Redeemed for a Purpose BOOK

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**Foreword**

*Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”* ([Genesis 24:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58&t=NKJV))

The question that Rebekah was asked in [Genesis 24:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58&t=NKJV) (“*Will you go with this man?*”) and her response (“*I will go*”) form the heart of *the most important matter that will ever confront any Christian at any time throughout the present dispensation*. The question and corresponding answer have to do with *the very reason for a Christian’s salvation*.

*A person has been saved for a purpose, and* [*Genesis 24:58*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58&t=NKJV) *has to do with that purpose.*

Genesis chapter twenty-four forms an integral part of a larger type covering five chapters — chapters twenty-one through twenty-five. And these five chapters together, in a type-antitype framework, set forth a chronological sequence of events relative to Christ, Israel, and the Church, beginning with Christ’s birth and ending with realized blessings for man during the coming Messianic Era.

In these chapters, “Abraham,” the father of Isaac, typifies *God*, the Father of Jesus; “Sarah,” Abraham’s wife, typifies *Israel*, the wife of God; “Abraham’s servant,” sent into the far country to obtain a bride for Isaac, typifies *the Holy Spirit*, sent into the far country to obtain a bride for Jesus; “Rebekah,” the bride for Isaac, whom Abraham’s servant procured, typifies *the bride for God’s Son*, for whom the Holy Spirit is presently searching; and “Abraham’s subsequent remarriage” typifies *God subsequently restoring Israel to her prior place as His wife* (a divorce has occurred, necessitating a remarriage).

In this respect,

[Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV) has to do with “the birth of Isaac,” typifying *the birth of Christ*;

[Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) has to do with “the offering of Isaac,” typifying *the offering of Christ*;

[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV) has to do with “the death of Sarah,” *typifying the setting aside of Israel*;

[Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) has to do with “Abraham’s servant searching for a bride for Isaac in the far country,” typifying *the Holy Spirit in the world today searching for a bride for Christ*;

[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) has to do with “the remarriage of Abraham,” to Keturah, typifying *the future restoration of Israel* (with remarriage occurring).

Note the context of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). Events in this chapter occur between *Sarah’s death* ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) and *Abraham’s remarriage* ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)); and, in the antitype, they foreshadow events occurring during the present dispensation, between *the past setting aside* and *the future restoration* of Israel*.*

The Holy Spirit is in the world today seeking a bride for God’s Son. That’s what Genesis chapter twenty-four is about. This chapter is not about salvation *per se*. Rather, it is about *the purpose for salvation*.

Abraham sent his servant into the far country to procure a bride for his son. And before the servant ever left Abraham’s home to fulfill his mission, Abraham made him swear that the search would be carried out *solely among his own people*, among those referred to as “*my family*” ([Genesis 24:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.3-4&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.9&t=NKJV)).

Then the servant took “*all his master goods*” on *ten camels* (a number signifying *completion*) and departed into the far country to search for and procure a bride for Isaac — a bride that *must come from Abraham’s own people* ([Genesis 24:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10&t=NKJV)).

Finding the prospective bride, *Rebekah*, Abraham’s servant then began to give to Rebekah “*jewelry of silver, jewelry of gold, and clothing*” ([Genesis 24:53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.53&t=NKJV)). These were from Abraham’s goods, in the servant’s possession, which Abraham had given to His son, Isaac ([Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV); *cf*. [Genesis 25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV)). And all these goods would equally belong to the son’s bride, whom the servant had been sent into the far country to search for and procure.

And, in the antitype, the preceding is *exactly* what has been occurring in the world during the past 2,000 years. God sent the Spirit into the world 2,000 years ago to search for and procure a bride for His Son ([Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)); and the Spirit, in perfect accord with the type, has been searching for the bride, since that time, *from among the people of God*.

The primary task of the Holy Spirit throughout the dispensation, again, in perfect accord with the type, is to call attention to the offer being made — *as the Spirit gives to and displays before the prospective bride all of the Father’s goods that He has given to His Son, showing the prospective bride that which could be hers, as well, during the Son’s coming reign* (*cf*. [John 16:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13-15&t=NKJV); [Romans 8:17-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.17-23&t=NKJV)).

And the search is almost over. The dispensation has almost run its course. The time when the Spirit will have completed His work, subsequently removing the bride, is almost upon us ([Genesis 24:60ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.60ff&t=NKJV)).

ACCEPTANCE OR REFUSAL

The Holy Spirit’s search for a bride for God’s Son is a work subsequent to His work pertaining to man’s eternal salvation.

Bringing *the former* to pass (a work effecting man’s removal from his dead, alienated state, through the birth from above) allows the Spirit to bring *the latter* to pass (a work involving the search for and procurement of the bride). And this subsequent work of the Spirit has to do with *the central purpose* for His former work.

The question, “*Will you go with this man*,” brought over into the antitype, is a question directed *solely* to those within the family of God, to Christians. It is a question that involves following the present leadership of the Spirit, with a view to that which lies out ahead. It is a question that involves allowing the Spirit to open the Word to a person’s understanding, allowing the Spirit to lead that person “*into all truth*.” And this truth, textually, can only center on the things of the Father that He has given to the Son, something that *Christians alone* can fully grasp and understand ([1 Corinthians 2:9-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-14&t=NKJV)).

And through the Spirit opening the Word in this manner, Christians are being extended an invitation to have a part in this future glory; and Christians, relative to this invitation, can do one of two things: They can either *accept the invitation* or they can *refuse the invitation.*

*Acceptance* is associated with one day becoming part of the bride of Christ (and realizing the Son’s inheritance with Him), as Rebekah’s acceptance had to do with her one day becoming the bride of Isaac (and realizing the son’s inheritance with him).

But a Christian’s *refusal* will leave the person in a position where he cannot realize any of these things, as a *refusal* on Rebekah’s part, had she done so, would have left her in exactly the same position relative to Isaac and his inheritance.

Either way though, *acceptance* or *refusal*, the family relationship remains unchanged. Rebekah’s *acceptance* wrought no change in her position within Abraham’s family; nor would there have been a change had she *refused*. And so it is with Christians today.

A Christian’s presently possessed eternal salvation was wrought through a past, completed work of the Spirit based on the past, completed work of God’s Son at Calvary.

Thus, eternal salvation is a finished work, wrought entirely through and on the basis of divine intervention; and *no change can ever occur.*

Salvation by grace through faith — the good news pertaining to the grace of God — is one thing; but “*so great a salvation*,” “*the saving of the SOUL*” ([Hebrews 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.3&t=NKJV); [10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV)) — the good news pertaining to the coming glory of Christ — is something else entirely. And it is *the latter*, not the former, which the Spirit’s ministry to Christians centers on throughout the dispensation.

Christians have been saved for *a revealed purpose*, the central mission of the Spirit in the world today is to bring *that purpose* to pass, and the decision concerning having a part in *that purpose* is left entirely to each individual Christian. A Christian can “*go with this Man*” — the Spirit sent into the world to procure a bride for the Son, the One through whom the offer is being extended — or he can refuse to go.

*This decision is the Christian’s alone to make*. And the decision that he makes will have *far-reaching ramifications*.

THE GOAL

The goal, of course, is that set forth in the latter part of Genesis chapter twenty-four, leading into the things set forth in chapter twenty-five. It is *a successful completion of the search*, *followed by a removal of the bride, followed by marriage*. And this will, in turn, be followed by *Israel’s restoration and future blessings, exactly as seen in the type in Genesis.*

(All Christians will be removed from the earth at the same time, shown by Rebekah and the damsels accompanying her going forth on *ten camels* to meet Isaac [signifying *completion*, *i.e.*, *they all went forth* (*cf*. [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))].

However, *Rebekah alone* is seen taking a veil and covering herself when meeting Isaac [a type of the wedding garment to be worn *by the bride alone* when meeting Christ ([Genesis 24:64-65](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.64-65&t=NKJV); *cf*. [Revelation 19:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-8&t=NKJV))].)

After Abraham’s servant had procured the bride for Isaac, he removed the bride from the far country. And, at the same time, Isaac came forth from his home to meet Rebekah.

They met at a place between her home and his home; and they then went 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)).

And so will it be with Christ and His bride.

After the Holy Spirit has procured the bride, He will remove the bride from the earth. And, at the same time, Christ will come forth from heaven to meet His bride. They will meet at a place between the bride’s home and His home; and they will then go to His home, where the bride will become His wife (*cf*. [1 Thessalonians 4:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.14-17&t=NKJV); [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); [19:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7&t=NKJV)).

Then, that which is revealed in Genesis chapter twenty-five can be brought to pass. Messianic blessings will be ushered in; and the glories of the Son, with His consort queen, will be manifested for all of creation to behold ([Psalm 24:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+24.1-10&t=NKJV); [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&t=NKJV); [Revelation 20:1-3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-3a&t=NKJV)).

The present search for and the future glory awaiting the bride of Christ centers on *the greatest thing* that God has ever designed for redeemed man — *to co-inherit with His Son, occupying positions on the throne with Him in that day when He is revealed in all His power and glory.*

And it is *this glory and co-heirship* that the Spirit has been sent into the world to reveal to Christians.

Until the search for the bride has been completed, the revelation of the Son’s coming glory will continue, and the invitation will remain open. But when the search has been completed . . . have dominion [Hebrews *radah*, ‘rule’; ‘…let them rule’]” ([Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV), [28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.28&t=NKJV)).

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Chapter 1

**I Will Bring You Out . . . To**

*Go and gather the elders of Israel together, and say to them, “The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, ‘I have surely visited you and seen what is done to you in Egypt;*

*and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.’”* ([Exodus 3:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.16-17&t=NKJV))

[Exodus 3:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.16-17&t=NKJV) lies within a section of Scripture that has to do with God’s appearance to Moses at the time He called and commissioned him to be the deliverer of the Israelites from Egyptian bondage. Moses had gone to the Israelites forty years prior to this time, was rejected, and fled to Midian, where he took a Gentile bride. But now God is about to send Moses back to his brethren, *to lead them out of Egypt, for a revealed purpose*.

The historic account, forming a type, has to do not only with Moses and Israel but also with Christ and Israel. Moses in his dealings with Israel forms a type of Christ in His dealings with Israel (*cf*. [Deuteronomy 18:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+18.15&t=NKJV); [Acts 3:22-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.22-26&t=NKJV)). The historic account forms one continuous, overall type, comprised of numerous individual types. And that which is set forth in the type (or types) foreshadows events in the antitype (or antitypes).

As Moses went to his brethren and was rejected, so did Christ; as Moses then left Egypt and traveled to another land, so did Christ; as Moses took a Gentile bride while in the other land, so is Christ presently taking a Gentile bride while in the other land; and, as the day came when God sent Moses back to his brethren, so the day will come when God will send Christ back to His brethren ([Exodus 2:11-3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.11-3.10&t=NKJV)).

At the time Exodus was written, the book had to do with two things:

1) *Fulfilled biblical history.*

2) *Unfulfilled biblical prophecy, foreshadowed by the fulfilled biblical history.*

Events throughout the book were fulfilled in a historic sense during Moses’ day. But viewing the matter in a typological framework, these historic events have only begun to be fulfilled in relation to Christ.

We are presently living during that time when Christ, in the antitype of Moses, is taking a Gentile bride. He is taking a Gentile bride during the interim lying between the two appearances to His brethren (presently fulfilling [Exodus 2:15-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.15-21&t=NKJV) [15b]), with everything beyond that in the book (including part of [Exodus 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1&t=NKJV) [[Exodus 1:8-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8-22&t=NKJV)]) pointing to future, unfulfilled events.

Thus, from the Christians’ vantage point during the present dispensation, almost the entire book of Exodus still deals with unfulfilled prophecy.

In the historic account, Moses was sent back to his brethren *after* he had taken a Gentile bride, *during* a time when Israel was passing through her darkest hour (in the brickyards of Egypt, under bondage to an Assyrian Pharaoh).

And so it will be in the antitype. Christ will be sent back to His brethren *after* He has taken a Gentile bride, *during* a time when Israel will be passing through her darkest hour (during the time of Jacob’s trouble, under bondage to “*the Assyrian*,” to Antichrist).

This section of Scripture ([Exodus 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2&t=NKJV) b [second half] - [Exodus 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40&t=NKJV), also [Exodus 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1&t=NKJV) b), typically, begins with the Great Tribulation and ends with the restoration of the kingdom to Israel, the reestablishment of the theocracy.

Events begin with Israel during the future time of Jacob’s trouble ([Exodus 1:8-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8-20&t=NKJV); [2:23-3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23-3.10&t=NKJV)) and continue with Christ’s return to Israel ([Exodus 4:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19-20&t=NKJV)), judgments on the earth-dwellers at the time of His return ([Exodus 7:20ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+7.20ff&t=NKJV)), Israel’s appropriation of the blood of the Passover Lamb ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)), the overthrow of Antichrist and his armies ([Exodus 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV)), a new covenant made with Israel and other preparations for the theocracy ([Exodus 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19&t=NKJV) ff), and the theocracy reestablished ([Exodus 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40&t=NKJV)).

The preceding, of course, is only an overview of numerous events set forth in the book that are yet to occur. There is first the picture of Israel in the fires of the Great Tribulation ([Exodus 1:8-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8-22&t=NKJV); [2:23-3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23-3.10&t=NKJV)). Then there is God’s commission to His Son ([Exodus 3:16ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.16ff&t=NKJV)), followed by God sending His Son back to the earth ([Exodus 4:19ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19ff&t=NKJV)). Then, beyond that point in the book, everything typified throughout the remainder of Exodus — throughout thirty-six and one-half chapters ([Exodus 4-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4-40&t=NKJV) [4b]) — points to events that will occur during a very short period of time. That which is foreshadowed by these events will occur during the period extending from Christ’s return to the actual establishment of the kingdom.

The book of Daniel reveals that this period will be seventy-five days in length ([Daniel 12:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.11-13&t=NKJV)). That would be to say, all of the preparatory events for the ushering in of the kingdom, following Christ’s return, will have to occur during these seventy-five days; and the book of Exodus, within a typological framework, provides a chronological outline of these events as they pertain to Israel.

And going on to the book of Revelation (a companion book to Daniel) and viewing Exodus and Revelation together, there are thirteen and one-half chapters in the book of Revelation ([Revelation 6:1-19:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-19.10&t=NKJV)) that provide details for the period covered by [Exodus 1:8-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8-22&t=NKJV); [2:23-3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23-3.10&t=NKJV) (the Tribulation).

Then, going beyond that point and viewing matters from the perspective of the book of Exodus first, there are thirty-six and one-half chapters in Exodus ([Exodus 4:19-40:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19-40.38&t=NKJV)) that provide details for the period covered by [Revelation 19:11-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-20.6&t=NKJV) (events surrounding Christ’s return and the ushering in of the Messianic Kingdom). In this respect, a major part of each book provides a detailed commentary for a part of the other book.

Thus, the larger parts of both books have to do with future events surrounding Israel, Christ’s return, the reestablishment of the theocracy, etc. And these are only two of the Bible’s sixty-six books. Numerous other books, or parts of these books, can be shown to have either a similar construction or be filled with information pertaining to the end times.

Rather than leaving His people in darkness concerning His plans and purposes, God has done just the opposite. The whole of His revelation is filled with information concerning that which He is about to do. Prophecy is a *light* that has been given to guide Christians through the time of this world’s darkness ([2 Peter 1:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.19&t=NKJV)), and this *light* has been interwoven throughout and permeates the whole of Scripture to the extent that Scripture cannot be properly studied or taught apart from studying and teaching prophecy.

And everything in Scripture moves toward an apex — the same apex toward which the book of Exodus moves. Everything moves toward the establishment of a theocracy on the earth, during which time God’s Son will reign supreme. Everything moves toward the same apex seen in the foundational framework set forth at the beginning ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)) — *the earth’s coming Sabbath*. It *must*, for the foundational framework is that upon which the whole of the remainder of Scripture is built and rests.

A Twofold Message for Israel

As should be evident, a correct understanding of Scripture *necessitates* viewing the types and antitypes together. This is the way God has seen fit to structure His revelation to man; and, in order to properly understand that which God has revealed, man *must* study Scripture after the fashion in which it was written.

And this cannot be overemphasized when studying the books of Moses. A foundation, a skeletal structure, is set forth at the beginning ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)). Beyond that, one will find numerous foundational doctrines that can only occupy their proper, God-ordained places at points on the previously established skeletal structure. Then, beyond that, one will find a wealth of information — page after page after page — provided so a person can build on the previously established structure and foundational doctrines.

And this has all been done, to a large extent, through biblical typology, which has emanated from an infinite mind, from One who knows the end just as well as He knows the beginning. God has chosen to structure His revelation after a certain fashion, and it’s not for man to ask why. Rather, man is to recognize what has been done and study Scripture accordingly.

If a man does, it will be to his benefit and to the benefit of any to whom he might minister. If a man doesn’t, the opposite will be true. It will be to his detriment and to the detriment of any to whom he might minister. And, with that in mind, note other facets of the type involving Moses and his past dealings with Israel, foreshadowing Christ and His future dealings with Israel.

1. Moses’ Past Appearance to Israel

Moses going beyond that point and viewing matters from the perspective of the book of Exodus first, there are thirty-six and one-half chapters in Exodus ([Exodus 4:19-40:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19-40.38&t=NKJV)) that provide details for the period covered by [Revelation 19:11-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-20.6&t=NKJV) (events surrounding Christ’s return and the ushering in of the Messianic Kingdom). In this respect, a major part of each book provides a detailed commentary for a part of the other book.

Moses’ dual message to the elders involved not only *a deliverance from Egypt* but it also involved *the purpose for this deliverance* as well — “. . . *I will bring you up out of the affliction of Egypt to the land of the Canaanites* . . . .” ([Exodus 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.17&t=NKJV); [6:2-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+6.2-8&t=NKJV)). The Israelites were to be delivered from Egypt with a view to the nation being placed in another land as *God’s firstborn son* (signifying the ruling nation) within a theocracy (*cf*. [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)).

There can be no such thing as viewing Israel’s deliverance from Egypt apart from viewing the purpose for this deliverance. And, to turn that around, there can be no such thing as viewing the purpose for this deliverance apart from viewing the deliverance itself. The latter could not occur apart from the former; and the former was brought to pass so that the latter could be brought to pass. *The complete picture is seen only through viewing both together.*

Thus, the message, after some fashion, was always of a dual nature — *deliverance for a purpose*. Everything surrounding the deliverance of the Israelites — from Moses and Aaron’s first appearance to Pharaoh ([Exodus 5:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+5.1-4&t=NKJV)) to the overthrow of Pharaoh and his armed forces in the Red Sea ([Exodus 14:21-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.21-31&t=NKJV)) — was done with one purpose in mind, which was *always* clearly revealed — “. . . *let My son* [Israel] *go that he may serve Me*” ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)).

The death of the firstborn ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)), the last of the ten judgments falling upon the Assyrian Pharaoh’s kingdom, allowed Israel to depart Egypt (*ten judgments* revealed a complete sequence, showing all of God’s judgments on the kingdom of the Assyrian). In reality, the Israelites *couldn’t leave before the firstborn had died*; but once this had occurred, there was *nothing* holding them back.

And, viewing the matter after another fashion, they *had to leave* at this time. God brings matters to pass throughout the course of set, predetermined times; and He brings matters to a conclusion at the end of these set, predetermined times.

The Passover, along with being the tenth and final judgment, occurred at the end of the prophesied four-hundred-year sojourn of the Israelites ([Genesis 15:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.13-16&t=NKJV) [which began with the birth of Isaac]), exactly, *to the very day*, four hundred and thirty years beyond the promise previously given to Abraham before he had left Ur (*cf*. [Exodus 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+6.4&t=NKJV); [12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); [Galatians 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.17&t=NKJV)). And, at this point, the full four hundred and thirty years had run its course, and it was time to leave.

God had predetermined and made the entire matter known, centuries before the nation of Israel even existed. And, to tie it all together, on the other end of the spectrum, the departure of the Israelites from Egypt occurred *for exactly the same purpose* originally seen in the promise given to Abraham in Ur, resulting in Abraham’s departure from Ur ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV)).

Every part of biblical revelation, in this respect, fits together perfectly. It must, for it is all of divine origin, emanating from the same Omniscient Source.

2. Christ’s Future Appearance to Israel

Scripture divides the life of Moses into *three forty-year periods* ([Deuteronomy 34:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.7&t=NKJV); [Acts 7:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.23&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.30&t=NKJV)); and this tripartite division is for a particular, evident purpose. “Forty” is one of several numbers in Scripture that have to do with *completeness* (three, seven, ten, and twelve are the others).

The number “forty” is used many times in Scripture after this fashion. The twelve spies (a complete number in itself, showing *governmental perfection*, portending things about Israel’s destiny to rule the nations of the earth) searched the land for forty days ([Numbers 13:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.25&t=NKJV)). Christ was tempted by Satan for forty days ([Luke 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.2&t=NKJV)). And following His resurrection, Christ spent forty days teaching His disciples “*things pertaining to the kingdom of God*”([Acts 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.3&t=NKJV)).

These are all actual periods — forty days, forty years — which show *completeness* within the framework of that which is in view. Moses’ life being divided into three forty-year periods reveals *three complete periods* in his life; and these three complete periods foreshadow *three complete periods* in Christ’s life, with the number “three” also showing *completeness*.

The end of the first period in Moses’ life was marked by his going to his brethren the first time. And so it was with the end of the first period in Christ’s life. When “. . . *the fullness of the time had come, God sent forth His Son*. . . .” ([Galatians 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+4.4&t=NKJV)).

Then, the end of the second period in Moses’ life was marked by his return to his brethren. And so will it be with the end of the second period in Christ’s life. Christ will return to His brethren at a set time, after the present complete period of time has run its *full course*. He cannot return before that time, and He must return when that time arrives.

The first part of the type (Moses going to his brethren *at the end of forty years*) has been fulfilled in the antitype (Christ going to His brethren *when the fullness of the time was come*). And the second part of the type must be fulfilled in the antitype in exactly the same precise fashion with respect to time.

Moses was sent back to his brethren at the end of a second complete period, and the antitype *must* follow the type. Christ *must* be sent back to His brethren at the end of another complete period, as was Moses ([Hebrews 10:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.37&t=NKJV)).

(With Moses, this occurred at the end of 400- and 430-year periods, relating to the seed of Abraham; with Christ, this will occur at the end of a 490-year period [Daniel’s Seventieth Week], relating to the seed of Abraham.)

Again, this is how completely accurate God works with respect to events being brought to pass in relation to time. A framework of events with respect to time was established at the beginning — events during six and seven days, foreshadowing events during six and seven thousand years. And events with respect to time occurring within the six and seven thousand years (events that form part of the superstructure built on the foundation) can only be brought to pass with the *same minute accuracy* as events during the six and seven days set forth at the beginning. They *must*, for God is a God of *complete order*; and events within and with respect to time at any point within His complete dealings with man could occur after no other fashion.

A) To Be Commissioned by the Father

Moses’ commission came after he had spent “*forty years*” in Midian, and the commission was very clear. He was to go to his own people, who were in Egypt and in dire straits; and he was to deliver them from Egypt for *a* *revealed purpose* ([Acts 7:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.30&t=NKJV); [Exodus 3:2-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.2-17&t=NKJV)).

Christ’s commission in the antitype will be identical. It will occur after a second “*fullness of time*” has run its course, and He will be sent to His own people, who will be scattered throughout the world and in dire straits (“Egypt” is always a type of the *world* in Scripture); and He will deliver His people from a worldwide dispersion for *a revealed purpose.*

Thus, to see that which God is about to tell His Son, one need only turn to [Exodus 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3&t=NKJV) and read that which God told Moses; to see Israel’s condition at this time, one need only turn to this same chapter and see Israel’s condition during Moses’ day; and to see that which is about to happen in relation to Christ and Israel, one need only turn to the remainder of Exodus and read about that which happened in relation to Moses and Israel.

When Moses departed Midian to return to his people, he took “*his wife*,” “*his sons*,” and “*the rod of God in his hand*” ([Exodus 4:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.20&t=NKJV)). And Christ will do exactly the same.

When Christ departs heaven to return to His people, He will have His bride with Him (who will, at that time, have been adopted into sonship, for only “*sons*” can rule [[Romans 8:19-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.19-23&t=NKJV)]), and He will have “*the rod of God* [the earth’s scepter] *in His hand*.”

(Note though that Moses’ wife only went part way with him. She didn’t accompany him all the way back to Egypt. She was not with him when he dealt with his brethren and with the Egyptian Pharaoh [*cf*. [Exodus 4:29ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.29ff&t=NKJV); [18:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+18.2&t=NKJV)].

So it will be when Christ returns. His bride will accompany Him only part way. She will probably remain in the New Jerusalem above the earth while He returns on to the earth, accompanied by angels. She will not be with Him when He deals with Israel, Antichrist, the kings of the earth, and the Gentile nations [[2 Thessalonians 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+1.7&t=NKJV); *cf*. [Genesis 45:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.1-4&t=NKJV); [Matthew 24:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.30-31&t=NKJV)].

[On the interchange of the words “wife” and “bride” in the preceding (*Moses’ wife, Christ’s bride*), Christ’s *bride* will become His *wife* through the redemption of the inheritance, which will not be completed until Christ returns and overthrows Gentile world power. Refer to the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), Chapters 8, 9, 19, 31, 32].

Also, two things should be noted about the earth’s government at the time of Christ’s return. In one respect, Satan will still be holding the scepter and will still be crowned; in another respect, the One born King 2,000 years earlier will be in possession of the kingdom, holding the scepter, wearing many crowns, and be announced as the “*King of kings, and Lord of lords*” [[Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)], with Satan about to be put down.)

Christ, prior to His return, will have been given “*dominion, and glory, and a kingdom* . . . .” ([Daniel 7:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13&t=NKJV)). And, though Satan’s overthrow will be future at this time (a future time when his crown will be taken — the crown that Christ will wear during the Millennium), the kingdom and scepter will belong to Christ following events of [Daniel 7:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13&t=NKJV), events immediately preceding His return. The *“kingdom of the world” will have become “the kingdom of our Lord, and of his Christ”* ([Revelation 11:15 ASV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=ASV)). Christ, thus, will possess the earth’s scepter at this time, and He will return with the same dual commission given to Moses 3,500 years ago.

This commission will involve:

1) The redemption of Israel.

2) The redeemed nation being removed from a worldwide dispersion and placed in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations.

Redemption is seen in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV); and this will be the beginning point for Israel in relation to God’s plans and purposes for the nation out ahead. Israel has already slain the Passover Lamb. The Jewish people did this 2,000 years ago. But the nation has never appropriated the blood.

The blood *must* be appropriated before God can act with respect to the nation in relation to the theocracy. The one who is dead (Israel) *must* first be made alive (*cf*. [Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13&t=NKJV)). Only then can God act relative to leading Israel out from a worldwide dispersion to serve Him upon a designated “*mountain*,” as those under Moses were to do following the appropriation of the blood and the departure from Egypt ([Exodus 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.12&t=NKJV) [a “mountain” in Scripture signifies a *kingdom* — [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&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)]).

B) To Be Sent to His Brethren

The order in which events will be brought to pass when Christ returns can be seen, not only throughout most of the book of Exodus, but also in the seven feasts of the Lord in [Leviticus 23:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.4ff&t=NKJV). The Passover is the first of the seven feasts; and, again, nothing can occur until after Israel has appropriated the blood of the slain Passover Lamb.

According to both the book of Exodus and the seven festivals in the book of Leviticus, Israel will appropriate the blood of the Passover Lamb — be redeemed — while still in a worldwide dispersion.

Redemption in Exodus occurs in chapter twelve, and the removal from Egypt follows in chapter fourteen. And this is the same sequence seen in the seven festivals in Leviticus. Redemption is shown through activities surrounding the first festival (the Passover), but Israel’s removal from a worldwide dispersion is not shown until activities surrounding the fifth festival (Trumpets).

Thus, if all seven of these festivals are to be understood within the framework of that which is revealed in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) and continuing throughout the remainder of the book — which they are — then the first five must occupy their proper place within the framework of only three chapters in Exodus, [Exodus 12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12-14&t=NKJV). And this is exactly the case. They fall as naturally within events of these chapters as the numerous other things throughout the book fall naturally into place.

*The first two festivals* are seen in chapter twelve. The first (the Passover), as previously stated, has to do with the beginning point, with redemption ([Exodus 12:2-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.2-13&t=NKJV)); and the second (Unleavened Bread [to be kept for *seven days*, a complete period having to do with a course of action throughout one’s entire life]) has to do with the putting of sin out of the house (out of one’s life) immediately following the Passover, immediately following redemption ([Exodus 12:15-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.15-20&t=NKJV)).

Israel today, among other things (harlotry, etc.), is *unclean* through contact with the dead body of God’s Son almost 2,000 years ago (*cf*. [Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV); [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)); and Israel must acknowledge (confess) this sin and put it out of the house ([Zechariah 12:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10-14&t=NKJV) [though cleansing itself will not occur until the fulfillment of events set forth by the sixth festival, the Day of Atonement]).

*Then, the third festival* (First-fruits) has to do with resurrection (Christ was raised on this day [along with others]). In Exodus, the dead accompanied the living out of Egypt ([Exodus 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.19&t=NKJV)), as it will have to be in the antitype when Christ returns (*i.e.*, Old Testament saints will be raised before Israel’s removal from a worldwide dispersion, and they will accompany the existing dispersed nation of that day back to the land).

*And the fourth festival* (Pentecost) has to do with the fulfillment of Joel’s prophecy — the pouring out of the Spirit of God on all flesh — which began to be fulfilled on the day of Pentecost in 33 A.D. ([Acts 2:1-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1-21&t=NKJV)). But any type continued fulfillment of this prophecy could not have extended beyond the time when the re-offer of the kingdom to Israel came to an end (about 62 A.D.), for the prophecy has to do with Israel and the kingdom. Thus, such a fulfillment must wait for that future time when God once again resumes His dealings with this nation in relation to the theocracy.

Viewing the prophecy from three standpoints, there can be no question concerning what is initially involved as the prophecy relates to Israel.

*First*, according to the book of Joel, the prophecy will begin to be fulfilled once again in connection with Israel being removed from a worldwide dispersion, through divine power (2,000 years after the events on the day of Pentecost, 33 A.D. [[Joel 2:27-3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27-3.1&t=NKJV)]); and, sequentially, this will immediately precede the overthrow of Antichrist and his armed forces ([Joel 3:2-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.2-16&t=NKJV)), to be followed by a restoration of the theocracy to Israel ([Joel 3:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.17-21&t=NKJV)).

*Second*, that’s also exactly what is seen in the type in Exodus. The Lord Himself, in the departure of the Israelites from Egypt, went before the people in “*a pillar of a cloud*” by day and “*a pillar of fire*” by night — a removal by divine power ([Exodus 13:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.21-22&t=NKJV)); and, sequentially, this also immediately preceded the overthrow of the Assyrian Pharaoh and his armed forces ([Exodus 14:19-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.19-31&t=NKJV)), followed by the theocracy being brought into existence (seen in the progressive sequence of events extending [Exodus 19-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19-40&t=NKJV)).

Then, *third*, this will explain why the message in Acts, in connection with the beginning of the fulfillment of Joel’s prophecy, was centrally to those in *the diaspora* — Jews “*from every nation under heaven*,” who had come to Jerusalem to worship — and had to do with the kingdom, the theocracy ([Acts 2:1-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1-36&t=NKJV)). Those *in the diaspora* were the ones who, through divine power, were to be re-gathered back to the land, with a view to the nation being reestablished within the theocracy; and this section in Acts, relating to Joel’s prophecy, had to do first and foremost with this matter. It *must*, for that’s the way it is set forth in both the type in Exodus and the prophecy in Joel.

(In the preceding respect, note that it would be *completely unnatural* and *non-biblical* to look for a supernatural manifestation of the Spirit within the Church today in connection with that which is seen in [Acts 2:1-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1-21&t=NKJV). The same would also apply relative to attempts to proclaim a salvation message today in connection with [Acts 2:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.38&t=NKJV), a statement directed to Israel and relating back to Joel’s prophecy.)

This then leaves one festival, *the fifth festival,* the feast of Trumpets, to place within the framework of [Exodus 12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12-14&t=NKJV). And, as previously stated, this festival has to do with the removal of Israel from a worldwide dispersion (*cf*. [Isaiah 18:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+18.1-7&t=NKJV); [27:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+27.12-13&t=NKJV)), seen in the type by Israel’s removal from Egypt ([Exodus 14:21-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.21-31&t=NKJV)). This festival naturally follows the feast of Pentecost, which reveals a divine manifestation of power surrounding Israel’s deliverance, seen in a fulfillment of the feast of Trumpets.

