teachings are always in place in the study of Scripture, *though never at the expense of the primary interpretation*. Scripture has been structured in a manner that will allow for spiritual lessons beyond the primary interpretation. And [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) would form a good example of this very thing.

The list of individuals named begins with Abel and rapidly moves through 2,000 years of human history, briefly calling attention to certain events in the lives of four individuals whom the Spirit of God singled out from among all who had lived during this time — Abel, Enoch, Noah, and Abraham. And the record is very brief concerning that stated about each individual. Each is said to have acted “by faith,” and their actions in this respect would be with a view centrally to one thing — *the saving of the SOUL*.

This, contextually, *must* be recognized as the way in which the actions of each are to be viewed insofar as the primary interpretation is concerned ([Hebrews 10:35-11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-11.2&t=NKJV)). But, as previously stated, there is room for secondary applications and teachings throughout.

For example, going back to the type dealing with Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), Abel bringing a blood sacrifice would, in one respect, reflect on the previous type in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) (Adam partaking of sin with a view to Eve’s redemption, typifying Christ being made sin with a view to His bride’s redemption; and this was followed by God slaying animals to provide “*coats of skins*” to clothe Adam and Eve [replacing the covering of Glory that had been lost in the fall], introducing shed blood). However, associating the lambs that Abel slew in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) with that which occurred in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) has nothing to do with the primary interpretation of this part of the type.

The part of the type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) that corresponds directly with the type set forth in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) is the account of Cain slaying Abel. But spiritual lessons relating to that previously seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) can still be drawn from the first part of the type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) (Abel bringing lambs from the flock, offering blood sacrifices), even though that is not primarily what this part of the type deals with.

Then dispensational teachings can be derived through events surrounding the first four individuals named in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) (something that can be seen in both the primary interpretation and in secondary applications).

Death and shed blood mark the point of beginning, as seen in Abel offering lambs from the flock. After these things are presented about Abel, contrasting Abel’s offering with a parallel but different type offering by Cain, the Spirit of God moved forward six generations and had the writer of this book next call attention to Enoch being removed from the earth alive. Then the Spirit of God moved forward three more generations to the account of Noah and his family passing safely through the Flood before singling out another individual. And, to complete the first part of the dispensational framework, the Spirit of God then moved forward ten more generations before He singled out the next individual — Abraham, the one whom God called out of Ur, with a view to an inheritance in another land.

Within this dispensational framework, events surrounding Abel would relate to salvation by grace (though, in another respect within the dispensational framework, they could also relate to present and future aspects of salvation — the salvation of the soul); events surrounding Enoch would relate to the saints removal into the heavens at the end of this dispensation; events surrounding Noah would relate to Israel subsequently going through the Tribulation period on earth; and events surrounding Abraham would relate to that which lies beyond the Flood, beyond the Tribulation.

A new beginning is seen in Abraham. Abraham had been called out of one land to realize an inheritance in another land. He had been called out of Ur to realize an inheritance in Canaan. And this points in the antitype to Christians who have been called out of one land to realize an inheritance in another land. Christians have been called out from the earth to realize an inheritance in the heavens.

Thus, Scripture, because of the way in which it has been structured, lends itself to teachings of the preceding nature. The primary interpretation *must always be recognized* *and held as primary, never secondary*. But, on the other hand, the invariable presence of secondary applications and teachings *must also be recognized*. And only an infinite, omniscient God, seeing the beginning from the end, along with all that lies between, could, through His Spirit, have moved men to put His Word together after this fashion.

Two Brothers, Two Offerings

The account of Cain and Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) forms a type of Israel and Christ in the gospel accounts and the book of Acts, along with the position that Israel has occupied throughout the present dispensation. And not only does this account form a type, but it forms *the first* of a number of corresponding types seen in the Old Testament (*e.g.,* Joseph and his brethren, or Moses and His brethren, forming types of Christ and Israel).

In this respect, [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) forms *a prototype*. And, being set forth first, *unchangeable principles* relating to Israel and Christ are established at this point in Scripture.

All subsequent types must be in complete keeping with this original type, providing additional details and shedding light upon the things previously set forth in the original type. And all — the original type, along with all subsequent types — point to the antitype and set forth the entire story before Christ ever appeared on earth the first time.

Christ’s appearance to Israel and that which occurred following His appearance, all the way down to modern times almost 2,000 years later, was foretold in intricate detail by Moses and the Prophets long before these things ever happened. And events surrounding Christ’s return at the end of the present dispensation have all been foretold after the same fashion as well.

Christ wasn’t relating new revelation to the Jewish religious leaders when he gave the parable of the Householder and His vineyard shortly before His crucifixion ([Matthew 21:33-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-39&t=NKJV)). Rather, He was only relating that which Moses and the Prophets had previously set forth centuries prior to the events seen in the book of Matthew (throughout the period extending from about 1,400 B.C. to about 400 B.C.). Christ was relating something that particularly the Jewish religious leaders should have known as well as or better than they knew anything else in Israel. They should have known, from their own Scriptures, exactly what had happened, was happening, and was about to happen.

1) In the Type — Cain, Abel

It is evident from the account in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) that God had laid down certain requirements relative to offerings at specified times, such as those later seen in the Mosaic economy. And, it is also evident from the offering that Abel brought (“the firstlings of his flock”), which was accepted by the Lord, that his offerings had to do with *the first-fruits*. Both brothers could only have known, from previous instructions that the Lord had given to either them or their parents, exactly what the Lord required of each at a set time — “*at the end of the days*” ([Genesis 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.3&t=NKJV); literal rendering from the Hebrew text of “*in the process of time*” as seen in the KJV/NKJV).

The account surrounding the offerings by both Cain and Abel reads,

. . . *Now Abel was a keeper of sheep, but Cain was a tiller of the ground.*

*And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.*

*Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,*

*but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell*. ([Genesis 4:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.2-5&t=NKJV) [2b]).

Cain brought his offering first, then Abel. Abel’s offering was regarded with favor, but not so with Cain’s offering. The difference in the two offerings is seen in the first three words beginning [Hebrews 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4&t=NKJV) — “*By faith Abel*…” Abel acted *by faith*, but this is not said of Cain’s actions at all. Cain could only have acted *apart from faith*, otherwise the Lord would have looked with favor upon his offering as well.

Abel, acting *by faith,* brought that which God required. Cain, on the other hand, acting *apart from faith*, did not bring that which God required. And, apart from faith, “*it is impossible to please Him*” ([Hebrews 11:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.6&t=NKJV)). Thus, God *could not* have looked favorably upon Cain’s offering, presented before the Lord apart from faith (apart from believing that which God had previously revealed concerning the offering of the first-fruits, and acting accordingly).

The offering that each brother brought (Abel, from the flock; Cain, from the field) was *the correct type offering* for each. Abel was “*a keeper of sheep*,” and Cain was “*a tiller of the ground*” ([Genesis 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.2&t=NKJV)). Thus, in an offering of the first-fruits (*cf*. [Deuteronomy 26:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+26.1ff&t=NKJV)), each would be expected to bring forth from the increase that the Lord had provided.

The difference in the two offerings lay in the fact that Abel brought that which God required from the first-fruits of his flock, but Cain failed to bring that which God required from the first-fruits of his crops. The thought of Abel’s offering being associated with *shed blood* (bringing “*of the fat*” would show that the animals had been slain) and Cain’s offering not being associated with *shed blood* has nothing to do with the matter within the framework of the primary interpretation.

The word used in the Hebrew text for offering ([Genesis 4:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.3-5&t=NKJV)) is *minchah* (having to do with an offering where *blood* is *not* the issue), as opposed to the Hebrew word *zebach* (having to do with an offering where *blood* is the issue [*e.g*., [Genesis 31:54](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+31.54&t=NKJV); [46:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+46.1&t=NKJV)]). Each brother was to bring of the increase from the means of his livelihood. These were offerings of the first-fruits, and shed blood (for salvation, or for the forgiveness of sins) was not in view.

(The Hebrew word *minchah* is used nine other times in the book of Genesis and is translated “present” each time [KJV; *e.g.*, [Genesis 32:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+32.13&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+32.18&t=NKJV), [20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+32.20-21&t=NKJV)]. The word though is found numerous times elsewhere in the Old Testament, particularly in connection with the “meat [‘meal’] offering,” and is translated “offering” in almost all occurrences outside of Genesis [*e.g.*, [Leviticus 6:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+6.14-15&t=NKJV), [20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+6.20-21&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+6.23&t=NKJV)].)

The Lord viewing one offering favorably and the other unfavorably set the stage for that which occurred next. Cain, seeing that the Lord had looked unfavorably upon his offering, “*was very angry, and his countenance fell* [*i.e.*, he ‘burned with anger, and looked down’]” ([Genesis 4:5b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.5b&t=NKJV)). But even when acting after this fashion, the Lord left the door open for Cain to repent and bring the required offering ([Genesis 4:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.6-7&t=NKJV)), something that Cain did not do ([Genesis 4:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.8ff&t=NKJV)).

2) In the Antitype — Israel, Christ

Comparing John’s statement relative to the actions of Cain in [1 John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3&t=NKJV) with Christ’s statement relative to the actions of the Jews in [John 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8&t=NKJV), a marked parallel can be seen between the actions of Cain and the actions of Israel almost 4,000 years later. And eternal verities (eternal salvation, damnation) are no more the contextual issue in the latter than they are in the former.

*I know that you are Abraham's descendants, but you seek to kill Me . . . .*

*You do the deeds of your father . . . .*

*You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning* . . . ([John 8:37a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.37a&t=NKJV), [41a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.41a&t=NKJV), [44a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.44a&t=NKJV)).

*Not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.* ([1 John 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.12&t=NKJV)).

Christ, in [John 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8&t=NKJV), was not speaking to unregenerate Jews. He was speaking to “*Jews who believed on Him*” ([John 8:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.31&t=NKJV)), out from a nation that continued to slay the paschal lamb year after year in accordance with the instructions previously given through Moses (*cf*. [Mark 14:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+14.12&t=NKJV)). And it was *to these Jews* that Christ said, “*You are of your father the devil*…” ([John 8:44a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.44a&t=NKJV)).

Many Bible students find it difficult to reconcile how these Jews could believe on Christ on the one hand but, on the other, were associated with Satan after the fashion seen in [John 8:44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.44&t=NKJV). Some seek to resolve the issue by viewing those who had believed on Christ as a separate group from those associated with Satan after this fashion. In this respect, attention is called to two groups of Jews presented in the passage — those who had believed on Him, and those who hadn’t believed on Him ([John 8:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.30&t=NKJV)).

However, doing something of this nature completely ignores that which is clearly stated in the text. From [John 8:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.31&t=NKJV) forward, Christ specifically singled out and addressed only those who had believed on Him. *These are the ones* of whom Christ said, “*You are of your father the devil*…” ([John 8:44a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.44a&t=NKJV)).

In another respect though, this whole line of thinking is immaterial. Believing or not believing on Him in this passage had nothing to do with the eternal salvation of these Jews. Rather, their believing or not believing had to do with *the manner in which Christ had presented Himself to Israel and that which He was offering to Israel.*

Christ had not appeared to Israel and presented Himself to the Jewish people as the Paschal Lamb. Rather, He had appeared to Israel and presented Himself to the Jewish people as *their promised Deliverer, in relation to the proffered kingdom.* And Christ could not have done this apart from the Jewish people *already being saved*. The message surrounding the kingdom — the central message seen in Christ’s ministry — *is solely for the saved, never for the unsaved* (*ref*. the author’s [From Acts to the Epistles BOOK](https://www.koffeekupkandor.com/gods-word-seven.php#From%20Acts%20to%20the%20Epistles%20BOOK), chapters 2-4, in this site).

The deliverance that could have resulted from belief seen in [John 8:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.31&t=NKJV) is the same deliverance resulting from belief seen in [Acts 2:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.40&t=NKJV). In both instances, it was *a deliverance from* "unbelieving, an" *an unbelieving*, "generation, perverse of Jews" *perverse generation of Jews, with the kingdom in view.*

*Unbelief* exhibited by the nation had to do solely with the deliverance being offered by the nation’s Messiah, deliverance as it pertained to the proffered kingdom, not an unbelief having to do with eternal salvation or damnation. The Jewish people rejected and crucified Christ as *King*, not as the Paschal Lamb, though in the process they did crucify the Lamb.

The Jewish people in [John 8:31-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.31-44&t=NKJV) who were believing-children of Abraham who, even at this point in Christ’s ministry, were among those who wanted to slay Christ ([John 8:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.37&t=NKJV), [40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.40&t=NKJV)). They, in this respect, were doing the works of Satan rather than those of Abraham ([John 8:39-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.39-41&t=NKJV)). And, it was in relation to works emanating from Satan (rather than works having to do with Abraham, Israel’s calling, etc.) that these Jews were associated with Satan rather than with Abraham.

Exactly the same thing is seen relative to Peter’s actions when Christ first began to reveal impending events surrounding Calvary to His disciples. Denying that which Christ had revealed, Peter found himself associated directly with Satan ([Matthew 16:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.21-23&t=NKJV)).

And exactly the same thing is seen relative to Cain in [1 John 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.12&t=NKJV). In both [John 8:44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.44&t=NKJV) and [1 John 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.12&t=NKJV) the Greek preposition *ek* (‘out of’) is used in conjunction with the relationship each occupied with Satan. In [John 8:44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.44&t=NKJV), the Jews whom Jesus addressed were said to be *out of* their father, the Devil; and Cain, in [1 John 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.12&t=NKJV) was said to be *out of* the evil one.

The works manifested by Cain in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) were performed apart from faith. They had not been performed in accordance with God’s previous instructions (inferred from the passage). And, resultantly, they were said to emanate out of Satan.

And the works manifested by Israel followed the same pattern. They had not been done in accordance with God’s previous instructions (seen in the Old Testament, which, in its entirety, is about the person and work of God’s Son [[Luke 24:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.27&t=NKJV)], the One in their midst). And, resultantly, their works, in like manner, were said to emanate out of Satan.

The Lord offered Cain another opportunity to do that which was required of him. But Cain refused, he subsequently slew his brother, and the Lord then drove him out on the face of the earth.

The Lord also offered Israel another opportunity to do that which was required of the nation. But Israel, during the time when the window of opportunity remained open, slew the nation’s Brother. Israel slew her Messiah; and, following the end of the opportunity extended to the nation (a re-offer of the kingdom), the Jewish people were uprooted from their land and driven to the ends of the earth.

Cain, in the type, did bring an offering to the Lord. But it was not the offering that God required. Rather than acting *by faith*, Cain acted *out of the evil one*. Consequently, Cain’s offering was rejected.

Israel, in the antitype, did bring something to offer unto the Lord. Israel brought forth the same thing in which Adam and Eve had sought to clothe themselves following the fall — *fig leaves.*

And, in reality, this was all Israel could have brought forth. Adam and Eve, through disobedience, forfeited their covering of Glory. And Israel, through disobedience, had also previously forfeited the Glory ([Ezekiel 10:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+10.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+10.18&t=NKJV); [11:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+11.22-23&t=NKJV)). Now, Israel, as Cain, could only act *out of the evil one*.

Adam and Eve had tried to cover their nakedness with fig-leaf aprons ([Genesis 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.7&t=NKJV); *cf*. [Psalm 104:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+104.2&t=NKJV)), which God completely rejected. And Israel, at Christ’s first coming, can be seen in a similar fashion. There was no fruit — that which God required — but there were *leaves on the fig tree* that Christ cursed, representing Israel in this condition ([Matthew 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-19&t=NKJV); *cf*. [Joel 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+1.7&t=NKJV)).

The picture of *the fruitless fig tree, having leaves only*, in [Matthew 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21&t=NKJV) is a parallel picture to that seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) when fig leaves are first seen in Scripture. The scene depicts the Jewish people attempting to do exactly the same thing that Adam and Eve had sought to do — *cover their nakedness* (the nation’s fruitless condition) with fig leaves.

And, as with Adam and Eve, or with Cain, the Lord then took action *in complete accordance* with that which He had found.

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Chapter Eleven

**The Blood of Abel . . .**

*By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks*. ([Hebrews 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4&t=NKJV)).

Abel, though having died millennia ago, has continued to speak down through the years by means of the sacrifice that he offered to the Lord near the beginning of the human race. It was the sacrifice that God required, and God Himself has borne witness to this fact through the things that He has revealed in His Word concerning Abel.

Abel acted “by faith.” He acted in accordance with that which God had commanded. He acted in accordance with the revealed Word of God. And God, through Moses, recorded *His approval* of Abel’s faith and resulting action, with the writer of Hebrews subsequently being moved to draw from this account. And throughout the past 3,500 years of recorded biblical history, *God’s approval* surrounding Abel’s faith and action has stood as a testimony for all to see.

There though are two aspects to the account of Abel’s offering seen in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). And both aspects are dealt with in the book of Hebrews — the first in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), and the second in [Hebrews 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV).

Abel brought an offering unto the Lord. Abel brought lambs from his flock; and these lambs had been slain ([Genesis 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.4&t=NKJV)), allowing death and shed blood to be introduced into the type. But death and shed blood are not really central features in the primary interpretation of this part of the type (though within secondary applications they could be).