The first five festivals occupying their place within the framework of [Exodus 12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12-14&t=NKJV) leave two festivals to be placed within the framework of the remainder of the book — the Day of Atonement and the feast of Tabernacles.

The sixth of the festivals (the Day of Atonement) has to do with a cleansing of the people, made necessary because of sin. Israel, presently unclean — harlotry, contact with the dead body of her Messiah, other sins. — must be cleansed (with cleansing from this defilement connected with the third and seventh days [[Numbers 19:11-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-19&t=NKJV)]).

This could only relate to events in Exodus, chapter nineteen. In this chapter there were both a setting apart and a cleansing for Israel, with a view to the Lord’s appearance on “*the third day*” ([Exodus 19:10-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.10-20&t=NKJV)). And these events and the Lord’s appearance after this fashion were connected with the Mosaic covenant and the theocracy ([Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)).

The fulfillment of this in the antitype will occur after the Lord has come down “*in the sight of all the people*,” *upon the mount, on the third day* (the third 1,000-year period). And this fulfillment will be in connection with the cleansing of a set-apart people, the establishment of a new covenant with Israel, and the theocracy to follow (*cf*. [Jeremiah 31:31-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31-34&t=NKJV); [Ezekiel 20:34-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+20.34-37&t=NKJV); [36:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.24-28&t=NKJV)).

This then leads up to *the seventh and last of the Jewish festivals* — Tabernacles. This festival pointed to a time of rest following the completion of the preceding six, and it looked forward to the Sabbath rest lying out ahead, the Messianic Era.

The feast of Tabernacles would fit within the chronology of Exodus at the end of the book, with the establishment of the theocracy ([Exodus 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40&t=NKJV)). But, though the theocracy was established at this point in the book, with the Israelites at Sinai, it was not to be realized at this time or place. The theocracy, in connection with the Mosaic covenant (rules and regulations governing the people within the theocracy), was to be realized at a time immediately ahead in the land covenanted to Abraham, Isaac, and Jacob.

And thus will it be yet future, in that coming third day ([Hosea 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.1-2&t=NKJV)). Christ, re-gathering the Israelites, will bring them first into what Scripture calls, “*the wilderness of the people*” ([Ezekiel 20:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+20.35&t=NKJV)). He will there deal with them in judgment. He will be the great King-Priest after the order of Melchizedek, and He can and will deal with them in relation to both aspects of His office.

As *Priest*, he will effect cleansing; and, as *King* — the One holding the scepter — He will make a new covenant with Israel, with a view to the nation being placed in the land within a theocracy.

Only then will revelation throughout the book of Exodus and the Jewish festivals in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) be fulfilled, along with numerous other related portions of Scripture.

A Twofold Message for Christians

The book of Exodus is first and foremost about Moses and Israel in the historic account typifying Christ and Israel in a parallel prophetic account. But there is another facet to the overall type, which pertains to Christ and Christians in the antitype. This can be seen, for example, in [Hebrews 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1-6&t=NKJV) where the house of Moses (Israelites) and the house of Christ (Christians) are set forth in a type-antitype framework.

The Church in this respect though is seen after a different fashion in the book of Exodus. The Church is first seen in the person of Zipporah, the wife of Moses ([Exodus 2:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.21&t=NKJV)), occupying quite a different role from that which Israel occupies in the book. And, going beyond this portion of the book, it is evident that numerous details throughout Exodus that apply directly to Israel (whether under Moses past or Christ future) would not necessarily apply to the Church. This though would not be to say that secondary applications or spiritual lessons could not be drawn from these passages relative to Christians.

The Church actually occupies its place in biblical typology in a more direct sense in the books of Moses through viewing the whole panorama of events covering the journey of the Israelites under Moses from Egypt to Canaan. This is how passages of Scripture such as [1 Corinthians 10:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-11&t=NKJV) or [Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV) present the matter. The overall type, in this respect, begins in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) continues throughout the remainder of Moses’ writings, and ends with the book of Joshua.

(Different facets of this overall type can be seen in the author’s book, in this site, [From Egypt to Canaan BOOK](https://www.koffeekupkandor.com/gods-word-two.php#From%20Egypt%20to%20Canaan%20BOOK).)

And viewing the overall type, it can be easily seen that the dual message that was to be delivered to the Israelites under Moses is the same dual message that is to be delivered to Christians under Christ. It is *redemption* ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)) for *a purpose* ([Exodus 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13&t=NKJV) - [Joshua 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+24&t=NKJV)).

Just as the Israelites under Moses were called out of Egypt for *a purpose*, so Christians under Christ are being called out of the world for *a purpose*. And that purpose had/has to do with an inheritance in another land — *a heavenly inheritance and a land awaiting Christians, foreshadowed by the earthly inheritance and land awaiting the Israelites under Moses.*

Thus, the beginning point and the goal — whether for Israelites under Moses or Christians under Christ — is *always* the same. It is *a deliverance “out of the affliction of Egypt”* on the one hand and *a deliverance “to a good land and a large, to a land flowing with milk and honey”* on the other ([Exodus 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.8&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.17&t=NKJV)).

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Chapter 2

**From the Sea to the Mountain**

*Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: “I will sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!*

*The LORD is my strength and song, and He has become my salvation; He is my God, and I will praise Him; my father’s God, and I will exalt Him.*

*The LORD is a man of war; The LORD is His name.*

*Pharaoh’s chariots and his army He has cast into the sea; His chosen captains also are drowned in the Red Sea. . . .*

*You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength To Your holy habitation. . . .*

*You will bring them in and plant them in the mountain of Your inheritance, in the place, O LORD, that You have made For Your own dwelling, the sanctuary, O Lord, which Your hands have established.*

*The LORD shall reign forever and ever.”* ([Exodus 15:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.1-4&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.13&t=NKJV), [17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.17-18&t=NKJV)).

[Exodus 15:1-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.1-18&t=NKJV) records the song that Moses and the children of Israel sang to the Lord after the deliverance of the Israelites through the Red Sea and the overthrow of Pharaoh and his armed forces in the Sea. God had miraculously parted the waters of the Sea, producing “*a wall*” of water on both sides of the Israelites as they crossed “*on dry ground*.” And then, completing the miraculous event, after Pharaoh and his armed forces had marched out onto the dry ground “*in the midst of the sea*,” pursuing after the Israelites, the Lord “*took off their chariot wheels*” and then released the waters of the Sea upon them as they sought to flee ([Exodus 14:21-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.21-31&t=NKJV)).

And Moses and the children of Israel, having seen all of this, stood on the eastern banks of the Red Sea and sang *a song of redemption* to the Lord. This is the first recorded song in Scripture, and it typifies the song that Israel will sing at this same point in the antitype yet future, referred to in [Isaiah 54:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.1ff&t=NKJV):

*Sing, O barren, you who have not borne! Break forth into singing, and cry aloud . . .*

*Enlarge the place of your tent . . .*

*For you shall expand to the right and to the left, and your descendants will inherit the nations, and make the desolate cities inhabited . . .*

*For your Maker is your husband, The LORD of hosts is His name; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth.* ([Isaiah 54:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.1-3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.5&t=NKJV) [1a, 2a,])

This is the same song to which the writer had previously referred in [Isaiah 52:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.9&t=NKJV). The people were to “*break forth into joy, sing together,*” because the Lord had “*comforted his people*,” He had “*redeemed Jerusalem*.”

Textually, this is seen to be at that future time when the Lord will be the “*King of kings, and Lord of lords*.” This will be the time when “*He shall be exalted and extolled, and be very high*” ([Isaiah 52:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.13-15&t=NKJV); *cf*. [Isaiah 54:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.5&t=NKJV); [Revelation 19:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.16&t=NKJV)).

And, chronologically, this song will occur in connection with Israel’s confession of the true identity of the nation’s Messiah — as Jehovah’s witness — after the nation has received her Messiah ([Isaiah 53:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1-12&t=NKJV); *cf*. [Genesis 45:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.1-5&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.9&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.26&t=NKJV); [Isaiah 52:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.9-10&t=NKJV)).

The song that Israel sang in the type ([Exodus 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15&t=NKJV)) and the song that Israel will sing in the antitype ([Isaiah 52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52&t=NKJV); [54](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54&t=NKJV)) both follow Israel's appropriation of the blood of the Passover Lamb and the overthrow of Gentile world power, in that order ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.14&t=NKJV); *cf*. [Isaiah 52:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4-6&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.15&t=NKJV); [53:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1ff&t=NKJV)); and they both have to do with the deliverance of a redeemed people and the Lord's reign over the earth, also in that order ([Exodus 15:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.2&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.13&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.17&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.18&t=NKJV); *cf*. [Isaiah 52:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.9&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.13&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.15&t=NKJV); [54:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.5&t=NKJV)).

This would all be to say, as Israel *saw the overthrow of the power of Egypt* in the type, following the Passover, Israel will also see *the overthrow of Gentile world power* in the antitype, following the nation’s appropriation of the blood of the Passover Lamb. And, *as a song of redemption* to the Lord issued forth at this time in the type, *a song of redemption* to the Lord will issue forth at this time yet future in the antitype.

There is a dual deliverance seen in the overall type, which has to do with Christ’s dual work in the antitype as both “*the Lamb of God*” and “*the Lion of the tribe of Judah*” ([John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV); [Revelation 5:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.5-6&t=NKJV)).

His work as “*the Lamb of God*” is past. This occurred at Calvary, with a continuing work based on that which occurred at Calvary. But His work as “*the Lion of the tribe of Judah* [the kingly line]” is yet future. This will occur in that coming day when He returns as “*King of kings, and Lord of lords*” — as “*a man of war*” — to “*judge* and *make war*” ([Revelation 19:11-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-20.6&t=NKJV); *cf*. [Exodus 15:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.3&t=NKJV)).

There is first the deliverance seen in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV). Israel has slain the Lamb, the blood has been shed, but Israel has never appropriated this blood. Israel must first be redeemed. Israel must first appropriate the blood. Israel must first “*believe on the Lord Jesus Christ*,” which the nation will do when Christ returns and the Jewish people “*look upon*” the One “*whom they have pierced*” ([Zechariah 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10&t=NKJV); [13:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.6&t=NKJV); *cf*. [Acts 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.12&t=NKJV); [16:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+16.30-31&t=NKJV)). Then, *and only then*, can Israel be delivered from a worldwide dispersion and Gentile world power subsequently be overthrown.

The former will be made possible because of Christ’s *past work* as “*the Lamb of God*”; and the latter will be made possible because of Christ’s *future work* as “*the Lion of the tribe of Judah*.” The One who was “*despised and rejected*,” who didn’t say a word as He was “*brought as a lamb to the slaughter,*” will be the same One who “*shall strike through kings in the day of His wrath*,” and “*kings shall shut their mouths at Him*” ([Psalm 110:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.5&t=NKJV); [Isaiah 52:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.15&t=NKJV); [53:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.7&t=NKJV)).

Israel’s Deliverance

Israel’s deliverance from Egypt through the Red Sea would set forth a number of different related biblical truths. “Egypt” and the “Sea” in Scripture are used in a similar typical sense. “Egypt” is used typifying the *world*, and the “Sea” is used typifying *the place occupied by the Gentile nations in the world* ([Genesis 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.10&t=NKJV); [13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.1&t=NKJV); [Exodus 3:7-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.7-12&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.20&t=NKJV); [Isaiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+30.7&t=NKJV); [31:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+31.1&t=NKJV); [Daniel 7:2-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.2-7&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.17&t=NKJV); [Jonah 1:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.4ff&t=NKJV); [Revelation 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV)). Then, beyond that, the “Sea” points to *the place where the dead are to be buried,* with *resurrection* being pictured as the Israelites were led up out of the Sea onto the eastern banks ([Jonah 1:12-2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.12-2.9&t=NKJV) [*cf*. [Matthew 12:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.40&t=NKJV)]; [Romans 6:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4-5&t=NKJV); [Colossians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12&t=NKJV)).

As there was *a revealed manner and order* to the way things occurred in biblical history, so is there *a revealed manner and order* to the way things will occur in biblical prophecy; and much of the revealed manner and order in biblical prophecy is set forth through observing the revealed manner and order in biblical history.

And herein lies a major reason for and importance of studying and knowing the types in Scripture (i.e., moving beyond the “*letter*” to the “*spirit*” within the historic accounts [*cf*. [2 Corinthians 3:6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6-18&t=NKJV)]). Biblical history is highly typical in nature, and the antitype must follow the type in exact detail, which includes the manner and order in which events occur in both. That would be to say, the manner and order in which they occurred in the type is the same manner and order in which they will occur in the antitype. And, apart from observing the historic manner and order, one cannot properly ascertain the complete, correct prophetic manner and order.

The type, in this respect (and other respects), forms a mold, a pattern; and the antitype, in every detail, must fit the mold or pattern set forth in the type. This is the manner in which God has seen fit to reveal a major part of His plans and purposes to man.

1. Deliverance from Egypt

Israel, under Moses, was delivered from Egypt after Moses had returned from Midian ([Exodus 3:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.7-10&t=NKJV); [4:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.20&t=NKJV)), *after* God’s complete judgment had fallen upon Egypt (the ten plagues [[Exodus 7:20-12:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+7.20-12.29&t=NKJV)]), *after* Israel’s appropriation of the blood of the paschal lambs (which was in connection with the tenth and final plague [[Exodus 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+11&t=NKJV); [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)]), but *before* the actual complete overthrow of the power of Egypt ([Exodus 14:21-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.21-31&t=NKJV)).

In the antitype it will have to be the same. Israel, under Christ, will be delivered from a worldwide dispersion *after* Christ returns from heaven, *after* God’s complete judgment has fallen upon the world, *after* Israel has appropriated the blood of the Passover Lamb (which, as in the type, will have to be in connection with the end of God's complete judgment upon the world of that day), but *before* the actual complete overthrow of Gentile world power.

Present popular thought in Christendom concerning Israel’s prophesied restoration views the beginning of this restoration *as already occurring*. Many Christians see the remnant of Jews back in the land today as associated with *a beginning fulfillment* of Old Testament prophecies surrounding Israel’s restoration to the land (prophecies such as the vision of the valley of dry bones in [Ezekiel 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37&t=NKJV)).

But such a view is *completely contrary to Scripture.* Israel is to return *only after the nation’s Messiah returns*; Israel is to return *in belief*, not in unbelief; and the Old Testament saints are to be *raised from the dead and return with the living* (*e.g.*, the numerous Israelites who died in Babylon during Daniel’s day, etc. [[Genesis 50:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+50.25-26&t=NKJV); [Exodus 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.19&t=NKJV)]).

The preceding is the order at any point in Scripture, whether in Exodus, the Jewish festivals in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) or prophecies dealing with the overall matter such as in Joel (reference Chapter 1 of this book, “I Will Bring You Out . . . To”).

The Israelites were still in Egypt when Moses returned, and the Israelites will still be dispersed throughout the world when Christ returns. And the sequence of events in the latter *must* follow the sequence of events in the former.

A major part of the second book in Scripture has been given over to teachings surrounding Israel's restoration, and had those Christians misunderstanding the matter today looked to the writings of Moses, they wouldn't have gone wrong in this realm (or, for that matter, other realms of biblical study as well). They wouldn’t have tried to make [Ezekiel 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37&t=NKJV), among other related Scriptures, fit into a mold where it doesn’t belong and can't possibly be made to fit.

Ezekiel, chapter thirty-seven, along with any other portion of Scripture throughout the Old Testament that deals with Israel’s restoration, fits within the framework of that which is revealed in Exodus concerning Israel’s deliverance from Egypt. Again, according to the clear teaching of Exodus, Israel’s restoration will occur only *after* Christ returns, *after* Israel sees and believes on the Lord Jesus Christ, and *after* the Old Testament saints have been raised from the dead.

*Until these things occur, there can be no restoration; when these things occur, as they will, then restoration can only follow.*

(The remnant in the land today is there *preceding Christ’s return*, is there in *unbelief*, and is there *alone* [apart from the remainder of living Jews in the world and apart from resurrected Old Testament saints]. Further, the several million Jews in the land today [approaching six million], will, at a future time [during the days of Antichrist, beginning in the middle of the Tribulation], be uprooted and driven out among the Gentile nations once again [or be killed], save for a remnant that will escape to a place prepared of God in the mountainous terrain of the land [*cf*. [Matthew 24:16-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.16-20&t=NKJV); [Revelation 12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.6&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.14&t=NKJV)]. And, at that time, the nation of Israel in the Middle East, as it is known today, *will cease to exist* [*cf*. [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV); [Revelation 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2&t=NKJV)].

Thoughts of the Holocaust that occurred in Europe immediately preceding and during WWII have captured the attention of many in the world today after a fashion not seen since the Allied armies marched into Germany and Poland toward the end of WWII in the spring of 1945, saw the atrocities committed upon Jews [and others, though particularly the Jews] by the Third Reich under Hitler, and came out to tell the world what they had seen. And it is interesting that the Holocaust has come back into the forefront today, for a Holocaust *far worse* than that which occurred under the Third Reich during the years 1939-1945 is about to befall the nation of Israel.

The Jewish people say, “Never Again!” But it will happen again — *within the next few years* — and the coming Holocaust will be *far worse* than the last.

Under Antichrist, during the last three and one-half years of the coming Tribulation, Jews are going to be taken captive and either be sold as slaves to the Gentiles or be killed. This will occur, not just in Europe as during WWII, but *worldwide* [*cf*. [Joel 3:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.6-8&t=NKJV); [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV); [Revelation 12:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.13-17&t=NKJV)]. And, according to Scripture, when this does occur, things are going to become so catastrophic that,

"*except those days* [the days of the Tribulation, the days of Daniel’s Seventieth Week, the closing days of Man’s 6,000-year Day] *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)]

This is the fate awaiting Israel, typified by the experiences of the Israelites in Egypt during the time Moses was in Midian, pointing to the present time while Christ is in heaven. But, as Moses returned, so will Christ return. And, as Moses delivered his people from Egypt, so will Christ deliver His people from throughout the Gentile world.

And, as the deliverance under Moses was for *a purpose*, so will the deliverance under Christ be for a purpose: “*Let my son go, that he may serve me*” [[Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)]:

*Then you shall say to Pharaoh, “Thus says the LORD: ‘Israel is My son, My firstborn.*

*So I say to you, let My son go that he may serve Me* [which would be in their own land, at the head of the nations, within a theocracy]. . . .’”

For related material, refer to the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), Appendixes 1, 2, “The Intractable Middle East Problem” and “The Death of the High Priest.”)

2. Deliverance from the Sea

There is a twofold picture seen in Israel’s passage through and deliverance from the Sea; and the subsequent overthrow of Gentile power in the Sea completes the picture.

As previously stated, the “Sea” is seen in Scripture typifying both *the place where the dead are to be buried* and *the place occupied by the Gentile nations*. Drawing from the former typical significance, baptism, typified by the Red Sea passage, is pictured as *a burial,* with the removal from the waters pictured as *a resurrection* ([1 Corinthians 10:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-2&t=NKJV); *cf*. [Romans 6:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4-5&t=NKJV); [Colossians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12&t=NKJV)).

And drawing from the latter typical significance, Gentile world power, centered in Babylon during “*the times of the Gentiles*,” is seen *coming up “from the sea”* ([Daniel 7:2-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.2-7&t=NKJV); [Revelation 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV)). In this respect, Gentile world power, though seen in the place of “*death*,” will be allowed to “*live*” (“rise up” *from the sea* [[Revelation 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV)]) *until “the times of the Gentiles”* has been fulfilled.

Both aspects of the way *the Sea* is used in Scripture can be seen, in relation to Israel, by viewing *the experiences of Jonah*; and another type, *the death and resurrection of Lazarus* will add details. Then, climaxing the matter, *the end of Gentile world power and the conclusion of the times of the Gentiles* can be seen in the text from Exodus — again, in relation to the way *the Sea* is used in Scripture.

A) Jonah

Jonah forms a dual type, typifying, in his experiences, those of both *Christ* and *Israel*. That would be to say, Jonah forms a dual type of both of God's firstborn Sons; and teachings within both parts of the type are rich and instructive beyond degree.

Jonah is seen as *a type of Christ* in His death, burial, and resurrection. Christ, during His earthly ministry, following the Jewish religious leaders' blasphemy against the Holy Spirit, called their attention *to one thing* when they asked for a sign. He called their attention to *Jonah*, for, of necessity, His ministry from that point forward would progress more in the direction of the Cross than it would the Crown:

*For as Jonah was three days and three nights in the whale’s belly* [belly of a large fish]; *so shall the Son of man be three days and three nights in the heart of the earth*. ([Matthew 12:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.40&t=NKJV); *cf*. [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV))

Jonah, in the type, *died* in the belly of the fish ([Jonah 2:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.1-2&t=NKJV) [the word translated “hell” in [Jonah 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.2&t=NKJV) is *Sheol* in the Hebrew text — equivalent to *Hades* in the Greek New Testament text — which is the place of the dead]). Christ, in the antitype, died at Calvary; and He descended into *Sheol* (or *Hades*) as did Jonah ([Acts 2:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.31&t=NKJV) [a quotation from [Psalm 16:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+16.10&t=NKJV), with *Sheol* used in the Old Testament reference and *Hades* in the New Testament reference]). Both Jonah and Christ were in the place of the dead “*three days and three nights*,” and it is also said of Christ that He was raised on “*the third day*” (*cf*. [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV); [Matthew 12:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.40&t=NKJV); [Luke 24:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.7&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.21&t=NKJV), [46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.46&t=NKJV); [1 Corinthians 15:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.4&t=NKJV)).

(The expressions “*three days* *and three nights*” and “*the third day*” in the preceding references can be reconciled with one another only when viewing them as Scripture presents the matter. The former expression — “*three days and three nights*” — was a reference by Christ to the Hebrew text of [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV) and must be understood in connection with parallel or similar Hebrew usage elsewhere in the Old Testament, not in connection with our Western way of thinking.

The Old Testament, in parallel or similar Hebrew usage, clearly presents the teaching that “part of a day” is to be looked upon as comprising the *whole of that day* [*cf*. [Genesis 40:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.13&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.20&t=NKJV); [1 Samuel 30:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+30.12-13&t=NKJV); [2 Chronicles 10:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+10.5&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+10.12&t=NKJV); [Esther 4:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+4.16&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.1&t=NKJV)]. Thus, within a Scriptural framework, in the New Testament, it could not only be said of Christ that He was *in the place of death for “three days and three nights”* but it could also be said that He was *raised on “the third day.”*

It is a mistake to view the expression, “*three days and three nights*” [an Eastern idiomatic expression] as constituting seventy-two hours, as some Bible students attempt to do. This is a Western interpretation of that which has an Eastern origin, and it is clearly revealed by Scripture to be incorrect.

But if the expression “*three days and three nights*” is not synonymous with seventy-two hours [which clearly it isn’t], when was Jonah raised in relation to the third day? The answer is easy to ascertain.

In the light of related Old Testament Scripture, Christ, by saying that Jonah was in the belly of the fish for “*three days and three nights*,” revealed that Jonah was raised *on the third day*, short of seventy-two hours [for had he been in the belly of the fish an entire seventy-two hours, he, of necessity, would have had to be raised after seventy-two hours, on the fourth day. Then, *from a Scriptural standpoint*, “four days and four nights” would have been involved (“day” and “night” would form *an inseparable unit* in this respect, similar to that seen in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV))].

Aside from that, Jonah, as previously stated, forms a type of both Christ and Israel; and Christ was raised on the third day [[1 Corinthians 15:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.4&t=NKJV)], as Israel also will be [[Hosea 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.1-2&t=NKJV)]. In this respect, Jonah also had to be raised on the third day; else the type-antitype structure of Scripture at this point would be imperfect.)

Then viewing Jonah as *a type of Israel*, Jonah was commissioned by God to carry His message to the Gentile city of Nineveh, but Jonah refused and went in another direction ([Jonah 1:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.1-3&t=NKJV)). Jonah then found himself on board a ship out on the Sea — where a great storm arose — and he ultimately found himself in the sea itself ([Jonah 1:4-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.4-16&t=NKJV)).

The Lord “*prepared a great fish*” to swallow Jonah ([Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV)), and Jonah *died* in the belly of the fish ([Jonah 2:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.1-2&t=NKJV)). Then, after “*three days and three nights*” Jonah was deposited *alive* upon “*the dry land*,” re-commissioned, and he then went to the Gentile city of Nineveh with God’s message ([Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV); [2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.10&t=NKJV); [3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+3.1ff&t=NKJV)).

Exactly the same thing was/will be true of Israel — the nation God called into existence to carry His message to the Gentile nations of the earth, to be *Jehovah’s witness* to the ends of the earth ([Isaiah 43:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.9-12&t=NKJV)).

Israel, in the past, as Jonah, refused to go and ultimately ended up in “*the sea*,” *i.e.*, Israel ultimately ended up *in the place of death, scattered among the Gentile nations*, where Israel remains today (except for a *lifeless remnant in the land*).

Israel, in connection with being in the sea for two days — for 2,000 years — is looked upon as *dead* in God’s sight (for there is no spiritual life). And beyond that, Israel, with respect to both disobedience concerning her calling and a remnant presently dwelling in the land in unbelief, is the direct cause of *all the current unrest among the surrounding Gentile nations*, typified by *the great storm* on the Sea in Jonah’s day.

The day is coming though — “*after three days and three nights*,” on “*the third day*” — when Israel, exactly like Jonah, is going to *live* again, be removed from the Sea, be placed back in the land, and then go to the Gentile nations with God’s message (*cf*. [Genesis 45:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.1-5&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.26&t=NKJV); [Isaiah 53:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1ff&t=NKJV)).

Then, returning to the textual type in Exodus, Israel being made to live once again can be seen through both the events of the Passover ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)) and the Red Sea passage ([Exodus 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV)).

There was a vicarious death in every Israeli home where a lamb was slain the night of the Passover; and the blood of the slain lamb, applied to the doorposts and lintel of a house, showed that the firstborn had already died (*via* a substitutionary death). Thus, the Lord, seeing the blood, passed over that house. The firstborn had died, and God was satisfied.

Then, the dead (the firstborn, having died in a substitute) were to be buried, which occurred in the Red Sea passage. But, because a substitutionary death was involved, the dead, who were also very much alive, could be brought up from the place of death on the eastern banks to “*walk in newness of life*.”

To see the dual picture in its complete scope, note a person's salvation experience today in the light of the type in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV); [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV).

At the point of salvation the person is pictured both *as dead* and *as having passed from death to life*.

The person is *dead* because of the vicarious nature of Christ’s death. That is, the firstborn must die; and a Christian has experienced this death via a Substitute. Then, the person is *alive* because he has been *brought forth from above*; he is “*in Christ*” and has “*passed from death into 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); [11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.25&t=NKJV); [Colossians 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.3&t=NKJV)).

And all of this is shown through baptism, typified by the Red Sea passage of the Israelites — “*Buried with Him in baptism . . . risen with Him” to “walk in newness of life*” ([Romans 6:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4-5&t=NKJV); [Colossians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12&t=NKJV)).

(Also, there is a dual aspect to the death of the firstborn in the type, which can be seen in the antitype following the future adoption of Christians, when the complete picture, in line with this aspect of the type, will exist.

Note that the experience surrounding the death of the firstborn in the type were not only *individual* [an individual firstborn son inside an Israeli home] but also *national* as well [the entire nation formed God’s firstborn son].

Death had been decreed upon *all the firstborn throughout the land*. Thus, the execution of this sentence could only have been both *individual* and *national*. And the same thing could only apply in the antitype as well. Though separated in time, God, of necessity, in the antitype, would have to recognize *a corporate or national death* of the firstborn in connection with *an individual death*.)

B) Lazarus

The death and resurrection of Lazarus in [John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV) is the last of seven recorded signs in the gospel of John. And these signs are all Jewish, having to do with some facet of God's future dealings with the nation of Israel ([John 20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV); [1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV)).

At the time of his resurrection, Lazarus had lain in the grave for *four days*, and Christ had 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), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.17&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.39&t=NKJV)). At that time — *after two days* absence from the land — Christ said, “*Let us go into Judea again*”; and the purpose for His return at this time was to raise Lazarus from the dead (*cf*. [John 11:3-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.3-6&t=NKJV), [24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.24-25&t=NKJV), [43-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.43-44&t=NKJV)).

The “*two days*” in the text ([John 11:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.6&t=NKJV)) point to the two days — the 2,000 years — Christ has been absent. At the end of these two days, exactly as in the sign (forming a type), Christ will say, “*Let us go into Judea again*”; and the purpose for His return will be the same — to raise the one whom Lazarus typified from the dead, *i.e*., to raise Israel from the dead. According to Hosea, it will be “*after two days* . . . *in the third day*” that Christ will return and Israel will be *raised up to live in His sight*. And, according to the text, this two-day period not only began when Christ was here the first time and was offended (crucified), but it will climax with the Jewish people being *afflicted* during a future time of trouble — the Great Tribulation ([John 5:13-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.13-6.2&t=NKJV)).

Then, the “*four days*” in John chapter eleven ([John 11:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.17&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.39&t=NKJV)) can only point to the four days — the 4,000 years — of Jewish history, going all the way back to Abraham. Israel has never realized her full calling in relation to the blessings of [Genesis 12:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.2-3&t=NKJV); and the nation, in the seventh sign in the gospel of John, is looked upon *as having never lived in God’s sight in this respect* (Israel, through continued disobedience within the Old Testament theocracy, never realized the heights to which the nation had been called, eventually resulting in the nation's dispersion among the Gentiles and the ensuing “*times of the Gentiles*”).

But the day is coming, at the end of two and four days, when matters will change completely. Israel, following the return of the nation’s Messiah, *will appropriate the blood of the Passover Lamb, be led up out of the Sea*, and *live*. Israel, as Lazarus, is going *to come forth*. And, as Lazarus, the nation will be caused *to live in God’s sight.*

The Old Testament saints, as Lazarus, will be raised from the dead *in natural bodies of flesh, blood, and bones;* and the living Jews who survive the Great Tribulation will enter the kingdom *in the same type of bodies*. And the nation — *in natural bodies* — will dwell in the land covenanted to Abraham, Isaac, and Jacob within a theocracy as “*a kingdom of priests and a holy nation*,” under a new covenant ([Exodus 19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.6&t=NKJV); [Jeremiah 31:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31-33&t=NKJV)).

*Then, and only then, will the fullness of God's blessings flow out through Israel to the nations of the earth.*

(Not only will the Jewish people dwell on the millennial earth *in natural bodies* but on the new earth throughout the eternal ages as well. As seen in [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV), Christ is to reign over “*the house of Jacob* [*the natural man*],” and this reign over the house of Jacob will not end with the Millennium but will extend into and throughout the eternal ages as well:

“*And He will reign over the house of Jacob forever, and of His kingdom there will be no end*.”)

C) Gentile World Power

The overthrow of Gentile world power is presented in the type as an overthrow “in the midst of the sea”: “*The depths have covered them: they sank to the bottom as a stone*,” and “. . . *there remained not so much as one of them*” ([Exodus 14:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.23&t=NKJV), [27-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.27-28&t=NKJV); [15:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.5&t=NKJV)).

Again, the “Sea” in Scripture points to both *the place of death* and *the place occupied by the Gentile nations*. Thus, the overthrow of Pharaoh and his armed forces in the Sea foreshadows an overthrow resulting in death (destruction) that will occur within the Gentile nations’ own place in the world.

Pharaoh and his armed forces had not previously appropriated the blood of the paschal lambs, as Israel had done. They, going down into the place of death, could not walk out onto the eastern banks of the Sea as they were attempting to do. There was *no resurrection to life for them*. They *had not “passed from death to life.”* They *were still “dead in trespasses and sins.”* Thus, that which occurred is really *the only thing* that could have occurred. They *had to be overthrown in the Sea*, not only *in the place of death* but also *in their own place*. And that was *exactly* what occurred.

They were overthrown in the place of death within their own place — *in the Sea*. This is the dual place that Scripture pictures all the Gentile nations occupying. And, apart from appropriating the blood of the Passover Lamb, they will remain in this position, awaiting a future destruction, *in their own place*.

*And that future destruction will come, just as surely as it came during Moses’ day.*

Israel, under Moses, stood in resurrection power on the eastern banks of the Sea, singing to the Lord concerning the nation’s redemption, the destruction of the power of Egypt, and that which lay ahead.

And just as surely as this occurred, Israel, under Christ in that future day, brought up from the place of death (from the Sea), will sing to the Lord concerning the nation’s redemption, the overthrow of Gentile world power (ending “*the times of the Gentiles*”), and that which will lie ahead.

Inheritance in another Land

This then brings us to the climactic point in the song that Moses and the children of Israel sang to the Lord on the eastern banks of the Red Sea. Most of the song concerns itself with the greatness of the Lord’s power in delivering the Israelites from the hand of the enemy. And this power was manifested after a fashion that would cause amazement, fear, and long-lasting remembrance on the part of the surrounding Gentile nations ([Exodus 15:14-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.14-16&t=NKJV); *cf*. [Joshua 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+2.9-10&t=NKJV); [9:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+9.9&t=NKJV); [1 Samuel 4:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+4.8&t=NKJV)).

The song, following details concerning the greatness of the Lord’s power surrounding Israel’s deliverance, then ends with the *reason* for Israel's deliverance:

*You will bring them in and plant them in the mountain of Your inheritance, in the place, O LORD, which You have made For Your own dwelling, the sanctuary, O Lord, which Your hands have established. The LORD shall reign forever and ever.* ([Exodus 15:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.17-18&t=NKJV))

A “mountain” in Scripture signifies *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); [Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV)). “*The mountain of Your inheritance*” had to do with the theocracy about to be brought into existence at Sinai. The theocracy though was not to be realized at Sinai. It was only to be brought into existence at this point, along with Israel, through Moses, being given the rules and regulations governing the people within the theocracy (*i.e.*, being given the Law). The theocracy, under the governing rules and regulations of the old covenant, was to be realized in the land covenanted to Abraham, Isaac, and Jacob.

This is why, once the rules and regulations had been given and the theocracy brought into existence, the march of the Israelites under Moses was directly to the borders of the covenanted land. The people of Israel were to go in and, under God’s power (as had been manifested at the Red Sea passage), take the land from the Gentile nations dwelling therein. They were then to dwell in this land within a theocracy, and the surrounding nations were to be both ruled over and blessed through Israel ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)).

Israel was to be established in this land within a theocratic kingdom, inheriting the kingly and priestly rights of the firstborn as God’s firstborn son ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)). It was this place, under these conditions, which was referred to by the Israelites on the eastern banks of the Red Sea as “*the mountain of Your inheritance*”; and this was also the place where the Lord’s “*Sanctuary*” would be established and the place from whence the Lord would “*reign forever and ever.*”

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Chapter 3

**Then Came Amalek**

*Now Amalek came and fought with Israel in Rephidim.*

*And Moses said to Joshua, “Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand.”*

*So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.*

*And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.*

*But Moses’ hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.*

*So Joshua defeated Amalek and his people with the edge of the sword.*

*Then the LORD said to Moses, “Write this for a memorial in the book and recount it in the hearing of Joshua that I will utterly blot out the remembrance of Amalek from under heaven.”* ([Exodus 17:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.8-14&t=NKJV))

The Amalekites are introduced in Scripture in [Genesis 14:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.7&t=NKJV), shortly after Abraham had come from Ur to the land of Canaan. They were seen at this time occupying the territory southwest of the Dead Sea.

Then, over four hundred years later, at the time of the Exodus under Moses, they still occupied the same general territory but had spread into other surrounding territories as well.

The Israelites, not too long after they had crossed the Red Sea under Moses, were attacked by the Amalekites in extreme northwestern Arabia, in an area about two hundred miles south of the Dead Sea; and the Amalekites also occupied parts of the land of Canaan at this time. Over a year later when Moses sent the twelve spies into the land, the spies reported that the Amalekites occupied the southern part of the land ([Numbers 13:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.29&t=NKJV)); and some two hundred years later they were seen occupying land lying north of Jerusalem ([Judges 12:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+12.15&t=NKJV)).

Thus, during Moses’ day, the Amalekites were spread across a large area. They generally occupied sections of land extending from extreme northwestern Arabia northward into the land of Canaan.

The origin of the Amalekites in [Genesis 14:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.7&t=NKJV) is not given. This verse provides the first mention of these war-like people, and they appear apart from any reference to their origin. However, there is a later mention of a grandson of Esau being named “*Amalek*” and the descendants of Esau became known as *the Edomites*, who occupied the land south and southwest of the Dead Sea ([Genesis 36:8-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+36.8-12&t=NKJV)).

Thus, the Amalekites of [Genesis 14:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.7&t=NKJV) and the Amalekites descending from Esau both occupied the same general territory and apparently became one people (one merging with the other). Scripture, dealing with the Amalekites hundreds of years following Esau, recognizes them as comprising one nation, not two different nations.

The Amalekites held the dubious distinction of being “*the first of the nations*” to come against Israel following the Red Sea passage. They “*laid wait*” for Israel and, rather than facing the nation head-on, they attacked Israel at her weakest point, smiting the “*feeble*” in the rear part of the camp. And, because of who they were and what they had done, God said at the outset,

“. . . *I will utterly put out the remembrance of Amalek from under heaven*” ([Exodus 17:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.14&t=NKJV); [Numbers 24:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+24.20&t=NKJV); [Deuteronomy 24:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+24.17-19&t=NKJV)).

God appointed the Israelites to be the executioners of the Amalekites ([Deuteronomy 25:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+25.19&t=NKJV); [1 Samuel 15:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+15.2-3&t=NKJV); [28:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+28.18&t=NKJV); [2 Samuel 1:1-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+1.1-16&t=NKJV)). They were to act in this capacity on the Lord’s behalf, and, through so doing, the matter would be looked upon as the Lord Himself acting (after a similar fashion to angels acting under fixed laws throughout the Lord’s kingdom, with their actions being looked upon as the Lord’s actions [*e.g., cf.* [Genesis 19:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.13-14&t=NKJV), [24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.24-25&t=NKJV); [Deuteronomy 29:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+29.23&t=NKJV)]).

However, though concentrated efforts were made to eradicate the Amalekites at different times after this (*e.g.*, [1 Samuel 14:48](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+14.48&t=NKJV); [15:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+15.2-3&t=NKJV); [2 Samuel 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+1.1&t=NKJV)), the Israelites took hundreds of years to carry out the Lord’s command. It was not until the days of Hezekiah (a king who ruled in Judah during the years 715-687 B.C.) that the Amalekites were finally and completely destroyed ([1 Chronicles 4:41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Chronicles+4.41&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Chronicles+4.43&t=NKJV)).

And, in the process of destroying the Amalekites, God brought matters to pass after such a fashion that archaeologists and historians today can find no trace in the secular world of this once mighty nation. *They exist on the pages of Scripture alone*. This is how completely and thoroughly God brought matters to pass concerning their destruction. The Amalekites have literally been *put out of remembrance from under heaven*, exactly as God stated they would be.

Descendants of Esau

To see the true place and significance of the Amalekites in Scripture and to properly understand the typology involved at different points where these people are mentioned, one needs to go back and look at Esau as a progenitor of the Amalekites. And it matters not that the Amalekites existed as a nation prior to this time, for the Amalekite nation is seen existing *apart from change* throughout its history, whether before or after the days of Esau’s grandson, Amalek (though little is revealed about the Amalekites prior to Esau’s progeny).

Esau is really the only link that Scripture provides to trace the origin of the Amalekites. They appeared during the days of Abraham apart from a reference to their origin. And the fact that they were associated with Esau at a later point in time from their original appearance must be looked upon as by divine design, for a particular reason.

It is within the person of Esau that characteristics are seen that depict the true nature of the Amalekites (within a spiritual frame of reference), allowing that which God has for man to see in passages such as [Exodus 17:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.8-16&t=NKJV) to become self-evident.

Esau was the firstborn son of Isaac, a man of the world, who looked upon matters — particularly matters pertaining to his birthright (his rights as firstborn, the main thing singled out in Scripture about Esau) — as *the world* viewed them rather than as God viewed them. It is said of Esau that he “*despised his birthright*” ([Genesis 25:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.34&t=NKJV)).

The Septuagint (Greek version of the Old Testament) uses a word for “*despised*” that means that Esau regarded his birthright as a *paltry* possession, as something *insignificant* or *of little value*. He regarded his birthright as *practically worthless*. And, Esau, looking upon his birthright after this fashion, sold his rights as firstborn to his twin brother, Jacob, for a single meal of “*bread and pottage of lentils*.” He sold his rights as firstborn to satisfy his hunger, to satisfy a fleshly gratification.

The account of Esau selling his birthright and not realizing its value until it was too late forms the fifth and final major warning in the book of Hebrews ([Hebrews 12:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.16-17&t=NKJV)). This account in Hebrews, chapter twelve forms the apex toward which all things in the book move. The preceding four warnings have to do with different facets of the overall teaching pertaining to the birthright; and [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), the chapter on “*faith*” leading into [Hebrews 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV), forms both a summation for the preceding warnings and an introduction for the final warning, tying everything together with the thought of *faithfulness to* one’s *calling*.

Esau looked at matters from the vantage point of *the world*. He saw things from a *fleshly* rather than from a *spiritual* perspective. And it was only at a time when it was too late that he gave thought to the spiritual, allowing him to see the birthright in its true light.

Thus, “*Esau*” typifies *the fleshly man*; and his brother, “*Jacob* [actually, ‘Israel’],” typifies *the spiritual man*. This would be after a similar fashion to the way Ishmael and Isaac are set forth in preceding Scripture.

(Referring to a more specific part of the type, the name, “Jacob,” has to do with *the fleshly* [or natural] *man*; and the name, “Israel,” has to do with *the spiritual man* [*cf*. [Genesis 32:28-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+32.28-30&t=NKJV); [Psalm 147:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+147.19-20&t=NKJV); [Isaiah 9:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+9.8&t=NKJV)]. Note, for example, that the separate creation performed by God in [Isaiah 43:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1&t=NKJV) [establishing a second creation within mankind, leaving two creations, Jew and Gentile] had to do with “Jacob,” not with Israel. Thus, this creation, because it was of *the natural man*, could be passed on through procreation.

Also note in [Luke 1:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.32-33&t=NKJV) that Christ’s future reign is to be over “*the house of Jacob*,” and it is to last “*forever* [Greek: *eis tous aionas* (‘with respect to the ages’ — not only the Messianic Era but also all the succeeding ages comprising eternity)].” This verse, referring to *the natural man*, reveals that the Israelites will not only reside in natural bodies on this present earth throughout the Messianic Era but also on the new earth throughout the eternal ages as well [in complete keeping with the type of body Lazarus possessed when he was raised from the dead, typifying the future resurrection of Israel ([John 11:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.6-7&t=NKJV), [43-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.43-44&t=NKJV))].)

Seeing how Scripture presents Esau in connection with the rights of the firstborn is the *key* to correctly understanding the various spiritual lessons inherent in the different places where the Amalekites are mentioned, for this is exactly the fashion in which they appear in Scripture. The main thing marking the Amalekites would be that of *possessing the mind of Esau toward the things of God, particularly those things concerning the rights of the firstborn*. And, during Moses’ day, they are first seen in Scripture setting themselves in opposition to *God’s firstborn son*, Israel ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)).

In the type, Israel was called out of Egypt to inherit the rights of the firstborn, within a theocracy, in another land. This was the direction toward which all things surrounding Israel moved ([Exodus 15:1-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.1-18&t=NKJV)).

But, *then Amalek appeared and stood in the way*, seeking through any means possible to stop Israel at this point in the journey, short of the goal of the nation’s calling.

In the antitype, every Christian is a “*child*” of God, or “*son*,” as seen in [Hebrews 12:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.5-8&t=NKJV), *awaiting the adoption, to be followed by a realization of the inheritance belonging to firstborn sons*. And this inheritance has to do with another land (*heavenly*, rather than earthly [*cf*. [Ephesian 1:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesian+1.11-14&t=NKJV); [Philippians 3:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.20&t=NKJV); [Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV)]). This is the direction toward which *all things* in the lives of Christians are presently moving, whether Christians know it or not (most don’t).

And Amalek, the man of flesh, is presently making his appearance — attacking, exactly as in the type (though *the light* now exists, *the darkness* remains [*cf*. [Genesis 1:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3-5&t=NKJV); [John 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.5&t=NKJV); [2 Corinthians 4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.6&t=NKJV)]). And Amalek will seek, through every means possible, to stop Christians short of the goal.

In this respect, the man of flesh, typified by Amalek, is presented in Scripture as one whose main goal centers around *opposing those called to inherit the rights of the firstborn*. He is the one who *stands in the way*, seeking through every means available to prevent individuals from coming into a realization of the inheritance to which they have been called.

And how is Amalek to be defeated? That’s what the account of the Israelites’ encounter and battle with Amalek in [Exodus 17:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.8-16&t=NKJV) is about. This section of Scripture reveals how the man of flesh is to be defeated, so that redeemed individuals can be *victorious* in the present warfare, allowing them *to one day realize the rights of the firstborn, in another land, within a theocracy.*

The Battle under Moses

Amalek appeared following the Red Sea passage and immediately following Moses smiting the rock, with water issuing forth from the rock ([Exodus 17:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.5-8&t=NKJV)). Amalek appeared at the time when a redeemed people had been supernaturally provided with water to drink on their wilderness journey to the land of Canaan, after they had previously been supernaturally provided with manna to eat on this journey ([Exodus 16:14-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.14-22&t=NKJV)). And it was at this time, on this occasion, that Amalek fought with Israel.

“Water” is used in Scripture after several fashions. It is used symbolizing *cleansing*, and it is used typifying both *the Word of God* and *the Spirit of God* ([Ezekiel 36:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.25&t=NKJV); [John 2:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.7-9&t=NKJV); [4:10-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.10-15&t=NKJV); [7:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.37-39&t=NKJV); [13:2-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.2-11&t=NKJV); [Ephesians 5:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.26&t=NKJV)).

Viewing the typical sense of “water” as it is used in [Exodus 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV), a reference to *the Spirit of God* would have to be in view. The “*water*,” as the previously provided “*manna*,” was a provision for the physical sustenance of the people; and both, in a typical sense, would relate to a spiritual sustenance for the people.

The “*manna*” would typify *the Word*, and the “*water*” would typify *the Spirit*, given to lead those possessing the Manna (the Word) “*into all truth*” ([John 16:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13&t=NKJV)). Both together form *the complete, God-provided sustenance* (physical [type]/spiritual [antitype]) for the child of God on his journey toward the land to which he has been called.

Amalek attacked the people of God at this point in time. Had they not been provided with water for their journey, he could have let them die of thirst (*cf*. [Exodus 17:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.3&t=NKJV), [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.6&t=NKJV)). But God supernaturally provided water to *complete* His provision, the Israelites availed themselves of the provision (allowing them to continue their journey [possessing both Manna and Water]); and Amalek, in keeping with his nature, had no choice but to attack.

And, again, his attack — remaining within the thought of Esau and his view of the birthright — was designed to prevent the people of God from *realizing the goal* to which they had been called. Then, beyond this, Moses’ manner of defense was designed along *exactly the same lines* — an exact counter to that which Amalek was attempting to do.

Moses took “*the rod of God*” (the scepter that he had held in his hand at the time he returned from Midian to deliver the Israelites [[Exodus 4:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.20&t=NKJV)]), went up “*to the top of the hill*” with Aaron and Hur, and held “*the rod of God*” high while the Israelites under Joshua down below fought with Amalek. And so long as Moses “*held up his hand*” containing the rod, *Israel prevailed*; but when Moses “*let down his hand*” containing the rod, *Amalek prevailed* ([Exodus 17:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.9-11&t=NKJV)).

Moses became tired in the battle. His hands became “*heavy*.” So Aaron and Hur took a stone and put under him so he could sit; and they held Moses’ hands up, “*the one on the one side, and the other on the other side*.” And his hands stayed in place after a steady fashion, holding the rod, “*until the going down of the sun*” ([Exodus 17:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.12&t=NKJV)).

During this time, Joshua, down below, led the people in battle against Amalek; and Joshua, with the help of Moses above, defeated Amalek and his people “*with the edge of the sword*” ([Exodus 17:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.13&t=NKJV)).

This was, in reality, a battle won *by divine power*. The battle was the Lord’s. He was the One who gave the Amalekites into the hands of the Israelites ([1 Samuel 17:46-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+17.46-47&t=NKJV)).

And there it is! This is what Scripture itself reveals about *victory* or *defeat* relative to warring with Amalek. Victory was assured only through the Israelites following a particular plan of attack. If they hadn't, as is evident from the text by what occurred when Moses let down the rod, defeat could only have been forthcoming.

And all of this forms a type revealing how Christians, in the antitype, can realize victory by following the God-given pattern on the one hand or, on the other hand, suffer defeat should they choose to combat the enemy after any other fashion. And drawing from the overall type-antitype parallel, Christians can draw numerous invaluable lessons for the present race of the faith in which they find themselves engaged.

This was the first battle in which the Israelites under Moses found themselves engaged as they journeyed toward the land to which they had been called; and a first-mention principle, with a number of different facets, would be involved in that which is revealed surrounding the battle. And all the different facets of that which is revealed can only remain *unchanged* throughout Scripture for those who, in the antitype, have been called to inherit the rights of the firstborn in another land and inevitably find themselves in exactly the same battle as the Israelites found themselves.

The Battle under Christ

Scripture reveals that a Christian overcomes the flesh through *mortification* ([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)). That is, he overcomes the flesh by putting to death the deeds of the flesh. The old man is to be kept in a constant state of dying. He is not to be allowed to move about, though always very much alive and ever-ready to gain the ascendancy during this present life.

But how is the old man to be put to death? How is he to be slain? Again, that’s what Exodus, chapter seventeen is about. This chapter relates the thought pattern and resulting goal of the man of flesh; and, this chapter also relates exactly how the man of flesh is to be defeated, how he is to be put to death.

His thoughts have to do with the things of the world (as Esau’s). He knows nothing about spiritual matters. His ambitions are exactly the same as those of Amalek (preventing the people of God from inheriting the rights of the firstborn). And he is to be slain exactly the same way Amalek was to be slain.

The “*rod of God*” is to be continuously held high from “*the top of the hill*”; and, at the same time, the enemy in the valley below is to be engaged and defeated “*with the edge of the sword*” ([Exodus 17:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.9&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.11&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.13&t=NKJV)).

That translates into several things in the antitype. First of all, the battle is not natural but *supernatural*, as was the battle during Moses’ day. A person cannot overcome the enemy within his own strength and power. The battle against Amalek — the battle against the man of flesh — is part and parcel with the battle against the principalities and powers (Satan and his angels, the incumbent world rulers) in the heavens ([Ephesians 6:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.10-18&t=NKJV)). One cannot be separated from the other, for Satan will use the flesh to bring about a Christian’s defeat every time if he is able to so do.

The three great enemies of the Christian are:

1) The *world* – “the world is to be overcome through/by *faith* ([1 John 5:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4-5&t=NKJV)).

2) The *flesh* – “the flesh” is to overcome through/by *mortification* ([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)).

3) The *devil* (Satan) – “the devil” is to be overcome through/by *resisting* ([1 Peter 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.9&t=NKJV); [James 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+4.7&t=NKJV)).

The first two, though not the same, are closely related; and the devil (Satan) uses the things of the world or the things of the flesh (which have to do with the world) in the spiritual warfare.

That is, Satan will seek to bring about a Christian’s fall through the things of “the world” or “the flesh”; and Christians are specifically warned, in no uncertain terms, to *resist* such efforts by Satan.

And there is a revealed way in which Christians are to resist Satan:

*Resist him* [Satan], *steadfast* [stand ‘firm,’ ‘unmovable’] *in the faith* . . . . ([1 Peter 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.9&t=NKJV))

The expression, “*the faith*,” in passages of this nature has a peculiar reference to *the Word of the Kingdom* (*cf*. [Luke 18:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+18.8&t=NKJV); [2 Timothy 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.7&t=NKJV); [Jude 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.3&t=NKJV)). Christians, in this respect, are to steadfastly resist Satan’s efforts to bring about their fall through worldly or fleshly means by keeping their eyes, their attention, their thoughts *immovably fixed on the things surrounding the coming kingdom of Christ.*

In the words of [Hebrews 12:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.1-2&t=NKJV), Christians are to look “*from, to Jesus*” (literal translation). That is, they are to look *from* the surrounding things in this present world to Jesus. They are to take their eyes off the things of the world and keep them fixed upon Christ. And looking to Christ cannot be separated from looking to the kingdom of Christ ([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)). *Within a completely Scriptural framework*, a person cannot look to One (Christ) apart from looking to the other (the kingdom) at the same time.

Keeping one’s eyes *continuously fixed on Christ and His coming kingdom* will take care of the things of this world. Then Amalek — the man of flesh — is to be slain “*with the edge of the sword*,” while resisting Satan relative to his attempts to cause a person to give heed to the fleshly impulses of the soul (or to Satan’s attempts to get a person to take his eyes off of Christ and His coming kingdom and look again to the things of the present surrounding world, the kingdom under Satan).

That which is meant by “*the edge of the sword*” in [Exodus 17:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.13&t=NKJV) is explained in [Ephesians 6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.17&t=NKJV) as “*the sword of the Spirit, which is the Word of God*.” The Israelites had supernaturally been given both Manna and Water before engaging Amalek in battle (typifying *the Word* and *the Spirit* [given to lead a person “*into all truth*” within the Word], both provided supernaturally as well). This, in the type, was *all physical — a physical provision*, followed by *a physical battle*. However, the antitype deals with *spiritual matters — a spiritual provision*, followed by *a spiritual battle*.

The *“sword of the Spirit,” the Word of God*, is the only offensive part of the armor listed in [Ephesians 6:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.13-17&t=NKJV). The rest of the armor is for defensive purposes, and the Christian is not to take the Sword and fight Amalek apart from properly clothing himself with the defensive part of the armor first, no more so than he is to do this apart from having his eyes fixed on the coming kingdom of Christ. And, interestingly enough, viewing the armor from an overall perspective, the complete armor has to do with preparations for engaging oneself in a battle with respect to *present and future regality* — warring against *the incumbent rulers* in the kingdom with a view to one day occupying positions as *co-heirs with Christ* when He takes the kingdom.

(In the preceding respect, [Ephesians 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6&t=NKJV) and [Exodus 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17&t=NKJV) are sections of Scripture that form God-given commentaries on one other.)

Before entering the battle, a person’s loins are to be girded “*with truth*” (which has to do with entering the conflict in a sincere or earnest manner [[Ephesians 6:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.14&t=NKJV)]); he is to put on “*the breastplate of righteousness*” (which has to do with right living [[Ephesians 6:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.14&t=NKJV)]); his feet are to be “*shod with the preparation of the gospel of peace*” (which has to do with both present and future aspects of the saving of the *soul* – *the purpose of the salvation* presently possessed by Christians would be in view, but not salvation by grace itself [[Ephesians 6:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.15&t=NKJV)]); he is to take “*the shield of faith*” (wherewith, through faithfulness in the battle, he will be able “*to quench all the fiery darts of the wicked* [‘wicked one,’ Satan]” [[Ephesians 6:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.16&t=NKJV)]); and he is to take “*the helmet of salvation*” (which is “*the hope of salvation*” [[1 Thessalonians 5:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.8&t=NKJV)], having to do with the hope set before Christians [[Ephesians 6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.17&t=NKJV)]).

(Refer to the author’s book, in this site, [The Spiritual Warfare BOOK](https://www.koffeekupkandor.com/gods-word-three.php#The%20Spiritual%20Warfare%20BOOK), Chapter 3, “Preparation for the Conflict, for more information on the defensive part of the armor in [Ephesians 6:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.14-17&t=NKJV).)

Being so clothed defensively, the Christian, keeping his eyes fixed on the goal out ahead, is then to take “*the sword of the Spirit, which is the Word of God*” ([[Ephesians 6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.17&t=NKJV)), and go forth to defeat the enemy standing in the way. He, being clothed in “*the whole armor of God*,” is to defeat the enemy by taking and using *the Word of God*, that which is “*quick* [alive], *and powerful, and sharper than any two-edged sword*” ([Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)). And he is to use this Word through/by the power of the indwelling Spirit — who led, and continues to lead, him “*into all truth*” in the things of the Word — availing himself, in this manner, of both the provided *Manna* and *Water*.

Since the Word of God is the only offensive weapon that has been given for the spiritual warfare in which Christians find themselves engaged, the importance of Christians knowing and understanding this Word — which reveals all the various things about the present enemy and the coming kingdom — is self-evident. Knowing and understanding these things, they are in a position to *overcome* the world, the flesh, and the devil (Satan); but apart from knowing and understanding these things, *defeat* can only be their lot.

In summation, note that the battle is, in reality, the Lord’s, not the Christians’, though Christians are actively engaged in the battle (seen in the two spheres of the battle in the type — Moses on the top of the hill, holding the Scepter, and Joshua down below, wielding the sword). It is *a spiritual and supernatural battle* that must be fought on *a spiritual and supernatural plain.*

Christians are to stay in the Word, walk in the Spirit and keep their eyes focused in the right direction. They are simply to faithfully and patiently endure in the present race of the faith after this fashion and let the Lord win *the spiritual battle through/by supernatural means*. And, by so doing, Christians will win the battle, victoriously overcoming the enemy.

Slay Amalek, or…

Either *slay Amalek*, as the Lord commands, or *Amalek will*, in the end, *rise up and slay you*. This is a teaching graphically set forth in the books of 1 and 2 Samuel (*cf*. [Numbers 14:42-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.42-43&t=NKJV); [20:2-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.2-21&t=NKJV)).

Saul, the first king in Israel, was told by Samuel,

*Now go and smite Amalek, and utterly destroy all that they have* . . . . ([1 Samuel 15:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+15.3&t=NKJV))

But Saul rendered incomplete obedience. He spared Agag, *the king* of the Amalekites; and he saved *the best* of Amalek’s possessions — the sheep and oxen “*to sacrifice to the Lord*,” along with the fatlings, the lambs, and everything that appeared good *in his sight* ([1 Samuel 15:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+15.7-15&t=NKJV)).

This resulted in the Lord, through Samuel, rejecting Saul as king over Israel ([1 Samuel 15:16-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+15.16-28&t=NKJV)). And in later years, because Saul had not previously carried out the Lord’s command concerning Amalek, an Amalekite appeared and slew Saul after he had been mortally wounded in a battle with the Philistines.

The account of Saul’s death in [1 Samuel 31:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+31.1-6&t=NKJV) and the account given to David by the Amalekite who killed Saul in [2 Samuel 1:2-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+1.2-10&t=NKJV) must be compared to see and understand exactly what occurred. Saul had been mortally wounded in battle, he fell on his sword in an attempt to kill himself, but he failed in the attempt. An Amalekite then appeared, and, responding to Saul’s question, “*Who are you?*” he said, “*I am an Amalekite*.”

Then Saul said,

*Please stand over me and kill me, for anguish has come upon me, but my life still remains in me* ([2 Samuel 1:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+1.7-9&t=NKJV))

And the Amalekite, relating the story to David, said,

*So I stood over him and killed him, because I was sure that he could not live after he had fallen. And I took the crown that was on his head and the bracelet that was on his arm* . . . . ([2 Samuel 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+1.10&t=NKJV))

Saul, in the beginning, had been commanded to slay Amalek. But he didn’t. And, in the end, after Saul had “*fallen*,” Amalek not only *slew him* but *stripped him* *of his regality.*

That is the central point in the Old Testament to which the warning in [Revelation 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.11&t=NKJV) relates:

*Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.*

Either *slay Amalek* *now*, as the Lord commands, or *he will bring you down and, in the end, rise up, slay you, and take your crown*.

And the “crown” has to do with *the regal part of the rights of the firstborn*. It has to do with occupying a position with Christ in the coming kingdom, for only crowned rulers will ascend the throne with Christ and realize the other two aspects of the birthright (being not only *kings* but *priests* [king-priests], and receiving *a double portion of all the Father’s goods* as co-heirs with the “*King of kings, and Lord of lords*”).

1) *Aaron and Hur’s Help*

In the account of the battle with Amalek in [Exodus 17:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.8-16&t=NKJV), Moses, accompanied by Aaron and Hur, ascended a nearby hill while the Israelites fought with Amalek in the valley below. And during the battle, as long as Moses held “*the rod of God*” high in his hand, the Israelites prevailed. But when he lowered the rod (a scepter [[Exodus 4:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.20-23&t=NKJV)]), Amalek prevailed ([Exodus 17:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.10-11&t=NKJV)).

There would be a dual type in relation to Moses holding the scepter on the top of the hill. Though Christ, fulfilling one part of the type, would need no help, Christians, fulfilling the other part of the type, *would* need help. And Aaron and Hur can be seen in the second part of the type.

One part of the picture concerns Christ fighting the battle on the Christians’ behalf, and the other part of the picture concerns Christians engaged in the battle as well. And Christians grow weary in the battle and need help from fellow-Christians also engaged in the battle. Christians are to help one another in this respect.

That’s what [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV) is about. We are told to “*hold fast the profession of our faith* [*lit*., ‘the confession of the hope’] *without wavering*”; and we are told to associate ourselves with other Christians of like mind to encourage, exhort, and pray for one another, “*and so much the more*,” as we “*see the day approaching*.”

It is, at times, a lonely and weary battle in the place of exile; and Christians have been exhorted to help one another in the race of the faith. They are exhorted *to encourage one another and help one another hold the scepter high* as each goes forth, *properly arrayed*, to combat the enemy with *the Sword of the Spirit* ([Ephesians 6:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.10-18&t=NKJV)).

2) *Until the Going down of the Sun*

And the battle, after this fashion, is to be fought “*until the going down of the sun*” ([Exodus 17:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.12&t=NKJV)), which can only depict a battle lasting *the entire duration of the Christian life*. Christians are in the race of the faith for the long haul, and the battle exists throughout the entire course of the race.

When Moses began to grow weary in the battle, Aaron and Hur not only helped hold his hands up but they also placed a stone under Moses so he could sit, though still holding the scepter high. And, through/by Aaron and Hur’s help, Moses was able to continue after this fashion for the entire duration of the time. Scripture reads, “. . . *his hands were steady until the going down of the sun*” ([Exodus 17:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.12&t=NKJV)).

The “*stone*” upon which Moses sat itself pointed to *the kingdom of Christ*, to which the “*rod*,” the scepter, he held pointed ([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)). Then, beyond that, Moses, Aaron, and Hur had gone up to the top of a particular hill — “*the hill*”; and the word “hill,” as “mountain,” when used in a symbolic sense in Scripture, signifies *a kingdom* ([Isaiah 2:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.2-4&t=NKJV)). Typically, they fought the battle from the top of a particular kingdom as they held up the scepter.

*Everything* about realizing victory in the battle against Amalek centers on one thought — *taking one’s eyes off the things surrounding the present kingdom under Satan and fixing them on the things surrounding the coming kingdom under Christ.*

In the words of [Genesis 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV),

*. . . Escape to the mountain, lest you be destroyed.*

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Chapter 4

**Moses’ Charge**

*And the LORD spoke to Moses, saying,*

*“Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them.”*

*So Moses sent them from the Wilderness of Paran according to the command of the LORD, all of them men who were heads of the children of Israel. . . .*

*Then Moses sent them to spy out the land of Canaan, and said to them, “Go up this way into the South, and go up to the mountain,*

*and see what the land is like: whether the people who dwell in it are strong or weak, few or many;*

*whether the land they dwell in is good or bad; whether the cities they inhabit are like camps or strongholds;*

*whether the land is rich or poor; and whether there are forests there or not. Be of good courage.*

*And bring some of the fruit of the land.”. .* . .([Numbers 13:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.1-3&t=NKJV), [17-20a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17-20a&t=NKJV)).

Israel’s arrival at Kadesh-Barnea under Moses was preceded by numerous preparatory events. Everything that happened to the Israelites, beginning with the death of the firstborn in Egypt ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)), anticipated their arrival at this place, ready and equipped to go in and, under God, take the land to which they had been called.

The death of the firstborn was the tenth and final judgment in a series of judgments that fell upon Egypt ([Exodus 7-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+7-12&t=NKJV)). This also marked *a beginning point* for Israel in Egypt ([Exodus 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.2&t=NKJV)), typifying *the beginning point* for a person in the world today when he appropriates the blood of the Passover Lamb (believes on the Lord Jesus Christ) and passes “*from death to life*” ([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)).