Rather, the primary interpretation revolves around *obedience to God’s command* concerning an offering of the first-fruits. Abel was to bring an offering of the first-fruits from his flock, and Cain was to bring an offering of the first-fruits from the field (*ref*. chapter 10 of this book).

Then, the other aspect of Abel’s offering is that which is associated directly with death and shed blood rather than with an offering of the first-fruits. This part of the type though doesn’t have to do with the lambs that Abel slew and presented to the Lord. Rather, this part of the type has to do with *Cain slaying Abel*. This part of the type has to do with *Abel himself as the offering* (*cf*. [Genesis 4:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.8-10&t=NKJV); [Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)).

Death and shed blood are seen in both parts of the type, but only in the latter part are these things associated with the primary interpretation. Only in the latter part are Christ’s death *and His shed blood* seen apart from secondary applications.

Rejection, Anger

Cain failed to bring that which God had required. As a consequence, his offering was rejected. This, in turn, resulted in Cain becoming exceedingly angry and looking down. Cain burned with anger (literal thought from the Hebrew text), and rather than looking toward the only One Who could help, Cain looked away. He looked down ([Genesis 4:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.5&t=NKJV)).

The Lord then confronted Cain, asking about his intense anger and downward look. And the Lord confronted Cain after this fashion in order to not only offer Cain an opportunity to rectify the existing situation but to make the consequences known to Cain should he choose to continue in disobedience.

The Lord told Cain:

*If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.* ([Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV)).

The Lord’s statement to Cain left the way open for Cain to repent (change his mind) and do that which was required of him. But the Lord’s statement, as well, related that which would befall Cain in the event he chose to continue in the same direction that he found himself taking at this time, refusing to do that which the Lord had previously commanded.

If Cain would do that which the Lord had previously commanded, he would be “accepted.” But if Cain refused, continuing in the same direction that he had taken, only one thing awaited him — *the results of sin, the results of disobedience*. “*Sin*” lay *at the door.* That is, the results of his sin and refusal to repent *awaited him*. Sin, like a wild beast, *was crouching in the way in which he would go*. Cain would be *completely overcome by sin*, though in the end he would *ultimately triumph* (portending Cain’s ultimate repentance).

That’s what [Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV) has to do with. This verse has to do with Cain’s actions and the results of his actions, typifying Israel’s actions and the results of the nation’s actions. And this verse carries matters all the way to the end, referring to Cain’s ultimate restoration, typifying Israel’s ultimate restoration.

Cain, because of disobedience, would suffer dire consequences. But the Lord moved all the way to the end and revealed that Cain would ultimately experience restoration, necessitating his ultimate repentance.

And Israel, in the antitype, would suffer dire consequences as well because of disobedience. But, as in the type, Israel would ultimately experience restoration, necessitating the nation’s ultimate repentance.

In the preceding respect, [Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV) provides a summary statement having to do with the entire history of Cain (from disobedience to restoration) in the type, and the entire history of Israel (from disobedience to restoration) in the antitype. In relation to Cain, the remainder of Genesis chapter four forms a commentary on this verse (though Cain’s restoration, typifying Israel’s restoration, is not seen in the commentary that follows; but subsequent types deal with this matter). And, in relation to Israel in the antitype, a large part of the whole of subsequent Scripture forms a commentary on this verse.

If individuals understood that which Scripture reveals about Israel, beginning with [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), there would be *far less confusion* today concerning things surrounding Israel’s past history, Israel’s present status among the nations, and that which lies ahead for the Jewish people. This would alleviate much of the prevalent false teaching surrounding Israel, particularly relative to the existing nation in the Middle East, that which is about to befall the Jewish people (centering on the present nation of Israel), and the ultimate end of the matter.

But, to present a more complete picture from the Genesis account first, note Cain’s actions following his refusal to do that which the Lord had commanded ([Genesis 4:5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.5-7&t=NKJV)), which occurred before the Lord drove him out on the face of the earth ([Genesis 4:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.12ff&t=NKJV)). And Cain’s actions lying between his refusal to do that which the Lord had commanded and his being driven out on the face of the earth had to do with his slaying Abel, his brother, along with his continued refusal to repent ([Genesis 4:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.8-11&t=NKJV)).

Death, Shed Blood

When Christ appeared to Israel with the offer of the kingdom of the heavens at His first coming, Israel’s response could easily have been foreknown by the entire nation from that which had been previously revealed in the Old Testament Scriptures. The prophets, beginning with Moses, had foretold Israel’s response — *rejection, climaxing with the crucifixion of the nation’s Messiah, along with the nation’s refusal to repent and the subsequent, consequential dispersion of the Jewish people among the nations.*

The beginning of the matter is seen in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV); and basic, unchangeable principles surrounding the entire sequence of events are set forth at this early point in Scripture. Later types add additional details to the foundational type (*e.g*., Abraham offering his son in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV); Joseph appearing in his brethren’s presence the first time in [Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV); Moses appearing in his brethren’s presence the first time in [Exodus 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2&t=NKJV); or the slaying of the paschal lambs in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)), but the various things set forth in the foundational type can never change or be altered by anything set forth in subsequent types. Subsequent types can only add to and further clarify that which God originally set forth in the foundational type.

And the fundamental statement of all fundamental statements in this respect was set forth in the Lord’s statement detailing the overall scope of the matter in the original type, in [Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV). This statement was set forth because of that which Cain had done; it had to do with God offering Cain another opportunity to do that which was required of him; and it had to do with Cain’s future in the event that he refused to do that which God had commanded, taking matters all the way to the end when Cain would ultimately repent.

Israel, as Cain, had refused to do that which God had previously commanded. And when Messiah appeared, the nation could only do that which Cain had previously done in the type. The nation could only attempt to do away with the One acting in complete accordance with God’s commandments. The Jewish people, because of their refusal to do that which God had required of them, could only set their sights on slaying their Brother.

And as the Jewish people sought to bring this to pass, their frame of mind was identical to that which Cain had exhibited in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). Israel’s religious leaders were angry to the point that, in the end, their only thoughts concerning Christ were that He be put to death. And, to bring this to pass, they went to the point of beseeching Pilate (who wanted to release Christ) that he release a murderer in Christ’s stead, leaving Christ to be crucified ([Matthew 27:15-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.15-26&t=NKJV); [John 19:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.12-16&t=NKJV)).

Israel’s religious leaders, along with the masses whom they had misled — following “*the way of Cain*” (*cf*. [1 John 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.12&t=NKJV); [Jude 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.11&t=NKJV)) — were so intent on doing away with Christ at this point that they echoed a statement with far-reaching, negative ramifications, a statement that would affect not only that generation of Jews but all succeeding generations as well: “*His blood be on us, and on our children*” ([Matthew 27:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.25&t=NKJV)); and the chief priests echoed another statement at this time with equal far-reaching, negative ramifications: “*We have no king but Caesar*” ([John 19:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.15&t=NKJV)).

The Jewish people had rejected their King and the proffered kingdom; and Israel’s religious leaders, in a climactic statement, pledged allegiance to a pagan Gentile king ruling within Satan’s realm of power and authority (*cf*. [Luke 4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.6&t=NKJV); [John 18:36-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.36-37&t=NKJV)).

And not only had the Jewish people rejected their King, but they were adamantly intent on continuing in “*the way of Cain*” and slaying their Brother, slaying their King. *Death and shed blood*, as in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), were about to become *the central issue*. The people were about to become *unclean* through contact with the dead body of their Messiah, a condition that would have to persist for two days, for 2,000 years, from the point of their becoming unclean ([Numbers 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11ff&t=NKJV)).

To understand that which was happening at this time and that which was about to happen, the Jewish people could have gone back to the original type on the matter in Genesis chapter four and read the entire story. And, if they desired additional information, they could have gone to the numerous other types and prophecies bearing on the subject. It had all been previously laid out for them to read. Their entire history — not only up to that point in time, but throughout all the years that lay ahead — had been prerecorded, in intricate detail. But they refused to avail themselves of that which God had provided.

The entire account forms a rather amazing sequence of events in this respect. When Christ came the first time, Israel acted in a capacity that had been foretold in type after type and by prophet after prophet. The whole of the matter had been prerecorded before the nation ever acted. And the very nation that did all these things in the antitype, continuing in disobedience today, is the very nation through whom the Spirit of God had previously given all of this material, foretelling that which the nation would do.

The very people committing these prerecorded acts were the very ones in possession of all this information. And not only was this the case, but the Jewish religious leaders even *knew* the identity of the One Whom they slew (*cf*. [Matthew 21:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38&t=NKJV); [John 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.2&t=NKJV)). The Jewish people, as Cain, *knew exactly Who they were slaying*. And Cain’s actions at this point were fulfilled completely and in minute detail in the antitype 4,000 years later.

But, there’s still more to the story about Cain in Genesis chapter four, as there is still more to the story surrounding Israel. And this is what has been foretold in condensed form in [Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV), with detail provided in the verses that follow, along with the additional types and prophecies bearing on the subject.

A Fugitive and a Vagabond

The Lord’s offer and promise to Cain in [Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV) does not close with Cain slaying Abel. Rather, this offer and this promise continue uninterrupted after Cain slew his brother, and they would continue uninterrupted throughout Cain’s entire life. The Lord’s offer and promise would have to continue after this fashion, else there could be no ultimate repentance and restoration as seen in that which the Lord had revealed to Cain.

And exactly the same thing is seen in the Lord’s dealings with Israel in the antitype. Immediately following Israel slaying Christ there was a re-offer of the kingdom of the heavens to the nation that lasted for about thirty-two years, covered in the book of Acts, beginning in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV) and ending in [Acts 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28&t=NKJV). As the Lord had continued to deal with Cain in the type, He continued to deal with Israel in the antitype as well.

(Though Israel, in reality, couldn’t repent — either in the original offer of the kingdom or in the re-offer of the kingdom— nonetheless, bona fide offers were made in both instances.

In the original offer, the numerous types and prophecies had already previously revealed the course of action that Israel would take. For the nation to have repented at this time would have run counter to that which God had already revealed about the nation.

In the re-offer, the preceding would also hold true, though now something new was added. The Jewish people were now unclean through contact with the dead body of their Messiah; and, according to that which God Himself had set forth in His Word, this uncleanness must last for two days, for 2,000 years. Israel could only be cleansed after two days, on the third day — after 2,000 years, on the third 1,000-year period [*cf*. [Numbers 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11ff&t=NKJV); [Hosea 5:15-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15-6.2&t=NKJV)].)

Then, even with the nation set aside while God calls out from the Gentiles “*a people for His name*” ([Acts 15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV)), God’s offer concerning *repentance* still continues. It would have to continue, for it is set forth in an unchangeable fashion in the original type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV).

The day is coming when the Spirit of God will complete His search for the bride and will remove the bride, in complete accordance with that seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). Then God will resume His dealings with Israel, with a view to the nation’s repentance and restoration, in accordance with that seen in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) and [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) (Cain ultimately being restored [[Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV)]; and Abraham again taking a wife [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)], following the procurement of a bride for his son [[Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)]).

1) Israel during the Present Dispensation

During the continuing period of disobedience and refusal to repent, Israel in the type in Genesis chapter four is pictured as “*a fugitive and a vagabond*,” as the nation, like Cain, has been driven from her land out upon the face of the earth ([Genesis 4:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.14&t=NKJV)). The thought behind “*a fugitive and a vagabond* [‘a vagrant and a wanderer,’ NASB; ‘a restless wanderer,’ NIV]” has to do with one who strays about without a home. The picture, through actions that God took with Cain in the type, is that of Israel removed from her homeland, driven out among the nations, but never finding a home among the nations. Rather, the Jewish people (as Cain) would be ever wandering and straying about among all the Gentile nations in which the Lord had driven them.

And further, the Jewish people driven out among the nations would not find friends among these nations. They would not find the Gentiles welcoming them with open arms. Instead, they would find the opposite. They would find enemies among the nations. They would experience rejection, hostility, etc. This, as well, is set forth in the type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV).

Cain, when driven out, feared for his very life; but his life was to be spared, with a view to his ultimate restoration. And, through the entire process of hatred exhibited toward Cain and the Lord sparing his life, *sevenfold vengeance* was decreed upon anyone who might seek to slay Cain during his time of wandering and straying about in a strange land. This would be to say that God’s complete judgment (“seven” showing the completeness of that in view — *judgment*) would fall upon anyone attempting to slay Cain during this time ([Genesis 4:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.13-15&t=NKJV)).

And so it is with Israel. It must be, for the antitype must follow the type in exact detail.

The Jewish people, driven out among the nations and in strange lands, will *never* be able to find permanent resting places. The Jewish people can only do that which Cain could do, no more. They can only wander and stray about in the strange lands to which they have been driven.

And the Jewish people in these strange lands, on the one hand, because of the Gentile nations’ attitude toward them, have reason to fear for their very existence (*e.g.,* that which happened to the Jewish people in Europe during WW2, and that which is about to happen to the Jewish people both in the land of Israel and worldwide [[Matthew 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15-22&t=NKJV); [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV)]). All of this resulted from Israel’s disobedience and the nation slaying her Brother, foreshadowed by Cain’s disobedience and Cain slaying his brother. But Israel, like Cain, has a promise concerning not only supernatural protection but God’s complete judgment falling upon any Gentile or Gentile nation that would seek to raise their hand against the Jewish people.

Again, the reason and basis for all of this are set forth in the foundational type in Genesis chapter four ([Genesis 4:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.5&t=NKJV), [8-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.8-15&t=NKJV)). But also, again, within this foundational type, God’s offer and promise concerning the whole of the matter are set forth as well ([Genesis 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.7&t=NKJV)). And this offer and this promise are completely in line with that stated in [Leviticus 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26&t=NKJV) and [Deuteronomy 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28&t=NKJV) (whole chapters given over to that which would result from either Israel’s obedience or disobedience) or anyplace else in Scripture where the matter is dealt with. *Blessings* follow obedience, and *curses* follow disobedience. The whole of the matter is stated in terms that simple in Scripture.

Thus, *blessings* would follow Israel’s obedience, and *curses* would follow Israel’s disobedience. And, relative to Israel, God would deal with the Gentiles after a similar fashion. With Israel scattered among the nations because of disobedience, *blessings* would come upon those Gentiles who befriended Israel, and *curses* would come upon those Gentiles who took an opposite approach and sought, on the other hand, to harm the Jewish people ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Joel 3:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.1-8&t=NKJV)).

These are *unchangeable principles* set forth in Scripture that must be carried out *in exact and complete accordance* with the way in which they have been set forth. Not “*one jot or one tittle* [smallest letter in the Hebrew alphabet (*yod*), or parts of letters that distinguish them from other letters]” can fail of fulfillment ([Matthew 5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5.18&t=NKJV)).

2) A Nation in the Middle East

A major issue among many Bible teachers and students today has to do with the existence of an Israeli nation in the Middle East. And it can only be correct to see this as a major issue, for biblical prophecy surrounding the fulfillment of Daniel’s Seventieth Week necessitates an existing nation in the Middle East preceding the beginning of the Week.

But, in many instances, the present existence of an Israeli nation in the Middle East has been made to be something which it isn’t at all. In many instances, this present existing nation has been associated with a fulfillment of God’s promises in the Old Testament concerning a regathering of the Jewish people from among all the Gentile nations where He has scattered them.

Sections of Scripture such as [Deuteronomy 30:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.3-5&t=NKJV); [Jeremiah 30:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.3&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.18&t=NKJV); [Ezekiel 34:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+34.11ff&t=NKJV); [36:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.24ff&t=NKJV); [37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV); [39:25ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.25ff&t=NKJV); [Amos 9:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Amos+9.14&t=NKJV) are cited, and it is stated that God is presently regathering His people and restoring the land to a fruitful condition in accordance with His promises (*e.g.*, [Deuteronomy 30:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.9&t=NKJV); [Ezekiel 36:29-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.29-30&t=NKJV); [Amos 9:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Amos+9.13&t=NKJV)). However, *this is not what Scripture teaches at all*. The present nation of Israel is not in existence as a fulfillment of God’s promises to restore His people; nor does the present productivity of parts of the land of Israel have *anything* to do with God’s corresponding promise to restore the land as well.

The Jewish people, *because of disobedience*, have been removed from their land, with the land left desolate; and these same people have been scattered among the Gentile nations of the earth. And Israel’s *disobedience* was climaxed almost two millennia ago by the Jewish people *slaying their Messiah.*

Israel is *the Slayer*, removed from her land and scattered among the nations. And, because Israel is the Slayer, Israel *cannot return* to her land until two points in time: 1) until *after* two days (2000 years), on the third day (the third 1,000-year period [[Numbers 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11ff&t=NKJV)]), and 2) until *after* the death of the High Priest (the termination of Christ’s present high priestly ministry in the antitype [[Numbers 35:15-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.15-28&t=NKJV)]). There can be no healing of either the people or the land *until this future time.*

Further, Israel cannot be restored to the land *until* the nation is brought to the place of *repentance*. Israel must *first* be dealt with concerning that which resulted in the nation’s dispersion among the nations. This fact is plainly set forth in connection with prophecies surrounding the Lord regathering and restoring His people (*e.g*., [Deuteronomy 30:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.1-2&t=NKJV); [Isaiah 1:16-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.16-20&t=NKJV); *cf*. [Isaiah 1:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.2ff&t=NKJV)).