The Israelites had seen the Lord’s supernatural power manifested in the judgments upon Egypt, terminating with the tenth and final judgment, the death of the firstborn. They again saw the Lord’s supernatural power in their departure from Egypt and deliverance through the Red Sea ([Exodus 13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13-15&t=NKJV)). Again, they saw the Lord's supernatural power through His provision of the Manna and the Water in the wilderness, followed by their victory over Amalek ([Exodus 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16&t=NKJV); [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17&t=NKJV)). Again, they saw the Lord’s supernatural power at Sinai ([Exodus 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19&t=NKJV)ff). And there was a continued manifestation of the Lord’s supernatural power as He led the Israelites from Sinai to Kadesh-Barnea ([Numbers 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+10&t=NKJV); [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+11&t=NKJV); [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+12&t=NKJV)).

All these things were preparatory for what the Israelites faced at Kadesh-Barnea in an anticipated conquest of the land and their subsequently realizing an inheritance therein as God’s firstborn son. God had a redeemed, prepared people at Kadesh-Barnea. They had been redeemed in Egypt, they had seen the Lord’s supernatural, miraculous works on their behalf time after time, and they were in possession of the theocracy and the old covenant (*i.e*., they were in possession of the tabernacle, resting in the midst of the camp [the dwelling place of God in the midst of His people, allowing the theocracy to exist (on the basis of who the Israelites were — God’s firstborn son)], and they were in possession of the rules and regulations governing the people within the theocracy).

Within a spiritual frame of reference, the Israelites under Moses had been brought from a knowledge of the various things surrounding their salvation in Egypt ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)) to a knowledge of the various things surrounding their calling, to be realized in another land ([Exodus 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13&t=NKJV)-[Numbers 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+12&t=NKJV)). And the latter knowledge — along with their being in possession of the theocracy and the old covenant — was of a sufficiently mature nature that the Israelites could now begin focusing their entire attention upon that which lay ahead, with a view to shortly entering the land, conquering the inhabitants, and realizing the inheritance to which they had been called.

This is the type of position and background that the people of Israel held when they arrived at Kadesh-Barnea. Everything that God had brought to pass surrounding His people was with a view to bringing them to this point. Now the Israelites were ready to move on and deal directly with matters surrounding their calling.

(Note in the preceding respect that the march of the Israelites from Egypt to Canaan was not directly to Canaan. Rather, the march was first to Sinai, where they received the Word of God and where the theocracy was established. *Only then were they in a position to march on to the land, conquer the inhabitants of the land, and realize the rights of the firstborn in that land, within a theocracy* [refer to the author’s book, in this site, [From Egypt to Canaan BOOK](https://www.koffeekupkandor.com/gods-word-two.php#From%20Egypt%20to%20Canaan%20BOOK)].

Also note that everything – *from the death of the firstborn in Egypt to the conquest of the land – had to do with their being established in the land covenanted to Abraham, Isaac, and Jacob within a theocracy*.)

Twelve Sent to Search the Land

God instructed Moses to send twelve men — one from each tribe, each a ruler in his tribe — into the land to which the Israelites had been called in order to search the land and bring back word. The men chosen were all “*heads of the children of Israel*,” and each is named, with his tribe ([Numbers 13:1-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.1-16&t=NKJV)).

This is in perfect keeping with the instructions God had given Moses before the deliverance of the Israelites from Egypt, while he was still in Midian. Moses, at this time, had been instructed concerning the manner in which God’s message of deliverance was to be given to the people. Moses was to “*gather the elders of Israel together, and say to them .* . . .” ([Exodus 3:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.16-17&t=NKJV)). He was to gather the leaders of the twelve tribes together, relay God’s message to them, and they were, in turn, to deliver the message to the people.

This was God’s order then, it was God's order at Kadesh-Barnea, and it remained God’s order throughout the history of the nation during Old Testament days, leading into the time Christ was on earth the first time; and it remains God’s order in the Church today, separate from Israel. The elders were then and remain today the ones called, placed in the position, and given the responsibility to convey God’s message to His people.

(This is evidently the reason Christ began His public ministry by teaching in the synagogues [[Matthew 4:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.23&t=NKJV); *cf*. [Matthew 9:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+9.35&t=NKJV)], for the synagogues were places where the religious leaders could be found. Christ sought to first convey His message to them. And, from that point, the religious leaders *followed Him* as He went out among the people. They *were continually present*, listening to His message, seeing His miraculous signs, and seeking to convey a message to the people concerning that which had been said and done [though, in this case, they conveyed a false message (*e.g.*, [Matthew 12:14-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.14-24&t=NKJV); [15:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+15.1ff&t=NKJV); [16:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.1ff&t=NKJV))]. And Christ brought His public ministry to a close after a similar fashion — by going up to Jerusalem, specifically to the temple in Jerusalem, where the religious leaders would also be gathered [[Matthew 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21&t=NKJV); [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22&t=NKJV)].

The Scribes and Pharisees, in this respect, sat “*in Moses’ seat*” [[Matthew 23:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.2&t=NKJV)]. Christ recognized this, though He also recognized that the Scribes and Pharisees, rather than carrying out the responsibilities of their office and properly leading the people, *had misled the people and were prostituting their high calling* [[Matthew 23:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.3-7&t=NKJV)]. And because they had misled the people relative to Christ's proclamation of the kingdom of the heavens to Israel over the preceding three and one-half years, resulting in the nation rejecting the message and the Messenger, Christ condemned their actions in no uncertain terms.

Christ’s condemnation of the actions of the Scribes and Pharisees takes up an entire chapter in the book of Matthew [[Matthew 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23&t=NKJV)]. The Scribes and Pharisees had “*shut up the kingdom of the heavens against* [‘before,’ ‘in front of,’ ‘in the presence of’] *men*.” They themselves had no interest in entering the kingdom, and they had done everything within their power to see that others in Israel didn’t enter either [[Matthew 23:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.13&t=NKJV)]. Thus, Christ’s words to these religious leaders were of a condemnatory nature without precedent in His ministry up to this point [[Matthew 23:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.14ff&t=NKJV)].

And carrying matters over into the present dispensation, God has placed pastor-teachers [elders] in the Church today for the same purpose that He placed spiritual leaders among the people of Israel in the past dispensation. They are the ones whom God has called to be knowledgeable concerning the message that He has for His people [contained in His Word] and to, in turn, impart this message to the people placed under their care, in their respective ministries. This is *the central task* of a pastor-teacher [[Ephesians 4:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+4.11-14&t=NKJV)].)

But for the most part, the pastor-teachers, the elders, whom God has placed in the churches today are doing about everything but proclaiming the Word. And this is particularly true concerning the central message that is to be proclaimed to Christians throughout the dispensation — *the salvation or loss of the soul*.

And when someone does dare to come in and proclaim this message in the churches today, he is invariably spoken against, looked upon askance, etc. It is exactly the same picture seen 2,000 years ago in Israel, transposed over into the Church today. Exactly as seen with the Scribes and Pharisees in Israel, the religious leaders in the Church today, in the main, rather than leading the people *are misleading the people, prostituting their high calling in the process*.)

1. Israel, God’s Firstborn (Past, Present, Future)

God’s command to Moses, instructing him to send “*twelve leaders*” into the land — one from each of the “*twelve tribes*” of Israel — is filled with spiritual significance. “Twelve” is *a complete number*, and it has to do with *government*. It is the number of *governmental perfection*. Other complete numbers (three, seven, ten, and forty) each place the emphasis elsewhere, though often related to or connected with government.

The number “twelve” is connected with *Israel’s standing before God in relation to the rights possessed by firstborn sons*. Israel was, remains today, and will always be *God’s firstborn son*:

*Then you shall say to Pharaoh, “Thus says the LORD: Israel is My son, My firstborn.”* ([Exodus 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22&t=NKJV))

Israel, at the time God made this statement in Exodus, chapter four (at the time God commissioned Moses to return to his people in Egypt), was the one nation that He recognized (among all the nations of the earth) as the nation in possession of *the rights of the firstborn* — rights that, among other things, had to do with *rulership*. Israel, because of a special creation in Jacob ([Isaiah 43:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1&t=NKJV)), was recognized as separate and distinct from all the other nations, *allowing this one nation to occupy a standing of this nature before God*. As stated by Balaam in his prophecies, Israel *was not to be “reckoned among the nations”* (*cf*. [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.6&t=NKJV)).

Moses, at the time the Lord sent him from Midian back to his brethren in Egypt, to deliver them, had been instructed to go to Pharaoh and declare to him that which God had stated relative to Israel’s firstborn status. And Pharaoh was to understand from this declaration that God recognized, *not the powerful nation of Egypt*, but *the lowly nation of slaves under subjection to Egypt,* as the nation possessing the rights of primogeniture, which included the right, among all of the nations, to hold the scepter.

Israel’s status in this respect was the underlying thought behind there being *twelve tribes of Israel* to begin with (emanating from Jacob’s twelve sons [descending from the one in whom God had wrought a special creative work], separating the nation that would emanate from Jacob and his descendants from all the other nations of the earth); it was the underlying thought behind the confrontation with Pharaoh and all that followed (Pharaoh was to let God’s son go, and God’s son was to serve Him in a place separate from Egypt, in another land); and it was the underlying thought behind there being *twelve leaders* sent into the land at Kadesh-Barnea (it was with a view *to God’s son ultimately serving Him in the land to which the nation had been called, within a theocracy, within a government under God*).

The whole of God’s revelation surrounding Israel centers around *this one major thought, expressed in* [*Exodus 4:22-23*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV). That would be to say, the crux of the matter has to do with *Israel exercising the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob.*

2. The Church, God’s Firstborn (Future)

Insofar as the Church is concerned, exactly the same thing can be said, though in a futuristic sense and relative to a heavenly calling and land.

There are first the “*twelve apostles*” forming the nucleus of the leadership in the early Church, with their very number portending *regality, rulership*. And, as in Israel’s case (twelve tribes, twelve spies, a firstborn status), the number “twelve” is connected with *the Church’s standing before God in relation to the rights possessed by firstborn sons.*

The whole of God’s revelation surrounding the future of the Church centers on *a coming adoption resulting in a firstborn status* (*cf*. [Romans 8:18-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.18-23&t=NKJV); [Hebrews 12:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.23&t=NKJV)). And the crux of the matter is the same as it was/is with Israel. The future firstborn status of the Church has to do with Christians one day exercising *the rights of the firstborn in another land* — a land separate from the earth, a heavenly land.

Christ and His Church (which will be His wife, His consort queen in that coming day) are destined to rule from the heavens over the earth. They are destined to rule from the realm presently occupied by Satan and his angels, the incumbent rulers in the kingdom of the heavens.

3. Satan and His Angels, Present Ruling Sons

And the number “twelve,” as well, occupies a place within Satan’s present kingdom, among those forming *the present order of ruling sons in the kingdom* (all angels are “*sons of God*” because of their special, individual creation). And the whole matter portends a position that the Church will occupy yet future — *a new order of ruling sons in the kingdom* ([Romans 8:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.19&t=NKJV)).

From what Scripture reveals about Satan's kingdom (past and present), it is presently in *disarray*, though it has not always existed in this state. His original kingdom (prior to his rebellion against God’s supreme power and authority) was established in a perfect numerical symmetry, shown by *three sets of twelve*. Then it *became* in the fashion in which it presently exists.

“Three” is the number of *divine perfection*, and, again, “twelve” is the number of *governmental perfection*. In this respect, within the original structure of Satan’s kingdom, established by God in the beginning, there was *divine perfection* (shown by the number “three”) within the *government* (shown by the number “twelve”).

And to see this, note several things revealed in the book of Revelation. The disarray in the governmental structure of the present kingdom under Satan can be seen in the fact that only one-third of the angels originally ruling under Satan followed him in his rebellion ([Revelation 12:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3-4&t=NKJV)). And that this one-third is represented by one of three sets of twelve within the original structure of Satan’s kingdom is evident from that what preceded this in the book.

Scripture must be allowed to interpret itself. The *only completely reliable commentary* on Scripture is Scripture itself, a truth that becomes very evident at this point in the book of Revelation.

In [Revelation 12:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.4&t=NKJV), the Spirit of God revealed that *one-third* of the angels remained with Satan so the reader could properly understand something that had previously been revealed in chapter four. And, only by understanding that which had previously been revealed in chapter four can a person understand that the one-third in chapter twelve is represented by *one set of twelve*. Both sections must be viewed *together — Scripture must be allowed to interpret Scripture* — in order to see and understand the complete picture.

The *two-thirds* who refused to follow Satan (represented by the other *two sets of twelve*) are shown by the twenty-four elders in [Revelation 4:4-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.4-10&t=NKJV). They are shown relinquishing their crowns (willingly) in view of others (Christians, having previously been shown qualified at the judgment seat [refer to [Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)]) wearing these crowns during the Messianic Era (*cf*. [Matthew 25:19-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.19-23&t=NKJV); [Revelation 4:4-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.4-10&t=NKJV); [19:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.12&t=NKJV)).

But this relinquishment of crowns by the twenty-four elders has to do only with crowns represented by *two sets of twelve*. An orderly arrangement in the government of the earth can once again exist *only* by Christians also wearing crowns represented by the other one-third as well, represented by *a third set of twelve* (*i.e.,* crowns worn by angels presently ruling under Satan, seen in chapter twelve and completing the triad of twelve’s). And that’s exactly what will occur. These crowns, along with Satan’s crown, will be taken by force at the time Christ returns.

Christ will wear the crown presently worn *by Satan*, Christians (shown qualified at the judgment seat) will wear crowns presently worn *by all of the angels* originally ruling with Satan (represented by all three sets of twelve), and *divine perfection* will then once again exist in the structure of the earth’s government.

(See the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), chapter 7, “Crowns Cast Before God’s Throne” for more information on the past, present, and future government of the earth as it relates to the twenty-four elders, to angels presently ruling with Satan, and to Christians. Also see the author’s book, [The Most High Ruleth BOOK](https://www.koffeekupkandor.com/gods-word-one.php#The%20Most%20High%20Ruleth%20BOOK), also in this site, for an overall view of the government of the earth, past, present, and future.)

Go Up into the Mountain

The twelve spies were given *specific and quite simple instructions by Moses*. They were to go into the land of Canaan, learn all they could about the land and its inhabitants, and bring back word concerning their findings to the people. They were the ones appointed to carry out this task, and Moses (their leader) and the people of Israel (who they themselves led, under Moses) were relying upon them to carry out that with which they had been commissioned and entrusted.

1. The Mountain, the Kingdom

The twelve were told by Moses to depart the camp of Israel a certain way and “*go up into the mountain*” ([Numbers 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17&t=NKJV)). “*The mountain*,” as Moses used the word, refers, contextually, to *the whole of the land* that they were to search (*cf*. [Numbers 13:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.21-22&t=NKJV)); and “a mountain” in Scripture, used in this respect, signifies *a kingdom* (*cf*. [Genesis 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV); [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&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); [Matthew 17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.1&t=NKJV); [Revelation 17:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.9-10&t=NKJV)).

(The KJV wording in both [Genesis 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV) and [Numbers 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17&t=NKJV) is exactly in accord with the Hebrew text. The Hebrew word translated “mountain” in both texts is *har* [which means “mountain,” as translated]; and in both texts the word is singular and articular. The rendering by some translations, “the mountains” in [Genesis 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV) and “the hill country” in [Numbers 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17&t=NKJV), is damaging to the type.)

“*The mountain*” in [Numbers 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17&t=NKJV), associated with a kingdom in the land, would be associated with two facets of the kingdom, both *present* and *future*:

1) *The present kingdom under Satan* (a kingdom comprised of the Gentile nations in the land, ruled by Satan and his angels from the heavens [*cf*. [Daniel 10:13-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-20&t=NKJV)]).

2) *The future kingdom under God* about to be established in the same land (the ruling nation being God’s firstborn son, a nation not reckoned among the Gentile nations ruled by Satan, a nation possessing a different, separate heavenly *“prince” — Michael*, an angelic prince not connected with either the Gentile nations or Satan’s kingdom [*cf*. [Daniel 10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.21&t=NKJV)]).

The land of Canaan had already been given to the people of Israel through/by an unconditional covenant during Abraham’s day ([Genesis 12:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.7&t=NKJV); [13:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-15&t=NKJV); [15:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.18-21&t=NKJV)), though the Israelites had yet to possess the land. And at the time of the Exodus and the Israelites’ subsequent arrival at Kadesh-Barnea, the land was inhabited by those who no longer had a right to be there.

And the manner in which the Israelites were to effect *a change in the government,* in accord with God’s plans and purposes, was very simple: The present inhabitants were to be driven out, destroyed, with a view to the rightful heirs moving in and dwelling in the same land within a theocracy (*cf*. [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Numbers 1:1-46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+1.1-46&t=NKJV); [Deuteronomy 7:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-6&t=NKJV)).

In anticipation of this being brought to pass, the twelve spies were to “*go up into the mountain*” and find out all they could about two things:

1) *The people presently in the land.*

2) *The land that they were to inherit.*

And, again, learning all they could about both was with a view to *one thing* — a conquest of the inhabitants of the land, followed by the present kingdom being replaced by a theocracy, with new ruling inhabitants.

Thus, the command to “go up into the mountain” really had to do with the complete scope of the kingdom — *both present and future*. Apart from *a present conquest* by the Israelites, there could be *no future realization* of the kingdom in the land.

2. Under Moses, Under Christ — Type, Antitype

In the type, earthly Gentile nations dwelling in an earthly land were in view. The antitype though, as it pertains to Christians, has to do with a heavenly land and the rulers therein. Rather than Gentile nations in an earthly land, it has to do with Satan and his angels in a heavenly land — the incumbent rulers over the Gentile nations on the earth, ruling from a heavenly realm.

Christians have been called to this heavenly land presently occupied by Satan and his angels. And their warfare is *there*, against Satan and his angels, *not here* against the earthly rulers. As Israel’s warfare was against those dwelling in the land to which the nation had been called (*an earthly land*), so is the Christians’ warfare against those dwelling in the land to which they have been called (*a heavenly land*).

That’s why [Ephesians 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV) states:

*For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places* [against spirit forces of the evil one in heavenly places].

This is *a spiritual battle* that is specifically stated to *not* be against “*flesh and blood*” opponents, but against *the spirit forces of Satan in heavenly places*. And Christians concentrating their efforts in the spiritual warfare against the correct enemy in the correct realm, apart from distraction, is exactly what Paul had in mind in [2 Timothy 2:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+2.4-5&t=NKJV):

*No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.*

A Christian expending his time and energy in the wrong realm — which often involves warfare against the wrong enemy in this realm (*i.e.*, warfare against “*flesh and blood*” opponents *on the earth* rather than against *“spirit forces” in the heavens*) — is not striving lawfully (*i.e*., “*according to the rules*”). It is *impossible* to overcome in the warfare in which Christians are to be engaged if one becomes wrapped up in “*the affairs of this life*.”

That’s why Christians will not be crowned apart from striving lawfully. They will have separated themselves from *the only place* where one can overcome and gain the victory — *the spiritual warfare*; and if any warfare was carried on at all in their lives, it could only have been against the wrong enemy in the wrong realm (again, separate from the only enemy and realm where one can overcome and gain the victory).

And warring against the wrong enemy in the wrong realm is something being carried on among Christians today on a scale that encompasses, after some fashion, almost the whole of Christendom (*e.g.*, Christians opposing governmental leaders among the Gentile nations, who all hold positions under Satan and his angels in the present kingdom of the heavens [*cf*. [Daniel 10:12-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.12-20&t=NKJV)]). Christians, not understanding the true nature of the spiritual warfare have turned things completely around, have found themselves warring against “*flesh and blood*” opponents, and have placed their crowns in jeopardy.

Why is this the case? Why is something of this nature — completely contrary to the clear teaching of Scripture — so prevalent within Christian activity today?

The answer can be seen through viewing what has happened, *in the antitype*, relative to the commission that Moses gave the twelve elders from the twelve tribes before they were sent into the land of Canaan.

That is, the answer can be derived through:

1) Understanding how the elders under Moses were supposed to heed his commission during a past dispensation, *in the type*.

2) Then, seeing what has happened when this same commission is supposed to be heeded *after exactly the same fashion* by elders under Christ during the present dispensation, *in the antitype*.

In the type, the twelve elders that Moses sent into the land were told to go *up a certain way*, and that way would lead them *up into the mountain* ([Numbers 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17&t=NKJV)). Then, while in the mountain, they were *to learn everything they could about the land and the inhabitants therein*. And, after learning all they could, they were *to bring back word concerning their findings to the people in the twelve tribes.*

The message of the twelve was to involve the strength of the people dwelling in the land, how the Israelites could move in and overcome them, all the various things about the land itself, etc. In other words, they were to find out everything they could about the kingdom — both the present kingdom under Satan and the anticipated future kingdom under God — and they were to proclaim these things to the people of Israel upon their return.

This message would provide knowledge about the hope set before them — that of going into the land, conquering the inhabitants, and realizing an inheritance therein. And this knowledge would not only provide them with an incentive to move out and be victorious over the inhabitants in the land, but it would also provide them with information concerning how this was to be accomplished.

Then, bringing this over into the antitype, the elders, the pastor-teachers, those whom God has called to lead and feed His flock, all have *a central commission*. They have been commissioned by the Lord *to look to the land and go up a certain way*, which will lead *up into the mountain*. And, once on the mountain, they are to find out *everything they can about the things of the mountain and then proclaim these things to those under their ministry.*

This is *central! Everything* in the pastor-teachers’ ministry should revolve around this, for it involves the hope set before every Christian, which centers on the very reason for their salvation.

And *the only place* which God has provided for those whom He has called to go up into the mountain and learn these things for this particular purpose is His Word.

*Looking to the land and going up a certain way, which will lead up into the mountain, is looking to and delving into those things in the Word having to do with the kingdom; and, so doing, the person is to traverse the Word from one end to the other, learning all he can about the complete scope of the kingdom.*

*Then he is to take this message to the people, providing them with a knowledge of the hope set before them — that of going into the land, conquering the inhabitants, and realizing an inheritance therein. And this knowledge will not only provide them with an incentive to move out and be victorious over the inhabitants of the land, but it will also provide them with information concerning how this is to be accomplished.*

But *a major problem exists*. The elders under Christ — the leaders whom God has placed among His people, the pastor-teachers — have not followed the command in [Numbers 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17&t=NKJV). They have *not looked toward the land and gone up a certain way*, which leads *up into the mountain*.

They, not having followed the Lord’s command, don’t understand the true nature of the spiritual warfare, how it is to be fought, what is at stake in the fight, and all the various things about the kingdom — both present and future. Not having been there themselves and not understanding these things, they can’t bring back a message to those under their ministry concerning that which is there, the hope set before Christians, all the various things about victory over the enemy, etc. *Such would be impossible.*

And the pastor-teachers’ failure to heed the Lord’s commission after this fashion has produced far-reaching ramifications seen throughout Christendom. Christians, because of the failure of pastor-teachers in this realm, are not knowledgeable concerning the various facets of the Word of the Kingdom. And this is the reason so many Christians find themselves wrapped up in “*the affairs of this life*” and, within such actions, often also find themselves engaged in a battle against *the wrong enemy in the wrong realm*.

And what will be the end result of the present state of Christendom (which is not far removed, though after a different fashion, from that of the Israelites at Christ’s first coming *after* the Scribes and Pharisees had finished their work)? It was given by Christ himself, almost 2,000 years ago, before the Church had even been brought into existence.

Because of the working of the leaven that the woman placed in the “*three measures of meal*” (apparently very early in the dispensation) — which will work *until “the whole”* has been leavened ([Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV); *cf*. [Matthew 16:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.6&t=NKJV)), resulting in the “*lukewarm*” condition in Christendom at the end of the dispensation ([Revelation 3:14-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.14-21&t=NKJV)) — Christ asked:

*Nevertheless, when the Son of Man comes, will He really find faith* [the faith] *on the earth?* ([Luke 18:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+18.8&t=NKJV)).

The expression, “*the faith*,” is peculiarly related to the Word of the Kingdom (*cf*. [1 Timothy 6:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+6.12-15&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+6.19&t=NKJV); [2 Timothy 4:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.7-8&t=NKJV); [Jude 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.3&t=NKJV)); and the way in which the question is worded in the Greek text indicates that a negative response is anticipated. The Son of Man is not going to find “the faith” on the earth at the time of His return. He will not find the true message surrounding things pertaining to the kingdom being taught among Christians in the churches at this time.

Why? Again, because the pastor-teachers have not heeded the Lord’s commission. They have *not looked toward the land and gone up a certain way*, which leads *up into the mountain*. They know little to nothing about the land and its inhabitants; and, resultantly, the people under their ministry know little to nothing about these things either.

And that’s where we are. That’s the way matters surrounding the Word of the Kingdom exist during the closing days of the present dispensation.

Will conditions improve? Not according to Scripture! In fact, according to Scripture, *deterioration* will continue. Matters can only get worse, for *“the whole” is to be leavened*.

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Chapter 5

**The Elders’ Search**

*So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath.*

*And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there.* (*Now Hebron was built seven years before Zoan in Egypt*.)

*Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. They also brought some of the pomegranates and figs.*

*The place was called the Valley of Eshcol, because of the cluster that the men of Israel cut down there.* ([Numbers 13:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.21-24&t=NKJV)).

The twelve leaders (ruling elders) from the twelve tribes of Israel that Moses sent into the land to “*spy out* [search, investigate] *the land*” carried out this part of their mission in exact accord with their charge. They “*ascended by the south*,” went “*up into the mountain*,” and for the next forty days traversed the land from one end to the other.

They observed both *the land* and *the inhabitants* therein. And this was done with a view to their bringing back a report to the people in the twelve tribes of Israel, to be followed by the people of Israel going into the land, conquering the inhabitants, and realizing the rights of the firstborn in that land, within a theocracy.

These twelve elders from the twelve tribes carried *a responsibility upon their shoulders of tremendous magnitude*. They had been sent into a particular land to gather information that had to do with *the goal of the Israelites’ calling*. They, in effect, were the “eyes” of the people; and their report, which was to be delivered to the people in the twelve tribes upon their return, had to do with the things that these people needed to know in order to move into the land, conquer the inhabitants, and realize that to which they had been called.

*If the twelve properly carried out their task* (which included not only a thorough search of the land but a correct and true report upon their return as well), the people of Israel could be brought into a position where Moses could lead them victoriously into the land. They would be knowledgeable concerning the land and its inhabitants, anticipating the conquest and the theocracy that lay ahead.

*If, on the other hand, the twelve failed to properly carry out their task* (their search, as well as their report), the inverse of that would be true.

Israel under Moses

The twelve, after they had gone up into the mountain, searched *the land “from the wilderness of Zin to Rehob”* ([Numbers 13:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.21&t=NKJV)). That is to say, after they had gone up into the mountain, they searched *the land from one end to the other.* They traversed the whole of the land, observing that it was a good land, a land flowing “*with milk and honey*” ([Numbers 13:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.27&t=NKJV)).

In the process of traversing the land they observed *the inhabitants*, comprising different nations. They observed their strengths, the location of each nation, the type cities (walled) in which the people dwelled, etc. ([Numbers 13:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.28-29&t=NKJV)).

And beyond that, as instructed by Moses, they obtained and brought back fruit from the land to show the people ([Numbers 13:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.20&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.23&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.26&t=NKJV)). Three types of fruit are mentioned — *grapes, pomegranates*, and *figs*. And the grapes were so large that it took two men to carry one cluster, transporting it on a staff between them.

*Everything in Scripture has spiritual significance*. The grapes, pomegranates, and figs that the twelve brought back from the land are often glossed over in this respect.

But they must be looked upon as carrying spiritual significance in relation to the reason for the search by the twelve and their subsequent report to the people.

*The Principle of First-Mention* in Scriptural interpretation will help at this point. That is, one should go back to see how grapes, pomegranates, and figs are introduced in Scripture, for the first mention of each establishes an unchangeable pattern; and the way each is first used in Scripture will govern the way each is used in Scripture beyond that point.

Note first of all that these three types of fruit are mentioned within a context having to do with *a land that the Israelites searched prior to entering, a land that they were to take by conquest by slaying or driving the inhabitants out, and a land in which they were then to dwell in a theocracy.*

After their entrance into and conquest of the land they were to realize the rights of the firstborn in that land, which had to do *with national kingly and priestly rights* (“*a kingdom of priests*” under God [[Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)]), along with realizing a double portion of the Father’s goods.

That is to say, after their entrance into and conquest of the land they were to realize *the rights of the firstborn* in that land, which had to do with *national kingly and priestly rights* (“*a kingdom of priests*” under God [[Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)]), along with realizing a double portion of the Father’s goods

Thus, going back to a first mention of each of the three types of fruit in Scripture, each should somehow relate to things surrounding the theocracy. Then, beyond that, the three together should present some type of complete picture in relation to the theocracy. And this is exactly what can be found.

1. Grapes

The first use of “grapes” in Scripture is seen in [Genesis 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40&t=NKJV). This chapter records the account of the Pharaoh of Egypt becoming enraged with two of his chief servants — his chief butler and his chief baker. And he imprisoned both, in the same place Joseph had previously been imprisoned ([Genesis 40:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.1-4&t=NKJV)).

While in prison, both the chief butler and the chief baker had dreams, and they were sad because there was no one to interpret their dreams. Joseph, finding them in this state and the reason for their sadness being made known, offered to interpret their dreams by God making the matter known to him ([Genesis 40:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.5-8&t=NKJV)).

The chief butler then revealed his dream to Joseph. He had dreamed about seeing a three-branched vine with ripe grapes and, at the same time, holding Pharaoh’s cup in his hand. Then, in his dream, he took the grapes, pressed them into the cup, and gave the cup to Pharaoh ([Genesis 40:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.9-11&t=NKJV)).

Joseph then interpreted the dream. The “*three branches*” on the vine represented *three days*; and “within three days” the chief butler was *to be restored to his position* and “*deliver Pharaoh’s cup into his hand*.” Within three days he was to be restored to his previously held position as the chief cupbearer in Pharaoh’s presence ([Genesis 40:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.12-13&t=NKJV)).

The chief baker, seeing that the interpretation was good, then made his dream known to Joseph as well. He had dreamed about three white baskets that rested upon his head. In the uppermost basket were all types of “*baked goods for Pharaoh*”; but, rather than being allowed to deliver that which was in the basket to Pharaoh, the birds came and ate it ([Genesis 40:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.16-17&t=NKJV)).

Joseph’s interpretation of this dream though, rather than being good news, was bad news. The “*three baskets*” represented *three days*, depicting events that would occur “*within three days*” (as that which was represented by the three branches in the chief butler’s dream). However, in the chief baker’s case, the interpretation of the remainder of the dream pertained, not to restoration, but to *rejection*. Pharaoh, rather than restoring his chief baker, would command that he be hanged on a tree; and the birds of the air would be allowed to eat his flesh ([Genesis 40:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.18-19&t=NKJV)).

And matters came to pass exactly as Joseph had stated. On “*the third day*” Pharaoh removed both his chief butler and chief baker from prison. He then “*restored the chief butler to his butlership again*,” allowing the chief butler to deliver “*the cup*” into his hand; but “*he hanged the chief baker*,” allowing the birds to eat his flesh (seen in Joseph’s interpretation but not repeated in the subsequent text ([Genesis 40:20-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40.20-22&t=NKJV)).

Both dreams had to do with things which would occur *after two days, on the third day*. Both dreams had to do with man either being restored or not being restored within the scope of the time set forth by the three days.

This can only point to one thing within the framework of the direction toward which all things from Genesis, [Genesis 37-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37-45&t=NKJV), move (resting on the framework previously established 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)]). It can only point to man — created to rule the earth — *either being restored or not being restored to his rightful place after two days, on the third day* (after 2,000 years, in the third 1,000-year period). A segment of mankind will be restored at this time, but another segment will not be restored (the rejected among the saved will have to wait 1,000 years to be restored [and none of the unsaved will ever be restored]).

(Note that Joseph typifies Christ throughout [Genesis 37-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37-45&t=NKJV). In [Genesis 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40&t=NKJV) Joseph told both men of their destiny *relative to the third day*; and at the judgment seat, Christ will tell all Christians of their destiny *relative to the third day*.

As well, on a national basis, the matter would relate to Christ and Israel, with the Gentile nations in view. Israel will be restored *on the third day*, but the nations will have to wait until the end of the third day, the end of the Millennium to realize the reason for man’s creation in the beginning [*cf*. [Revelation 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1ff&t=NKJV); [22:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.2&t=NKJV)].)

And that’s what the first use of “grapes” in Scripture has to do with. It is Messianic in its scope of fulfillment. It has to do with man either being restored or not being restored to his rightful place, the place for which he was created in the beginning.