Further, Israel being brought to the place of repentance, according to Scripture, will not occur *until* the latter part of the coming Tribulation, during the latter part of Daniel’s Seventieth Week. This time of trouble which will befall the Jewish people — “*the time of Jacob’s trouble*” ([Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV)) — results from Israel’s disobedience and the necessity of bringing the Jewish people to the place of repentance.

This will be a time of unparalleled trouble, designed by God to bring the Jewish people to the end of themselves. During this time they will be brought into such *dire straits* that they will have no place to turn to other than to the Lord ([Exodus 3:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.1-10&t=NKJV)). Only *then* will the nation repent; and only *following* repentance will the nation be restored, with the land being healed.

Further, Israel *cannot return* until the nation’s Messiah returns at the end of the Tribulation. According to the sequence set forth in the seven Jewish festivals in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV), the Jewish people must look upon their Messiah (with the nation being saved, fulfilling the Passover, the first festival) before the nation can be regathered (fulfilling the feast of Trumpets, the fifth festival).

(Note that Israel has slain the Lamb, but has yet to apply the blood. The Lamb was slain at Christ’s first coming; Israel though will not apply the blood until Christ’s second coming. Only then will the first festival in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) be completely fulfilled.)

Further, Old Testament saints are to be raised from the dead and be restored to the land along with the living at this time. Both the dead (resurrected) and those living at that time will return to the land *together* ([Exodus 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.19&t=NKJV)). The resurrection of Old Testament saints is set forth in the third of the seven festivals in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) — the feast of First-Fruits. And this will be fulfilled following the fulfillment of the Passover but prior to the fulfillment of the feast of Trumpets.

Israel possesses a promise that God gave to Solomon almost three thousand years ago concerning repentance, the nation’s healing, and the land being healed:

*If my people* [the Jewish people], *which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land* ([2 Chronicles 7:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+7.14&t=NKJV)).

And exactly the same thing is seen in a promise given through Moses almost five hundred years preceding the promise given through Solomon:

*But if they* [the Jewish people] *confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,*

*and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt —*

*then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land*. ([Leviticus 26:40-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.40-42&t=NKJV)).

Israel can return to the land, with both the nation and the land being healed, *only following the nation’s repentance*. And the nation’s repentance is placed in Scripture at a time near the end of the Tribulation, in connection with Christ’s return.

The present existing nation in the Middle East is there *in unrepentance and unbelief, before the time*. And most of the unrepentant Jewish people are still scattered among the Gentile nations, with the Old Testament saints still in their graves.

*Nothing* about the present remnant returning to the land and forming the existing nation in the Middle East has *anything* to do with the fulfillment of Old Testament prophecies pertaining to Israel’s restoration; nor does a reclamation of parts of the land have *anything* to do with Old Testament prophecies pertaining to the land being healed.

The remnant of Jews presently in the land is *a remnant from the Slayer*, which has gone back *before the time*. And not only are the Jewish people still *unclean* through contact with the dead body of their Messiah (the two days are not yet complete), but a remnant from this unclean nation has gone back *prior to the time* Christ completes His high priestly ministry. And, according to the type in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), the Slayer *cannot return* in this manner prior to the time Christ completes His present ministry in the heavenly sanctuary ([Numbers 35:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.28&t=NKJV)).

The present remnant in the land — *a part of the Slayer*, returning before it is time to return — leaves this remnant open to *great danger*. In actuality, it leaves the Jewish people forming this remnant open to experiencing *exactly the same thing* of which the entire nation is guilty. It leaves them open *to being slain* ([Numbers 35:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.26-27&t=NKJV)). And this is *exactly* what is about to happen to the present existing nation of Israel in the Middle East.

Antichrist is about to appear and make a seven-year covenant “*with many*” in Israel. And after three and one-half years, he will break his covenant, march into Jerusalem with his armies, and seek to wipe this nation from the face of the earth. The rebuilt temple will be desecrated and destroyed, Jerusalem will be destroyed, and the Jews who are either not killed or do not escape to a place which the Lord will have prepared in the wilderness will be sold as slaves throughout the Gentile world. The present existing nation will be completely destroyed, *slain* as it were (*cf*. [Daniel 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26-27&t=NKJV); [Joel 3:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.1-8&t=NKJV); [Matthew 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15-22&t=NKJV); [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV); [2 Thessalonians 2:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.3-4&t=NKJV); [Revelation 12:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.5ff&t=NKJV)).

During the latter half of the Tribulation, an Israeli nation, as we know it today, will not exist in the Middle East. Conditions will not only have become similar to those seen in Europe during WW2 (Jewish persecution under the Third Reich, prior to the existence of the nation in the Middle East), but far, far worse.

It will be during this time — days which, unless shortened, no flesh would be saved ([Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)) — that the Jewish people will be brought to a place where they will have no choice other than to call upon the God of their fathers. Only then will God hear, remember His covenants and promises surrounding Israel, and send His Son back to deliver His people.

*Only then — not before — will events surrounding Israel’s healing, the restoration of the nation, and the healing of the land occur.*

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Chapter Twelve

**Enoch, Translated into Heaven**

*By faith Enoch was taken away so that he did not see death, and was not found, because God had taken him; for before he was taken he had this testimony, that he pleased God*. ([Hebrews 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.5&t=NKJV)).

[Hebrews 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.5&t=NKJV) refers to events seen in [Genesis 5:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.21-24&t=NKJV). Enoch, along with the few brief experiences enumerated about him, is introduced in a genealogy extending from Adam to Noah. Enoch, within this genealogy, is seen seven generations removed from Adam; and the genealogy terminates with Noah, ten generations removed from Adam.

Calling attention to events occurring during the time covered by this genealogy, Scripture continues with three things: 1) that which began to occur very early in the human race and reached an apex during Noah’s day ([Hebrews 6:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.1-4&t=NKJV)), 2) God’s attitude toward and action concerning the matter ([Hebrews 6:5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.5-7&t=NKJV)), and 3) events surrounding God’s action (bringing the Flood to pass), which occurred in the six hundredth year of Noah’s life ([Hebrews 6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6-8&t=NKJV) {6b} [1,656 years following the creation of Adam]).

The Spirit of God, moving an individual emanating from the loins of Noah through Shem to pen the book of Hebrews, drew from the experiences of three individuals in this genealogy — Abel (the second from Adam), Enoch (the seventh from Adam), and Noah (the tenth from Adam). Through this means, chapter eleven of Hebrews would not only form commentary on the salvation of the soul, continuing from preceding chapters (*ref*. chapter 8 of this book), but a dispensational framework of events could be set forth as well.

Within this dispensational framework of events, Enoch is seen being removed from the earth (translated) between two points in time — between Abel’s offering near the beginning of the human race, and the Flood during Noah’s day. He was removed *following* Abel’s offering but *preceding* the Flood.

The sequence of events seen within this dispensational framework points to a removal from the earth of those who have appropriated the blood of the one typified by Abel (something seen more specifically in Cain slaying Abel rather than in the slaying of the lambs that Abel brought); and this removal will occur preceding a coming time of trouble affecting the whole world, typified by the Flood during Noah’s day.

The One Whom “Abel” typified is *Christ*. Both were slain by their brothers, with the blood of Abel crying out to the Lord from the ground, but *the blood of Christ* speaking “*better things than that of Abel*” (*cf*. [Genesis 4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.10&t=NKJV); [Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)). The one whom “Enoch” typified can only be *Christians* during the present dispensation, and “the Flood” during Noah’s day can only point to *the coming Tribulation* ([Matthew 24:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.37-39&t=NKJV); [Luke 17:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26-27&t=NKJV)).

That is the dispensational scheme of the matter, as set forth in both [Genesis 4-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4-8&t=NKJV) and [Hebrews 11:4-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4-7&t=NKJV). And within this dispensational scheme, the account of Enoch forms a foundational type pertaining to the future removal of Christians from the earth. Subsequent types provide additional information, remaining in complete agreement with the original type. Then, the existence of these types necessitates an antitype which would be in complete agreement with all of the types.

The preceding is simply the manner in which Scripture has been structured. Though the experiences of individuals throughout Old Testament history forms the basis for numerous spiritual lessons, God’s revelation of Himself, His plans, and His purposes in this part of Scripture goes far deeper. God, throughout Old Testament history, has interwoven all the various types, which have corresponding antitypes. And the heart of the matter, when comparing Old and New Testament revelation, lies in this realm.

The type has been given to shed light upon and help explain the antitype. This is the way in which God has seen fit to structure His Word in order to make known His plans and purposes to man. And if man would come into a correct understanding of God’s revealed plans and purposes, it can be done *only one way*. Man *must* study God’s Word *after the fashion in which it has been structured*. Nothing short of this will suffice.

The coming removal of the Church from the earth is a vastly misunderstood subject today, both as to the time when it will occur and exactly who will be removed when it does occur. And the reason for this misunderstanding can be traced back to one central issue: *The typical structure of Scripture has been ignored,* resulting in the multiplicity of interpretations and erroneous thoughts that man has come up with concerning that future event commonly called, “the rapture.”

And because this has been done, one could only expect the multiplicity of thought presently seen throughout Christendom relative to the rapture, resulting in confusion. Error is rampant in this realm because *man has not compared Scripture with Scripture after the same manner in which God structured His Word*. The whole of the matter can be stated in terms that simple.

(The preceding would be true relative to any realm of biblical study. Ignoring the types has always been to the detriment of those not availing themselves of this vast wealth of information that God has provided to shed light upon and help explain the antitype.

Biblical teachings surrounding salvation by grace through faith would form a good example of the preceding. The multiplicity of answers to the question, “*What must I do to be saved?*” can be traced back to one thing. It can be traced back to individuals failing to avail themselves of the foundational and explanatory material provided in the types.)

The Old Testament Types

The three main Old Testament types dealing with the rapture can be found in the opening book of Scripture, the book of Genesis. The first is seen in the experiences of *Enoch*, the second in the experiences of *Lot and his family*, and the third in the experiences of *Rebekah*. And each of these three types present different facets of the same picture, together forming an Old Testament composite word-picture of the rapture.

1) Enoch

Enoch, as previously stated, is seen being removed from the earth between two points in time — following a blood sacrifice and prior to the Flood. This points to those whom Enoch typifies (Christians) being removed from the earth at a time following that which Abel’s death typifies (Christ’s death) but preceding that which the Flood typifies (the coming Tribulation).

Thus, both the participants and the timing of the rapture are introduced in the foundational type. The rapture, according to this type, must have to do with *those of the present dispensation* (with Christians). It cannot pertain to any other than the ones who have appropriated the blood of the individual dying in the antitype of Abel’s death. And it has to occur *preceding that time typified by the Flood during Noah’s day* (*i.e.*, it has to occur before the Tribulation).

Then, subsequent types reveal other things about this event (*e.g.*, the inclusion or non-inclusion of all Christians, *etc*.). If the foundational type shows a selective rapture of faithful Christians alone, so must any subsequent type that deals with this aspect of the rapture. And the antitype, dealing with this same aspect of the rapture, must show a selective rapture as well.

But, when one turns to Scripture alone, the preceding is not seen to be the case at all. Something other than a selective rapture of the faithful is clearly seen in subsequent types. And the antitype must deal with the matter after the same fashion as it is dealt with in the type, which it does.

The foundational type in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) deals centrally with *the participants and the timing* of the rapture (*Christians*, and a *pretribulational event*). It has nothing to do with selective or nonselective rapture. Subsequent types deal with this matter, along with the antitype.

2) Lot and His Family

Lot, his wife, and his two virgin daughters were removed from Sodom prior to the destruction of the cities of the plain. And the manner in which the New Testament handles this event leaves no room to question that which is in view from a typical standpoint. The destruction of the cities of the plain can point only to the coming destruction of this present world system, and the removal of Lot and part of his family can only point to a removal of certain individuals from this world system (from the earth) prior to this destruction (a destruction occurring during the Tribulation).

This account forms a subsequent type of that previously seen in [Genesis 5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5-8&t=NKJV), and the account is dealt with in the New Testament in a parallel manner. The destruction of the cities of the plain during Lot’s day is dealt with in the New Testament alongside the destruction produced by the Flood during Noah’s day, introducing a parallel type. Both destructions in the two types point to the same destruction in the antitype.

*And as it was in the days of Noah…*

*Likewise as it was also in the days of Lot…*

*Even so will it be in the day when the Son of Man is revealed* ([Luke 17:26a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26a&t=NKJV), [28a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.28a&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.30&t=NKJV)).

Then Christ — relating the accounts of these two destructions occurring in history, which point to the same destruction in prophecy — sounded two main warnings. And the warnings were directed to two groups of people — to Israel, and to the Church (about to be brought into existence).

The account surrounding Noah and the Flood was given first ([Luke 17:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26&t=NKJV)). And, accordingly, Christ sounded the warning to Israel in connection with this type first ([Luke 17:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.31&t=NKJV)). Noah and the Flood, not Enoch and his removal from the earth, are in view; and the matter has to do with those typified by Noah going through the Flood — Israel going through the Tribulation.

The same statement, comprising the warning, is later seen within a more lengthy warning that Christ provided in the Olivet Discourse. Christ, in this discourse, warned the Jewish people to flee for their lives when they see a particular man (Antichrist) do certain things during this coming time of destruction ([Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV)).

Immediately following the warning that had to do with the days of Noah, Christ sounded a warning that had to do with the days of Lot ([Luke 17:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.28&t=NKJV)). Rather than dealing with individuals going through a time of destruction, the days of Lot had to do with individuals removed prior to this destruction. And the warning that Christ sounded was in connection with Lot’s wife and the salvation or loss of one’s soul.

*Remember Lot’s wife.*

*Whosoever shall seek to save his life* [soul] *shall lose it; and whosoever shall lose his life* [soul] *shall preserve it* ([Luke 17:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.32-33&t=NKJV)).

Lot’s wife, along with her husband and two virgin daughters, was delivered from Sodom. And, though delivered from Sodom, she lost her soul. She looked back toward Sodom rather than out ahead toward the mountain to which Lot had been told to flee ([Genesis 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.26&t=NKJV); [Luke 9:62](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+9.62&t=NKJV)).

Lot, in similar fashion, failed to realize the salvation of his soul as well. Lot is contrasted with Abraham; and though Lot later found himself on the mountain to which he had been told to flee, his portion on the mount was diametrically opposed to that of Abraham. (“A mountain” in Scripture symbolizes *a kingdom* [*cf*. [Isaiah 2:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.2-4&t=NKJV); [Daniel 2:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV); [Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV)].)

Lot found himself dwelling on the mountain, but in a cave on the mountain, in a place *separated from the Lord* ([Genesis 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.30&t=NKJV); *cf*. [Matthew 22:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.10-14&t=NKJV)). Abraham, on the other hand, found himself also dwelling in the high country, but *standing before the Lord* — a place where, unlike Lot, he had been both dwelling and standing for quite sometime ([Genesis 19:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.27&t=NKJV); *cf*. [Genesis 18:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+18.22&t=NKJV)).

The accounts of Lot and certain members of his family being delivered from Sodom add additional information to the type surrounding Enoch in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). This second type makes it quite clear that faithfulness or unfaithfulness of Christians and the consequent salvation or loss of the soul have nothing to do with the rapture itself. These are issues that will come into view *following* the rapture, as seen in God’s dealings with both Lot’s wife and Lot *following* their deliverance from Sodom. These are issues that have to do with the judgment seat *following* the rapture, not issues which have to do with the rapture.

Then there is a subsequent type that deals with the matter from a different perspective yet, building upon that revealed in the previous types and providing additional information. And that type is found in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

3) Rebekah

Genesis chapter twenty-four relates the story of Abraham sending his eldest servant into Mesopotamia to procure a bride for his son, Isaac. This chapter is the fourth of five consecutive chapters in Genesis ([Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV)) that form one overall type consisting of numerous individual types. And within the complete typology seen in these chapters, God has set forth exactly the same thing seen in previous chapters ([Genesis 4-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4-8&t=NKJV)) — a dispensational framework of events surrounding Christ, Israel, and the Church.

Throughout these chapters, “Abraham” is seen as a type of *God the Father*, “Isaac” a type of *God the Son*, and “Sarah” (Abraham’s wife) a type of *Israel* (the wife of Jehovah). “Abraham’s servant” sent into Mesopotamia in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) is seen as a type of *the Holy Spirit* sent into the world; and “Keturah” in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) (who Abraham married following events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)) is also, as Sarah (in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)), seen as a type of *Israel*, though within another frame of reference than Sarah.

Typology after the preceding fashion becomes evident as one works his way through these chapters.

Isaac’s birth in [Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV) was via supernatural means, typifying Christ’s subsequent birth through the same supernatural means. The offering of Isaac by his father in a designated place in the land of Moriah in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) typifies the subsequent offering of Christ by His Father in a designated place in the same land. Abraham’s wife, Sarah, dying in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV) (following the offering of the son) typifies God’s wife, Israel, subsequently being set aside (following the offering of the Son). And Israel, as Sarah, is looked upon during this time as being in the place of death ([Jonah 1:17ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17ff&t=NKJV); [John 11:6ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.6ff&t=NKJV)).