(Note that after two days, on the third day [rather than after six days, on the seventh day] is, contextually, the proper terminology that one would expect in [Genesis 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+40&t=NKJV). Events previously occurring in Joseph's life in [Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV) depict events surrounding *Christ’s crucifixion*, and events about to occur in Joseph's life in [Genesis 45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45&t=NKJV) depict events surrounding *Christ’s exaltation*. There is a two-day, a 2,000-year period, lying between these two events, with Christ [along with a great host of those whom He has redeemed] being exalted on the third day [*cf*. [Genesis 45:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.26&t=NKJV); [Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV)].

In this respect, events in chapter forty look *back* to events in chapter thirty-seven and *forward* to events in chapter forty-five. Thus, as in [Hosea 6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.2&t=NKJV) relative to Israel — “*After two days will he revive us* [dating from the crucifixion ([Hosea 5:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15&t=NKJV))]: *in the third day he will raise us up, and we shall live in his sight”* — this chapter in Genesis has to do with “time” *beginning* with the crucifixion and *ending* with the Messianic Era.)

2. Pomegranates

The first mention of “pomegranates” in Scripture is in connection with Aaron’s high priestly garments. Pomegranates were to be embroidered in different places on the garments ([Exodus 28:33-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+28.33-34&t=NKJV); [39:24-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+39.24-26&t=NKJV)). And the next mention following this is in [Numbers 13:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.23&t=NKJV), where the twelve sent into the land to search the land brought back pomegranates.

Pomegranates, in relation to Christ, could only refer to two things, which are intimately and inseparably related: *His present high priestly ministry after the order of Aaron*, and *His future ministry as the great King-Priest after the order of Melchizedek.*

Christ is *presently* ministering in the heavenly sanctuary on behalf of those whom He has redeemed, with a view to that which *lies out ahead, on the third day*. Christ is presently ministering after this fashion, on the basis of His own blood on the mercy seat, on behalf of the kingdom of priests that He is about to bring forth (*cf*. [Ephesians 5:25-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.25-32&t=NKJV); [1 John 1:6-2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.6-2.2&t=NKJV); [Revelation 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV)). And this ministry will continue for two days, for 2,000 years. It will continue for the entire duration of the search for the bride ([Genesis 24:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1ff&t=NKJV)).

Then, on the third day, the third 1,000-year period, Christ is going to come forth from the sanctuary and be revealed as the great King-Priest after the order of Melchizedek. And, at that time, those for whom He performed a cleansing — those who allowed Him to cleanse them (*cf*. [John 13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8-10&t=NKJV)) — during the preceding two days (during His high priestly ministry after the order of Aaron), will reign as co-heirs with Him in the kingdom.

Thus, both ministries — present and future — are intimately and inseparably related. Christ’s present ministry in the heavenly sanctuary anticipates His future ministry after He departs the sanctuary. Apart from His present ministry, there can be no future bride to reign as co-heir with Him, for the bride is to be presented *clean*, “*without blemish*” ([Ephesians 5:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.26-27&t=NKJV)). And His future ministry as King-Priest, in this respect, will complete His present ministry as High Priest.

3. Figs

The first use of “figs” in Scripture would really be by inference. In [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV), at the time of the fall, Adam and Eve lost the covering of glory that had previously covered their bodies (*cf*. [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV); [Psalm 104:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+104.1-2&t=NKJV)); and, when they saw that they were naked, they tried to replace this covering with *fig-leaf aprons* ([Genesis 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.7&t=NKJV)).

Something similar can be seen in the gospel accounts at the end of Christ’s earthly ministry. On His way from Bethany to Jerusalem several days before His crucifixion, He saw “*a fig tree*”; and coming to the fig tree He found nothing on the tree but leaves. And finding nothing but leaves, He then said, “*Let no fruit grow on you ever again* [*lit*., ‘for an age’]” ([Matthew 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-19&t=NKJV)).

The “*fig tree*,” without fruit, represented *fruitless Israel.* Christ had sought fruit for three years, and had found *none* ([Luke 13:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.6-9&t=NKJV)). There was nothing but *leaves*. Thus, the tree was to be “*cut down*,” with a view to the Church being called into existence to bring forth fruit in relation to the kingdom of the heavens, in the stead of Israel ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV)).

And, though Israel would be restored at a future time, Israel could *never again* be placed in a fruit-bearing position in relation to *the heavenly sphere* of the kingdom ([Matthew 12:31-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.31-32&t=NKJV)). The nation, through a failure to bring forth fruit in this realm, had forfeited this right forever, for the “age” in view in [Matthew 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-19&t=NKJV) is *the Messianic Era*, an age that would never be repeated.

Israel, when restored, can only bring forth fruit in relation to *the earthly sphere* of the kingdom, which Israel will do in the Messianic Era.

Thus, in Genesis, *fig leaves only*, apart from the figs themselves (fruit), depicted man’s condition following the fall. He was in a fallen state, in no position to bring forth fruit relative to the reason surrounding his creation.

Then, in the gospel accounts, Israel, though in a position to bring forth fruit surrounding the reason for the nation’s existence (as God’s firstborn son, in possession of the Passover lamb), didn’t bring forth fruit.

And Christ used *a fig tree with leaves only* to represent not only Israel’s condition at that time (fruitless) but to also show, through the cursing of the tree, what was about to befall Israel (*relative to fruit bearing pertaining to the proffered kingdom*).

But the day is coming when God will bring about a change, and man will then be very fruitful surrounding the reason for his existence — the Church from a heavenly realm, and Israel from an earthly realm. Israel was called into existence for this purpose; and the Church, likewise, was called into existence for this purpose. And man’s redemption — whether Jew or Gentile — looks ahead to this purpose being realized. It looks ahead to *the third day*; and events of that day will concern themselves with *fruit-bearing*, not with leaves.

(Note that there is a principle that has to do with individuals either being or not being fruitful during the present time and these same individuals either being or not being allowed to participate in fruit-bearing during the coming age.)

Thus, the grapes, pomegranates, and figs brought back by the twelve had to do with different facets of the reason that the nation had been called out of Egypt. They were *the fruits of the land* for the people to visibly see (all pointing to some aspect of Israel’s calling); and they, in turn, would represent the type of fruitfulness Israel was to exhibit in the land, within the theocracy.

The grapes, pomegranates, and figs were the only things that the twelve brought back for the people to visibly see. The remainder could be seen only through the eyes of the twelve — accepting their word, given in their report. Consequently, *a true report following the search became of utmost importance.*

Christians under Christ

As everything that happened in the lives of the Israelites under Moses beyond the death of the firstborn in Egypt had to do, after some fashion, with the people of Israel ultimately realizing a calling in a land set before them, so is it with Christians under Christ. Following their appropriation of the blood of the Passover Lamb — by believing on the Lord Jesus Christ — everything that happens in their lives has to do, after some fashion, with their ultimately realizing a calling in a land set before them.

Everything is the same in a type-antitype structure. As the Israelites under Moses were called from one land to realize an inheritance in another (an earthly land), so have Christians under Christ been called from one land to realize an inheritance in another (a heavenly land). And, as there were opposing inhabitants dwelling in the land to which the Israelites had been called (Gentile nations), so are there opposing inhabitants dwelling in the land to which Christians have been called (Satan and his angels). And, as there was to be a warfare prior to the Israelites realizing their calling, so is there to be warfare prior to Christians realizing their calling.

Moses singled out elders from among the people — one from each of the twelve tribes — and sent them into the land with a view to a warfare and conquest of the land. They were commissioned to find out everything they could about the land and its inhabitants; and, once they had gathered this information, they were to return and report the things they had learned to the people comprising the twelve tribes so these people would be knowledgeable concerning these things during the time of the warfare and conquest.

And Christ has done exactly the same thing in Christendom. He has called elders (pastor-teachers) and sent them into the land prior to the warfare and conquest of the land. They have been commissioned to find out everything they can about the land and its inhabitants; and, once they have gathered this information, they are to go to the Christians placed under their ministry and report the things they have learned so these Christians will be knowledgeable concerning these things during the time of the warfare and conquest.

This *can be seen* in the type in the camp of Israel, and it *can be seen* in the antitype during the early years of the Church. But, except in rare instances, it *cannot be seen* in Christendom today (though Christ is still calling and commissioning elders in the Church to accomplish this purpose), and *matters will continue after this fashion in Christendom for the remainder of the current dispensation* (though Christ will continue to call and commission elders in the Church to accomplish this purpose).

During the early years of the Church, attention was focused on *an inheritance in a heavenly land* to which Christians had been called. This was *the central message* proclaimed throughout Christendom during that time. But today attention in Christendom — *all Christendom, so-called fundamental and liberal circles alike* — is centered elsewhere; and the true message concerning a heavenly inheritance awaiting Christians is seldom, if ever, heard.

So what brought about the change from the way things were to the way things presently exist? Scripture reveals exactly what happened.

1. The Way Things Were

The Bible is a book dealing with *redemption*. But the biblical scope of redemption doesn’t stop with man passing “*from death to life*” ([John 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV)). Rather, it goes on to also include “*that they may lay hold on eternal life* [literal translation: ‘that which is really life’]” ([1 Timothy 6:19b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+6.19b&t=NKJV)). The former has to do with *the gospel of the grace of God,* and the latter has to do with the gospel of the glory of Christ. And Scripture as a whole concerns itself *far more with the latter than with the former*, for Scripture has been written *to the saved*, not to the unsaved ([1 Corinthians 2:9-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-14&t=NKJV)).

Scripture *begins this way* (the framework set forth in the six and seven days in Genesis chapters one and two [refer to the author’s book, in this site, [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), chapters 2-4]), necessitating that Scripture *remain this way* (which it does). It is man who has turned the matter around and has not only placed the emphasis at a point where Scripture does not place it but has also either minimized or completely done away with teachings surrounding the point where Scripture does place the emphasis.

Note, for example, Paul’s dealings with the church in Ephesus. He spent three years teaching them. But what did he teach them? That is what is revealed in [Acts 20:17-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.17-38&t=NKJV) when Paul called the elders of this Church together for the last time he would be with them.

Paul, referring to that which he had previously taught them, began with “*the gospel of the grace of God*” ([Acts 20:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.24&t=NKJV)). But he didn’t remain there. He then referred to his prior proclamation of “*the kingdom of God*” ([Acts 20:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.25&t=NKJV)). And both of these together constituted “*all the counsel of God*” ([Acts 20:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.27&t=NKJV)).

God purchased the Church (with the use of “Church” viewed in a complete sense, as in [Matthew 16:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.18&t=NKJV)) “*with His own blood,*” and the elders in Ephesus were exhorted by Paul to “*feed*” those in the Church over which they had been placed ([Acts 20:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.28&t=NKJV)).

(There are manuscript variances in [Acts 20:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.28&t=NKJV) relative to whether *Theos* [God], *Kurios* [Lord], or both words together [both *Theos* and *Kurios*] should appear in the text — *i.e.*, God’s blood, the Lord’s blood [referring to Christ], or the blood of both the Father and His Son.

There is manuscript evidence for each of the three renderings, though most grammarians and translators, who study these things, usually see more evidence for the use of *Theos* [God] alone, with the translation as it appears in the KJV [also in the NKJV, NASB and NIV]. In the final analysis though it would really be immaterial which of the three manuscript variances was followed, for the Son is God manifested in the flesh.

The time that the paschal lambs were being slain throughout the camp of Israel on the 14th day of the first month of the year in 33 A.D., “*in the evening* [*lit*., ‘between the evenings,’ understood to be between 3 and 6 P.M. ([Exodus 12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.6&t=NKJV))] was the time when the Paschal Lamb was slain. This was the time *when God died*. This was the time *when God purchased the Church with His own blood*.)

And the elders, called to feed Christians in the Church, which had been purchased by the very blood of God, would, of necessity, have to move beyond teachings surrounding the simple gospel of the grace of God. Contextually, in this passage, it would have to involve things surrounding “*the kingdom of God*.”

And, in conjunction with that, contextually, it would involve commending them to God and to His Word — that which could *build them up* in “*the faith*” so they might one day realize the inheritance to which they had been called ([Acts 20:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.32&t=NKJV)).

Paul, in [Acts 20:17ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.17ff&t=NKJV) exhibited exactly the same qualities that Peter exhibited in his second epistle. Paul had previously spent three years teaching the Christians at Ephesus, and that which he taught them centered on *the Word of the Kingdom*. Then, when he called the elders of this church together for his last time with them, he still called their attention to teachings surrounding *the Word of the Kingdom*, though these were things that he had spent three previous years teaching them. *This is how important he considered this overall teaching to be*.

And Peter, writing his second epistle and calling attention to this same message, stated that he was going to *always keep these things before the Christians to whom he wrote*, though they had previously been taught these things and were established in these truths. As long as he remained alive *he was going to stir them up by calling these things to their attention* ([2 Peter 1:12-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.12-18&t=NKJV); [3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.1-2&t=NKJV); *cf*. [2 Peter 1:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.1-11&t=NKJV)).

Many Christians in the Church today would look upon anyone proclaiming the message surrounding Christ’s return after this fashion as “fanatical,” or as someone who has “gone to seed on Christ’s return.” But that’s not the way Scripture presents the matter at all.

This was *the central message* Paul (*et al*.) proclaimed, and this was the way that the Holy Spirit moved him to structure his epistles (*et al*. also; *e.g.*, Hebrews-Jude have been structured this same way). Accordingly, this was *a message not only constantly proclaimed* but *well known and understood throughout Christendom during Paul’s day* ([Colossians 1:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5-6&t=NKJV), [23-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.23-28&t=NKJV)).

Note, for example, the book of Ephesians: As elsewhere throughout the Word of God, there are references in the epistle to the gospel of the grace of God (*e.g.*, [Ephesians 2:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8-9&t=NKJV)), but almost the entire epistle concerns itself with things surrounding the gospel of the glory of Christ. The epistle concerns itself, in the main, with that which is stated in [Ephesians 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.10&t=NKJV), giving *the purpose* for man’s salvation ([Ephesians 2:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8-9&t=NKJV)).

This is what *the inheritance* in chapter one has to do with; this is what *the mystery* revealed to Paul in chapter three has to do with; and the epistle ends with details concerning *the present warfare* against those in the land of our inheritance and how we are to array ourselves for the battle at hand. And between these points, in other parts of the epistle, one will find the same central teaching.

And, in this respect, it’s interesting that the church in Ephesus appears first among 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). The church in Ephesus sets forth an example of the way that the Church existed at the beginning of the dispensation (knowledgeable about the present spiritual warfare, the Christians’ future inheritance, etc.).

But then things began to happen, as seen even in the church in Ephesus, which left its “*first love*” ([Revelation 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.4&t=NKJV)).

Then the Church appears at the end of the dispensation in a completely different setting, a condition resulting from the Church initially leaving its “*first love*,” seen in the seventh and last of the 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), the church in Laodicea — described as “*wretched, miserable, poor, blind, and naked*” ([Revelation 3:14-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.14-21&t=NKJV)).

2. That Which Happened

So, what happened? *A woman placed leaven in the three measures of meal.* That’s what happened. And Christ stated that the leaven would do its damaging work, “*until the whole was leavened*” ([Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV)).

This depicts a work by Satan very early in the dispensation. The approximate time when this was done can be known by observing that even during the first few decades of the existence of the Church things were beginning to go awry. The church in Ephesus had left its “*first love*” ([Revelation 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.4&t=NKJV)), and false prophets (Christian teachers, elders, proclaiming a message contrary to the Word of the Kingdom — apostates) were beginning to appear in the churches (2 Peter, Jude).

This all occurred within the first forty years of the Church’s existence, and the leaven took the Church down over the next several centuries until the message surrounding the Word of the Kingdom had all but disappeared. By the fourth century A.D., during the days of Constantine the Great and Theodosius I, the Church had *so completely lost its true focus that the unthinkable eventually happened — the Church merged with the State.*

In the year 380 A.D., Theodosius I issued an edict that made Christianity *the exclusive state religion*; and by the year 395 A.D., Christianity had become recognized as *the official and only religion of the Roman Empire* — something that could not have occurred apart from almost three centuries of the working of the leaven from within.

The Church, called to inherit *in another land* (*a heavenly*), had settled down in the land (*an earthly*) from which it had been called; the Church, called to rule and reign in *a future kingdom* (*under Christ*), had merged with the powers in the present kingdom (*under Satan*).

A 1,000-year period of darkness then engulfed the Church, awaiting the Reformation under Martin Luther, along with succeeding events.

(For additional information on the preceding refer to the author’s book, in this site, [Mysteries of the Kingdom BOOK](https://www.koffeekupkandor.com/gods-word-five.php#Mysteries%20of%20the%20Kingdom%20BOOK), Chapters 5 & 6, “Parable of the Mustard Seed” and “Parable of the Leaven”).

The Reformation itself had nothing to do with a restoration of truths surrounding the gospel of the glory of Christ. The reformers were concerned centrally with the simple gospel of the grace of God. It was only in later years that men began to look beyond the simple message of salvation by grace through faith — beyond that which is set forth in [Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) to that which is set forth in [Genesis 1:6-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-2.3&t=NKJV).

But even then there was no restoration of these truths. There was only a bringing of them to light again, with one Christian here and one Christian there understanding and receiving the truth of the matter. *The leaven had centered its attack at this point, it had done its damaging work, and the only thing which remained was for the leaven to complete its work.*

And this is why, when the Son of Man returns for His Church, He will not find “*the faith*” being proclaimed by elders in the churches of the land. *The whole will have been leavened*. Those in the churches will be talking about *everything but the central message of Scripture*. And the dispensation will end with *the Church — the complete Church — in the condition depicted by the church in Laodicea.*

3. The Way Things Are

We’re in *the final days* of a dispensation in which the leaven has been working for almost two millennia. The Church at the end of the dispensation is to be *completely permeated by the leaven, and this has particular reference to the message surrounding the Word of the Kingdom*. This is the message Christ will not find being proclaimed in the churches at the time of His return.

And, if a person wants to see exactly where we are in relation to that day through *the working of the leaven alone*, all he has to do is go into practically any church of the land and listen to the message being proclaimed from the pulpit. *He will listen in vain* for any mention of that which is not only the central message Scripture directs to the saved but also the central message proclaimed and understood throughout Christendom during the early years of the Church — *namely that Christians have been purchased by the blood of God for a purpose, to be realized during the Messianic Era, then during the ages beyond.*

Will conditions in Christendom improve? Can matters be turned around?

What does Scripture say? *Scripture is not only the sole Word on the subject but the final Word as well*.

Scripture states that *“the whole” will be leavened*; and Scripture further states that, as a result, the Son of Man is not going to find “*the faith*” on the earth at the time of His return ([Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV); [Luke 18:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+18.8&t=NKJV)).

So don’t look for an end-time revival. It’s not coming! Scripture foretells *total apostasy* within the Church instead (*the complete Church standing completely away from “the faith”*). Thus, matters can only get worse.

*But all is not lost*. The promise, “*To him that overcomes* . . . .,” is just as true today as it was at any period in Church history. And though the leavening process is being completed in the Church as a whole, *the call remains open to individuals within the Church* ([Revelation 3:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.20&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV)); *and it will continue to remain open until the end of the dispensation.*

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Chapter 6

**The Elders’ Report**

*And they returned from spying out the land after forty days.*

*Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.*

*Then they told him, and said: “We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.*

*Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there.*

*The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan.”*

*Then Caleb quieted the people before Moses, and said, “Let us go up at once and take possession, for we are well able to overcome it.”*

*But the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we.”*

*And they gave the children of Israel a bad report of the land that they had spied out, saying, “The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.*

*There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight.”* ([Numbers 13:25-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.25-33&t=NKJV)).

The account of the twelve leaders (ruling elders) from the twelve tribes of Israel being sent into the land of Canaan — the route that they took, their journey throughout the land, the time they spent in the land, their return, their report, the attitude of the people upon hearing their report, and the end result — is filled with spiritual significance. Everything is recorded exactly as God desired to have it recorded in order to, at a later point in time, teach His people deep spiritual truths from His Word.

Once the Israelites had arrived at Kadesh-Barnea, God, in His sovereign control of all things, brought matters to pass after such a fashion that He could, at a later point in time, have these events to draw upon in order to teach His people deep spiritual truths concerning their calling. And these truths involve two different lands to which His people had/have been called (*an earthly land* for Israel, and *a heavenly land* for Christians), the inhabitants in the land (*Gentile nations* in the earthly land, and *Satan and his angels* in the heavenly land), how the inhabitants can be overcome (*through divine power in both instances*), and that which lies beyond the conquest (*an inheritance in an earthly or heavenly land, within a theocracy*).

Then there are positive and negative aspects surrounding the matter. Both *victory* (seen in the report by Caleb and Joshua) and *failure* (seen in the report by the other ten) occurred in the type, and thus will it be in the antitype ([1 Corinthians 9:24-10:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-10.11&t=NKJV)).

The inheritance to which one has been called *must be won through conquest, through overcoming the enemy*.

*For Israel*, this involved a conquest of Gentile nations in an earthly land (*cf*. [Numbers 13:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.30&t=NKJV); [Deuteronomy 7:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-6&t=NKJV));

*For Christians*, this involves overcoming Satan and his angels in a heavenly land (*cf*. [Ephesians 6:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11ff&t=NKJV); [Revelation 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.7&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.11&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.17&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.26&t=NKJV); [3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.5&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.12&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV)). And as the Israelites both *overcome* the enemy and were *overcome* by the enemy in the type, so will it be in the antitype.

These things form *the heart* of all teachings surrounding the Word of the Kingdom. If a person understands matters correctly at this point in Scripture, he will possess a basic, unchangeable foundation to build upon as he progresses through the remainder of Scripture. On the other hand, if these basics are not understood at this point in Scripture, then the inverse of that will, instead, be true.

In the preceding respect, a proper understanding of this section in Numbers becomes *crucial*. Understand this section, and other related passages throughout Scripture *will naturally fall into place*. Misunderstand this section though, and the opposite will be true. Other related passages throughout Scripture *will never fall into place*, and the person will find himself continually lost in a sea of misunderstanding and misinterpretation.

Under Moses

The beginning point for Israel occurred prior to the Exodus, in Egypt. The beginning point was the death of the firstborn, recorded in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV). The firstborn *first had to die*. Only then could progression toward the land be undertaken.

In Egypt God had dealt with the Israelites *solely* on the basis of a substitutionary sacrifice. Blood from slain paschal lambs (“*a lamb for a house*”) was applied to the doorposts and lintel of all the houses throughout the camp of Israel. This was done to show that the firstborn had died in each and every Israeli home — a vicarious death, which God recognized.

Beyond this point though, God dealt with the Israelites on *a completely different plain*. He dealt with them as *a redeemed people*, a nation that had been *redeemed for a purpose*. And that purpose was to be realized in the land set before them.

Beyond the death of the firstborn, God *never* dealt with the Israelites again relative to that which had occurred in Egypt. This death formed *the basis* for all of God’s future dealings with His people; but once accomplished (once the firstborn had died), it was over and done with.

In actuality, God *couldn’t* deal with the Israelites relative to the death of the firstborn again.

*The firstborn had died and God was satisfied. God couldn’t undo the death of the firstborn, redo His own satisfaction, and deal with the Israelites on this basis again.*

*Following the death of the firstborn, God could only deal with the Israelites relative to that which lay out ahead.*

It mattered not whether it was the march toward the Red Sea, the Red Sea passage, the overthrow of the Egyptians in the Sea, the battle with Amalek, events at Sinai, or any other event that lay between the death of the firstborn and the Israelites’ arrival at Kadesh-Barnea.

Everything that happened in the camp of Israel following the death of the firstborn was with a view to *the same central purpose*. It was with a view to *the Israelites ultimately entering into the land of Canaan, overthrowing the enemy, and realizing their calling as God’s firstborn son, within a theocracy.*

Thus, this is what was climactically in view when Moses sent twelve leaders (ruling elders) from the twelve tribes into the land at Kadesh-Barnea. They were men sent into the land to gather information in advance of the anticipated conquest. They were to go into the land ahead of the others and find out everything they could about the land and its inhabitants. They were to spy out the land from one end to the other, obtain fruit from the land, and then return to the camp of Israel with the fruit and a report concerning their findings.

This was done so the people of Israel could know various things about the land and the enemy dwelling therein. They would then be able to fight the impending battle (against a heretofore unknown enemy in an unknown land) from this standpoint of knowledge rather than from a standpoint of little or no knowledge. The people of Israel, following the report of the twelve, were to march into the land under Moses — possessing information pertaining to the land and the enemy — conquer the inhabitants through divine power, and subsequently dwell in that land within a theocracy.

1. Gathering Information, a Report

The twelve followed Moses’ commission to the letter. Following the exact route Moses had prescribed, they ascended “*the mountain*” (an expression used referring to the whole of the land in order to guard the type, though some of it was coastal or low-lying land). They then traversed the land from one end to the other over a forty-day period, learning everything they could about the land and its inhabitants ([Numbers 13:17-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.17-24&t=NKJV)).

At the end of forty days they returned to the camp of Israel with fruit from the land and with their report. And at this time they went “*to Moses, and to Aaron, and to all the congregation of the children of Israel*” with their report and “*showed them the fruit of the land*” ([Numbers 13:25-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.25-29&t=NKJV)).

The twelve stated that it was a land flowing “*with milk and honey*” (an expression referring to a rich, fertile land that would provide an abundance of everything that the Israelites needed), and they had fruit from the land to show the people. Then they told the people about the strength of the inhabitants of the land, the fortified cities in which they dwelled (“*the cities are fortified and very large*” [[Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV); *cf*. [Deuteronomy 9:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.1&t=NKJV)]), and where the different nations dwelled in the land.

Then, beyond this overall, initial report, two different reports (actually, *two different analyses* of that which had previously been stated) were given to the people. The first was given by Caleb, with Joshua ascribing to that which Caleb stated (*cf*. [Numbers 13:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.30&t=NKJV); [14:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.6&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.24&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.30&t=NKJV)); and the remaining ten then gave their analysis ([Numbers 13:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.31-33&t=NKJV)).

2. A Good Report, an Evil Report

The report concerning the strength of the inhabitants of the land who dwelled in great fortified (KJV: “walled”) cities evidently caused a stir among the people of Israel. Caleb, before commenting on the report that had just been given, is said to have first “*quieted the people*.” Then *he encouraged them* with one simple statement:

*Let us go up at once and take possession, for we are well able to overcome it.* ([Numbers 13:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.30&t=NKJV))

Caleb looked beyond any strength possessed by the enemy to *the strength possessed by the Lord*, who would go before the Israelites in battle. The battle was not so much the Israelites’ battle as it was the Lord’s (*cf*. [Leviticus 26:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.3-8&t=NKJV); [Deuteronomy 1:28-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28-30&t=NKJV); [7:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.16&t=NKJV), [22-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.22-24&t=NKJV); [28:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.1-9&t=NKJV); [1 Samuel 17:45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+17.45-47&t=NKJV)).

In their own strength, they were *powerless* to defeat the enemy. But, within the promised Lord’s strength, *no enemy* could stand in their way. And this is exactly what Caleb had in mind when *he encouraged the people of Israel* after this fashion (*cf*. [Deuteronomy 1:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.38&t=NKJV)).

Caleb rendered a true analysis of the situation, and, though Joshua is not named in this passage, he looked upon the matter the same way Caleb presented it ([Numbers 14:6-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.6-10&t=NKJV), [34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.34&t=NKJV), [37-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.37-38&t=NKJV)).

However, the other ten leaders who had spied out the land for forty days with Caleb and Joshua rendered a completely different analysis, *discouraging the people* (*cf*. [Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV)). Immediately following Caleb’s statement, they spoke up and said:

*We are not able to go up against the people, for they are stronger than we*. ([Numbers 14:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.31&t=NKJV))

Then they went on to talk about the size of the inhabitants of the land. All the individuals that they had seen throughout the land were “*men of great stature*.”

The Hebrew word translated “*stature*” refers to *size*, with “*great*” being implied. The thought is that all the men that they had seen in the land were large and/or tall individuals ([Numbers 14:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.32&t=NKJV); [Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV) [*cf*. [1 Chronicles 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Chronicles+11.23&t=NKJV) where the same word is used referring to an Egyptian who was five cubits — 7 to 8 feet — tall]).

The ten then singled out the gigantic sons of Anak that they had seen. The sons of Anak were of such a stature that the twelve Israelites appeared as “*grasshoppers* [or ‘locust’]” in both their own sight and in the sight of the sons of Anak (which implies that the sons of Anak saw the Israelites and probably left them alone, considering them to be of no threat because of the way they viewed them — as “*grasshoppers* [or ‘locust’]” in comparison to themselves).

The sons of Anak are referred to as “*giants*” in the KJV but called *Nephilim* in the Hebrew text, meaning “fallen ones.” The word *Nephilim* occurs only here and in [Genesis 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.4&t=NKJV). The earlier reference is to the name given the offspring resulting from the cohabitation of “*the sons of God*” (angels in the kingdom of Satan) with “*the daughters of men*” (female descendants of Adam and his progeny), and the latter reference can only be the same.

*The first time this occurred*, God put a stop to it by the waters of a worldwide flood, destroying “*all in whose nostrils was the breath of life*,” save Noah and seven others ([Genesis 7:11-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11-22&t=NKJV)).

*The second time this occurred*, God chose to use His people as the instrument of destruction. God had instructed the Israelites to go into the land and “*utterly destroy*” all the Gentile nations. Through divine power, through God going before His people and delivering the enemy into His people’s hands, those comprising the nations dwelling in the land would either be slain or driven out (*cf*. [Deuteronomy 6:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+6.18-19&t=NKJV); [7:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-2&t=NKJV), [22-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.22-24&t=NKJV); [8:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+8.18-20&t=NKJV); [9:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.1-3&t=NKJV)).

(The first time this cohabitation of the sons of God with the daughters of men occurred, there appeared to be a concerted effort on the part of Satan to corrupt the entire human race, preventing the Seed of the woman from being born [*cf*. [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV); [6:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.1-4&t=NKJV)].

The second time this occurred, there appeared to be a concerted effort on the part of Satan to prevent the Israelites from entering into and dwelling in the land as God’s firstborn son. The *Nephilim* were there ahead of the Israelites and formed Satan’s main earthly strength [strength among the Gentile nations under his control] in his efforts to thwart God’s plans and purposes concerning His people, the children of Israel, His firstborn son.)

Thus, [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV) ends with two conflicting analyses of a previously given report. All twelve had seen the same thing and knew the same thing about the land and its inhabitants. But two of them looked upon the matter one way, and the remaining ten looked upon the matter after an entirely different fashion. Two viewed matters from *a divine, spiritual perspective*; and the remaining ten viewed matters from *a humanistic, natural perspective*.

Under Christ

The Israelites under Moses form the type, and Christians under Christ form the antitype. And *the beginning point* is the same in either instance. *It must be*, for the antitype must follow the type in exact detail.

That which occurred in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) foreshadowed that which occurred on Calvary 1,500 years later. The Passover Lamb was slain in both instances, blood was shed in both instances, there was a vicarious death in both instances, and God was satisfied in both instances.

Then, as in Exodus chapter twelve, the blood must be applied. And, as in the case of the Israelites in relation to the death of the firstborn and the application of the blood in Exodus chapter twelve, *God can’t undo man’s eternal salvation or redo His own satisfaction and deal with Christians again on the basis of His Son’s finished work at Calvary.*

As in the words of Christ Himself, “*It is* [It has been] *finished*” ([John 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.30&t=NKJV)). Man can’t add to, take from, or change anything as it pertains to the finished work of Christ at Calvary. All he can do is simply receive that which has already been done on his behalf. All he can do is simply “*Believe on the Lord Jesus Christ*” ([Acts 16:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+16.30-31&t=NKJV)).

(The words, “*It has been finished*,” in [John 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.30&t=NKJV) are the translation of one word in the Greek text — *tetelestai*, a perfect tense usage of *teleo*, which means “to bring something to an end.” The reference is *to Christ’s work, brought to an end, finished*. And the perfect tense points to this work *having been finished in past time and existing in that finished state during present time.*

A perfect tense is also used relative to one’s eternal salvation in [Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV) — “*you have been saved*.” Christians possess a salvation in which *all of the work that God required to procure that salvation occurred in past time* [divine work entirely], *with everything existing during present time in a finished state*.

Thus, to undo man’s eternal salvation, that which is seen in the preceding would have to be undone. But all of that is really neither here nor there, for God *never again deals with saved man on this basis again anyway, for He is satisfied*.)

And, as in the type, this is not an end in itself, as is often implied in Christian circles today. Rather, this is *the beginning point*. This is where the journey begins; and, as also in the type, the journey *always leads toward one goal*. It always leads toward the land to which Christians have been called — *a heavenly land*, typified by *the earthly land* to which Israel was called.