Next in the dispensational structure and overall type are events in chapter twenty-four, where the search for and procurement of the bride is seen prior to Abraham’s remarriage in the following chapter. [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) details the work of the Spirit in the world today, searching for the bride, following Israel being set aside ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)). And this search will occur and be completed before the time God resumes His dealings with and restores Israel ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)).

In the past, Israel, as Sarah, was barren ([Genesis 16:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+16.1-2&t=NKJV)). And because of Sarah’s barrenness, Isaac’s birth required God’s supernatural intervention. But when Israel is one day restored, typified by Abraham marrying Keturah in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV), conditions will be reversed. Keturah bore Abraham six sons ([Genesis 25:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.1-2&t=NKJV)). Keturah was very fruitful, as Israel will be during that coming day following the nation’s restoration.

It is between these two dispensational points (Israel being set aside [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)] and Israel being restored [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]) that God procures a bride in the antitype for His Son, Jesus. And as Abraham sent his eldest servant into Mesopotamia to search for and procure his son’s bride, God has sent the Holy Spirit into the world to search for and procure His Son’s bride.

Thus, within the dispensational structure of the things seen throughout Genesis chapters twenty-one through twenty-five, there can be no question concerning that which is involved in the typology of chapter twenty-four. This chapter has to do with the mission of the Spirit in the world during the present dispensation.

The servant arrived in Mesopotamia with “ten camels” laden with his master’s goods. “Ten” is the number of *ordinal completion*, *showing all of the master’s goods* ([Genesis 24:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10&t=NKJV)), and the master had given all these goods to his son ([Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV); [25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV)). The servant was to show the prospective bride, from Abraham’s family, *all the glories that the father had given to his son*. Then the invitation to become the wife of Abraham’s son was to be extended ([Genesis 24:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.3-4&t=NKJV), [53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.53&t=NKJV), [57-58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.57-58&t=NKJV)).

This points to that which is occurring during the present dispensation. The Spirit is in the world showing those from God’s family (Christians) *all the glories that the Father has given to His Son*. And He is doing this through opening the Word to their understanding, revealing these things to them. Then, as in the type, the invitation is extended to Christians to become the wife of God’s Son.

Rebekah, in the type, said that she would go ([Genesis 24:57-58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.57-58&t=NKJV)). And once the purpose for the servant’s mission had been accomplished, he removed Rebekah from Mesopotamia ([Genesis 24:59ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.59ff&t=NKJV)).

In the antitype, exactly the same thing will occur. Once the purpose for the Spirit’s mission has been accomplished, He will remove the bride from the world. And the manner in which Isaac’s bride was removed, along with that which followed, forms the pattern for the manner in which Christ’s bride will be removed, along with that which will follow.

Abraham’s servant removed the bride on camels, and the bride was accompanied by damsels. *All of them together* rode on the camels, and *they all went forth together* to meet Isaac.

Though the number of the camels at the time of the departure is not stated, the inference would clearly point to *ten camels*. The servant entered the land with “ten camels” to search for the bride, and the reference to camels upon his departure with the bride would clearly point to the same *ten camels*.

Rebekah and her damsels leaving on the camels show *ordinal completion* once again. *All went forth to meet Isaac*, but *only Rebekah* was later presented to Isaac as his bride for whom the servant had searched. Rebekah was the one seen putting on *her veil* when she and the damsels accompanying her came into the son’s presence, typifying *the wedding garment* to be worn by Christ’s bride when Christians find themselves in the Son’s presence.

As *they all went forth* to meet Isaac in the type, so will *they all go forth* to meet Christ in the antitype. And, as *a distinction* was made between Rebekah and the damsels accompanying her in the type, so will it be in the antitype.

Rebekah was the one who had responded *positively* to the servant’s mission in Mesopotamia; and she was the one who, following her removal from Mesopotamia, was *separated* from the other damsels and presented to Isaac as his bride.

In like manner, those Christians forming Christ’s bride will be the ones who respond *positively* to the Spirit’s mission in the world; and they will be the ones who, following their removal from the earth, will be *separated* from other Christians and presented to Christ as His bride.

The New Testament Antitype

There are not really that many verses in Scripture (Old Testament or New Testament) that pertain to the rapture *per se*. Scripture, dealing with Christians, centers on two main areas: 1) issues surrounding faithfulness or unfaithfulness during the present time, preceding the rapture; and 2) issues surrounding the results of one’s faithfulness or unfaithfulness, following the rapture. Scripture provides a great deal of information in both realms; but, from a comparative standpoint, Scripture does not present that much information concerning the rapture itself.

The rapture though, as has been demonstrated, is dealt with in several of the types. And the existence of the types demands the existence of an antitype. An individual could really go to only two places in the New Testament to view the rapture in connection with the events set forth in the three Old testament types under consideration — [1 Thessalonians 4:13-5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.10&t=NKJV) and [Revelation 1:10-4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-4.11&t=NKJV) (though the rapture is presented in [1 Corinthians 15:51-57](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.51-57&t=NKJV), details surrounding the events seen in the types are not presented here).

Each of these two sections provides information peculiar to the passage, but only one provides the complete sequence seen through comparing the types — [Revelation 1:10-4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-4.11&t=NKJV). [1 Thessalonians 4:13-5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.10&t=NKJV) provides everything except a reference to the Tribulation. And since this is provided in the context of [Revelation 1:10-4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-4.11&t=NKJV) (chapters 5ff), this section of Scripture will be used to show the antitype, with reference back to [1 Thessalonians 4:13-5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.10&t=NKJV).

It is sometimes stated that there is no place in Scripture that shows the sequence of events having to do with all Christians being removed preceding the tribulation. But that’s not true at all. This is seen in the Old Testament types, and this is also seen in the New Testament antitype as well.

Again, the only possible way to properly deal with the rapture from the standpoint of Scripture is to call attention to the matter *after the fashion in which God has set it forth*. One simply calls attention to the types and the antitype, leaving the matter to rest upon the foundation of Scripture itself.

1) Christians in the Lord’s Day

John, in the book of Revelation, was taken to the Isle of Patmos and then transported into the future Lord’s Day (or Day of the Lord [[Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV); [4:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-2&t=NKJV)]). And, in this future day, John was told to record that which he was being allowed to see ([Revelation 1:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.19&t=NKJV)), which dealt first with events surrounding the Church in Christ’s presence in heaven ([Revelation 1:10-4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-4.11&t=NKJV)), then with events surrounding Israel and the nations on earth ([Revelation 5:1-18:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.1-18.24&t=NKJV)).

The Lord’s Day follows Man’s Day, whether for the Church or for Israel and the nations. Once Man’s Day has been allowed to run its course, the Lord’s Day will begin; and the Lord’s Day will begin at least seven years earlier for the Church than it will for Israel and the nations.

Christians removed from the earth preceding the seven-year Tribulation will no longer be living in Man’s Day. “Man’s Day” has to do with *man upon the earth during an allotted 6,000 years of time* (with the foundation upon which the whole of the matter rests seen in the six and seven days of [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)). Christians, at the time of the rapture, will be removed from Man’s Day and transported into the Lord’s Day. That’s what is seen through John being transported into the Lord’s Day in [Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV) and seeing seven churches in Christ’s presence, in heaven, in that future day.

This is also what is seen in [1 Thessalonians 5:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.2ff&t=NKJV), following the removal of the Church into the heavens ([1 Thessalonians 4:13-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-18&t=NKJV)). A removal of the Church into that future day will overtake many Christians “*as a thief*,” though this will not be true for other Christians ([1 Thessalonians 5:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.2-4&t=NKJV)).

Christians in the Lord’s Day, in connection with either *faithfulness* or *unfaithfulness*, resulting in either *salvation* or *wrath*, is the subject at hand in [1 Thessalonians 5:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.1-9&t=NKJV). And this is the same subject set forth in the opening chapter of the book of Revelation (in conjunction with that revealed in [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)), though seen from a different perspective.

(The actual rapture of the Church itself, if shown in [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV), would have to be seen in *John’s experience* [removed from earth into heaven, into the Lord’s Day in [Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV), with the same event repeated in [Revelation 4:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-2&t=NKJV)]. If, on the other hand, the rapture of the Church is not seen in John’s experience in these opening chapters of the book, then the rapture itself is not dealt with in these chapters.

The rapture though would have had to occur at the time of or preceding John’s experience, for John saw the complete Church in Christ’s presence, in heaven, in the Lord’s Day. Thus, relative to *the timing of the rapture*, whether or not the rapture can be seen in John’s experience would be immaterial. The rapture is plainly shown in a companion passage [[1 Thessalonians 4:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-17&t=NKJV)], preceding the same mention of Christians in the Lord’s Day as seen in [Revelation 1:10-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-20&t=NKJV) [*cf*. [1 Thessalonians 5:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.2-4&t=NKJV)].)

2) Christians in Christ’s Presence

Thus, as clearly stated in the opening chapter of the book of Revelation, this book begins with Christians in Christ’s presence in the future Lord’s Day. And two things are seen in this chapter relative to Christians in that future day: 1) *All Christians* will be present, together, at the same time and place; and 2) *all Christians* will appear before Christ at this time to be judged.

*The complete Church* is seen in Christ’s presence at this time, shown by the number “seven” — shown by all seven churches from [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV) appearing in Christ’s presence at this time ([Revelation 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.12-13&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.20&t=NKJV)).

“Seven” is one of several numbers used in Scripture to show *completeness*. It is used more specifically to show *the completion* *of that which is in view*. In this case, the Church is in view, with “*seven churches*” showing *the complete Church* (all Christians, faithful and unfaithful alike).

Not only is the church in Ephesus seen in Christ’s presence (the Church that left its first love), but the church in Laodicea is seen there as well (comprised of “*lukewarm*” Christians, of whom Christ said, “*I will vomit you out of my mouth*” [[Revelation 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.16&t=NKJV)]).

Or, perhaps it would be better to draw the contrast between the Philadelphian and Laodicean churches. *All Christians* represented by both will be there, along with *all Christians* represented by the other five churches. *All Christians* — shown by the seven churches seen together in Christ’s presence — will be there, *awaiting judgment.*

A separation of Christians on the basis of faithfulness occurs in Christ’s presence alone, at the judgment seat. Scripture knows nothing of a separation of this nature occurring at the time of the rapture.

And all Christians will appear in Christ’s presence to be judged in this manner *preceding* the search for One worthy to break the seals of the seven sealed scroll ([Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV)). Only when these seals begin to be broken will the judgments of the Tribulation begin ([Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV)).

Everything about the description of Christ in [Revelation 1:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.13-16&t=NKJV) depicts a *Judge*, not a Priest. The Church will no longer be on earth, and Christ’s high priestly ministry on behalf of the Church throughout the dispensation will, consequently, have ended. Following the removal of the Church and the termination of Christ’s high priestly ministry, Christ will then judge those for whom He ministered throughout the dispensation, which will have proceeded.

Thus, the antitype, in complete accord with the types, presents the rapture as both *all-inclusive* and *pretribulationa*l. *All Christians* will be removed *together, at the same time*; and this will occur *preceding the Tribulation*.

This is simply what Scripture has to say about the matter, viewing the types and then going to the antitype. What man may have to say is of no moment at all. *Scripture alone* contains the correct, necessary information to properly address the issue at hand. *And that is where the matter must be left.*

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Chapter Thirteen

**The Biblical Structure**

*By faith Enoch was taken away so that he did not see death, and was not found, because God had taken him; for before he was taken he had this testimony, that he pleased God*. ([Hebrews 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.5&t=NKJV)).

There are two places in Scripture that provide a history of Christendom throughout the dispensation. One was given during the earthly ministry of Christ, preceding the existence of the Church; and the other was given about sixty years after the Church had been brought into existence.

In the first four parables of [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV), a history of Christendom is given as it relates *to the Word of the Kingdom*. And in [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV), a history of Christendom is given as it relates *to works, and to overcoming.*

Both accounts deal with the same facet of Church history, though from two different perspectives. *The Word of the Kingdom* in Matthew chapter thirteen is simply a name for that which is seen as the heart of the message in Revelation chapters two and three (*works emanating out of faithfulness, with a view to overcoming and occupying a position with Christ in the coming kingdom*).

These are the only two places in Scripture where an overall history of Christendom throughout the dispensation is presented. Each one centers on exactly the same subject — *that which God, not man, deems of primary importance*. And anyone desiring to understand the “why” of existing conditions in Christendom today can do so through understanding that which has been revealed in these two accounts.

Relative to that which is centrally in view in both sections of Scripture — *the Word of the Kingdom* — Christendom could go in only one revealed direction. *The leaven* that the woman placed in the three measures of meal in [Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV) would work *until the whole was leavened*, leaving Christendom, at the end of the dispensation, *in the Laodicean state* seen in [Revelation 3:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.14ff&t=NKJV).

Because of the working of this leaven throughout the dispensation, the state of the church in Laodicea — “*wretched, and miserable, and poor, and blind, and naked*” ([Revelation 3:17b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17b&t=NKJV)) — was used to depict the condition in which Christ would find Christendom at the time of His return. When Christ returns, He is going to find Christendom *completely leavened, through and through*. And because of this condition, *He is NOT going to find “the faith” being taught in the churches of the land* ([Luke 18:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+18.8&t=NKJV) [“faith” in this passage is articular in the Greek text, and “*the faith*” is an expression used in the New Testament peculiarly related to *the Word of the Kingdom*]).

Thus, that which Scripture reveals in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV) and [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV) restricts itself to a history of the Church as it relates particularly to biblical doctrine *surrounding the Word of the Kingdom* — the central message of Scripture. It is *this message alone* that is in view throughout. But the working of the leaven within the confines of this central message could not possibly restrict itself to this one area of biblical doctrine alone. *Biblical doctrine in general could not help but be negatively affected.*

And that which Scripture reveals surrounding what is commonly called “the rapture” forms one example of this negative impact upon biblical doctrine — something that can be easily seen through the multiplicity of things currently being taught about the rapture. Teachings about the rapture vary in Christendom to the extent that there seemingly is no end to the different views that are held.

But, though teachings surrounding the rapture are quite varied, they can be divided centrally into two main categories. One segment of Christendom teaches that *all Christians will be removed preceding the Tribulation*. Then, another segment teaches that *only faithful Christians will be removed preceding the Tribulation*, with the unfaithful left behind to go through part or all of the Tribulation (a generalized statement, for different selective rapture teachings often vary considerably).

These two main areas (with all the various forms in the latter) would cover most of that which is being taught throughout Christendom concerning the rapture. But there are numerous other ideologies being promulgated in certain quarters as well — *e.g.*, the rapture will occur during the Tribulation, the rapture will occur *at the end* of the Tribulation, or there *will not even be* a rapture.

Correct, Incorrect Approaches

Most Christians who correctly understand that the rapture will not only occur preceding the Tribulation but will also include all Christians as well rely heavily upon *dispensational considerations* to support their position. And this would be a correct approach, for, whether it is realized or not, the foundational support for dispensational considerations begins with the types (*e.g.*, comparing the experiences of both Enoch and Rebekah within context [[Genesis 4-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4-8&t=NKJV); [23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23-25&t=NKJV)], the Church must be removed preceding God resuming His dealings with Israel once again).

However, most of these same individuals, seeking further support for that which they see as a dispensational scheme of events, go in a completely erroneous direction. Rather than going back to the types and letting the matter rest upon a comparison of the types with the antitype, they invariably attempt to use sections of Scripture to support their position that have *nothing* to do with the rapture.

Then, to further complicate the overall situation, a second group that teaches selective rapture ignores dispensational considerations. They do not necessarily ignore those types that have to do with the rapture and with dispensational distinctions, but they misuse them. And most of those in this second group, as do most from the first group in an effort to support their position, also appeal mainly to sections of Scripture that have *nothing* to do with the rapture. And some of these sections are the same ones used by the first group.

This is how confusing the situation has become, leaving numerous Christians not knowing which way to turn. And the reason for all of this confusion is quite easy to ascertain. *Man has ignored the manner and the way in which God set the whole matter forth in His Word*, something resulting from the working of the leaven in [Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV). Man has sought to come up with answers and conclusions through *a means other than the way in which God set them forth in His Word* (*ref*., chapter 13 of this book).

And because man has gone in a completely erroneous direction, many Christians have little understanding of God’s purpose for the present dispensation. There is little understanding of the reason why the Holy Spirit was sent into the world on the day of Pentecost in 30 A.D. — *to search for and to procure a bride for God’s Son* (a work of the Spirit subsequent to His work surrounding salvation by grace through faith). And, correspondingly, there is also little understanding among these same Christians surrounding the fact that once the bride has been procured, the purpose for the Spirit’s mission in the world will be brought to a close, the dispensation will end, Christians will be removed, and God will once again resume His dealings with Israel.

These are the things that God has revealed in typology relative to that occurring throughout the dispensation. And though one can see some of this apart from the types — a present dispensation in which God deals with the Church rather than with Israel — it cannot be seen in all its clarity and fullness. That revealed in the types alone will allow for the latter.

That revealed in the types alone forms the only foundational material that Scripture provides relating to the rapture. And *the types, in conjunction with the antitype*, are where man *must* go in order to properly understand that which God has revealed about the rapture.

(Dispensational considerations are things that have kept many within a correct framework of thought on the rapture. And dispensational considerations are things that should have prevented any form of selective rapture teaching, but not so.

For example, it would be dispensational incorrect to have God dealing with the Church during the last seven years of the previous dispensation [the previous dispensation — covering almost 2,000 years, from Abraham to Calvary — lacks seven years being complete; and the fulfillment of Daniel’s Seventy Weeks prophecy will complete this dispensation]. God, during these final seven years, will turn His complete attention to Israel and the surrounding Gentile nations — not partly to Israel and the nations and partly to Christians.

When the present dispensation has run its course, Christians [all] will be removed. God, at this point in time, will have terminated His dealings with Christians on earth. And *from a dispensational standpoint,* not a single Christian *could possibly* be left on earth following that time at the end of the dispensation when Christians are removed.

Nor will God deal with a so-called false Church once the present dispensation has been brought to a close and the last seven years of the preceding dispensation begin. *Two reasons* would preclude God dealing with that which man sees as a false Church during this time: 1) Dealings with an entity of this nature during the Tribulation would be dispensational out of line with that which Scripture reveals about the Church [as previously noted]; and 2) no false Church has ever existed in the first place, or ever will exist, for God to deal with after this fashion.

The thought of a false Church, either existing today or left behind at the time of the rapture, results from man’s erroneous interpretation and understanding of Scripture [usually drawn from teachings surrounding “the great whore” in [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV), erroneously associated with the city of Rome and the Roman Catholic Church]. The simple truth of the matter is that if man is not part of the Church, then he is associated with either the nation of Israel or the Gentile nations. *Scripture knows no middle ground between the Church on the one hand and Israel or the Gentile nations on the other* — a middle ground that man has associated with a false Church.)

Wrong Structure, Wrong Scripture

Numerous Christians, in their attempts to teach various things concerning the rapture, have begun in a completely erroneous fashion. They have either *ignored* or *misused* the correct structure of Scripture through either *ignoring* or *misusing* the types. *And this has led to disastrous results.*

Because that which God set forth has been either ignored or misused, appeal for support of a particular position on the rapture has been made through using various other verses in Scripture. And the verses being used invariably have *nothing* to do with the rapture, though things stated in the verses are made to apply to the rapture.

Aside from either ignoring or misusing that which God has to say on the matter, the central problem in the preceding can easily be seen. Through making verses apply to the rapture that do *not* pertain to the rapture, man has *destroyed* that to which these verses do pertain. And that to which these verses do pertain usually has to do with some facet of *the Word of the Kingdom*.

There are several vital sections of Scripture, treated in this erroneous fashion, to which appeal is usually made for one’s particular position on the rapture. Attention will be called to three main sections used to support positions on the rapture after this fashion, along with commentary on these sections showing their actual subject matter. And these three should suffice to illustrate the point.

(The whole matter of using sections of Scripture that have nothing to do with the rapture in efforts to support a particular position on the rapture is somewhat like using [Revelation 3:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.20&t=NKJV) (*Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me*) as a verse pertaining to salvation by grace. Neither this verse nor its context deals with salvation by grace. Rather both deal with *the Word of the Kingdom*. And to use [Revelation 3:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.20&t=NKJV) as a verse dealing with salvation by grace does away with that which is actually dealt with in the verse, *i.e., it does away with a facet of biblical teaching surrounding the Word of the Kingdom*.)

1) [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV)

[1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); and [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV) are often used as companion verses to teach a pretribulation rapture of Christians. And, viewing these verses within context, the rapture is taught by some to include all Christians (both faithful and unfaithful) and by others to include only certain Christians (only the faithful).

But, rather than deal with things surrounding that which either group teaches, it would be better to simply show that which is being dealt with in both sections of Scripture. This will present the truth of the matter, allowing the truth to in turn expose existing error (no matter what form the existing error might take).

*And to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers* [*lit*., ‘the One delivering’] *us from the wrath to come.*

*For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ*. ([1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV))

In [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV), God’s Son is seen *presently delivering* the Thessalonian believers, described in the previous verses, from “*the wrath to come*” (the word “*delivered*” is a present participle in the Greek text and should be translated, “the One delivering”). *A present work* of the Son is seen in the realm of *deliverance*, with a view to the Thessalonian believers being delivered from *a future wrath*.

That being dealt with is, contextually, associated with two things: *Paul’s gospel* ([1 Thessalonians 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.5&t=NKJV)), and *the faithfulness of the Thessalonian believers* ([1 Thessalonians 1:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.6-9&t=NKJV)).

*Paul’s gospel* centered on “*the mystery*” revealed to him following his conversion on the Damascus road. The mystery had to do with *Christ* (the One Who would rule and reign) *being proclaimed among the Gentiles*; it had to do with *believing Gentiles placed in the position of “fellowheirs” with believing Jews* ([Ephesians 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV); [Colossians 1:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.26-27&t=NKJV)).

This was the message which Paul had been commissioned to proclaim to Christians throughout the Gentile world (though Christians did not exist throughout the Gentile world at the time of the revelation of the mystery). And, being proclaimed to Christians, this message had to do with the good news surrounding the coming glory of Christ, not the good news surrounding the grace of God (*cf*. [Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [Galatians 1:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.11-12&t=NKJV); [Ephesians 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV); [Colossians 1:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5-6&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.23&t=NKJV)).

Paul, relative to the message that he had been commissioned to proclaim ([Galatians 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.16&t=NKJV); [2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV); [Ephesians 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.7&t=NKJV); [Colossians 1:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.25&t=NKJV)), sought *to warn* and *to teach* every Christian “*in all wisdom*,” with a view *to presenting every Christian knowledgeable and mature in Christ’s presence at the judgment seat* ([Colossians 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.26-28&t=NKJV)). And Paul conducted his ministry after this fashion because he knew that which awaited *faithful* Christians as well as that which awaited *unfaithful* Christians: *deliverance* on the one hand or *wrath* on the other ([1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV)), described as *salvation* or *wrath* in [1 Thessalonians 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV).

Neither *deliverance* ([1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV)) nor *salvation* ([1 Thessalonians 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV)) has anything to do with the rapture; nor does *wrath* in these verses have anything to do with the Tribulation. Either *deliverance* (salvation) on the one hand or *wrath* on the other in these verses is seen as that which awaits *faithful* or *unfaithful* Christians beyond the judgment seat, with both realized during *the Messianic Era*. This would not only be in keeping with the text and context of each verse but with other passages dealing with the subject as well (*e.g.*, [Romans 1:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.15-18&t=NKJV); [2:5-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.5-10&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.16&t=NKJV); [Ephesians 5:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.6&t=NKJV); [Colossians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.6&t=NKJV)).

God’s Son is presently effecting a *deliverance* on behalf of Christians, and this deliverance is with a view to events surrounding the judgment seat and beyond. A present deliverance with future ramifications corresponds to present and future aspects of salvation seen so often in Scripture. And, viewing the end result of this present deliverance — this present work of salvation — decisions and determinations will be made at the judgment seat, with these decisions and determinations being carried out beyond the judgment seat.

Note the context of [1 Thessalonians 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV), which has to do with Christians being removed from the earth into the Day of the Lord. Christians are seen being removed from the earth in [1 Thessalonians 4:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-17&t=NKJV), and they are then seen in the Day of the Lord at the beginning of the next chapter.

They are seen being removed from Man’s Day into the Lord’s Day (exactly the same as the sequence of events presented in [Revelation 1:10-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-20&t=NKJV)). Man’s Day will end for Christians at this point in time, since Christians having been removed from the earth, will no longer be present in Man’s Day (“Man’s Day” has to do with *man upon the earth throughout 6,000 years of allotted time*.) And, no longer residing in Man’s Day, Christians will find themselves in the Lord’s Day.

For those left behind on earth though, they will not find themselves in the Lord’s Day for at least another seven years. Man’s Day will continue on earth until the end of the Tribulation ([Joel 2:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.31&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.32&t=NKJV); [3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.14&t=NKJV)). Only then, in connection with Christ’s return and the overthrow of Gentile world power, will individuals on earth find themselves in the Lord’s Day.

It is in that coming day, following the overthrow of Gentile world power, that the prayer, “*Your kingdom come*…,” will be fulfilled. The kingdom under Christ will replace the kingdom under Satan; and Man’s Day, as it has existed for 6,000 years, will be brought to a close (for all mankind), with the Lord’s Day being ushered in.

The Day of the Lord *would not* overtake the Thessalonian believers “*as a thief*,” because of that seen in [1 Thessalonians 1:5-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.5-10&t=NKJV). The Christians in Thessalonica were knowledgeable concerning that which lay ahead (either *salvation* or *wrath*), for Paul had taught them in the same manner outlined in [Colossians 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.28&t=NKJV). They knew about that which lay ahead for both the faithful and the unfaithful, resulting in their governing their lives accordingly. And, as a result of their faithfulness, *salvation*, not *wrath*, awaited them.

However, an entirely different situation awaited unfaithful Christians. That future day *would* overtake them “*as a thief*.” The sudden arrival of the Day of the Lord *would* catch them completely off guard. They *would* *not* appear at Christ’s judgment seat in the condition described in [Colossians 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.28&t=NKJV). And, as a consequence of their unfaithfulness, *wrath*, not *salvation*, awaited them.

“Salvation” in this passage is presented as a hope that Christians presently possess, intimately associated with *the armor* in which Christians are to presently array themselves ([1 Thessalonians 5:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.8&t=NKJV); *cf*. [Ephesians 6:11-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11-18&t=NKJV)). And seeking to make [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV) relate to the rapture and the coming Tribulation removes all the promises and warnings that God meant for these verses to convey. Rather than providing support for various things taught about the rapture, teachings of this nature, instead, do away with revelation surrounding present and future aspects of salvation.

2) [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV)

Exactly the same thing can be seen in [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV). This verse, as [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV), has *nothing* to do with the rapture, but it is almost universally looked upon throughout Christendom as a reference to the rapture. Even entire books have been written dealing with this verse in this erroneous fashion.

*Because you have kept the Word of my patience* [‘patient endurance’], *I also will keep you from the hour of temptation* [‘testing,’ ‘trial’], *which shall come upon all the world, to try them that dwell upon the earth* ([Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV)).

[Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV) consist of seven short epistles directed to seven existing churches in Asia. These epistles are all identically structured, referring to the works of the Christians in each church, with a view to these Christians either overcoming or being overcome (either overcoming or being overcome by *the world* [[1 John 5:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1-5&t=NKJV)], *the flesh* [[Romans 8:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.13&t=NKJV); [Colossians 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.5&t=NKJV)], or *the Devil* [[James 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+4.7&t=NKJV); [1 Peter 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.9&t=NKJV)]). Everything stated in each epistle relates to the former (works), with a view to the latter (overcoming or being overcome).

There is *nothing* in any one of these seven epistles that relates to the rapture, though numerous well-meaning Christians have removed a verse from its context in the epistle to the church in Philadelphia and sought to make it relate to the rapture ([Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV)). And this verse is used as somewhat of a mainstay by both those teaching that all Christians will be removed at the time of the rapture and those teaching that only faithful Christians will be removed at the time of the rapture.

“The hour of temptation [‘testing,’ ‘trial’]” is taken as a reference to the coming Tribulation; and the promise given to the faithful Christians in Philadelphia, “*I also will keep you from* [*lit*., ‘out of’]” this hour of testing, is taken as a reference to *the rapture*. Those teaching that all Christians will be removed at the time of the rapture somewhat home in on the latter part of the verse (the promise to be kept out of this time of testing), and those teaching selective rapture somewhat home in on the first part of the verse (the promise applies only to faithful Christians).

But neither position needs to be considered, for the verse has *nothing* to do with things surrounding the rapture taught by either group. As in the preceding comments on [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV), that which is taught in the text itself is the only thing that needs to be considered, allowing the truth of Scripture to expose existing error (no matter what form the existing error may take).

[Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV), within context, has to do with *works emanating out of faithfulness* (*cf*. [James 2:14-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.14-26&t=NKJV)), *with a view to overcoming* (*cf*. [Revelation 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.8&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.12&t=NKJV) [10a]). And the Christians in Philadelphia were promised that, because of their faithfulness, they would be kept out of a particular time of testing/trial — *one about to come upon “all the world, to try them that dwell upon the earth.”*

This promised *deliverance* could only be the same as that seen in what is commonly called “the Lord’s prayer” in [Matthew 6:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.9-13&t=NKJV): “*And lead us not into temptation, but deliver us from evil* [*lit*., ‘from the evil one’ — from Satan]…” ([Matthew 6:13a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.13a&t=NKJV)). This would be the same temptation that Christ spoke of in [Mark 14:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+14.38&t=NKJV) and which Paul wrote about in [1 Corinthians 7:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+7.5&t=NKJV). And it is the same temptation from which the Lord promised *deliverance* in [2 Peter 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+2.9&t=NKJV).

Testings or trials are seen in Scripture within two spheres. They are seen as something that God uses in connection with the maturing process, with a view to the person being approved at the judgment seat ([James 1:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.2-4&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.12&t=NKJV)); and they are seen as something that Satan uses in his efforts to bring about defeat in a Christian’s life ([Mark 14:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+14.38&t=NKJV); [James 1:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.13-15&t=NKJV)). The promise concerning deliverance in [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV) would have to be understood within the latter frame of reference, in keeping with Christ’s statement to His disciples in [Matthew 6:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.13&t=NKJV).

This “temptation [‘trial,’ ‘testing’]” by Satan *was about to* (literal rendering from the Greek text) come upon “*all the world, to try them that dwell upon the earth*.” The fact that this testing would be worldwide is another thing that has led many to believe that the coming Tribulation was in view. But this is not so. *Christians* are being dealt with, not the world at large; and the expression, “all the world,” must be understood in the same sense as it is used in [Colossians 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.6&t=NKJV), where *Christians alone* are also in view.

In [Colossians 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5&t=NKJV), [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.6&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.23&t=NKJV), Paul states that the gospel (his gospel, the good news surrounding the mystery that had been revealed to him) had been proclaimed throughout “*all the world*,” “*to every creature that is under heaven*.” However, the message in this gospel — “*if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel*” ([Colossians 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.23&t=NKJV)) — being part of Paul’s gospel, was for *Christians alone*. The content of the message restricts this good news to Christians, allowing for only one understanding of the passage. “*To every creature that is under heaven*” can only be a reference to Christians (all Christians) scattered throughout the then known world, not to unsaved individuals in the world as well.

And the extent of the promise surrounding deliverance from a coming time of trial/testing in [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV) is the same. It is a promise made *to faithful Christians* relative to a time of testing/trial that Satan would bring upon Christians (all Christians) scattered throughout the then known world, *seeking to bring about their defeat*. And the context of [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV) is *in complete keeping* with this thought, not with the rapture.

Efforts to use [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV) as a verse relating to the rapture can have only *one end result*, *which is negative*. Such efforts can only do away with that which is actually dealt with in this verse. *Such efforts can only do away with a facet of teaching surrounding the Word of the Kingdom.*

3) [Luke 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34-36&t=NKJV)

This passage from Luke is used mainly by those teaching selective rapture. And these are verses that, as with the verses in [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV) and [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV), have *nothing* to do with the rapture.

*But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.*

*For it will come as a snare on all those who dwell on the face of the whole earth.*

*Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man*. ([Luke 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34-36&t=NKJV)).

[Luke 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34-36&t=NKJV) should be studied and understood in conjunction with [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV) and [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV). All four sections of Scripture deal with exactly the same thing, though from different perspectives.

“*That Day*” ([Luke 21:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34&t=NKJV)) is the future Day of the Lord (*cf*. [Luke 21:29-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.29-33&t=NKJV)), in which all Christians will one day find themselves. But, as in [1 Thessalonians 5:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.2ff&t=NKJV), some Christians will be prepared for events of that coming day, while other Christians will not be prepared. And “*all them that dwell on the face of the whole earth*” ([Luke 21:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.35&t=NKJV)), as in [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV), must be understood in the same sense as those in “*the whole world*” in [Colossians 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5&t=NKJV) is to be understood.

The thought of being “*accounted worthy to escape all these things*” ([Luke 21:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.36&t=NKJV)) has *nothing* to do with the rapture. It has to do with escaping the things enumerated back in [Luke 21:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34&t=NKJV). And the division occurring among individuals in “*that Day*” has to do *with standing or not standing before the Son of Man.*

Standing or not standing before the Son of Man must be understood in the light of the context and related Scripture. The context has to do with individuals in the Lord’s presence in “*that Day*” — with individuals *in the Lord’s presence*, in the future Day of the Lord — not with individuals removed from the earth into Christ’s presence. And, further, contextually, it has to do with individuals *standing in the Lord’s presence in an approved manner in that coming day*.

That involved in the thought of standing or not standing before the Son of Man after this fashion can easily be seen in the types. Abraham and Lot would form a good example. At the end of the complete story, both are dealt with in this respect. Both men are seen on the mountain, or in the high country. The cities of the plain (pointing to this present world system) had been destroyed, and the mountain (signifying a kingdom) is now in view. But Abraham alone is seen standing before the Lord ([Genesis 18:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+18.22&t=NKJV); [19:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.27&t=NKJV)). *Lot was there, but he occupied no place with Abraham* ([Genesis 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.30&t=NKJV); *cf*. [Revelation 6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.17&t=NKJV)).

And that’s what is in view in [Luke 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34-36&t=NKJV). These verses have to do with individuals in the future Lord’s Day, with some realizing the goal of faith and others not realizing the goal of faith ([1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV)).