Everything that happens in an individual’s life, beyond his passing “*from death to life*” ([John 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV)), is with a view to this goal being realized. *This was the case* in the type, and *it must be the case* in the antitype.

And as there were individuals inhabiting the land with far superior strength to that of the Israelites in the type, so must it be in the antitype. The Israelites were no match for the men of “*great stature*” or “*the giants* [the *Nephilim*]” dwelling in the land to which they had been called. And, in like manner, Christians are no match for Satan and his angels dwelling in the land to which they have been called.

In both instances — whether the Israelites under Moses (past) or Christians under Christ (present) — the words of Caleb and Joshua would apply:

*and they spoke to all the congregation of the children of Israel, saying: “The land we passed through to spy out is an exceedingly good land.*

*“If the LORD delights in us, then He will bring us into this land and give it to us, ‘a land that flows with milk and honey.’*

*Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them.” (*[*Numbers 14:7-9*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.7-9&t=NKJV)*)*

*The battle though was/i*s *the Lord’s*; and with His strength — delivering the enemy over into the hands of His people — the strength of those inhabiting the land, as opposed to the strength of those called to inhabit the land, was/is *of no consequence.*

But, though the preceding was/is the case, the people of God must be knowledgeable about the land, the enemy inhabiting the land, and the ways of the Lord. This was the reason for the elders from among the twelve tribes being sent into the land under Moses, and this is the reason for elders (pastor-teachers) from among the people being sent into the land under Christ.

Christians, if they are to overcome the enemy and realize the goal of their calling, must know certain things surrounding that to which they have been called. They must know things about the land, the enemy dwelling therein, and the ways of the Lord.

And as elders were called and commissioned for this particular task under Moses, so have they been called and commissioned for this same particular task under Christ. Under Moses, it had to do with the goal of the peoples’ calling; and under Christ, it is the same. There can be no difference, for *the type has been set, and no change can ever occur.*

That which happened in the type will — *it must* — happen in the antitype. As there were leaders among the Israelites who had been into and traversed the land, gathered information, and brought back *a true report* to the people, *so will it be* in the antitype; and, as there were leaders among the Israelites who had been into and traversed the land, gathered information, and brought back *a false report* to the people, *so will it also be* in the antitype.

But one has to go back to the first few decades of the Church’s existence, during the first century of the dispensation, to see this to any degree in the Church. Because of the working of the leaven over almost two millennia of time, the whole matter is almost nonexistent today (refer to Chapter 5 of this book, “The Elders’ Search”).

That would be to say, a true type-antitype picture can really be seen only in the first-century Church, when the elders in the churches studied and taught these things, either through rendering a true report (as Caleb and Joshua) or through rendering *a false report* (as the remaining ten).

Beyond this point — once the leaven began to do its damaging work (which centered on the Word of the Kingdom) and elders in the churches correspondingly began to depart from their calling (a calling to ascend the mountain, learn all they could about the land and its inhabitants, and then proclaim these things to the people placed under their care) — the true type-antitype picture seen in the first-century Church began to fade. And the day eventually came when, for all practical purposes, it could no longer even be seen in the churches.

In this respect, the matter, of necessity, must be viewed from two different perspectives:

1. First-century Christianity.

2. Christianity today.

Only by so doing can one understand why Christendom, particularly in relation to things surrounding the Word of the Kingdom, *has deteriorated* from the state that it once occupied to the state that it presently occupies.

1. First-Century Christianity

Elders during the first few decades of the Church’s existence followed the instructions set forth in the type in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV). They went up on the mountain, traversed the land from one end to the other, found out everything they could about the people and the land, and then brought back a report to those Christians placed under their care. That is to say, they went to the Word (recognizing that all things in the Word, after some fashion, move out toward that coming seventh day), traversed the Word from one end to the other, found out everything they could about the land to which Christians have been called and the inhabitants dwelling therein, and then taught these things to the Christians placed under their care.

However, in those days, as in the type, there were two different reports. There was *a good report*, and there was *an evil report*.

*The former* can be seen from the evident structure of the New Testament epistles and the direction toward which all things in these epistles move (along with verses in these epistles that state, in so many words, that the message surrounding the Word of the Kingdom was proclaimed throughout Christendom in those days [*e.g.*, [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)]).

And *the latter* can be seen from the warnings against false teachers (who were then present in the churches), recorded in several of the epistles, particularly in 2 Peter and Jude.

a. A Good Report

The structure of the New Testament epistles is the same as that upon which the whole of Scripture rests, set forth at the very beginning ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)). And this is really the only natural structure for any of the epistles to follow, for the epistles simply build upon and provide additional details for that which is set forth at the beginning.

(The preceding is not to say that every epistle covers the broad scope of the complete structure set forth at the beginning of Scripture, though some do. Rather, each epistle has its own peculiar emphasis and centers its teachings on particular points of the complete structure.)

The epistles, in actuality, cover material previously seen in the types, beginning in Genesis. They, in this respect, form a commentary on the types; and the types, in turn, form a commentary on the epistles.

Thus, if a person wants to fully grasp and understand what’s in the epistles, he must go back to the types (and other related portions of Scripture); and, to turn that around, if a person wants to fully grasp and understand what’s in the types, he must go forward to the epistles (and other related portions of Scripture).

*Any correct study of Scripture is interrelated after this fashion — “comparing spiritual things with spiritual”* — as one allows the Author of Scripture, the Holy Spirit, to lead the individual “*into all truth*” ([John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV); [1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

Then note how a number of the basic overall types are structured (*cf*. [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV); [Genesis 3-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3-11&t=NKJV); [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV); [Genesis 37-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37-45&t=NKJV); [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)-[Joshua 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+24&t=NKJV)). Each overall type, with its own particular emphasis, is structured *exactly the same* as the others. And all of the types, within their individual, corresponding structure, *move toward* that coming seventh day — the Messianic Era — the direction toward which all Scripture moves.

To say that the New Testament epistles are structured after any other fashion, or that the content of these epistles moves toward any other goal, is completely outside the realm of sound biblical interpretation.

Reading and studying the epistles in the light of the Old Testament types and in the light of their New Testament context leaves no room to question their structure and content (*e.g.*, note [Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV) in the light of the subject under discussion in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14&t=NKJV)).

And whether Christians today understand these things or fail to understand these things is of no moment whatsoever insofar as their validity is concerned. Various facets of this overall message, drawn from the types, are what those in the early Church who authored these epistles (as “*moved* [borne along] *by the Holy Spirit*” [[2 Peter 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21&t=NKJV)]) wrote about, this is the only way elders in the early Church could have understood these epistles. Consequently, these could only be things that the elders in the early Church taught and which Christians in the early Church understood.

Thus, viewing the epistles in the light of the type in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV), it’s easy to see and understand that elders in the early Church spent time on the mountain (spent time in the Word studying things surrounding the kingdom, both present and future). But proclaiming a correct, true report to the people after spending time studying the Word after this fashion would correspond only to the report given by Caleb (and ascribed to by Joshua):

*Let us go up at once and take possession, for we are well able to overcome it.* ([Numbers 13:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.30&t=NKJV))

This is one side of the matter, with there being another also. There were also those who proclaimed an incorrect, false report to the people after spending time studying the Word after this same fashion.

b. An Evil Report

Viewing the type, the remaining ten elders sent into the land under Moses took a position exactly opposite to the one taken by Caleb and Joshua, saying,

*We are not able to go up against the people, for they are stronger than we.* ([Numbers 13:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.31&t=NKJV))

And this false report given by the ten must be reflected in the epistles as well.

Then note something often overlooked. These ten *knew just as much* about the land and its inhabitants as Caleb and Joshua knew. All twelve had been there for forty days and had seen these things; and all twelve — the ten, along with Caleb and Joshua — had previously given a report concerning the land and its inhabitants.

The difference lay, *not in their knowledge* of these things, but *in their outlook* concerning the ability of the Israelites to go into the land and, under God, conquer the inhabitants and take the land.

The ten brought up *a false report* at this point. They apostatized — *they stood away* from the Israelites’ calling (the literal meaning of the word, “apostasy” [Greek: *apostasia* (*apo*, “from”; *stasis*, “to stand,” *i.e*., “to stand away from”)]) — and sought to tell the people that they couldn’t do what God had called them to do.

And the same type of false teachers could be found in the early Church (individuals who were knowledgeable concerning *the Word of the Kingdom*, but had apostatized. They had *stood away from “the faith*”).

This is the “why” of the warnings in the epistles of 2 Peter and Jude (epistles dealing mainly with warnings against false teachers), along with corresponding warnings in other epistles (*e.g.*, [Philippians 3:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.17-19&t=NKJV); [Colossians 2:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.18&t=NKJV); [1 Timothy 4:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+4.1-3&t=NKJV); [2 Timothy 3:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.1-7&t=NKJV); [4:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.3-5&t=NKJV)). The warnings in these epistles pertain, not to unsaved individuals, but to teachers in Christendom (saved individuals) who understood things about the Word of the Kingdom and had apostatized. They had *stood away* from the truths inherent therein and were dispensing false information to the people.

(Note, for example, the “*knowledge*” possessed by these false teachers and the fact that through this knowledge they had, at one time, “*escaped the pollutions of the world*” [[2 Peter 2:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+2.20&t=NKJV)]. The word “*knowledge*” in this passage is *epignosis* in the Greek text, meaning “a mature knowledge [particularly concerning things surrounding one’s calling].”

An unsaved person cannot possibly come into this type of knowledge of spiritual things; nor, beyond that, can he possibly escape “*the pollutions of the world*,” for that is done through epignosis [*cf*. [1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)].)

Then, the false information proclaimed by these false teachers had to do, not with the message surrounding salvation by grace through faith (that’s not even in view), but with the message surrounding *the Word of the Kingdom*. Such is evident from both the text and context of the different places where references to false teachers appear.

2. Christianity Today

Today though, matters surrounding either a true report or a false report are completely different. The leaven has done its damaging work to the point that elders in the churches of the land know little to nothing about the Word of the Kingdom.

They haven’t been up on the mountain and traversed the land. They, thus, don’t know enough about the matter to give either a true report or a false report. And, accordingly, a true antitypical picture of the type set forth in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV) cannot presently be seen in Christendom (except possibly in rare instances).

Elders in the churches today fail to see the epistles in their correct perspective (dealing mainly with the Word of the Kingdom); and they, correspondingly, fail to see the types in their correct perspective either. Thus, not understanding these things, they cannot relate the epistles to the types (or, *vice versa*) and properly teach both in the light of one another.

The central message usually seen in the epistles by those who haven’t been up on the mountain and traversed the land is salvation by grace through faith; the thought set forth by the same group of individuals surrounding false teachers in 2 Peter and Jude (and other places) invariably centers on unsaved teachers with a false message pertaining to salvation by grace through faith; and the thought set forth by these same individuals concerning earnestly contending “*for the faith*” in [Jude 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.3&t=NKJV) centers on defending the cardinal doctrines of the Christian faith (which, when listed, never even mention the Word of the Kingdom — the only thing actually in view in [Jude 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.3&t=NKJV) [though not in the sense of “*defending*” in the presence of others but in the sense of “*earnestly striving*” in the spiritual warfare]).

And that’s where Christendom is today in relation to the Word of the Kingdom. The Church has been permeated through and through with the leaven; and the foundations, accordingly, have been and continue to be *eroded*.

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Chapter 7

**The People’s Response**

*So all the congregation lifted up their voices and cried, and the people wept that night.*

*And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, “If only we had died in the land of Egypt! Or if only we had died in this wilderness!*

*Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?”*

*So they said to one another, “Let us select a leader and return to Egypt.”*

*Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.*

*But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes;*

*and they spoke to all the congregation of the children of Israel, saying: “The land we passed through to spy out is an exceedingly good land.*

*If the LORD delights in us, then He will bring us into this land and give it to us, ‘a land that flows with milk and honey.’*

*Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them.”*

*And all the congregation said to stone them with stones* . . . . ([Numbers 14:1-10a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.1-10a&t=NKJV)).

The twelve elders who had spent forty days traversing the land, returned to the camp of Israel, presented fruit from the land, and gave their report ([Numbers 13:24-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.24-29&t=NKJV)). The land through which they had traveled was a land flowing “*with milk and honey.*” But there was another side to the matter. The inhabitants of the land were strong, they dwelled in walled cities, and among these inhabitants they had seen the gigantic sons of Anak (the *Nephilim*).

This report concerning the strength of the land’s inhabitants, dwelling in walled cities, evidently caused a stir among the people, for Caleb had to silence them. Then he gave a positive analysis of the report (with Joshua ascribing to Caleb’s analysis). But the remaining ten immediately followed with a negative analysis ([Numbers 13:30-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.30-33&t=NKJV)).

Caleb, after calming the people, said,

*Let us go up at once and take possession, for we are well able to overcome it.* ([Numbers 13:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.30&t=NKJV))

But the ten followed, saying,

*We are not able to go up against the people, for they are stronger than we.* ([Numbers 13:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.31&t=NKJV))

The ten then went on to elaborate concerning the “*great stature*” of all the inhabitants throughout the land, who dwelled in cities that were “*walled*” and “*very great*.” And they then singled out the sons of Anak (the *Nephilim*, emanating from the cohabitation of “*the sons of God*” [angels in Satan’s kingdom] with “*the daughters of men*” [female descendants of Adam and his progeny]). The twelve appeared in the sight of the *Nephilim* and in their own sight as “*grasshoppers* [or ‘locust’]” in comparison ([Numbers 13:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.32-33&t=NKJV); *cf*. [Numbers 13:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.28&t=NKJV)).

(The name, *Nephilim*, a transliterated Hebrew word, in and of itself, does not identify these people. The name, appearing in a plural form, is derived from the Hebrew word *nephal*, which means “to fall.” Thus, “fallen ones” would be the literal translation or understanding of *Nephilim*.

The identity of the *Nephilim*, the “fallen ones,” though, as previously seen, can be ascertained by going back to the only other usage of this word in Scripture — in [Genesis 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.4&t=NKJV) — which clearly shows that the *Nephilim* were the offspring of a cohabitation of angels in the kingdom of Satan with female offspring from the lineage of Adam. The *Nephilim* were gigantic in stature, which accounts for the English translation, “giants” [also the Septuagint, Greek translation of the Old Testament, uses the Greek word for “giants” (*gigantes*) in both [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)]. Both *Nephilim* and *Gigantes* would be descriptions of these individuals rather than identifying names. They were both *fallen ones* and *gigantic in stature*.

Note that Og, king of Bashan, one of these individuals in the land during Moses’s day, had a bedstead about six or seven feet wide and fourteen or fifteen feet long [[Deuteronomy 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+3.11&t=NKJV)]. Goliath, in later Jewish history, about ten feet tall and of superhuman strength [[1 Samuel 17:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+17.4ff&t=NKJV)], was evidently part of the *Nephilim* still in existence [previous sizes are taken from cubits, which are not always the same, though close].

Also, the presence of the *Nephilim* very early in human history [evidently very early during Adam’s day ([Genesis 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.1-2&t=NKJV)), centuries, probably well over a millennium, before God sent a Flood to wipe them out] could possibly address certain secular, historic issues — *e.g.*, the existence of Greek mythology [which could actually have its basis in a corrupted form of fact rather than a base drawn entirely from fiction (a presence of the *Nephilim*, with the Greeks viewing them as gods)], a possible answer concerning how the gigantic stones to build the pyramids in Egypt were moved and set in place [well over one hundred pyramids, with some base stones weighing as much as ten tons], or answers concerning mysteries about places such as Stonehenge in England.)

The ten spies with the “*evil report of the land*,” on the basis of that which they had seen in the land, concluded that the Israelites were no match for these Gentile nations. The Israelites could only suffer defeat at the hands of a far-stronger people if they proceeded on into the land and sought to engage these nations in battle.

The picture of that which the Israelites faced can possibly be seen to a fuller extent by noting that which is stated in [Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV) (*cf*. [Deuteronomy 9:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.1&t=NKJV)). In this verse, the cities in which the “*greater and taller*” inhabitants of the land dwelled were said to be “*great and walled up to heaven* [*lit*., ‘to the heavens’].”

The thought is evident and cannot be missed. Satan and his angels ruled from the heavens over the earth (a rule remaining unchanged down to the present time); and they ruled the earth through the Gentile nations, with the nations inhabiting the land of Canaan being particularly singled out in the text. This was accomplished by fallen angels in Satan’s kingdom in the heavens possessing counterparts, through whom they ruled, among the Gentile nations on earth.

For example, Daniel chapter ten refers to a “*prince of the kingdom of Persia*,” “*kings of Persia*,” and a “*prince of Greece*” residing in the heavenly realm ([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)). These were (and would remain today) rulers in the kingdom of Satan (in the heavens) who possessed counterparts, through whom they ruled, within two Gentile nations (on the earth). The heavenly rulers associated with the kingdom of Persia are mentioned in a present sense (for the Persians [along with the Medes] were the people then ruling the world from Babylon); and the ruler associated with the Grecian kingdom is mentioned in a futuristic sense, for Greece was the nation that would next control world affairs from Babylon.

(Gentile world power emanating from Babylon, during the Times of the Gentiles, is the main focus of Daniel’s prophecy. This is why the book presents a behind-the-scenes picture of Gentile world power centered in Babylon during Daniel’s day and beyond.)

Then Israel is presented in this same chapter in Daniel as being separate from all the Gentile nations in this respect. Though Israel has a ruling prince in a heavenly realm, this prince does not rule within Satan’s kingdom. Rather, this prince, identified as “*Michael*,” resides in a heavenly realm far beyond the realm occupied by Satan and his angels ([Daniel 10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.21&t=NKJV)). Michael resides in the same realm where God Himself resides (*cf*. [Isaiah 14:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.13-14&t=NKJV); [Ephesians 1:20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.20-21&t=NKJV); [3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.10&t=NKJV); [6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV)).

(See the author’s book, in this site, [The Most High Ruleth BOOK](https://www.koffeekupkandor.com/gods-word-one.php#The%20Most%20High%20Ruleth%20BOOK), for an overall treatment of the earth’s government in this respect.)

Thus, there is the picture. The land of Canaan was filled with gigantic individuals, the *Nephilim*. And they dwelled in cities that were described as being walled up into the very presence of Satan and his angels — into the very presence of those ruling through these nations from the heavens.

The cities having walls of this nature would, of course, not be true in the sense of literal brick and mortar walls built by man. Such walls could only extend so far; but beyond that, *in a spiritual sense*, the statement in [Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV) would be *very true*. The walls enclosing all the cities in the land would reach into the very presence of *spirit beings ruling from the heavens.*

And there was no possible way that the Israelites, in a naturalistic sense, could penetrate these walls. And, even if they could, there would be no possible way, in a naturalistic sense, that they could overcome the enemy dwelling behind the walls (*cf*. [Joshua 6:2-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+6.2-21&t=NKJV)).

Thus, the warfare, in its entirety, would have to be carried out *exactly as the Lord described*:

*The LORD your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes.* ([Deuteronomy 1:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.30&t=NKJV))

And, beyond that, the warfare against Gentile nations dwelling in an earthly land (which the Israelites faced) is not as far removed as some may envision from the warfare against Satan and his angels dwelling in a heavenly land (which Christians face). The same supernatural powers residing in the heavens are seen at work in both instances, and the same supernatural Power from a higher realm is necessary to overcome the enemy in both instances. The Lord had to go before the Israelites in history, and He has to go before Christians during the present time. Otherwise, the battle would/will be lost before ever engaging the enemy in combat (*cf*. [Numbers 14:42-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.42-45&t=NKJV); [Ephesians 6:11-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11-18&t=NKJV)).

Under Moses

Caleb rendered a true analysis of the situation simply because *he believed God would do exactly what He had promised*. The ten, on the other hand, rendered a false analysis of the situation because *they didn’t believe God would do exactly what He had promised*. And this was not just the heart of the matter. Rather, this was *the whole of the matter.*

But the nation, rather than exercising *belief* (as Caleb and Joshua), instead exercised *unbelief* (as the ten).

Note [Deuteronomy 1:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.32&t=NKJV):

*Yet, for all that, you did not believe the LORD your God.*

The “thing” that the Israelites *didn’t believe* is given in the preceding two verses. They didn’t believe the Lord’s promise that He would go before them and fight for them — allowing them to realize an inheritance in the land as God’s firstborn son — in complete keeping with all that He had previously done for them both in Egypt and in the wilderness (*e.g.*, events surrounding the death of the firstborn in Egypt, the Red Sea passage, the destruction of Pharaoh and his armed forces in the Sea, the provision of manna and water in the wilderness, and the subsequent victory over Amalek).

The text refers specifically to the Lord going before them to prepare and show them the way, “*in fire by night . . . and in a cloud by day*” ([Deuteronomy 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.33&t=NKJV)). And this is exactly what He promised to continue doing when they entered the land. He, as in the past, would go before them, prepare the way, show them the way in which they were to go, and fight the enemy for them. *This is what Caleb and Joshua believed, and this is what the nation refused to believe.*

Everything that had happened to the Israelites up to this point was with a view to *that which lay ahead* — entering into the land, overthrowing the enemy, and realizing an inheritance as God’s firstborn son within a theocracy in the land. This was the goal of their calling — the goal that God had in mind when He called Abraham out of Ur of the Chaldees over 430 years earlier ([Genesis 15:2-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.2-21&t=NKJV); [Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); *cf*. [Romans 11:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.29&t=NKJV)).

Everything that the Lord had previously done for the Israelites was with a view to bringing them *to this one place*, with all the circumstances and ramifications involved. And now *they refused to believe* that the Lord would carry matters through to the end.

1. Unbelief of the People

The people saw the fruit of the land and heard the report by the twelve. Then they heard Caleb render a positive analysis of the situation (with Joshua ascribing to Caleb’s analysis), and this was followed by the remaining ten rendering a negative analysis.

And the people of Israel, rather than believing Caleb, believed the ten. They rebelled against the Lord, and they climaxed this rebellion with thoughts of appointing another leader (other than Moses) and returning to Egypt ([Numbers 14:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.2&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.4&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.9&t=NKJV); [Deuteronomy 1:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.26-27&t=NKJV)). And the manifestation of *unbelief* at this climactic point, *pertaining to that which was in view*, was looked upon by God in the sense of reaching *an apex* in the matter.

The Israelites had exercised unbelief on different occasions prior to this time (*e.g.*, [Exodus 14:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.12&t=NKJV); [16:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+16.2-3&t=NKJV); [17:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.1-3&t=NKJV); [32:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.1ff&t=NKJV)); but God’s *manifested fury and judgment* because of the Israelites’ unbelief at Kadesh-Barnea was of a nature not previously seen, though a similar manifested fury (but not a similar accompanying judgment) had been seen at Mt. Sinai ([Exodus 32:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.1-14&t=NKJV); *cf*. [Deuteronomy 9:9-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.9-29&t=NKJV)).

(Moses’ intercession on behalf of the people at Mt. Sinai stayed God’s hand, and God continued His dealings with the Israelites relative to entrance into the land set before them [[Exodus. 33:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus.+33.1ff&t=NKJV)].)

At Kadesh-Barnea, following the Israelites’ unbelief surrounding things having to do with their entering the land, the Lord said that He would smite the people with pestilence and disinherit them ([Numbers 14:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.12&t=NKJV)). And God’s hand was once again stayed in the matter, as at Mt. Sinai, only because of Moses’ intercession on behalf of the people ([Numbers 14:13-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.13-20&t=NKJV)).

But *judgment* of a severe nature still fell. The ten who presented “*the evil report*” died “*by the plague before the Lord*” ([Numbers 14:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.37&t=NKJV)), and a terminal judgment was pronounced upon those whom the Lord deemed accountable in the remainder of the unbelieving nation, all those who were twenty years old and above. They were destined to wander in the wilderness, outside the land to which they had been called, for the next thirty-eight and one-half years (completing a full forty years in the wilderness [[Deuteronomy 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.7&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.14&t=NKJV)]), until every one of them had died. They, because of their unbelief, were to be overthrown in the wilderness, short of the goal of their calling ([Deuteronomy 2:22-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.22-34&t=NKJV)).

2. Belief of Caleb and Joshua

Caleb and Joshua alone, of the entire accountable generation singled out in Numbers chapters thirteen and fourteen, escaped God’s judgment and were promised that they would ultimately be allowed to enter the land and realize an inheritance therein. And this was because they possessed “*another spirit*” ([Numbers 14:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.24&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.30&t=NKJV)). *They believed God and looked at the matter accordingly.*

And, again, viewing *the apex* of a manifestation of either *belief* or *unbelief* at this point, note what Moses, Aaron, Caleb, and Joshua did after seeing the people believe the false report given by the ten:

*Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.*

*But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes*. ([Numbers 14:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.5-6&t=NKJV))

Caleb, along with Joshua, again sought to exhort the people concerning entering the land, seeking to turn them from unbelief to belief. They stated that the land was “*an exceedingly good land*,” a land flowing “*with milk and honey*.” And the people of Israel were not to fear the people in the land, for they were “*bread* [in the sense of ‘waiting to be consumed in battle’]” for the Israelites, their protection had “*departed from them*,” and the Lord would be “*with*” the Israelites in the battle ([Numbers 14:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.7-9&t=NKJV)).

But the people wouldn’t listen and sought to stone them. And it was at this point that *their unbelief reached a terminal point in God’s eyes*. They had tempted God “*ten times*” (a number showing completeness [[Numbers 14:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.22&t=NKJV)]); and their *iniquity*, in this respect, had become “*complete*” (*cf*. [Genesis 15:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.16&t=NKJV)). The Lord then stepped in and spoke of pestilence and disinheritance; and, following Moses’ intercession on behalf of the people, which stayed God’s hand, He rendered His decree concerning the destiny of the people ([Numbers 14:10ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.10ff&t=NKJV)).

It was *a climactic point* in God’s dealings with His people. *Belief* in what God had said relative to entrance into the land was rewarded (the promise of realizing one’s calling), but *unbelief* resulted in exactly the opposite (the promise of being overthrown short of the goal).

Under Christ

And for Christians under Christ in the antitype, matters are exactly the same. *Belief* or *unbelief* is not just the heart of the matter. Rather, this is *the whole of the matter*. And *the apex*, the climactic point, in God’s dealings with His people in relation to *belief* or *unbelief* has to do with that to which Christians have been called — *to ultimately realize an inheritance in a heavenly land.*

*But without faith* [belief] *it is impossible to please Him: for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek him.* ([Hebrews 11:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.6&t=NKJV))

[Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) — the chapter dealing with *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)), with an inheritance in a heavenly land in view ([Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV); [11:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.13-16&t=NKJV)) — has been placed at this point in the book for a reason. The whole book, centering around five major warnings, sets two things before believers:

1) *The promise of reward or compensation for faithfulness* (belief).

2) *The warning of no reward or compensation, but only chastisement and loss, for unfaithfulness* (unbelief).

And [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV), set between the fourth and fifth of the five major warnings, is God’s summary statement concerning how He looks upon faithfulness and how He has stood by (and will stand by [*cf*. [Malachi 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+3.6&t=NKJV); [Hebrews 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.8&t=NKJV)]) His promise to those who have exercised (and will exercise) faithfulness.

And two of the warning passages in Hebrews deal extensively with what happened to the Israelites at Kadesh-Barnea, drawing a type-antitype parallel between those called to *an earthly land under Moses* and those called to *a heavenly land under Christ*. These are the second and third warnings, forming the heart of four chapters in the book ([Hebrews 3-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3-6&t=NKJV)); and material in these four chapters cannot even begin to be properly understood apart from first going back to the Old Testament and understanding various things about the experiences of the Israelites under Moses, especially things surrounding that which happened at Kadesh-Barnea.

Then the first, fourth, and fifth warnings in this book ([Hebrews 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2&t=NKJV); [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10&t=NKJV); [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV)) draw extensively from Old Testament typology as well, though not directly from the experiences of the Israelites at Kadesh-Barnea. And the fact that the whole of the book draws extensively from Old Testament typology is something that must be recognized. Then, beyond that, if these warning passages are to be understood correctly, it must be recognized as well that these types and antitypes have to do with the message surrounding the gospel of the glory of Christ — *the Word of the Kingdom* — not with the message surrounding the gospel of the grace of God.

(The book of Hebrews has been singled out to illustrate these things for three reasons:

1) All of the warning passages are highly typical in nature.

2) The second and third warnings have to do directly with the Israelites at Kadesh-Barnea.

3) Teachings surrounding these things are so evident in this book that anyone who has eyes to see can readily understand them.)

1. But, a Major Problem

The types, the gospel of the grace of God, and the gospel of the glory of Christ were facets of Scriptural study that Christians forming the first-century Church could only have been quite familiar with. It is evident from the epistles that these things were readily taught to and understood by Christians at the beginning of the dispensation.

In fact, the gospel of the grace of God and the gospel of the glory of Christ — teachings surrounding both, *of necessity*, being drawn extensively from the types — formed the two central messages being proclaimed in those days. The gospel of the grace of God was proclaimed to the unsaved, and the gospel of the glory of Christ was proclaimed to the saved (*cf*. [Acts 20:24-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.24-32&t=NKJV); [Ephesians 1:7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.7ff&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); [Hebrews 1:3ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.3ff&t=NKJV)).

But, rather than living at the beginning of the dispensation before the leaven that the woman placed in the three measures of meal began to do its damaging work ([Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV)), we’re living near the end of the dispensation at a time when the leaven has almost completed its work. We’re living at a time when the foundations have become so eroded that a study of Scripture after the fashion in which it was written (highly typical, with the salvation of both spirit and soul in view, for a purpose) has come into disrepute; and we’re also living at a time when Christians throughout the churches of the land not only know little to nothing about the gospel of the glory of Christ but also at a time when very few Christians even correctly understand the simple, clear message surrounding the gospel of the grace of God.

To properly understand either the gospel of the grace of God or the gospel of the glory of Christ, one *MUST* go to the types. This is *fundamental and primary*. The whole matter has been set forth in the very opening section of Scripture ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)). And this opening section, forming an overall type, comprises a section of Scripture upon which the whole of subsequent Scripture rests.

Within this opening section, one can see *both* the gospel of the grace of God and the gospel of the glory of Christ in their pristine purity and simplicity. And *redemption as a whole* (the saving of both spirit and soul [along with a redeemed body]) is for a purpose, seen in this passage, to be realized *on the seventh day.*

(See the author’s book, in this site, [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), chapters 3, 4, for a comprehensive treatment of these opening verses of Genesis covering, typically, the whole of Scripture.)

2. Resulting Error

Centering on [Hebrews 3-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3-6&t=NKJV) once again, note what has happened in Christendom today relative to the Word of the Kingdom — the message surrounding the goal toward which *all things move*, the goal that the Lord considered of *such import* during Moses’ day that He overthrew an entire unbelieving generation. The working of the leaven has so destroyed teachings surrounding this message that Christians studying passages such as Hebrews, chapters three through six have no foundational points of reference to see them after a correct fashion. They have no understanding of the subject matter at hand, they can’t properly analyze the types and antitypes in their correct light, and they invariably end up with teachings that have little or nothing to do with the text.

Note [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV) in this respect. Contextually, this passage *must* be interpreted in the light of a falling away (apostasy) after coming into an understanding of the Word of the Kingdom ([Hebrews 5:10-6:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.10-6.3&t=NKJV)); and such a falling away can be seen in the type in the previous warning ([Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV)), forming *God’s own textual provision* for interpreting and understanding this passage (*cf*. [1 Corinthians 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.13&t=NKJV)).

That’s the contextual key that will open [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV) to one’s understanding. But using this key necessitates that the individual first have some understanding of the Word of the Kingdom — something that very few Christians possess (which, in this case, is seen fully developed *only in the type* ). And Christians, lacking this foundational point of reference, can either never correctly interpret these verses or can only go so far with a correct interpretation.

For example, most Christians attempt to see a message pertaining to salvation by grace through faith in these verses (a totally incorrect interpretation any way one looks at the matter); but some Christians realize that this is not the message dealt with in the context, and they see a warning in these verses concerning the possibility of Christians losing blessings and/or rewards (present and/or future). And though the latter is correct as far as it goes (drawn from the immediate context [[Hebrews 5:10-6:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.10-6.3&t=NKJV)]), those adhering to this interpretation invariably ignore the contextual type — the only place where the *full scope and force of that which is in view is fully developed and explained*. Thus, they can carry the matter only so far.