Correct Structure, Correct Scripture

Little needs to be said concerning the correct way to approach the rapture or any other subject in Scripture. As previously stated, the only correct way to view the matter is to view it *after the same fashion in which God has set it forth in His Word.*

God structured His Word after a certain fashion, which *must* be recognized. It is *not* for finite man to question the ways and methods of an infinite God. Rather, it is for finite man, regardless of whether or not he understands these ways and methods, *to heed that which has been recorded.*

Man *must* study the Word after the same fashion in which God structured His Word. Man *must* recognize the highly typical nature of the Old Testament. Man *must* go back to the types, comparing the various types on a particular subject with that to which they point — an antitype. *Only through this means can man arrive at unblemished truth surrounding any biblical doctrine.*

“What does the type reveal?” *That is the question of the hour in any area of biblical study*. And only when that question has been properly answered, comparing type with antitype, will one arrive at the truth of the matter in the same manner in which God set that truth forth.

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Chapter Fourteen

**Noah, Through the Flood**

*By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness that is according to faith.* ([Hebrews 11:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.7&t=NKJV)).

During the course of Christ’s earthly ministry almost 2,000 years ago, He singled out two accounts from the book of Genesis that had to do with events surrounding His return. He first called attention to *a worldwide destruction produced by the Flood during Noah’s day*. Then He called attention to *the destruction of the cities of the plain during Lot’s day* ([Luke 17:26-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26-30&t=NKJV); cf. [Genesis 6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6-8&t=NKJV), [18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.18-19&t=NKJV)).

Both destructions point to the same thing — *a coming time of destruction upon the present world system under Satan, in connection with Christ’s return*. This coming time of destruction will progressively occur and build to an apex during Daniel’s unfulfilled Seventieth Week, and it will be climaxed through events surrounding Christ’s return. Once the last seven years of Daniel’s prophecy have run their course, Christ will return, overthrow Gentile world power, and the kingdom of Christ will then replace the present kingdom under Satan.

This will be the time when the Stone cut out of the mountain without hands smites the image at the feet (the final form of Gentile world power), also prophesied by Daniel. And once Gentile world power has been destroyed, the Stone will become “*a great mountain* [‘a mountain’ signifies *a kingdom*]” and *cover the entire earth* ([Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV)).

The conquering Stone (Christ) will take the scepter, the kingdom of this world will become His kingdom ([Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)), and the present kingdom of darkness and corruption under Satan will be succeeded by *a worldwide kingdom of light and righteousness under Christ* (*cf*. [Isaiah 2:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.2-4&t=NKJV); [Luke 1:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.32-33&t=NKJV)).

Certain things are similar in both destructions to which Christ called attention from the book of Genesis, but certain things are also seen in one destruction that are not seen in the other. One must be compared with the other, along with the event to which both point, in order to arrive at a proper understanding surrounding the overthrow of Gentile world power at the time of Christ’s return. That would be to say, both types must be compared with one another, along with the antitype, in order to properly understand the picture that Scripture sets forth on the matter in these two sections of Genesis.

And the complete picture seen through comparing both destructions, along with the antitype, will be in perfect keeping with a dispensational scheme of events set forth in the opening chapters of Genesis in connection with the first destruction. *The septenary structure of Scripture* is set forth first, in the opening verses of Scripture ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)); and *the dispensational scheme of events*, fitting within this septenary structure, are detailed in the chapters that follow ([Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) b ff). And this dispensational scheme of events continues into and beyond the destruction produced by the Flood during Noah’s day ([Genesis 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6&t=NKJV) ff).

In line with the septenary structure set forth at the beginning of Scripture, man has been allotted six days, six thousand years; and Man’s Day is seen in subsequent Scripture as being divided into three dispensations of 2,000 years each, with each dispensation having to do with one of the three divisions of mankind.

*The first dispensation* extends from Adam to Abraham — a 2,000-year period — wherein God dealt with mankind in general (those we would know today as “Gentiles,” for there were no Jews or Christians at this time). *The second dispensation* extends from Abraham to Christ’s return at the end of the Tribulation — another 2,000-year period, wherein God dealt/will deal with the Jewish people. However, time during this dispensation was stopped seven years short of completion and *a third 2,000-year dispensation* is seen within God’s plans and purposes prior to the last seven years of the second dispensation being fulfilled. *This third dispensation* began on the day of Pentecost in 30 A.D., and it will end at the time of the Church’s removal.

(*Ref*., the author’s [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), chapter 5, in this site, for a more detailed discussion of these three dispensations during Man’s Day.)

Thus, there are still seven unfulfilled years in the second of these three dispensations. And, according to Daniel’s prophecy, once time during this dispensation has been fulfilled, the Messianic Era will be ushered in ([Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)). But, prior to time during this second dispensation being fulfilled, the complete time allotted for the present dispensation (third dispensation) must run its course. Only when time during the present dispensation has been fulfilled will God remove the Church and turn back to Israel, allowing the last seven years of the second dispensation to be fulfilled.

During the present dispensation, God has set aside a third 2,000-year period for *a special and particular purpose* — to allow the Holy Spirit to come into the world *to search for and to acquire a bride for God’s Son*. And once this work by the Spirit has been accomplished, the dispensation will end, and the bride will be removed from the earth into heaven. God will then turn His attention back to Israel and complete the last seven years of the preceding dispensation. Then, and only then, can the Messianic Era be ushered in.

Man’s Day, preceding the Messianic Era, *must* be comprised of 6,000 years — no more, no less. Each of the three dispensations covers 2,000 years, fulfilling Man’s Day. And during these three dispensations — covering a total of six days, 6,000 years — God deals with the three divisions of mankind after a fashion necessary to allow Man’s Day to end and the Lord’s Day to begin.

(God is dealing with Christians during the present dispensation after a fashion that will allow Man’s Day to end and the Lord’s Day to begin for them at the end of this present dispensation — at the time of Christ’s return for Christians, at least seven years short of the full 6,000 years allotted to man [*cf*. [1 Thessalonians 4:13-5:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.4&t=NKJV); [Revelation 1:10-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-20&t=NKJV)]. Man’s Day will end and the Lord’s Day will begin for Christians at this time because Christians will have been removed from Man’s Day on earth into the Lord’s Day in heaven.

Those left behind on the earth though will have to pass through the last seven years of Man’s Day before this day ends and the Lord’s Day begins for them. The Lord’s Day will begin on earth only in conjunction with Christ’s return at the end of Daniel’s full 490-year prophecy, bringing Man’s Day to a close [[Joel 1:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+1.15&t=NKJV); [2:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.1-2&t=NKJV), [10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.10-11&t=NKJV), [28-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.28-32&t=NKJV); [3:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.12-16&t=NKJV); [Malachi 4:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.5&t=NKJV)].)

Then, on another note, to understand the nearness of the end of the present dispensation — to be followed by the rapture and the completion of the last seven years of the previous dispensation, in that order — all one has to do is check *a chronology of years* covering the dispensation. This can easily be done by simply transferring the number of years that the Church has been in existence (from 30 A.D. to the present time) into years of 360 days each (the length of the year which Scripture uses). For example, the year 2,000 on our calendar is between 1,998 and 1,999 years (of 360 days each) removed from 30 A.D. Thus, only one thing can be said about “time” left in the present dispensation: *There can only be very little time left, possibly a few years at the very most.*

*The first dispensation* has been completed, *the second dispensation* lacks seven years being complete, and *the third dispensation* lacks a few years at the very most being complete. That which Scripture reveals about the nearness of Christ’s return for Christians, the nearness of the time when this present world system will be destroyed, and the nearness of the time when the kingdom of Christ will be established (all seen in the types, in conjunction with the antitypes) is something that should awaken every Christian to one stark reality: *Man in the world today is living at a time immediately preceding all the great unfulfilled prophecies of Scripture being brought to pass*. And with each passing day, hour, minute, and second, *man moves that much closer to the beginning of a sequence of events that will come to pass.*

(For a more detailed discussion of chronology through the three 2,000-year dispensations during Man's 6,000-year day, followed by the 1,000-year Messianic Era, refer to the Appendix. Also see the Author’s [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), chapters 2, 5, in this site.)

The Flood

*And as it was in the days of Noah, so it will be also in the days of the Son of Man:*

*They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.*

*Even so will it be in the day when the Son of Man is revealed*. ([Luke 17:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26-27&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.30&t=NKJV)).

The next great event in the dispensational scheme of things seen in connection with the Flood (pointing to the coming Tribulation) is that seen in connection with Enoch’s removal from the earth *at a time preceding the Flood* (pointing to the removal of Christians *at a time preceding the Tribulation*). An end of one dispensation is seen in Enoch’s removal, and *the completion* of the last seven years of another dispensation is seen in events surrounding the Flood. And foundational material pertaining to both can be found in the preceding chapters of Genesis (*e.g.*, the bride removed from the body in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV), the work of the Son surrounding redemption in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) [making that seen in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) possible], and the complete history of Israel given in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) as well).

Within the overall type in these opening chapters of Genesis, an emphasis is placed in *two areas* — on Christians ([Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV)), and on Israel ([Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV)). Then, through Enoch’s experiences, Christians are seen being removed ([Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV)), *ending one dispensation.* And following this, through Noah’s experiences, Israel is seen going through the Tribulation ([Genesis 6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6-8&t=NKJV)), *ending another dispensation*.

And the end of the Tribulation will bring *a full end* to the 6,000 years comprising Man’s Day, fulfilling man’s allotted 6,000 years set forth at the very beginning of the book of Genesis in the revealed septenary structure of Scripture. *Only then* will Man’s Day end and the Lord’s Day begin. *Only then* will Christ return, overthrow Gentile world power, and establish His kingdom.

1) The Removal of the Church

The removal of Christians from the earth that precedes the Tribulation — the rapture, typified by Enoch’s translation into heaven preceding the Flood — is not the event that begins the Tribulation. The rapture will occur following the completion of the purpose surrounding the Spirit being sent into the world at the beginning of the present dispensation. Once the Spirit’s mission has been accomplished — *once the bride for God’s Son has been procured* — this dispensation will end, and the Spirit will remove the bride (seen initially in the experiences of Enoch in [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV), but developed more fully in the experiences surrounding Rebekah in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)). This event, in turn, will allow God to resume His dealings with Israel, bringing to pass seven years yet remaining in a previous dispensation (where time was interrupted, allowing for the present dispensation).

Events surrounding the Cross mark the point where time was interrupted in the previous dispensation. But these events do not mark the point of the beginning of the present dispensation. Rather, the descent of the Spirit on the day of Pentecost fifty-three days later marks the beginning of the present dispensation.

In similar fashion, the end of the present dispensation and the resumption of time in the previous dispensation are not synonymous. The removal of the Church would be the event ending the present dispensation. But this event doesn’t cause time from the previous dispensation to automatically resume. Rather, the event which marks the beginning of the last seven years of the preceding dispensation is the ratifying of a covenant between Antichrist and many in Israel, spoken of in [Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV).

(Thus, the present dispensation begins and ends in relation to the previous dispensation after a similar fashion. *Time* in the present dispensation did not immediately begin when *time* stopped in the previous dispensation; nor will *time* immediately resume in the previous dispensation when *time* stops in the present dispensation.)

This interval of time that will exist between the end of the present dispensation and the resumption of time in the previous dispensation can be seen in the opening six chapters of the book of Revelation. The Church is seen in heaven, before the judgment seat of Christ, in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV). And it is immaterial whether or not the rapture is to be seen within John’s experience of being removed into the Lord’s Day ([Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV)). *The complete Church* is seen in heaven immediately following this event ([Revelation 1:12-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.12-20&t=NKJV)), *necessitating a previous rapture of all Christians*. And this rapture, with the same sequence of events following, is clearly revealed in [1 Thessalonians 4:13-5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.9&t=NKJV).

Then, events seen in [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV) and three would have to do with this judgment (present works of Christians in all seven churches, to be revealed at the judgment seat, with a view to showing whether these Christians had overcome or had been overcome).

Chapter four then begins again at the same point where the whole sequence began in chapter one (a removal from Man’s Day into the Lord’s Day [[Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV)]). And this event is repeated to show another side to the sequence of events that will follow the removal of the Church, something that will occur following events surrounding the judgment seat ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)) — the twenty-four elders casting their crowns before God’s throne ([Revelation 1:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.2-4&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV); *ref*., the author’s [Mysteries of the Kingdom BOOK](https://www.koffeekupkandor.com/gods-word-five.php#Mysteries%20of%20the%20Kingdom%20BOOK), chapter 10, in this site).

Following the twenty-four elders casting their crowns before God’s throne, all events surrounding decisions and determinations occurring at the judgment seat will have been completed. *Only then* can events in [Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV) occur — the search for one worthy to break the seals of a seven-sealed scroll in God’s right hand ([Revelation 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.1&t=NKJV), [6-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.6-10&t=NKJV)). And it is the breaking of these seals that have to do with “time” during the Tribulation ([Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV)). Events seen prior to this have to do with events that will occur during “time” existing between the rapture of the Church and the beginning of the Tribulation.

The length of the period which will exist between the rapture of the Church and the beginning of the Tribulation is unrevealed. Fifty-three days existed between the point “time” was interrupted in the past dispensation and the point “time” began during the present dispensation. Possibly “time” between the end of the present dispensation and the beginning of the last seven years of the preceding dispensation will be of a similar length.

(Note also a similar length of “time” by way of comparison — seventy-five days — between the end of the Tribulation and the apparent beginning of the Messianic Era [[Daniel 12:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.11-13&t=NKJV)].)

2) The Completion of Daniel’s Seventieth Week

Once Daniel’s Seventieth Week begins, the Jewish people entering into that period will find themselves — on God’s prophetic calendar — placed in the position of *having just crucified* their Messiah. The crucifixion is the event that brought the first four hundred eighty-three years of the full four hundred ninety years in [Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV) to a close. And when the four hundred eighty-fourth year begins (the first year of Daniel’s Seventieth Week), the crucifixion will be looked upon as *having just occurred*. And the generation of Jews entering into that time (the same generation living today) will be looked upon as having themselves *just committed this act.*

This generation of Jews will, accordingly, be looked upon as *unclean through contact with the dead body of their Messiah* — possessing *exactly the same uncleanness* as the generation of Jews that actually did commit this act almost two millennia ago, or any other generation of Jews dating back to that time. The nation remains just as *guilty* and *unclean* almost two millennia later as the nation found itself the evening of the Passover in 30 A.D., immediately after the act had been committed.

*Nothing* has changed down through the years relative to Israel in this respect. *The passage of time and the passage of generations have produced no change* (*ref*., chapters 6, 11 of this book). This is why the last seven years of Daniel’s prophecy can pick up exactly where time stopped almost two millennia ago, with a generation of Jews completely removed from the generation in existence when time stopped in the prophecy, though looked upon *in exactly the same manner* as that prior generation of Jews.

As previously shown, Noah going through the Flood in the type typifies Israel going through the Tribulation in the antitype. Noah, in the ark, passed safely through this time of destruction; but not so with the remainder of those in the world, outside the ark.

And so will it be for Israel and the nations yet future. Israel, as Noah, will be supernaturally protected through this time of destruction; but not so for the remainder of the world, outside God’s supernatural protection.

*Three entire chapters* are given over to the account of the Flood in the book of Genesis ([Genesis 6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6-8&t=NKJV)), while everything that had been said about Enoch was dealt with *in four short verses* ([Genesis 5:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.21-24&t=NKJV)), with only *one verse* actually pertaining to the rapture ([Genesis 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.24&t=NKJV)). And the last book in Scripture, the book of Revelation, is structured after a similar fashion. Only *three verses* could be looked upon as pertaining to the rapture ([Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV); [4:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-2&t=NKJV)), but *thirteen entire chapters* deal with events occurring during the Tribulation ([Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)).

And the same thing is seen elsewhere in Scripture. The rapture *per se* is simply not a major subject of Scripture, though dealt with extensively enough that man might know all the various, necessary things about the rapture. That which is dealt with extensively in Scripture falls into two categories: 1) *events surrounding Christians before the judgment seat, and beyond, following the rapture*; and 2) *events surrounding Israel during Daniel’s Seventieth Week, and beyond.*

This is why very little is said about the rapture, in type or antitype. *This is simply not where God places the emphasis*. And this is also why one finds large segments of Scripture dealing with Christians beyond the rapture and with Israel during and beyond Daniel’s Seventieth Week (which will also be beyond the rapture). *This is where God places the emphasis.*

The days of Noah were marked by a cohabitation of “*the sons of God*” (angels within Satan’s kingdom) with “*the daughters of men*” (female offspring from the lineage of Adam [[Genesis 6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.2&t=NKJV)]); and the earth, resultantly, was filled with *violence* and *corruption* ([Genesis 6:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.11-13&t=NKJV)).

The beginning of this existing condition during Noah’s day dated back to a time very early in the history of the human race, a time “*when men began to multiply on the face of the earth, and daughters were born unto them*” ([Genesis 6:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.1&t=NKJV)). Thus, it could only have dated back to a time during the first several centuries following man’s creation. And it reached a point during Noah’s day where God no longer could allow it to continue (the Flood occurred 1,656 years following man’s creation).