Those attempting to see salvation by grace through faith in this passage will *always* come up with one of three *erroneous* teachings (or with some variation of the three):

1) This passage refers to Christians falling away and losing their presently possessed salvation.

2) This passage refers to individuals who were almost saved but fell short of actually being saved.

3) This passage refers to a hypothetical situation with respect to salvation and a falling away (an interpretation into which the person has been forced, for he knows that neither of the first two can be correct; but he still can’t see beyond the simple salvation message).

Note what any form or variation of the preceding false teachings will do to both the gospel of the grace of God and the gospel of the glory of Christ. It will *corrupt the former* (by bringing things over into the gospel of the grace of God that have nothing to do with this gospel) and *destroy the latter* (by removing these verses from the realm of teaching where they actually belong).

(For additional information on [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV), refer to, in this site, “[If They Shall Fall Away](https://www.koffeekupkandor.com/gods-word-seven.php#If%20They%20Shall%20Fall%20Away) …”)

The contextual setting for [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV) is Kadesh-Barnea and beyond ([Hebrews 3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3-5&t=NKJV) [which have to do with the hope of one’s calling, a Sabbath rest, the Melchizedek priesthood, etc.]), not material surrounding the death of the firstborn back in Egypt (which pertains to the gospel of the grace of God).

The death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) pertains to one thing, and the experiences of the Israelites at Kadesh-Barnea in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14&t=NKJV) pertain to something entirely different. And erroneously interpreting a passage of Scripture that has to do with the latter (such as [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV)) in the light of the former (in the light of the death of the firstborn) provides a good illustration of how the clear, simply biblical teaching surrounding the gospel of the grace of God is being assailed on almost every hand today. Individuals see the whole of Scripture dealing with this one subject, they attempt to teach the gospel of the grace of God from Scriptures that have nothing to do with this message, and they end up with all types of erroneous teachings, resulting in the existing mass confusion.

This is the erroneous type of interpretation from which the “Lordship Salvation” teaching emanates, a teaching that (after some fashion) is accepted and taught by a large segment of so-called fundamental Christendom today. And there’s really only *one way* to deal with the error being taught within Lordship Salvation (or within any other false teaching concerning salvation):

*PROCLAIM THE TRUTH about the gospel of the grace of God on the one hand and the gospel of the glory of Christ on the other hand, drawing from the types.*

But, in reality, this can’t be done on a scale of any magnitude today, for the overall message, much more often than not, will be misunderstood and rejected.

The reason: Christians generally don’t understand the types; nor do they generally understand the gospel of the glory of Christ. Then, beyond that, for reasons previously given, they usually have a corrupted understanding of the gospel of the grace of God as well. In other words, again, they have no foundational points of reference. *The leaven has done its work too well.*

And herein as well is the reason numerous Christians today erroneously see the warnings against false teachers in 2 Peter and Jude as warnings against unsaved individuals proclaiming a false message concerning salvation by grace through faith. Being blinded to the Word of the Kingdom ([2 Corinthians 4:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.3-4&t=NKJV)), they erroneously see a message pertaining to salvation by grace through faith in practically everything; and they end up, in reality, destroying the central teaching throughout Scripture — the very reason why man was created in the beginning or is being saved today, which are the same.

Or, these same Christians take the New Testament epistles — *which all deal centrally with the saving of the SOUL*— and attempt to make these epistles deal centrally with salvation by grace through faith. This only results in *a further corruption of the simple gospel message, along with the destruction of the central teaching of Scripture.*

And, though the preceding only begins to relate the damage that has been done because of the working of the leaven, enough has been said to get the point across. The material in Exodus chapter twelve deals with one matter; and the material in Numbers chapters thirteen and fourteen deals with something entirely different. And the text under discussion is from Numbers, not from Exodus.

[Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14&t=NKJV) form *an apex* in God’s dealings with His people. The whole matter is *of such import* that God, because of the Israelites’ *unbelief*, sought to smite with pestilence and disinherit the nation that He had called out of Egypt; and only Moses’ intercession stayed His hand.

But God did overthrow an entire generation because of *unbelief*. Those comprising this generation *refused to believe* that they could enter into the land, conquer the inhabitants, and realize an inheritance therein as God’s firstborn son.

Entering the land and realizing an inheritance after this fashion was *the goal* of the Israelites’ earthly calling. And the antitype has to do with teachings surrounding Christians and their calling to one day occupy positions of power and authority with Christ in the heavenly sphere of the kingdom, realizing an inheritance therein as God’s firstborn son.

This, as previously stated, has to do with biblical teachings that Christians in the first-century Church understood but which Christians in the Church of today know little to nothing about. That is, because of the working of the leaven over almost two millennia of time, they know very little, if anything at all, about that which occupies a position of *supreme importance* in the Lord’s sight — *the very goal of their calling*.

And with all of the preceding in mind, note the reference to both the type and antitype in [Hebrews 3:18-4:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.18-4.1&t=NKJV):

*And to whom did He swear that they would not enter His rest, but to those who did not obey?*

*So we see that they could not enter in because of unbelief.*

*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.*

If anyone thinks God will overthrow an entire generation of unbelieving Israelites relative to their calling and not deal with Christians after exactly the same fashion, he needs to think again. These verses in Hebrews (drawing from the type), and numerous other verses, teach otherwise (*cf*. [1 Corinthians 10:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-11&t=NKJV); [Hebrews 2:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.2-3&t=NKJV); [10:28-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.28-31&t=NKJV)).

But the major disaster in Christendom today is the fact that very few Christians even know anything about the matter. They can’t exercise belief, as Caleb and Joshua. They know nothing about a land, an enemy therein, a battle, how to prepare, etc.

And, how can they overcome in a battle that they know nothing about, allowing them to one day realize an inheritance in a land, which they also know nothing about?

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Chapter 8

Encouragement, Discouragement

*Where can we go up? Our brethren have discouraged our hearts, saying, “The people are greater and taller than we; the cities are great and fortified up to heaven; moreover we have seen the sons of the Anakim there.” . . .*

*Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it.* ([Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV), [38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.38&t=NKJV)).

Abraham was called from Ur of the Chaldees to leave the land of his birth and travel to another land, which he would, afterwards, inherit for an inheritance. But Abraham, once in the land to which he had been called — the land of Canaan — did not immediately realize this inheritance, though the land was given to him and his seed *at this time* by an everlasting covenant.

Rather, this inheritance was to be realized *at a later time* — a time beyond his earthly life and the lives of many of his descendants. And this time would not arrive until at least four hundred years beyond the birth of Abraham’s seed, Isaac ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.7&t=NKJV); [13:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-17&t=NKJV); [15:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.7-8&t=NKJV), [13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.13-16&t=NKJV); [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)).

Abraham’s seed — beginning with Isaac and continuing through Jacob, his twelve sons, and their progeny — was to be *a stranger* in a land that was not yet theirs for a specified period of time *before* inheriting the land, in complete accordance with God’s original promise to Abraham (reaffirmed to Isaac and Jacob, “*the heirs with him of the same promise*” [[Genesis 26:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+26.3-4&t=NKJV); [28:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+28.12-14&t=NKJV); [Hebrews 11:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-9&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.13&t=NKJV)]).

The seed of Abraham was to sojourn as *strangers* in the land of Canaan, and later the land of Egypt, for a combined total of four hundred years (with the last 210-215 years of this time being spent in Egypt).

Then, at the end of the full four-hundred-year sojourn (or exactly, to the very day, 430 years beyond the original promise given to Abraham in Ur [[Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); *cf*. [Galatians 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.17&t=NKJV)]), the descendants of Abraham were to be led out of Egypt under a previously sent deliverer to realize that which God had originally promised to Abraham. Abraham himself (and other “*heirs with him of the same promise*” [[Hebrews 11:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.9&t=NKJV)]) would realize this inheritance *in resurrection* ([Exodus 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.19&t=NKJV); [Ezekiel 37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV); [Daniel 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.1-3&t=NKJV))

Also, God’s promise to Abraham had been confirmed to him by an *unconditional, everlasting covenant* ([Genesis 15:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.9-12&t=NKJV), [17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.17-21&t=NKJV)). The seed of Abraham (and ultimately Abraham himself) inheriting the land of Canaan *had to be realized* at a point in time following the four-hundred-year sojourn, for God had, through this covenant, sworn by Himself that this would be the case; and God can swear by no greater ([Deuteronomy 4:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+4.31&t=NKJV); [Hebrews 6:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.13-14&t=NKJV)).

Note that over four centuries lay between the promise and the time when this promise could be realized. But, its fulfillment was certain. *God had so sworn.* And, in this same respect, there was *a set day, completing an exact period of time to the very day*, when God would act relative to fulfilling His promise to Abraham ([Genesis 15:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.7-8&t=NKJV), [13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.13-16&t=NKJV)).

Looking at another facet of the way God acts with respect to time, 2,000 years preceding Abraham, “*God created man . . . male and female created He them*,” to rule the earth ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)); but the earth’s scepter, held by Satan, was not immediately relinquished and given to man. In this case, there was to be a 6,000-year delay (made known in God’s revealed actions surrounding man’s creation, both before and after [[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV); *cf*. [Exodus 31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [2 Peter 3:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.5-8&t=NKJV)]). And throughout these 6,000 years God would work out His plans and purposes relative to man, which, following man’s fall — something foreknown in the eternal council chambers of God before the ages even began — would be *redemptive plans and purposes*.

And *these redemptive plans and purposes* would have *one goal* in view — placing man back in the position for which he was created ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)), which is *regal* and has to do first of all with *the government of this present earth* ([Revelation 10:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.1ff&t=NKJV); [11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); [20:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1ff&t=NKJV)), then with *the government beyond the new earth, out in the universe* ([Revelation 22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)).

Then, viewing the redemptive facet of the matter, 2,000 years beyond Abraham, God brought forth the promised Seed of the woman from [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV) to act in the capacity of “*the second Man*,” “*the last Adam*” ([1 Corinthians 15:45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.45&t=NKJV), [47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.47&t=NKJV)). Acting in this capacity, the Seed of the woman — Christ — would not only effect man’s redemption but He would also take the earth’s scepter. In this respect, He would redeem and claim that which the first Adam forfeited in the fall.

This was all set forth in the types in the beginning. As the first Adam partook of sin in connection with a blood sacrifice to effect Eve’s redemption ([Genesis 3:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.6-7&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.21&t=NKJV)), so the last Adam was made sin and was Himself the Blood Sacrifice to effect our redemption ([2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV)). And, as the first Adam was created to hold the earth’s scepter (but was disqualified by sin), so the last Adam (showing Himself fully qualified [[Matthew 4:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.1-11&t=NKJV)] and paying redemption’s price for man’s sin) will one day take the scepter and rule the earth.

But, within God’s plans and purposes, 2,000 years lie between the time Christ paid redemption’s price and the time He will hold the scepter. And this period is also for a revealed purpose.

This is a time of revealed length that God is taking to call out a bride to reign as consort queen with His Son (in the antitype of Eve, who was to reign as consort queen with the first Adam; or, viewing another facet of the matter, in the antitype of Isaac’s bride being obtained in the far country in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)). And to fulfill His plans and purposes in this respect, God has created *one new man “in Christ”* ([Ephesians 2:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13-15&t=NKJV)), who is “*neither Jew nor Greek* [instead, *an entirely new creation*]” ([2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV); [Galatians 3:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.28&t=NKJV)).

And this *new creation*, being “*Abraham’s seed*” (through/by a positional standing “*in Christ*,” who is Abraham’s Seed), can have a part in the inheritance promised to Abraham; for those comprising this new creation are reckoned to be “*heirs according to the promise* [though *heavenly*, not earthly]” ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV); [Galatians 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.16&t=NKJV), [26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)).

And from this *new creation “in Christ,”* God is taking 2,000 years to call out a bride to reign as co-regent with His Son during the coming day of His power. This period had a beginning at a predetermined point in time, and it will, after the same fashion, have an end at a predetermined point in time.

This is the way God’s actions are seen at any point in Scripture. God doesn’t get in a hurry, any necessary events in connection with His plans and purposes always run exactly on schedule, His plans and purposes will all ultimately be carried out to the minutest detail, and they will be carried out at set, appointed times (*cf*. [Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); [Luke 19:44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.44&t=NKJV); [Acts 3:19-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.19-21&t=NKJV); [Galatians 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+4.4&t=NKJV); [1 Timothy 6:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+6.15&t=NKJV)).

*Until these set, appointed times arrive*, God will not act; and nothing in the universe can bring the matters to pass.

But when these set, appointed times arrive, God will act; and nothing in the universe can stop, change, or alter the things that will then begin to occur (which will be *in exact accordance* with that which God previously revealed to man in His Word [[Amos 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Amos+3.7&t=NKJV)]).

Under Moses, Under Christ

The deliverance of the Israelites from Egypt under Moses forms a dual type. It forms a type of the present and future deliverance, under Christ, of God’s two created, firstborn sons — *Israel*, and *the Church.*

The deliverance from Egypt under Moses first typifies *Israel’s future deliverance* from a worldwide dispersion under Christ.

The latter deliverance will occur at the end of God’s six days (6,000 years) of redemptive work and immediately before the seventh day is ushered in (the Sabbath rest awaiting the people of God [[Hebrews 4:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.5&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.9&t=NKJV)], to last 1,000 years). And this latter deliverance will be for the same purpose as the former. It will be with a view to Israel realizing the rights of the firstborn *in the earthly land* covenanted to Abraham, Isaac, and Jacob, within a theocracy.

Then, the deliverance from Egypt under Moses also typifies *the present deliverance — to be climaxed in the future — of Christians* from this world under Christ.

This deliverance occurs during the two days, the 2,000 years forming the present dispensation, lying between God’s past dealings with Israel and God’s future dealings with Israel. And this deliverance will be climaxed immediately preceding God’s climactic work pertaining to Israel’s deliverance, and it will be for the same purpose as Israel’s deliverance (though relative to *heavenly promises and blessings* rather than earthly). The deliverance of Christians is with a view to their realizing *the rights of the firstborn in a heavenly land, within a theocracy*.

Note that Calvary lies at an exact mid-point between a past 2,000-year period in which God dealt with Israel (beginning with Abraham) and a present 2,000-year period in which He deals with Christians. And His dealings throughout the entire 4,000 years (along with the 2,000 years prior to that, going back to Adam) is *redemptive* and is with a view *to that which will be realized during the coming seventh 1,000-year period.*

Also note that there is a revealed purpose for redemption in the type in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); and this can be seen after exactly the same fashion in the antitype.

Adam sinned with full knowledge of that which he was doing ([1 Timothy 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+2.14&t=NKJV)). He, because of Eve having eaten of the forbidden fruit, found a part of his very being in a fallen state (*cf*. [Genesis 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.23&t=NKJV); [3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.6&t=NKJV)) and was no longer in a position to eat of the tree of life (which would have provided the wisdom and knowledge for ruling and reigning [[Genesis 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.9&t=NKJV); [Proverbs 3:13-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Proverbs+3.13-18&t=NKJV); [Revelation 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.7&t=NKJV); [22:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.2&t=NKJV); *cf*. [1 Kings 3:5-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Kings+3.5-15&t=NKJV); [2 Chronicles 1:7-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+1.7-17&t=NKJV)]). Eve had to be redeemed, and Adam was left without a choice as to how this would be accomplished. There was *only one way*, which was the way Adam took. Adam partook of sin (allowing him to “*be joined to his wife*” in accord with [Genesis 2:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.24&t=NKJV)) to bring about Eve’s redemption, something that can be seen more fully developed in the antitype.

Adam, because of his redemptive act, would be able to one day eat of the tree of life *as a complete being* (which, as previously revealed in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), would be 6,000 years later). And this, as it pertains to “*the second Man*,” “*the last Adam*,” is something that can also be seen more fully developed in the antitype.

Thus, the purpose for Adam’s actions can be seen in the outcome. Redemption, as seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV), was for the revealed purpose of *man being placed back* *in the position for which he had been created, i.e.*, a position that will allow him to one day take the scepter and rule the earth.

Then note the antitype.

Christ found His bride, a part of His very being (“. . . *members of His body, of His flesh, and of His bones*” [[Ephesians 5:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.30&t=NKJV)]) in a fallen state; and He, who knew no sin, was made “*sin for us*” to effect our redemption ([2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV)).

And everything is exactly the same as is previously seen in the type. This is the way it had to be done (Adam partaking of sin, Christ being made sin [*cf*. [Genesis 22:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.1-14&t=NKJV); [Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)]); there’s a tree of life in the antitype ([Revelation 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.7&t=NKJV)); there’s Christ as a complete being in a position to partake of this tree in the antitype (which necessitates His bride’s redemption); and, correspondingly, there’s man being placed back in the position for which he had been created (which ultimately, beyond the Millennium, will include the whole of redeemed mankind — Jews, Christians, and Gentiles [[Revelation 22:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.2-5&t=NKJV)]).

This has all been set forth in skeletal form in the opening verses of Genesis (the beginning as well as the end of the matter), all subsequent scripture provides the details (the beginning as well as the end of the matter), and the book of Revelation forms a detailed climax of all that precedes (as well as carrying matters on out into the eternal ages).

The Correct Focus

The preceding presents a brief panorama of Scripture as it relates to man being *redeemed for a purpose*. And this purpose can be seen throughout Scripture. *It MUST*, for this is the way Scripture begins, establishing, at the outset, a pattern, a mold; and Scripture, of necessity, can only continue after the same fashion.

The central point in redemption is *Calvary*. It is only because of *Christ’s finished work on the Cross* that God can bring about man’s redemption. But Calvary was for a purpose that looked beyond the events of that day (as the death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), in the type, was for a purpose that looked beyond the events of that day as well). Calvary was for a purpose that looked out to redeemed man realizing an inheritance in another land, as God’s firstborn son.

That’s the way the matter is presented in any of the types, including the original type in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV); and it can only be the same in the antitype.

And it is toward this end, upon this goal, that redeemed man is *to fix his attention.*

Note where Christ Himself had His eyes fixed during the events surrounding Calvary — not on the Cross, but *on the Crown*:

. . . *who for the joy that was set before Him* [that future day when He would rule and reign ([Matthew 25:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.20-23&t=NKJV))], *endured the cross, despising the shame* [considering it a thing of little consequence compared to the joy that was set before Him], *and has sat down at the right hand of the throne of God*. ([Hebrews 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.2&t=NKJV))

This is the manner in which Christ endured the sufferings, the ignominy, and the shame of that day. He fixed His eyes on that coming day. He fixed His eyes on that day when He would appear *in all His splendor and glory*, with His bride (for whom He was then paying redemption’s price) occupying the throne with Him.

And He has left us “*an example*,” that we “*should follow His steps*” ([1 Peter 2:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.21&t=NKJV)).

Following His steps will *always lead to sufferings*, for sufferings *must* precede glory. But following His steps will, as well, also *always lead to glory*, which, of necessity, *must* follow sufferings ([Luke 24:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.26&t=NKJV); [1 Peter 4:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+4.12-13&t=NKJV)).

Christ at Calvary, in the midst of sufferings, fixed His attention upon the glory to be revealed as He endured the sufferings. And this allowed Him to consider the sufferings as something of little consequence in comparison, *leaving us “an example.”*

And, in this respect, we, as Christ, are to fix our eyes out ahead on the glory, considering any and all present sufferings to be something of little consequence in comparison to the glory that will one day be revealed. That is the biblical picture of *the only way* Christians can, *every time*, endure the sufferings, overcome the enemy, and gain the victory (*cf*. [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)).

1. Encouragement

In the type in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV), Caleb, following the report by the twelve, sought to *encourage* the people. His encouragement centered on the thought that regardless of the strength and size of the land’s inhabitants, regardless of the fact that they dwelled in cities surrounded by walls that reached “*to the heavens*,” the people of Israel could go in and, under God, defeat these individuals and take the land ([Numbers 13:26-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.26-30&t=NKJV)).

Then in [Numbers 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14&t=NKJV), following a rebellion of the people, caused by their believing the bad report given by ten of the spies ([Numbers 13:31-14:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.31-14.4&t=NKJV)), Caleb and Joshua both sought to *encourage* them. They stressed that the people of Israel were not to fear those in the land. Then they pointed out three things ([Numbers 14:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.9&t=NKJV)):

1) “*they are bread for us* [in the sense of ‘waiting to be consumed in battle’].”

2) “*their protection is departed from them*.”

3) “*the Lord is with us*.”

The *encouragement* was there, though it was not heeded. And because it was not heeded, God’s judgment fell. An entire generation of Israelites was overthrown in the wilderness, short of the goal of their calling. They were overthrown on the right side of the blood (the right side of the death of the firstborn in Egypt) but on the wrong side of the goal of their calling (they were denied entrance into the land set before them).

And in the antitype, exactly the same thing as it pertains to encouragement is to occur. Christians are to encourage one another relative to that which lies out ahead, which would involve encouragement in the present spiritual warfare, present sufferings, etc. Christians are to encourage one another to keep their hands fixed to “*the plow*” ([Luke 9:62](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+9.62&t=NKJV)), to keep their eyes fixed on the goal ([Hebrews 12:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.1-2&t=NKJV)); for this is *the only way* victory can be won.

That’s what [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV) is about. Little understood and often abused, this section of Scripture — comprising part of the fourth of the five major warnings in Hebrews — has to do with something entirely different than that which is usually taught. Note how these three verses read:

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

*And let us consider one another in order to stir up 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*. ([Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV))

These three verses are set within a book that, as all New Testament epistles, deals centrally with *the saving of the SOUL*. They follow a warning that deals with “*so great a salvation* [the salvation of the SOUL]” ([Hebrews 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2&t=NKJV)), two warnings that deal with events at Kadesh-Barnea ([Hebrews 3-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3-6&t=NKJV)), and precede the final warning that deals with the rights of the firstborn ([Hebrews 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV)). And within the warning where these verses are found, specific reference is made to the saving of the SOUL ([Hebrews 10:35-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-39&t=NKJV)).

Thus, in the light of the preceding alone, apart from that which is stated in the text, it should go without saying that [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV) deals with something completely separate from the way Christian assembly is invariably carried out today. But the text itself states the reason for such assembly. It is t*o encourage one another* relative to “*the confession of our hope*” (*cf*. [Hebrews 6:11-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.11-20&t=NKJV)).

It is exactly the same thing seen in [Numbers 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14&t=NKJV) where Caleb and Joshua sought *to encourage the people of Israel relative to the hope of their calling*. It has to do with Christians assembling together *for mutual encouragement relative to overcoming and one day realizing an inheritance in the land set before them.*

One Christian is to encourage another Christian to keep his eyes fixed on the goal. It’s a lonely road; and it becomes more so by the day as the leaven continues its deteriorating work, often causing other Christians to scoff at, make fun of, or look askance at a Christian who has his eyes fixed on the goal and is governing his life accordingly. And, in this respect, a little encouragement by one also engaged in the same battle, walking the same lonely road, often goes a long way.

As Moses became weary in the battle with Amalek ([Exodus 17:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+17.8-16&t=NKJV)), so Christians become weary in the present battle; and as Aaron and Hur helped hold Moses’ hands high, as Moses himself held the scepter (resulting in victory over Amalek), so Christians are to help hold one another’s hands high, as they keep ever before them the same thought portended by the scepter in Moses’ hands (and this will result in victory as well [it must, for it did in the type]).

That’s exactly what [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV) deals with. And, in this respect, the verses would have no more reference to Christians meeting together on Sunday at a particular place than they would to Christians (two or more [[Matthew 18:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+18.20&t=NKJV)]) meeting together any time at any place throughout any of the seven days of the week.

The object is for two or more Christians to come together at different times in order to encourage one another relative to a mutually possessed hope. Any other type meeting of Christians — though it may be for a worthwhile purpose — is *not in line* with that which is stated in [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV).

Meetings on Sunday morning (and other times) at any church in the land should *always* have the overall thought set forth in [Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV) as *central*. The thought should, as well, *at all times*, be in line with that which is stated in [Hebrews 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.17&t=NKJV); and this verse would be perfectly in line with the exhortation of Caleb and Joshua, along with what the Israelites should have done relative to this exhortation:

*Obey those who rule over you, and be submissive* [*i.e.*, “Follow those that lead, guide you, and be submissive (to their teaching)”], *for they watch out for your souls, as those who must give account* . . . . ([Hebrews 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.17&t=NKJV))

This verse presents the relationship between the pastor-teacher and those placed under his ministry, *in the true sense*, *as it existed in the early Church*. God-given authority in the local church, possessed by the pastor-teacher, is always in the realm of *service*, never in the realm of authority as exercised by those in the world ([Matthew 20:25-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+20.25-28&t=NKJV); *cf*. [1 Peter 5:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.1-4&t=NKJV)). He is the one who is to *ascend* the mountain, *learn* all he can about the land and its inhabitants, and then *serve* those placed under his care *by leading them into truths concerning these matters*. And he is to do this with a view to the salvation of their souls (along with his) and as one that must give an account of his actions at the judgment seat.

But even in the early Church there was another side to the matter. There were the false teachers; and, rather than being told to follow their leadership (as in [Hebrews 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.17&t=NKJV)), the people were *warned against them*.

Today though, because of the working of the leaven over almost two millennia, the Church finds itself in a *completely different position*, making it difficult for Christians to even properly understand verses such as [Hebrews 13:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.17&t=NKJV) (reference chapter 7 of this book, “The People’s Response).

*Discouragement* as it existed in the camp of Israel during Moses’ day and as it exists in Christendom today is dealt with in the following section.

2. Discouragement

*Discouragement* is seen in the type through the action of the ten as they gave their analysis of the previous report by all twelve. The ten sought to *discourage* the people of Israel by stating that they couldn’t overcome and defeat the inhabitants of the land, which would prevent the Israelites from realizing the goal of their calling.

Note the words of [Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV) again:

*Where can we go up? Our brethren have discouraged our hearts, saying, “The people are greater and taller than we; the cities are great and fortified up to heaven; moreover we have seen the sons of Anakim there.”*

And this discouragement resulted in a rebellion among the people that brought about such anger from the Lord that He overthrew the entire unbelieving generation in the wilderness, outside the land to which they had been called. Because of a false analysis given by ten of the twelve spies — *the very ones who should have been encouraging the people relative to that which lay ahead* — an entire generation was overthrown, short of the goal.

This is seen in its true sense in the antitype through the ministry of the false teachers in the early Church when the Word of the Kingdom was still being widely taught throughout Christendom. These false teachers understood the Word of the Kingdom (as the ten spies understood things about the land and its inhabitants), and, as the ten spies, they proclaimed a false message in this realm.

That is, the ten spies proclaimed “*an evil report of the land that they had searched unto the children of Israel*,” and these false teachers proclaimed *an evil report of the Word that they had searched to Christians.*

This false message really had nothing to do with the gospel of the grace of God. It had to do strictly with the Word of the Kingdom — the gospel of the glory of Christ. Thus, from all indications, the pure, simple message of the gospel of the grace of God remained *unaffected* by this false message.

But today *something completely different* is happening. Individuals, not understanding the gospel of the glory of Christ, have failed to distinguish between passages of Scripture that have to do with this gospel and passages of Scripture that have to do with the gospel of the grace of God. And, by so doing, they have sought to make passages of Scripture that have to do with the gospel of the glory of Christ deal with the gospel of the grace of God. They have brought things from one gospel (the gospel of the glory of Christ) over into the other (the gospel of the grace of God), *destroying the former and corrupting the latter.*

That is, they have *destroyed* what Scripture has to say about the gospel of the glory of Christ by making verses having to do with this gospel deal with the gospel of the grace of God. And, by taking verses from the former and applying them to the latter, they have also *corrupted* the gospel of the grace of God.

From all indications, nothing of a magnitude resulting in destruction and corruption of this proportion occurred by means of the message of the false teachers in the first-century Church. And this would be in complete keeping with the working of the leaven. It was only beginning its deteriorating work at that time. Today, we are living at a time when it is completing its deteriorating work, immediately before “*the whole*,” as prophesied, *will become leavened* ([Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV)). And, resultantly, one could only expect corruption surrounding teachings in the Church today *to surpass* that in the first-century Church.

In this respect, the message Christians are hearing from the pulpit today is largely an outgrowth of the destruction of one message and corruption of the other, caused by the working of the leaven. The Word of the Kingdom is absent; and the simple biblical message surrounding the gospel of the grace of God is, all too often, presented in a corrupted form.

And the place where this can be seen in its fullest development is in the “Lordship Salvation” teaching — a teaching that, during the past few years, has spread rapidly throughout a large segment of so-called fundamental Christianity.

The teaching has spread after this fashion for the simple reason that its recipients do not understand the Word of the Kingdom. The leaven had previously *centered* its attack upon the Word of the Kingdom, resulting in the emergence and wide acceptance of this false teaching relative to salvation by grace through faith during the closing days of the present dispensation.

If the situation concerning the leaven could be reversed (which it can’t), this teaching would fade and eventually disappear; for *it can’t exist in the light of an understanding of the Word of the Kingdom* (which would facilitate a correct understanding of the gospel of the grace of God as well).

In this respect, if a person is really interested in showing what is wrong with Lordship Salvation teaching, all he has to do is *teach the people the Word of the Kingdom*, which is something he should have been doing all along anyway. There’s no such thing as a person understanding the Word of the Kingdom and, at the same time, being confused by the teaching of Lordship Salvation teaching. *That would be an impossibility*, for the person would be saying that he is confused about a distinction (between two facets of the overall gospel message) which he understands, *one in which he is not confused, one in which he can’t be confused.*

But teaching the Word of the Kingdom to bring about a change in the present situation is something that is not going to happen (except possibly in isolated instances). The leaven has done its work too well, and the damage that it has caused cannot be reversed.

The teaching of Lordship Salvation can only become even more widely accepted in Christendom in days ahead (for the leaven is going to work until “*the whole*” has become leavened); and the chaotic condition that presently exists will become even more chaotic.

Thus, *talk about discouragement!* Let a Christian who understands the Word of the Kingdom try to find a place within Christendom for *encouragement* today. Unless he is in an unusual church (which are far and few between), *relative to any encouragement concerning the race of “the faith,”* he is going to come away Sunday morning, Sunday evening, or any other time completely dry, looking down a dark tunnel.

*Encouragement is not there!* No wonder so many Christians are suffering depression today! No wonder an increasing number of Christians don’t even bother to attend church anymore! No wonder ministers are leaving the pulpit to do something else! No wonder . . . .

Where can a Christian go on Sunday morning, Sunday evening, or any other day or evening of the week and meet with other Christians who are concerned about the hope of their calling? Where can he go to find others who will encourage him in the race of “*the faith*” in which he is presently engaged? Or where can he go to find others so that he, himself, may encourage along the same lines? Or where can he go to even hear a pastor-teacher, or any other Christian, teach or discuss these things?

The preceding related questions are, in a respect, self-answering. And the answers will show the state of Christendom as it presently exists. *Insofar as any association with the Word of the Kingdom is concerned*, practically the whole of Christendom — so-called fundamental and liberal segments alike — is shot through and through with leaven and can only be viewed as Laodicean.

But not to worry. This is *exactly* the way the Lord said that Christendom would exist at the end of the present dispensation. And for a person who understands the Word of the Kingdom, *the darker it gets, the brighter it also gets*.

Stay with the Word, and you won’t — you can’t — go wrong; *for the future is as bright as the promises of God.*

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

*For you have need of endurance* [“patient endurance” (through the trials and tests)], *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.”* ([Hebrews 10:35-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-38&t=NKJV)).

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Chapter 9

**Overcoming, Being Overcome**

*Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,*

*except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the LORD.*

*The LORD was also angry with me for your sakes, saying, “Even you shall not go in there;*

*Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it.*

*Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.*

*But as for you, turn and take your journey into the wilderness by the Way of the Red Sea.”*

*And command the people, saying, “You are about to pass through the territory of your brethren, the descendants of Esau, who live in Seir . . .”*

*And when we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the plain, away from Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab.*

*. . . the descendants of Lot . . .* . ([Deuteronomy 1:35-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.35-40&t=NKJV); [2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.4&t=NKJV), [8-9b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.8-9b&t=NKJV) [4a])

Because of the action of the people of Israel *in two different spheres* at Kadesh-Barnea, God, as well, brought matters to pass *in two different spheres*. Because of the peoples’ *belief* or *unbelief* relative to entering the land at Kadesh-Barnea, God, in the succeeding years, brought matters to pass after a fashion completely in keeping with the attitude and actions of the people.

*On the one hand*, there was the overthrow of an entire unbelieving generation, overthrown in a manner completely in keeping with their *unbelief*.

Then, *on the other hand*, Caleb and Joshua — the ones believing that they could go in and, under God, take the land — ultimately realized their inheritance in a manner completely in keeping with their *belief*.