Things continued uninterrupted for centuries, but the day came when God stepped in. Then, things not only began *to change*, but things began *to change rapidly*. Something *completely new* within man’s experiences began to occur, and man had *no control whatsoever over the matter.* God’s intervention resulted in destruction of a nature and on a scale that man had not heretofore seen, and this destruction could only have existed worldwide within a very short period of time.

The “*fountains of the great deep*” burst open, allowing the subterranean waters to gush forth; and the “*windows of heaven*” were opened at the same time, allowing the vast quantities of water above the atmosphere to begin pouring out upon the earth (*cf*. [Genesis 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6&t=NKJV)). And this continued in an uninterrupted and apparently unchanging fashion for one hundred fifty days (*cf*. [Genesis 7:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.24&t=NKJV); [8:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1-2&t=NKJV)). It continued until all the water above the atmosphere had been depleted and until apparently most of the subterranean water had been depleted as well (there is presently no water above the atmosphere and only three percent of the earth’s water supply lies in subterranean reservoirs today).

(Scripture marks a point at the end of 40 days when the waters apparently covered the highest hill on earth to a depth of 15 cubits [about 25 feet; [Genesis 7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.12&t=NKJV), [17-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.17-20&t=NKJV)]. But the waters continued to come up from below and down from above for another 110 days [[Genesis 7:24-8:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.24-8.3&t=NKJV)]. And the same word is used in the Hebrew text for “rain” throughout the entire 150 days — a word that can be understood, and probably should be understood here, as “torrential rain” [[Genesis 7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.12&t=NKJV); [8:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.2&t=NKJV)].

There was apparently no change in the intensity of this rain [or of the subterranean waters coming up] at the end of 40 days. Thus, at the end of 150 days, the waters could only have covered the highest hill on earth to a depth of hundreds, probably thousands, of feet.

Understanding the ark to have rested on a mountain peak in the Ararat range on the 150th day, as commonly taught from [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV), is a misunderstanding of that which the text [in the light of the context] actually states. The word “upon” in the verse could also be understood and translated [from the Hebrews text] as “over,” or “above.” The proper understanding and translation of this word would depend on the context. It is the same word properly translated “over” in [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) [“God made a wind to pass over the earth”]; or, it is the same word properly translated “above” in [Genesis 1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.20&t=NKJV) [“and foul that may fly above the earth”].

[Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV) simply locates the ark in relation to a point on the earth — above the Ararat mountain range — at the end of 150 days, when the waters stopped coming up from below and down from above. The ark rested someplace “over” or “above” the Ararat range, apparently hundreds, probably thousands, of feet above the highest point in this range. This is all borne out by the context when one continues to read [[Genesis 8:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.5ff&t=NKJV)].

There is no Scriptural basis whatsoever for the almost universally-held thought that the ark came to rest on a mountain peak in the Ararat range at the end of 150 days. In fact, that which Scripture has to say about the matter would militate against such a view.

First, contextually, this is not what [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV) states; and second, the Ararat range lies north and northwest of the land of Shinar — a wrong location for the ark to have settled, according to subsequent Scripture. The migration of individuals following the Flood, to arrive in the land of Shinar, was eastward [[Genesis 11:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.1-2&t=NKJV); “*from the east*” (KJV) should be translated “eastward” (same word used and so translated in [Genesis 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.8&t=NKJV); [3:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.24&t=NKJV); [12:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.8&t=NKJV); [13:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.11&t=NKJV))].

From reading the complete text, it is apparent that the ark came to rest somewhere west of the land of Shinar — in all likelihood, in the lower elevations of the land — not on a mountain peak north or northwest of the land of Shinar.)

Note the words, “*And as it was…even thus shall it be*…” ([Luke 17:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26&t=NKJV), [30a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.30a&t=NKJV) [26a]; *cf*. [Matthew 24:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.37-39&t=NKJV)). The days of Noah are going to be repeated immediately preceding the coming of the Son of Man. And this repetition, at least in part, extends down to the cohabitation of the sons of God with the daughters of men.

(For example, Antichrist will be of this lineage, and those ruling with him will apparently be of this lineage as well [*cf*. [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV); [Isaiah 26:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+26.13-14&t=NKJV)]. The word “dead” in [Isaiah 26:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+26.14&t=NKJV) is *rephaim* in the Hebrew text, another name for the *nephilim* in [Genesis 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.4&t=NKJV) and [Numbers 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.33&t=NKJV), translated “*giants*” [KJV].

*Nephilim* is a word used in Scripture to refer to the offspring resulting from a co-habitation of the sons of God with the daughters of men, and *rephaim* is a word used referring to the same individuals [*cf*. [Numbers 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.33&t=NKJV); [Joshua 12:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+12.4&t=NKJV); [13:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+13.12&t=NKJV); [15:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+15.8&t=NKJV); [17:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+17.15&t=NKJV); [18:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+18.16&t=NKJV) — *nephilim* is used in Numbers and *rephaim* is used in Joshua, translated “*giants*” [KJV] both places.)

And also as in the days of Noah, corruption and violence will continue uninterrupted until a certain point in time. Then, as in the days of Noah, God will one day step in and *bring about a change. And this change will occur suddenly, rapidly, and result in total destruction*. In fact, things will become of such a nature that “*except those days should be shortened, there should no flesh be saved*.” But, “*for the elect’s sake* [for Israel’s sake] *those days shall be shortened*” ([Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)).

Israel, as Noah, will pass safely through this coming time of destruction. But the present world system under Satan will fare no better than those outside the ark fared during Noah’s day.

The Cities of the Plain

*Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;*

*but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.*

*Even so will it be in the day when the Son of Man is revealed.* ([Luke 17:28-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.28-30&t=NKJV)).

The destruction of the cities of the plain during Lot’s day presents another graphic picture of this coming time of destruction, first seen in the destruction produced by the Flood during Noah’s day. That seen occurring during Lot’s day adds several different dimensions to the picture. Rather than an emphasis being placed on individuals *going through this time of destruction*, an emphasis is placed on individuals *being removed prior to this time of destruction,* typifying the removal of Christians preceding the Tribulation.

But even with this emphasis, *the main emphasis* in the account of the removal of Lot and certain members of his family prior to the destruction of the cities of the plain is not on their removal *per se* but on that which occurred both preceding and following their removal. And this would be in complete keeping with all related Scripture. The emphasis in Scripture is never on the rapture *per se* but on *that which has occurred/occurs preceding the rapture and on that which will occur following the rapture* — both relative to the Church and to Israel.

That which resulted in the destruction of the cities of the plain is of a similar nature to that which had previously resulted in the destruction produced by the Flood during Noah’s day. During Noah’s day, there was a cohabitation of the sons of God with *women* in the human race. During Lot’s day, there was a cohabitation of the sons of God with *men* in the human race.

The latter is obvious from that which occurred following the two angels entering Sodom in [Genesis 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV). And this is also directly stated in [Jude 1:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.6-7&t=NKJV).

A large group of sex-crazed men in Sodom surrounded Lot’s home, where two angels resided within the safety provided by Lot’s house. Men from all over the city — “*both old and young, all the people from every quarter*” ([Genesis 19:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.4&t=NKJV)) — demanded that Lot bring these two individuals out so that they might have sexual relations with them ([Genesis 19:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.5&t=NKJV)). And the men of Sodom wanted these two individuals badly enough (apparently knowing that they were angels) that they were going to break the door down to get them if necessary ([Genesis 19:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.9&t=NKJV)).

Then Jude provides the reason why the men of Sodom were acting in this manner, though the reason is obvious from the Genesis account. According to [Jude 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.7&t=NKJV), the people in the cities of the plain during Lot’s day had given “*themselves over to fornication*”; and the example cited had to do with their “*going after strange flesh*” — continuing the thought of angels ([Jude 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.6&t=NKJV)) having done exactly the same thing (“*in like manner*” in [Jude 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.7&t=NKJV) refers back to angelic activity in [Jude 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.6&t=NKJV)).

The word “*strange*” in [Jude 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.7&t=NKJV) is a translation of the Greek word *heteros*, which means “different.” The angels in [Jude 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.6&t=NKJV) and those in the cities of the plain in verse seven were having sexual relations with those possessing *a different type flesh* — men with angels, angels with men (as it is clearly inferred in [Genesis 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV)).

This will explain why Lot was afraid to dwell in Zoar following the destruction of the other cities of the plain. Zoar was one of five cities in the Jordan plain. The other four had been destroyed following Lot and part of his family being removed from Sodom ([Genesis 19:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.15-16&t=NKJV); [Deuteronomy 29:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+29.23&t=NKJV)); and apparently the same thing was occurring in Zoar which had resulted in the destruction of these other cities. Lot was afraid to remain in Zoar, probably fearing that it would be destroyed as well; and he went out of Zoar, up into the mountain to dwell ([Genesis 19:28-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.28-30&t=NKJV)).

And there is the biblical picture of conditions and events as they will occur on earth *immediately preceding and following Christ’s return*. The sexual aspect is set at *the forefront* in both [Genesis 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6&t=NKJV); [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV). The present “sexual revolution,” as it is often called, is only a precursor of that into which it will lead. “*As it was…even thus shall it be in the day when the Son of man is revealed*.”

And, in conjunction with that day, *Christians are about to be removed, and judgment is about to fall on this present world system* (in complete keeping with the types). *And the day for both cannot be far removed.*

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Chapter Fifteen

**Abraham, a New Beginning**

*By faith Abraham obeyed when he was called to go out to the place that he would receive as an inheritance. And he went out, not knowing where he was going.*

*By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;*

*for he waited for the city which has foundations, whose builder and maker is God*. ([Hebrews 11:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-10&t=NKJV)).

Within the dispensational framework of events that God set forth through the first four individuals singled out from Old Testament history in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) — *Abel, Enoch, Noah*, and *Abraham* — the reader is carried through a complete panorama of events. He is carried from the place where two sacrifices occurred (Abel’s sacrifice, and Abel himself being the sacrifice [Cain slaying Abel]) to the place of a new beginning, seen in Abraham. And this entire panorama of events is fraught with spiritual significance and meaning.

In one respect, the overall type begins at the point of salvation, for Abel being slain typifies Christ being slain. And man is saved on the basis of Christ’s death and shed blood.

In another respect though, following the exact chronology of events seen in the type, the beginning point would have to be looked upon in a different manner. The actual beginning point seen in the type is Abel’s sacrifice. And this, in turn, is followed by Abel himself being the sacrifice.

Thus, in one respect, the overall type carries a person from the point of salvation (seen in Cain slaying Abel) to the Messianic Kingdom (seen in the new beginning in Abraham). But, in another respect, following the chronology of events seen in the type, the beginning point changes. And following events as they are given in the type, the beginning point (Abel offering “*a more excellent sacrifice*” than Cain offered) could not have to do with issues surrounding salvation by grace. Rather, they could only have to do with issues *beyond salvation by grace*, for apart from being saved, a person would not be in a position to offer spiritual sacrifices of this nature unto God (which, in the type, had to do with an offering of the first-fruits).

Regardless of where one begins though, the end point in the overall type still remains the same — a new beginning, seen in Abraham’s experiences. And the new beginning seen in Abraham’s experiences doesn’t immediately follow that depicted through events connected with Abel. Rather, to complete the picture, two individuals (with their particular experiences) are placed between events connected with Abel and Abraham — Enoch and Noah, pointing to the coming removal of Christians from the earth (seen in Enoch’s experiences), followed by God resuming and concluding His dealing with Israel on the earth (seen in Noah’s experiences).

Though the beginning of the Christian life is connected with the latter part of the type surrounding Abel (Abel’s death, typifying Christ’s death), the chronology of the type *cannot be reversed* when brought over into the antitype. The manner in which the type is structured in both [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) and [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) is the structure in which it *must* be seen in the antitype as well.

To understand exactly what is in view through “sacrifice” and “death” (in that order) in the type, note the context of [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV). The verses leading into this chapter deal specifically with *the salvation of the SOUL* ([Hebrews 10:35-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-39&t=NKJV)), which is really the central subject pervading the whole of the first ten chapters of the book, leading into [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV).

“*Faith*” in [Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV) draws from that which had previously been stated relative to faith, which had to do with the central subject of the book — *the salvation of the SOUL*; and this central subject was brought to the place at the end of chapter ten where an emphasis could be placed on *the salvation of the soul* (*cf*. [Hebrews 11:35-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.35-39&t=NKJV)), with the matter being dealt with a number of different ways in chapter eleven (but always, “by faith”).

Thus, “faith” in [Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV), drawing from the immediate context and previous reference to faith ([Hebrews 10:38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.38-39&t=NKJV)), has to do with *faith to the saving of the SOUL.* And it is *the same* with the continuing reference to “faith” seen throughout the chapter.

Teachings surrounding salvation by grace, though present (*e.g.*, Cain slaying Abel; Abraham offering Isaac), simply do not form the central issue seen throughout this chapter or anywhere else in the book of Hebrews. Rather, the central issue seen throughout the book of Hebrews moves beyond the point of salvation by grace and has to do with *the salvation of the soul*. It has to do with a salvation that will be realized beyond the things depicted through the experiences of the first three individuals named (Abel, Enoch, and Noah). And this salvation will be realized when the things depicted through the experiences of the fourth individual named in the chapter (Abraham) are brought to pass.

In this respect, remaining within the framework of the things revealed through the experiences of the four men beginning this chapter, the message is seen being directed to *the saved alone* (for the message surrounding the salvation of the soul is a message for *the saved alone*, never the unsaved). The message is seen being directed to those who, as Abel, are in a position to exercise “faith” and, through exercising faith, are able to offer to God the sacrifice that He requires. And so it is with “faith” in connection with the experiences of Enoch, Noah, and Abraham. *Saved individuals* are being dealt with, and *the salvation of the soul* is in view.

And this entire matter surrounding *faith to the saving of the soul* in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) — seen through the experiences of the first four individuals named — is handled *in a dual manner* in this chapter. Not only does the subject have to do with *faith to the saving of the soul,* but this subject is dealt with in such a way that *a dispensational scheme of events* is presented.

And these teachings surrounding the salvation of the soul, set within a dispensational scheme of events, provide two complete pictures: 1) *a complete picture of that involved in the salvation of the soul itself* (seen through Abel’s experiences), and 2) *a complete picture of events that not only carries one through the complete Christian life, but, as well, carries one on into that time when the salvation of the soul will be realized* (seen, within a dispensational framework, through the experiences of all four men).

Two Sacrifices

First though, note the chronology of events surrounding Abel and Cain in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), where the type has to do with Christ and Israel in the antitype. Christ (as Abel) presented that which was acceptable to the Father, with Israel (as Cain), not doing so. And Christ’s actions served to bring Israel to the place (as Abel’s actions had brought Cain to the place) where Israel slew Christ (as Cain had slain Abel). Thus, the chronology of events first seen in Genesis are exactly the same as those seen almost 4,000 years later, recorded in the gospel accounts. This would have to be the case, for the antitype must follow the type in exact detail.

Then in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), where the type is used relative to Christians, it must also follow the same chronology, which it does. Even though an individual has to avail himself of that seen in the latter part of the type (Christ’s death) before that seen in the former part of the type can come into view (an acceptable sacrifice), *something else entirely* is being dealt with through the way in which the account is structured in this chapter.

The structure in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) remains the same as in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) — *an acceptable sacrifice, followed by death*. This structure must remain the same, for this is the way in which the type is structured in Genesis, which *cannot change.*

And, as previously seen, the beginning point in the type lies beyond the point of salvation by grace, beyond the point of the appropriation of the blood of a slain lamb in the type or the slain Lamb in the antitype (which [in the type or the antitype] had nothing to do with the lambs that Abel sacrificed; this was a subsequent offering [*ref*. chapters 10, 11 of this book]). Then, remaining within the framework of that seen in both Genesis chapter four and Hebrews chapter eleven, “death” must not only still be in view but must chronologically follow the offering of the correct sacrifice.

It was Abel in the type in Genesis who died, pointing to Christ’s death in the antitype. But the way that the type is used in [Hebrews 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4&t=NKJV), another dimension is introduced, one which relates to Christians. And it matters not whether one is dealing with Abel in the type or with either Christ or Christians in the antitype, the sacrifice that God requires results in *the death of the individual offering the sacrifice*.

The overall type in Hebrews, dealing with Christians, relates to the salvation of their souls. And within the framework of that seen in [Hebrews 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4&t=NKJV), it is the Christian who offers an acceptable sacrifice (seen in the former part of the type) who *must* lose his life (seen in the latter part of the type). *The Christian himself* (as Abel in the type) *is now the sacrifice*, for an individual *must* lose his life/soul if he is to save it (*cf*. [Matthew 10:38-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.38-42&t=NKJV); [16:24-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.24-17.5&t=NKJV); [John 12:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.23-25&t=NKJV)).

The Christian, through offering *an acceptable sacrifice*, is now to lose his life/soul. He is now to *present his body a living, set apart sacrifice*; and it is a sacrifice of this nature alone that is “*acceptable* [or, ‘well-pleasing’] unto God” ([Romans 12:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.1-2&t=NKJV)). Accordingly, it is only from *this place of death* that a Christian can render a proper testimony (as Abel, *from the place of death*, yet spoke).