Unbelief

At Kadesh-Barnea, those comprising the nation under Moses believed the false report of the ten spies. They envisioned falling at the hands of the inhabitants of Canaan if they sought to move ahead and attempt to take the land. They then *turned from* the land set before them and longingly *looked back* toward the land from which they had come, *back toward Egypt.* And they spoke of appointing a new leader (other than Moses), with a view *to returning to Egypt* ([Numbers 14:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.1-4&t=NKJV)).

Once this had occurred, once the Israelites had expressed *unbelief after this fashion*, *at this particular place*, the nation found itself in a position from which there could be *no return*. The accountable generation had forfeited their part in the rights of the firstborn (rights to be realized by the nation as God’s firstborn son [*cf*. [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)]), matters could not be reversed (*cf*. [Matthew 12:31-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.31-32&t=NKJV)), and the only thing awaiting these Israelites was God carrying out His judgmental decree.

Note that the very next day, after hearing God’s judgment upon them because of *their unbelief* (along with seeing the ten spies die “*by the plague before the Lord*”), the unbelieving Israelites *changed their minds*. They even went so far as to attempt to enter the land after being warned by Moses that the Lord was no longer with them; and they were, accordingly, driven back by the Amalekites and the Canaanites. They could no longer occupy the place from which they, *through unbelief*, had fallen ([Numbers 14:28-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.28-45&t=NKJV)).

This is what the third of the five major warnings in the book of Hebrews is about ([Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV)). Once a Christian falls away in the antitype of that which occurred at Kadesh-Barnea ([Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV)), exactly the same thing will occur to the unbelieving Christian as occurred to the unbelieving Israelites. The Christian will have fallen away after such a fashion that *he cannot be renewed “again to repentance* [‘to a change of mind’]” ([Hebrews 6:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.6&t=NKJV)).

The “change of mind” is not on the part of the Christian, as it was not on the part of the Israelites in the type. It was/is *on the part of God*. A Christian falling away after this fashion may later change his mind, as the Israelites did after falling away. But, as in the type, *God will not change His mind*.

The Christian will have forfeited his part in the rights of the firstborn (rights to be realized by the Church following the adoption into sonship [*cf*. [Romans 8:18-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.18-23&t=NKJV); [Hebrews 12:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.23&t=NKJV)]), with only judgment waiting; and *God will not change His mind* and bless that Christian also. The type has been set, and the antitype must follow the previously established type.

(For additional information on the preceding, refer to, in this site, “[If They Shall Fall Away](https://www.koffeekupkandor.com/gods-word-seven.php#If%20They%20Shall%20Fall%20Away)” and “[The Wilful Sin](https://www.koffeekupkandor.com/gods-word-six.php#The%20Wilful%20Sin).”)

Exactly the same thing is seen relative to these rights and a change of mind in the last of the five major warnings in [Hebrews 12:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.14-17&t=NKJV). Esau, after forfeiting the rights of the firstborn — selling these rights to his younger brother, Jacob — “*found no place for repentance* [a change of mind], *though he sought it diligently with tears*” ([Hebrews 12:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.17&t=NKJV)).

Esau *changed his mind* following the forfeiture. After realizing the value of that which he had forfeited, Esau sought to get his father *to change his mind* and bless him also. But it was *too late*. The birthright had been forfeited, it was beyond Esau’s grasp forever, and all Esau could do at this point was express grief over *that which he had allowed to occur*. Scripture reads, “*And Esau lifted up his voice and wept*” ([Genesis 27:34-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+27.34-38&t=NKJV)).

(Note two things about the warning passages in the book of Hebrews:

1) The warnings in Hebrews become self-explanatory, self-interpretive, if they are understood in the light of the types [an interpretive method that, in reality, is true throughout the whole of Scripture, *i.e.*, types and antitypes understood in the light of one another].

2) Very few Christians today could fall away in the antitype of [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV), for to fall away after this fashion requires an understanding of the Word of the Kingdom, something that very few Christians presently possess [reference chapters 5, 6, 7 of this book, “The Elders’ Search,” “The Elders’ Report,” and “The Peoples’ Response”].)

1. Turned About

Moses, near the end of his life and near the end of the wilderness journey, recounted to the Israelites that which had occurred at Kadesh-Barnea and throughout the thirty-eight succeeding years. He spoke of *the nation’s unbelief, along with Caleb and Joshua’s belief*. Then he recounted *God’s promise to Caleb and Joshua, along with the account of God’s judgment falling upon the unbelieving nation* ([Deuteronomy 1:26ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.26ff&t=NKJV)).

Caleb and Joshua, because they *believed the Lord*, had been promised that they would one day realize an inheritance in the land. They would be allowed to go in with the second generation and, *individually, have a part in the rights belonging to God’s firstborn son.*

The remainder of the accountable generation though, because *they did not believe the Lord*, would die in the wilderness prior to the second generation being allowed to go into the land under Joshua. *They would have no part in realizing the rights of the firstborn* ([Deuteronomy 1:35ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.35ff&t=NKJV)).

After Moses had recounted the Lord’s promise to Caleb and Joshua, he then turned to the account of the Lord’s judgmental decree upon the unbelieving generation. God’s decree from thirty-eight years back, given through Moses, began with the words, “*But as for you* . . .” ([Deuteronomy 1:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.40&t=NKJV)).

Then, the first thing that the unbelieving generation at Kadesh-Barnea heard after that was, “*turn*” ([Deuteronomy 1:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.40&t=NKJV)). That is, they were to turn from the land set before them. By their prior act of unbelief, *they had gone too far*. They had expressed *unbelief* concerning the Lord being able to complete His work and bring them into the land to which He had called them. They had expressed *unbelief* in matters surrounding the very goal of their calling — a realm that the Lord considered *of supreme importance, important above everything else*. And, by so doing, they went *beyond* the point that the Lord could allow them to go and still allow them to enter the land.

Thus, there was only *one thing* left. They were to be *turned from* the land toward which they had moved for the preceding eighteen months, with a view to their being *overthrown* outside this land. And *the place* where they were to be overthrown was clearly revealed at the beginning; and now, thirty-eight years later, God’s dealings with a rebellious people after this fashion was in the very last stages of being completed.

2. Into the Wilderness by the Way of the Red Sea

But viewing matters from the beginning once again, the Israelites were not to be overthrown just any place in the wilderness; nor could they be taken back to Egypt — a desire that they had expressed in their unbelief ([Numbers 14:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.4&t=NKJV)). Taking them back to Egypt would portend the possibility of undoing what had occurred in both the death of the firstborn and the Red Sea passage (in reverse order), and neither could ever be undone. Thus, the Israelites had to be overthrown on the eastern side (the resurrection side) of the Red Sea, outside of Egypt (on the right side of the blood).

The Israelites were *turned away from the land of Canaan* and told to journey “*into the wilderness by the Way of the Red Sea*” ([Deuteronomy 1:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.40&t=NKJV)). In other words, rather than being allowed to enter a land flowing with “*milk and honey*,” they were *turned away* and, instead, told to travel *out into a desolate land*. Then beyond that, specific reference is made to this land being “*by the Way of the Red Sea*.”

The “*Sea*” refers particularly to two things in Scripture. It refers to *the place of the Gentile nations* and *to the place of death*. In this respect, typically, the place that God had reserved for the unbelieving Israelites was in the sphere of death among the Gentile nations. And it was here that they were to be overthrown (*ref*. Chapter 2 in this book, “From the Sea to the Mountain”).

The picture is really the same as seen in the later experiences of Israel, typified by Jonah. Jonah, because of his disobedience, was *cast into the Sea, and he died in the Sea*. And Israel, because of the nation’s disobedience, has been *scattered among the Gentile nations of the world* (cast into the Sea), with Israel being looked upon as *dead* (*spiritually* dead) while out among the nations.

During Moses’ day, it was only at the end of a full forty years (referring to a complete period) that God allowed a second generation of Israelites to leave their place in “*the wilderness by the Way of the Red Sea*” and enter the land under Joshua. And this is a type of that future day — after a complete period, at the end of two days (which will be at the end of Daniel’s full Seventy-Week prophecy) — when God will allow the present nation to leave its place among the Gentiles and be restored to the land under Jesus (*cf*. [Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV); [Hosea 5:15-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15-6.2&t=NKJV); [Jonah 1:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.15ff&t=NKJV); [John 11:1-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.1-44&t=NKJV)).

(Or, if the Hebrew rendering for Jesus is preferred in the antitype, it is “Joshua” [this is the reason for the incorrect rendering, “*Jesus*,” rather than “Joshua,” in [Hebrews 4:8 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.8&t=KJV). Joshua led the Israelites into the land in the past, and Joshua [Jesus] will lead the Israelites into the land in the future.

Also note that a more detailed and complete look at the overall type is seen beginning with the departure from Egypt under Moses. That which is seen beginning in [Deuteronomy 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2&t=NKJV) is a facet of the type within the larger type — a type within a type, so to speak. This is a common occurrence in biblical typology, one thing that makes it so rich.)

3. In the Lands of Esau, Lot ([Deuteronomy 2:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.1-12&t=NKJV))

Note, according to the text, that the unbelieving Israelites were not to be overthrown just any place in “*the wilderness by the Way of the Red Sea*.” Rather, they were to be overthrown *in two areas* of this wilderness land. They were to be overthrown *in the land occupied by the descendants of Esau*, and they were to be overthrown *in the land occupied by the descendants of Lot*.

a. The Land of Esau

Esau, the elder son of Isaac, “*despised his birthright*” and sold his rights as firstborn to his younger brother, Jacob, for a meal consisting of “*bread and stew of lentils*” ([Genesis 25:27-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.27-34&t=NKJV)). The Septuagint (Greek version of the Old Testament) uses a word for the rendering “*despised*” ([Genesis 25:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.34&t=NKJV)) that means that Esau regarded his birthright *as practically worthless*. He saw no real value to the birthright and sold it on a particular occasion to satisfy his hunger.

Esau was “*a skillful hunter, a man of the field*,” contrasted with Jacob who was “*a mild man, dwelling in tents*” ([Genesis 25:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.27&t=NKJV)). The “*field*” in Scripture, as “*Egypt*,” typifies *the world* ([Matthew 13:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.38&t=NKJV)); and “*dwelling in tents*” points to being *a stranger and pilgrim in the field, in the world* ([Hebrews 11:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-16&t=NKJV)).

Thus, Esau, in Scripture, is pictured as *a man of the world* — a person interested in the things of the world rather than the things of God. And Esau sold his rights as firstborn at a time immediately after he had been out in “*the field*” and at a time when he was “*weary* [and hungry]” ([Genesis 25:29-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.29-30&t=NKJV)).

There was nothing in *the field* to reveal the value of the birthright to Esau. The birthright had to do with *spiritual values*, separate from the world; but Esau was interested in the world and that which could bring satisfaction to the fleshly man.

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

And it was into Esau’s land — the land of a person of *the world* who considered his birthright to be *of little value* — that God’s firstborn son, because of the nation’s unbelief and forfeiture of the rights of the firstborn, was taken to be overthrown. The unbelieving generation was to be overthrown in the land of the descendants of a person who had looked upon the rights of the firstborn *after a similar fashion* to the way they had looked upon them.

b. The Land of Lot

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

Abraham, after strife had arisen between the herdsmen of Lot’s cattle and his own herdsmen, saw a need for the two of them to separate. Realizing this, he magnanimously offered Lot his choice of any part of the land in which to dwell. Lot lifted up his eyes, saw the well-watered Jordan plain, and chose that part of the land. Abraham though remained out in *the high country*.

Lot moved *down into the cities of the plain, pitched his tent toward Sodom, and eventually ended up living in Sodom*. Then, years later, immediately before the destruction of the cities of the plain, Lot is seen *seated in the gate* of Sodom ([Genesis 13:10-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.10-13&t=NKJV); [19:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.1&t=NKJV)).

Those who sat in the gate of a city in those days transacted business on behalf of the city. Thus, Lot, because of an attraction that a part of the land offered, left his pilgrim life with Abraham out in the high country and moved down into the low-lying country. And, *over the years, little by little*, his path continued to spiral down, until he eventually found himself deeply involved with the citizens of one of the most wicked cities on the face of the earth — a city in which homosexual activity, among other types of immorality, was rampant.

(Homosexual activity in Sodom had been brought to full fruition by the men of the city committing homosexual acts with angels in the kingdom of Satan [*cf*. [Genesis 19:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.1-11&t=NKJV); [Jude 1:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.6-7&t=NKJV)]. And note that the homosexual activity rampant throughout the world today will end after the same fashion. It will apparently come into full fruition during the latter part of the Great Tribulation, after Satan and his angels have been cast out of the heavens. That which is seen today is only the forerunner of that which will shortly exist [*cf*. [Luke 17:26-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.26-31&t=NKJV); [Revelation 12:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7-9&t=NKJV)].

For additional information on homosexuality in the cities of the plain during Lot’s day, refer to the author’s book, Jude, [Bible One - Jude BOOK by Arlen Chitwood](http://www.bibleone.net/J.htm), Chapter 6, “And Also After That.” For additional information on homosexuality today, particularly as it exists among Christians, refer to the author’s book, in this site, [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), Chapter 11, “The Goal.”)

And it was in Lot’s land, as well as in Esau’s land, that the unbelieving Israelites were taken *to be overthrown*. They were not only to be overthrown in the land of a person who considered his birthright to be of little value, but they were also to be overthrown in the land of a person who chose the best of what the world had to offer — a person who settled down in the world rather than dwelling in tabernacles in the high country. They were to be overthrown in the land of a person who had looked upon the world *after a similar fashion* to the way they had looked upon Egypt, *i.e*., to the way they had also looked upon the world ([Numbers 14:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.2-4&t=NKJV)).

4. Christians in the Antitype

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

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

Is this the topic of concern when Christians meet together today? Is this what is heard from the pulpit or the classroom on Sunday morning, Sunday evening, and/or other times when Christians come together?

Christians cannot serve two masters ([Matthew 6:19-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.19-24&t=NKJV)). They cannot have the best of what this world has to offer and also expect to have the best of what God has already offered. Christians must, individually, choose; and that decision is left entirely up to them (*cf*. [Genesis 24:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58&t=NKJV)).

Christians can go the way of Esau and Lot — having any spiritual senses and perspective progressively dulled by the things of the world — resulting in their progressively being overthrown in the land of Esau and the land of Lot.

Or they can keep their eyes fixed on the goal, dwell in tabernacles with Abraham, Isaac, and Jacob in the high country — “*escape to the mountain*” ([Genesis 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV)), having their spiritual senses and perspective progressively strengthened — and one day realize the rights of the firstborn.

The former is the easy life, and the latter is not so easy. In fact, the latter often becomes quite difficult. But what will the end be? *That’s what matters!*

Belief

Note that Caleb and Joshua, at Kadesh-Barnea, didn’t have it easy at all when giving a true report relative to the land set before them ([Numbers 14:6-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.6-10&t=NKJV)).

And they had to live with this unbelieving generation for the next thirty-eight and one-half years, until every single one of them had been overthrown.

And that’s where *the believing Christian* is today. He is out living *among unbelieving Christians* who are in the process of being overthrown; and he, invariably, experiences similar treatment to that which Caleb and Joshua were accorded among the unbelieving Israelites.

*Persecution, in actuality, doesn't come from the world*. That’s not what is found in the type, and it can’t be found after any other fashion in the antitype as well, for the antitype must follow the type. *True persecution comes from unfaithful fellow-believers.*

They are the ones who find themselves in the position of Esau, Lot, or the unfaithful generation during Moses’ day; and they do not understand individuals like Caleb and Joshua. They have spent their time out *in the world*. They understand *the ways of the world but not the ways in which the spiritual man is led*. They, thus, can only look at matters from *a naturalistic perspective, for this is all they know*; and, accordingly, they are the ones who, in various ways, find themselves moving against the spiritually minded Christian (*cf*. [2 Timothy 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.12&t=NKJV)).

1. Necessary Preparations

It was only near the end of the forty years that God began to once again deal with the Israelites relative to entrance into the land of Canaan. It was only at this time that God stated:

*This day I will begin to put the dread and fear of you upon the nations under the whole heaven, who shall hear the report of you, and shall tremble and be in anguish because of you*. ([Deuteronomy 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.25&t=NKJV)).

This was the beginning of the Lord’s preparatory work relative to bringing the second generation of Israelites, along with Caleb and Joshua, into the land. And the remainder of Deuteronomy — prior to the account of the entrance of the nation into the land in the first three chapters of the book of Joshua — concerns itself mainly with what was stated by Moses in [Deuteronomy 4:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+4.1&t=NKJV):

*Now, O Israel, listen to the statutes and the judgments that I teach you to observe, that you may live, and go in and possess the land that the LORD God of your fathers is giving you.*

Then Moses’ closing words to this new generation of Israelites, given immediately before his death, near the end of the book, were almost identical to the way he began:

*. . . Set your hearts on all the words that I testify among you today, which you shall command your children to be careful to observe-all the words of this law.*

*For it is not a futile thing for you, because it is your life, and by this word you shall prolong your days in the land that you cross over the Jordan to possess.*  ([Deuteronomy 32:46-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.46-47&t=NKJV))

At the time Moses proclaimed these final words to “*all Israel*” ([Deuteronomy 32:45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.45&t=NKJV)), the Israelites were on the eastern side of Jordan, opposite Jericho. And after Moses blessed the twelve tribes, the Lord took him “*to the mountain of Nebo, to the top of Pisgah*,” and allowed him *to look over and see the land* before his death.

Then “*Moses the servant of the Lord died there in the land of Moab*,” and the Lord “*buried him in a valley*” in the same land ([Deuteronomy 32:48-52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.48-52&t=NKJV); [34:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.1-6&t=NKJV)).

And, with the leadership falling to Joshua, this is where the five books of Moses close, with the Israelites ready to cross the Jordan and enter the land under Joshua.

2. Crossing the Jordan

Moses, at Kadesh-Barnea, had sent twelve spies into the land. Now, thirty-eight and one-half years later, Joshua, from the eastern side of Jordan, sends two individuals to spy out Jericho and the surrounding land ([Joshua 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+2.1ff&t=NKJV)). And upon the return of the two spies “*from the mountain*” ([Joshua 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+2.23&t=NKJV)), their report was very simple and straightforward:

*And they said to Joshua, “Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us.”*  ([Joshua 2:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+2.24&t=NKJV))

And this time *there was no bad report by the spies or unbelief on the part of the people*. According to the record, following the report of the two spies, the immediate matter at hand was the passage of the people across the Jordan River and the conquest of the land, beginning with Jericho ([Joshua 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+3.1ff&t=NKJV)).

Jordan was at flood stage at this particular time of year; but, because of the river’s flow, rather than parting the waters as at the Red Sea passage forty years earlier, the Lord brought matters to pass after a different fashion. The Lord, going before the people above the ark that the priests carried and remaining above the ark in the midst of Jordan while all the people crossed (*cf*. [Exodus 25:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+25.22&t=NKJV)), simply cut off the flow of the river coming down from the north and caused the waters to “*stand as a heap*”; and the Israelites, as at the Red Sea passage, went across the Jordan “*on dry ground*” ([Joshua 3:10-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+3.10-17&t=NKJV)).

Once the Israelites were across and twelve stones had been taken from the midst of Jordan as a testimony for future generations, the priests brought the ark up from the midst of Jordan, and the Lord released the waters to their natural flow once again ([Joshua 4:1-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+4.1-24&t=NKJV)).

Then note the reaction of the Gentile nations that Israel now faced to that which had occurred:

*So it was, when all the kings of the Amorites who were on the west side of the Jordan, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan from before the children of Israel until we had crossed over, that their heart melted; and there was no spirit in them any longer because of the children of Israel*. ([Joshua 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+5.1&t=NKJV); *cf*. [Deuteronomy 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.25&t=NKJV))

Then, following Joshua circumcising the new generation (in accord with the Lord’s instructions) and the manna ceasing (the people were to now eat “*the fruit of the land of Canaan*”), attention immediately turned to a conquest of Jericho and the land beyond ([Joshua 5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+5.1ff&t=NKJV); [6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+6.1ff&t=NKJV)).

(Note: As the preceding generation was required to pass through the waters of the Red Sea, with a view to subsequently entering the land at Kadesh-Barnea, the succeeding generation [which, by large, had not been through the waters of the Sea] could not enter the land at Kadesh-Barnea [on the southern side of the land]. Those comprising this generation had to travel around the southern end of the Dead Sea, up the eastern side of the Sea to the Jordan River, and then pass through the waters of the Jordan as they entered the land.

Both generations had *to pass through the waters* [the waters of the Sea or the Jordan] prior to entering the land. The parallel experience of *passing through the water* was seen by means of *baptism* in both the offer and reoffer of the kingdom to Israel, which is why baptism was seen throughout [*cf*. [Matthew 3:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.5-6&t=NKJV); [John 3:22-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.22-24&t=NKJV); [4:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.1-2&t=NKJV); [Acts 2:37-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.37-38&t=NKJV); [8:35-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+8.35-38&t=NKJV)]; and, as well, this parallel experience of *passing through the water* is seen by means of *baptism* in Christendom today, in connection with the same thing as seen in Israel, or in the types from Moses’ and Joshua’s day — the present offer of the kingdom to Christians [[Matthew 28:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+28.19-20&t=NKJV); [Colossians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12&t=NKJV); [3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.1ff&t=NKJV)].

Following the death of the firstborn and the appropriation of the blood, *the dead were/are to be buried, never to rise again* — whether this burial occurred following the appropriation of the blood of the paschal lambs in Egypt by the first generation under Moses, occurred following the appropriation of the blood of the paschal lambs in the wilderness by the second generation under Joshua, or occurs following the appropriation of the blood of the Paschal Lamb by Christians today — *all are to pass through the water; all are to be buried* [[John 3:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-5&t=NKJV)]. *The new man alone, following burial, is to rise from the waters. Only the new man can realize an inheritance in the land lying out ahead* [*cf*. [Genesis 21:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.9-10&t=NKJV)].

[The passage through the water, of course, has *nothing* to do with eternal salvation, past or present — whether in the two types during Moses’ and Joshua’s day, among the Jewish people during the offer and reoffer of the kingdom to Israel, or throughout the present dispensation when the offer of the kingdom is being extended to Christians. One’s eternal salvation was/is taken care of *through death and shed blood* — *via* a vicarious death, by the death and shed blood of paschal lambs in the camp of Israel during past time, and the death and shed blood of the Paschal Lamb during time since 33 A.D.

God’s requirement — *death and shed blood* — was established in the opening chapters of Genesis ([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)), and *it can never change*. And, for an inseparable association of death and shed blood in the Old Testament with the death and shed blood of Christ, note [1 Peter 1:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.19-20&t=NKJV); [Revelation 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.8&t=NKJV).]

In this respect, to see a clear picture of *baptism* during the offer and reoffer of the kingdom to Israel, or *baptism* during the present offer of the kingdom to the Church, one need only turn to these two types. Also note that “baptism” is associated in Scripture with *the kingdom and the message pertaining to the kingdom*. Israel and the Church have been brought into the picture because they have been/are [Israel, past; the Church, present] recipients of this message. Separating “baptism” from *the kingdom* would be like separating “signs” from *the kingdom*. Neither could exist apart from the kingdom and would disappear.

Thus, baptism had to do with *the Jewish people in relation to the offer and reoffer of the kingdom in past time*, and it has to do with *Christians in relation to the offer of the kingdom during present time*. Baptism is no more Christian than it is Jewish, or *vice versa*; nor is baptism a Church ordinance, for the Church has no ordinances *per se* [neither baptism nor the Lord’s table has anything to do with ordinances of the Church, though the churches throughout Christendom, in completely unscriptural endeavors, have sought to connect them with the Church in this respect].

[“The Lord’s table,” as “baptism,” has a similar connection with *the kingdom* as well. For a Christian to observe the Lord’s table is for that Christian to “*proclaim the Lord’s death till He comes*” ([1 Corinthians 11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+11.26&t=NKJV)). It is *a symbolic declaration, by the observer, of that which was very real at a time in the past and will be very real at a time in the future.*

Christ, establishing the Lord’s table shortly before His death, said, “*I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom*” ([Matthew 26:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.29&t=NKJV)). The word picture of events during that future day, to which Christ referred, had been recorded by Moses over fourteen centuries earlier, in [Genesis 14:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-20&t=NKJV). This word picture, forming a type, deals with Melchizedek bringing forth bread and wine to bless Abraham.

In that coming day, in the antitype of that which is seen in [Genesis 14:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-20&t=NKJV), Christ, as the great King-Priest after the order of Melchizedek, in His “*Father’s kingdom*,” will come forth with bread and wine to bless the descendants of Abraham, exactly as Melchizedek blessed Abraham in the type. And, as well, as also in the type, this will occur following the battle of the kings — pointing to the destruction of Gentile power in that coming day ([Genesis 14:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.1ff&t=NKJV)).

It is these two things — *baptism and the Lord’s table* — that an almost completely leavened Church, which has little to no understanding of the Word of the Kingdom, has taken and made Church ordinances, not understanding their true nature at all. And things have become so completely skewed that many church groups will not allow other Christians to partake of the Lord’s table with them unless they belong to their particular denomination. Or, one can’t join their church unless he has been baptized by one of their pastors in one of their denominational churches.

The whole thing has become completely removed from any correct biblical reality in the churches of the land. This is how complete the working of the leaven — centering its attack on the Word of the Kingdom — has wrought corruption within Christendom after almost 2,000 years, very near the end of the dispensation, when the whole will have become leavened].

Then, note facets of the passage of the Israelites through the Red Sea and the Jordan River that have to do with the Jewish people yet future. In connection with the Israelites passing through the Sea [first generation] and passing through the River [second generation] there is an overthrow of Gentile powers — Pharaoh and his armed forces on the first, and Jericho [along with succeeding Gentile cities] on the second. Both relate to different facets of the same type, foreshadowing a series of events in the antitype that is seen in its correct respect only by viewing both types together.

In the antitype, Christ will have returned, re-gathered the Israelites from a worldwide dispersion [following their national conversion], made a new covenant with the house of Israel, and restored them to their land. Then, immediately following this series of events, Antichrist will lead his armies against the King and His people *in Jerusalem* [*cf*. [Ezekiel 38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+38&t=NKJV); [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39&t=NKJV); [Joel 3:1-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.1-17&t=NKJV); [Zechariah 14:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+14.1-9&t=NKJV); [Revelation 14:14-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.14-20&t=NKJV); *ref*. the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), Chapter 32, “The Great Supper of God”].

In this respect, to see a clear, overall picture of the restoration of Israel and the destruction of Gentile world power at the time of Christ’s return, the antitype must be studied in the light of both of these types — both passages of the Israelites through water prior to the destruction of Gentile power — not in the light of just one.

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

*Then will I sprinkle clean water on you* . . . . [[Ezekiel 36:24-25a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.24-25a&t=NKJV)])

3. Taking the Land, Realizing an Inheritance

Jericho was the first of the cities to be taken; and because of the frightened state of those in Jericho, knowing that the Lord Himself was with Israel and would act on their behalf, the city had been “*securely shut up*.” No one entered, and no one left. This is how complete the Lord had kept His word concerning placing the dread and fear of Israel upon the nations ([Joshua 6:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+6.1&t=NKJV); *cf*. [Deuteronomy 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+2.25&t=NKJV)).

Jericho was among the cities in the land described thirty-eight and one-half years earlier by the ten spies as being “*fortified* [KJV: walled up] *to heaven* [‘to the heavens’]” ([Deuteronomy 1:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.28&t=NKJV)). But note what the Lord did with the wall surrounding Jericho — a wall surrounding a city filled with frightened inhabitants. After the Israelites had followed the Lord’s instructions concerning taking Jericho, the wall simply “*fell down flat*”; and the Israelites marched across the fallen wall and “*utterly destroyed all that was in the city*” (save Rahab and her family), and then burned the city ([Joshua 6:2-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+6.2-27&t=NKJV)).

And that’s the way it was to be as the Israelites marched through the land, conquered the inhabitants, and possessed the land. And that’s the way it could have been thirty-eight and one-half years earlier had the Israelites believed the true report given by Caleb and Joshua rather than the false report given by the ten.

But the way it was to be and the way it actually happened — even during the conquest under Joshua — were not the same. At the very next city that the Israelites sought to conquer — Ai — they suffered *defeat*. Achan, contrary to the Lord’s command, had kept some of the spoils of Jericho; and his sin was looked upon by the Lord as a sin of all Israel. Because of this, the Lord would not go before the Israelites; and, consequently, *they could not “stand before their enemies”* ([Joshua 6:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+6.18&t=NKJV); [7:1-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+7.1-22&t=NKJV)).

The matter of Achan’s sin had to be dealt with first, and the people could then (and did) move victoriously against Ai ([Joshua 7:23-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+7.23-26&t=NKJV); [8:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+8.1ff&t=NKJV)). And beyond that the Israelites, under Joshua, began to progressively move victoriously throughout the land, taking it “*by little and little*,” as the preceding generation had been instructed to do under Moses ([Joshua 9:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+9.1ff&t=NKJV); *cf*. [Deuteronomy 7:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.22&t=NKJV)).

Then, after the Israelites, over time, had destroyed part of the nations in the land, the Lord instructed Joshua to divide the land for an inheritance among the different tribes ([Joshua 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+13.1ff&t=NKJV); *cf*. [Joshua 21:43-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+21.43-45&t=NKJV); [23:4-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+23.4-13&t=NKJV)). And it was within this division that Caleb and Joshua realized the inheritance that had been promised to them at Kadesh-Barnea forty-five years earlier ([Joshua 14:7-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+14.7-14&t=NKJV); [19:49](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+19.49&t=NKJV), [50](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+19.50&t=NKJV); *cf*. [Numbers 14:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.24&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.30&t=NKJV); [Deuteronomy 1:35-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+1.35-38&t=NKJV)).

4. Christians Today

Everything is identical in the antitype. There is a warfare against those dwelling in the land of the Christians’ inheritance (Satan and his angels), and *the warfare can be won* or *it can be lost.*

One primary, simple fact though remains should Christians expect to one day realize an inheritance in the land to which they have been called: *They must engage themselves in the battle; the war must be fought* ([Ephesians 3:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.9-11&t=NKJV); [6:11-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11-18&t=NKJV)).

The battle and its outcome can be seen in the experiences of the Israelites at Jericho; or the battle and its outcome can be seen in the experiences of the Israelites at Ai. And *victory* (as at Jericho) or *defeat* (as at Ai) will occur for exactly the same reasons it occurred for the Israelites.

God’s people *must do what He has told them to do*. This is the reason Moses, near the end of his life, immediately before the Israelites were to enter the land under Joshua, spent his time reiterating the Lord’s commandments to the people ([Deuteronomy 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+4.1ff&t=NKJV)); and this is also the reason that Joshua did exactly the same thing immediately following the Israelites’ defeat and subsequent victory at Ai ([Joshua 8:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+8.34-35&t=NKJV)).

Moses, by reiterating the Lord’s commandments to the people prior to the conquest, sought *to prevent* events such as those that had occurred at Ai; and Joshua, going back over the Lord’s commandments after matters surrounding Ai had been taken care of — something that formed a conclusion to previous instructions left by Moses — sought *to prevent a repeat* of such events (*cf*. [Deuteronomy 27:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+27.1-8&t=NKJV); [Joshua 8:30-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+8.30-35&t=NKJV)).

Jesus is “*the Author of eternal salvation* [‘salvation for the age’] *to all those who obey Him*” ([Hebrews 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.9&t=NKJV); *cf*. [Matthew 7:24-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+7.24-29&t=NKJV); [John 15:1-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.1-15&t=NKJV)). A Christian *must follow* that which the Lord has commanded (which will result in his keeping himself unspotted by the world [rather than following Achan’s path]) as he goes forth to battle the inhabitants of the land.

Sin is disobedience to that which the Lord has commanded. And though Christians — presently in a body of flesh, housing the old sin nature — may fall, *cleansing is available*. That’s why Christ is presently exercising the office of High Priest in the heavenly sanctuary (*cf*. [John 13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8-10&t=NKJV); [Hebrews 10:19-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-22&t=NKJV); [1 John 1:6-2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.6-2.2&t=NKJV)).

Sin must be dealt with prior to the battle (as at Ai). Then, *believing* that the Lord will do *exactly* what He has promised, *victory after victory can ensue as the person moves forward, keeping his eyes fixed on the goal. There can be no such thing as defeat if one moves in accord with the Lord’s instructions.*