*An acceptable sacrifice* and *losing one’s* *life* go hand-in-hand. They are like a type with its antitype, or like a parable and that to which it relates. They are, in reality, two ways of saying the same thing. A sacrifice, when referring to human or animal, refers to *something slain*. And when Christians are told to present their bodies “*a living sacrifice*” ([Romans 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.1&t=NKJV)), the thought of *death* has to be in view.

It is the corn of wheat falling into the ground and dying ([John 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.24&t=NKJV)); it is the person losing his life in this present world under Satan who will realize that which he forfeited — life — in the coming world under Christ ([John 12:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.25&t=NKJV)).

The two sacrifices in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), in this respect, speak volumes relative to the Christian experience today. Christ being slain, typified by Abel being slain, allows a person to find himself in a position (saved, through faith in Christ) where that seen in *the whole of the type* can be realized in his life.

A person today, through passing from death unto life, now finds himself in a position to offer *an acceptable sacrifice unto God*. And this acceptable sacrifice, as previously seen, is *the person himself*. The individual must now forfeit his life if he is to gain his life; he must now die if he is to one day live and realize that seen at the end of the overall type, that seen in the experiences of Abraham.

The preceding is why, within the framework of the overall type presented in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), there is *nothing* lying between that typified by the experiences of both Abel and Enoch. *The whole of the Christian experience* is seen in that typified by Abel’s experiences. And only *one thing* can follow in either type or antitype — which it does in the type, and will in the antitype.

In the type, attention is called to a particular experience of Enoch, which followed Abel’s experiences. Enoch was removed from the earth, with a view to that which lay beyond his removal, seen in the experiences of two other individuals — Noah and Abraham.

And in the antitype, attention has been called to exactly the same experience, yet to occur ([1 Corinthians 15:51-58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.51-58&t=NKJV); [1 Thessalonians 4:13-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-18&t=NKJV); [Revelation 1:10ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10ff&t=NKJV)). Christians (as Enoch) will be removed from the earth, with a view to that which lies beyond their removal — the Tribulation (seen in the experiences of Noah), and the Messianic Era (seen in the experiences of Abraham).

(Viewing the type beginning in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) from the vantage point of that seen in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) [dealing with Abel in chapter four and with Enoch, Noah, and Abraham in subsequent chapters], it is a simple matter to see one thing about Scripture. It is easy to see the intricate and complex nature of how God structured His Word as He began to reveal Himself, His plans, and His purposes to man in the beginning.

Not only do the Old Testament Scriptures form revelation surrounding all the various facets of the person and work of Christ, but large sections of this same revelation also deal with all the various things surrounding the Church and Israel as well. This is the reason why any correct study surrounding Christ, Israel, or the Church *must begin in the Old Testament*, not the New. Such a study *must begin where God began*.

In this respect, the Old Testament Scriptures form one continuous revelation surrounding all the various things that God has revealed about His three firstborn Sons — *Christ, Israel,* and *the Church*. *Christ* is God’s “*only begotten*” firstborn Son, God’s Son from eternity [[John 1:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-3&t=NKJV); [3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.16&t=NKJV); [Hebrews 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.6&t=NKJV)]; *Israel* is God’s firstborn son by “*adoption*” [[Exodus 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.23&t=NKJV); [Romans 9:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+9.4&t=NKJV)]; and *the Church* will be God’s firstborn son following the “*adoption*,” which will occur at the end of this present dispensation [[Romans 8:14-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-23&t=NKJV); [Hebrews 12:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.23&t=NKJV)].)

The Rapture and the Tribulation

At the end of the present dispensation, Christians are going to be removed from the earth into heaven. This is what is seen in the types (*e.g.*, [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV); [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV); [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)) and this is what is seen in the antitype as well (it must occur in the antitype exactly as set forth in the type, for, again, the antitype must follow the type in exact detail [*e.g.,* [1 Thessalonians 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4&t=NKJV); [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5&t=NKJV); [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV)]).

God deals with Christians *during the present dispensation alone*. Christians, forming the *“new creation” in Christ,* did not exist prior to this dispensation; and when this dispensation is over (which will occur when the Spirit completes His search for a bride for God’s Son), Christians (all) will be removed. God can (and will) then turn back to the prior dispensation with Israel and complete His dealings with this nation, which dispensation lacks seven years (Daniel’s unfulfilled 70th Week).

Christians, prior to God resuming His dealings with Israel, will be removed from the earth to appear before Christ’s judgment seat in heaven ([1 Corinthians 3:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.11-15&t=NKJV); [2 Corinthians 5:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.9-11&t=NKJV); [Revelation 1:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.12ff&t=NKJV)). And issues and determinations surrounding this judgment will determine every Christian’s position in the kingdom that will follow. It will be at the judgment seat that the bride will be revealed, resulting from the decisions and determinations that will be rendered. The bride will be called out of the called, allowed to stand up out of all those previously removed from the earth ([Matthew 22:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.14&t=NKJV); [Philippians 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11&t=NKJV)).

Events surrounding the judgment seat will apparently occur during an interval of time that will follow the end of the present dispensation but precede a resumption of time in the previous dispensation. Time in the previous dispensation was interrupted seven years short of the time allotted for the dispensation (seven years short of the dispensation being completed). And this was done to allow God to set aside time (a third 2,000-year period) for an entirely separate dispensation, during which the Holy Spirit could be sent into the world to procure a bride for God’s Son. Then, once the purpose for this dispensation has been brought to pass (once the bride has been procured), Christians will be removed, and the bride will be presented to the Son in heaven. Then, there will no longer be any need for God to delay His unfulfilled dealings with Israel.

An interval of time between the end of the present dispensation and the resumption of time during the preceding dispensation is the way matters are structured chapters one through five of the book of Revelation. And events seen in these chapters — which follow the removal of the Church (though [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV) also present a history of the Church throughout the dispensation) — lead into the [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV), where Daniel’s Seventieth Week begins in the chronology of the book.

Seven years yet remain to complete the past dispensation, completing Daniel’s full 490-year prophecy. And once these seven years have been fulfilled, the Messianic Kingdom will be ushered in.

During these seven years, Israel, as Noah in the type, will pass safely through the time of destruction that will come upon the earth. Israel will come under God’s supernatural protection during this time, but not so with the nations of the earth. The Gentile nations, as all those outside the ark during Noah’s day, will suffer destruction.

Thus, the Messianic Era will be ushered in only following three things coming to pass: 1) the present dispensation running its course, 2) the Church being removed from the earth (along with attendant events surrounding Christians in heaven), and 3) God completing His dealings with Israel during a dispensation that lacks seven years to complete.

These are the things set forth in the experiences of Abel, Enoch, and Noah, as seen in [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV). Only when the things depicted through the experiences of these three men come to pass can the things depicted through the experiences of the fourth — Abraham — be brought to pass.

The Messianic Kingdom

A new beginning is seen in the experiences of Noah immediately following the Flood ([Genesis 9:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.1ff&t=NKJV); *cf*. [Hebrews 11:7b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.7b&t=NKJV)), but the thought of a new beginning is dealt with more fully in the subsequent experiences of Abraham ([Genesis 11:26-25:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.26-25.8&t=NKJV)). Abraham is the one who obeyed God when he was called to leave Ur and go into another land, “*which he should after receive for an inheritance*”; he is the one who “*went out, not knowing where he was going*”; he is the one who dwelled “*in tents with Isaac and Jacob* [pilgrims, yet to receive the inheritance (*cf*. [Genesis 37:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37.1&t=NKJV); [Exodus 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+6.4&t=NKJV))], *the heirs with him of the same promise*”; and he is the one who “*looked for a city which has foundations, whose builder and maker is God*” ([Hebrews 11:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-10&t=NKJV)).

The recorded experiences of Abraham begin with a call relative to a land where he had never been, which he had never seen, a land separate from the land of his birth; and this is exactly where a Christian’s experiences begin. Abraham was called to travel from one land to another, and he was to receive the land to which he had been called for *an inheritance*. Christians, in like manner, have been called to travel from one land to another; and, also in like manner, *an inheritance* awaits Christians in the land to which they have been called.

For Abraham, the call was from one *earthly land* to another *earthly land*. His call was from Ur of the Chaldees to the land of Canaan ([Genesis 11:31-12:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.31-12.5&t=NKJV); [13:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-17&t=NKJV); [15:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.18-21&t=NKJV)). For Christians though, the call is from *an earthly* *land* to *a heavenly land*. It is a call from the earth to a place in the heavens ([Ephesians 1:3-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.3-14&t=NKJV); [2:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.6-7&t=NKJV); [3:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.9-11&t=NKJV); [Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV)).

Numerous Old Testament saints understood that there were two realms within an inheritance to be realized by Abraham and his seed — both *an earthly* and *a heavenly*. And many of these individuals, including Abraham, looked beyond *the earthly land* to *the heavenly* ([Hebrews 11:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.12-16&t=NKJV)).

These two realms formed two spheres within a theocracy in which man was to ultimately rule. Man had been created in the beginning to rule the earth in the stead of the incumbent ruler, Satan ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)); and Satan’s rule at that time, which continues today, was from *a heavenly sphere over the earth*.

“*The heavens do rule*” ([Daniel 4:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.26&t=NKJV)), whether referring to God’s rule over His entire kingdom (universal; [Psalm 103:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+103.19&t=NKJV)) or to the rule of messianic angels whom He has placed over provinces in His kingdom ([Psalm 103:20-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+103.20-22&t=NKJV); *cf*. [Ephesians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.2&t=NKJV); [6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV)). God rules from the heavens through messianic angels (a position that presently continues to be occupied by Satan over the province upon which man resides [[Job. 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job.+1.6&t=NKJV); [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+2.1&t=NKJV); [Isaiah 14:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.13&t=NKJV); [Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV)]). And these messianic angels would also rule from a place in the heavens, in complete keeping with [Daniel 4:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.26&t=NKJV) (not from the same place in the heavens where God rules but from places located in the heavens in relation to the different provinces over which they rule).

(For more information on the structure of the government under God [both in relation to the earth and to the universe at large], see the author’s [The Most High Ruleth BOOK](https://www.koffeekupkandor.com/gods-word-one.php#The%20Most%20High%20Ruleth%20BOOK).)

Thus, in order for man to occupy the position for which he was created, he will ultimately have to reside in both realms of the kingdom — *heavenly* and *earthly* — and fulfill a promise given to Abraham in [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV):

*That in blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.*

*In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*

To fulfill this promise, man, more particularly *the seed of Abraham*, must possess the gate of the enemy in both *heavenly* and *earthly* realms. The thought of *possessing the gate* is taken from the manner in which affairs within cities were conducted in Abraham’s day. The gate of a city was the place where all the business transactions of those residing in the city occurred (as in a modern-day courthouse). Elders of a city could be found at the gate of that city, and they were there for purposes having to do with settling legal matters for those within the city (*e.g.*, [Ruth 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1ff&t=NKJV)).

The elders at the gate took care of legal matters and, through this means, exercised control over all things of this nature within the city. Thus, *possessing the gate*, relative to a city, would be exercising control over affairs within that city, particularly legal affairs. And possessing the gate relative to the enemy in both *heavenly* and *earthly* realms, seen in [Genesis 22:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17&t=NKJV) (cf. [Genesis 24:60](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.60&t=NKJV)), would have to do with exercising control over affairs in both realms (which, in this case, would have particular reference to governmental control in these two realms). It is only through a control of this nature in both realms, by the seed of Abraham, that the nations of the earth can (and will) be blessed ([Genesis 22:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.18&t=NKJV); *cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV)).

Israel, for a time and to an extent, realized the earthly portion of this kingdom during Old Testament days. But because of the nation’s continued disobedience, the theocracy was eventually brought to an end. God allowed the Jewish people to be uprooted from their land and to be taken captive by Gentile nations, resulting in their subsequently being scattered among the nations of the earth. And over two and one-half millennia later, a complete restoration of the nation back to the land has never occurred. Such a restoration awaits Israel’s repentance and Messiah’s return.

When Christ came the first time, He offered the heavenly sphere of the kingdom — the kingdom of the heavens — to the nation of Israel through a remnant of the nation that was back in the land. This offer was contingent on the nation’s national repentance (which reflected back on the nation’s disobedience through centuries of time, resulting in their condition at that time [a condition that continues to persist during present time], described in [Isaiah 1:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4ff&t=NKJV)). However, the Jewish people, in keeping with their past disobedience, not only spurned the offer but went so far as to crucify the One Who made the offer ([Matthew 23:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37-39&t=NKJV); [John 19:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.14-15&t=NKJV)).

This resulted in the nation being set aside, with the heavenly sphere of the kingdom being taken from Israel ([Matthew 21:33-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-43&t=NKJV)). God then called into existence an entirely *new creation “in Christ,”* who would be “*Abraham’s seed* [because of an individual’s positional standing ‘*in Christ*,’ who is Abraham’s Seed], *and heirs according to the promise* [heavenly, not earthly]” ([Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12-15&t=NKJV); [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV)). And God is presently offering to this *new creation “in Christ”* that which was taken from Israel. Christians (those comprising the new creation, along with each Christian being a new creation himself) are now the ones in possession of a call to occupy heavenly places in the kingdom.

Everything about Abraham’s call had *an end* in view. And this *end* could be seen, for example, in the land that he was to inherit ([Genesis 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.7&t=NKJV); [15:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.8ff&t=NKJV); *cf*. [Hebrews 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8&t=NKJV)), his meeting Melchizedek following the battle of the kings ([Genesis 14:18ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18ff&t=NKJV)), or the position that he occupied (standing before the Lord) following the destruction of the cities of the plain during Lot’s day ([Genesis 19:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.27&t=NKJV); *cf*. [Genesis 18:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+18.22&t=NKJV)).

Then, what could only be looked upon as an apex, forming a climactic end, is set forth in [Genesis 24:61-25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61-25.5&t=NKJV). In these verses, the servant whom Abraham had sent into Mesopotamia to obtain a bride for his son had not only obtained the bride (Rebekah) but had removed the bride from her home and had headed back toward the home of his master ([Genesis 24:61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61&t=NKJV)). Isaac, at this time, is seen coming forth from his home to meet his bride ([Genesis 24:62-63](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.62-63&t=NKJV)). They met at a point between his home and her home, and Rebekah then went with Isaac to his home, where she became his wife ([Genesis 24:64-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.64-67&t=NKJV)). Abraham then remarried and gave all that he possessed to Isaac ([Genesis 25:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.1-5&t=NKJV)).

This is where the story of Abraham ends in the Old Testament (save for a brief mention of gifts to sons of his concubines [[Genesis 25:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.6&t=NKJV)]), which brings to a close the numerous types seen through his experiences. And viewing the antitype of the things set forth through events at the end of his life, man finds himself placed in the Messianic Kingdom, with the Seed of Abraham (which would include, *Christ, Israel*, and *the Church*) possessing the gate of the enemy in both *heavenly* and *earthly* realms.

[Genesis 24:61-25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61-25.5&t=NKJV) actually presents the end of a complete sequence seen through events in five different chapters — [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV). And these chapters carry the reader through a complete sequence leading to the goal of Abraham’s calling, following this same goal having been brought to the forefront in his experiences on several previous occasions (*e.g.*, his meeting Melchizedek following the battle of the kings in [Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV) [*cf*. [Psalm 110:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1-4&t=NKJV)], or his standing before the Lord in the high country following the destruction of the cities of the plain in [Genesis 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV)).

Within the overall typology of Genesis chapters twenty-one through twenty-five, there can be no question concerning who different individuals typify.

The son born in a supernatural manner ([Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV)) and offered by the father ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)), can only typify God’s Son, Jesus, who was born in a supernatural manner and offered by His Father. Abraham then would typify God the Father, and his two wives (Sarah [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)] and Keturah [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]) could only typify the wife of Jehovah, Israel. Sarah dying ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) following Abraham offering his son ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)) could only typify Israel being set aside following God offering His Son. And Abraham’s remarriage ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)), following a bride being procured for his son ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)), could only typify God restoring Israel following a bride being procured for His Son.

In [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), Abraham sent his eldest servant into Mesopotamia to procure a bride for his son (following Sarah’s death [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)] but before he married Keturah [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]). And this can only point to one thing in the antitype. It can only point to that which is occurring during the present dispensation, between the time Israel has been set aside and the time God restores Israel.

In the antitype of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), God has sent the Holy Spirit into the world to obtain a bride for His Son (as Abraham sent his servant into Mesopotamia to obtain a bride for his son). An entire dispensation, lasting 2,000 years, has been set aside for this purpose. And once the bride has been procured, events will occur exactly as seen in the type.

The Spirit will remove the bride, the Son will come forth to meet His bride, a meeting will occur in the heavens, and the bride will then go with the Son to His home. Then, following climactic dealings with Israel (during the Tribulation, bringing Israel to the place of repentance), God will restore the nation. And He will then give all that He possesses unto His Son.

In actuality though, all that the Father possesses already belongs to the Son (*cf*. [Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV); [John 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.15&t=NKJV)). The thought in [Genesis 25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV) has to do with the Son realizing that which is already His in that coming day when the Father places the scepter in His hand ([Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV); *cf*. [Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [28:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+28.18&t=NKJV)).

And this is the apex to which all things in the life of Abraham lead — *God’s three firstborn Sons in the Messianic Era, possessing the gate of the enemy in both heavenly and earthly realms.*