**A study about the work of the Spirit during the present dispensation.**

Search for the Bride BOOK

**By Arlen L. Chitwood of** [Lamp Broadcast](http://lampbroadcast.org/)

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**FOREWORD**

The Spirit of God is in the world today performing a work related to a new dispensation. Israel has been set aside, and *an entirely new entity, a new nation — the one new man “in Christ”* — has been brought into existence (*cf*. [Ephesians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12-15&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)).

Why has God sent His Spirit to deal with new household servants (*this new nation, this new man*)? One thing is crystal clear about the matter. God has not sent His Spirit into the world to deal with unsaved man relative to eternal salvation, for two very evident reasons: *First*, the Spirit was sent to the saved, to do a particular, revealed work (*cf*. [John 16:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-15&t=NKJV); [Acts 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.5&t=NKJV); [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1&t=NKJV)); and *second*, the Spirit was already present in the world doing a work *among the unsaved*, a work that He has been performing since Adam’s fall.

Fallen man, because of Adam’s sin, *is spiritually dead*; and the Spirit has been in the world throughout Man’s Day breathing life into the one having no life. And He has done/does this on the basis of *death and shed blood*, allowing man to pass “*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 foundational basic teachings for the Spirit’s work in this respect are set forth in the first four chapters of Genesis. And these foundational basics, set forth at the very beginning, *can never change* at any point throughout Scripture. Man’s eternal salvation, necessitated by Adam’s fall, remains *exactly the same* throughout Man’s Day. And this necessitates the Spirit performing a work relative to man’s restoration, beginning with man’s fall, and continuing today.

Yet, God sent His Spirit into the world on the day of Pentecost in 30 A.D., though the Spirit was already in the world performing a work having to do with unsaved man. Thus, since the Spirit was already in the world dealing with man relative to his spiritually dead state, it is quite evident that God sending His Spirit into the world on the day of Pentecost could have *nothing* to do with man’s eternal salvation. The Spirit was already here doing a work in this respect, effecting the birth from above; and *nothing* could be added to or taken from this continuing work of the Spirit through a work of the Spirit that began on the day of Pentecost.

Rather, God sending His Spirit on this day had to do with *a special and particular work* among those in whom He had already breathed life (*on the basis of Christ’s death and shed blood*). It had to do with a work *subsequent* to man passing “*from death to life*.” And, consequently, *everything* relating to *this special and particular work* (*e.g*., *the immersion in the Spirit, the new creation “in Christ,” the one new man, the sealing of the Spirit, the earnest of the inheritance, etc.*) can have nothing to do with salvation by grace.

And that should be simple enough to understand, for salvation by grace could only remain *unchanged* at the time when these things having to do with a work of the Spirit peculiar to the dispensation were brought into existence. That is to say, the Spirit, at the time of and following events on the day of Pentecost in 30 A.D., simply *continued* His work relative to salvation by grace (*unchanged*); but the Spirit *began* a new work on this day, peculiar to the dispensation (*for those in whom He had already breathed life*).

Why is the Spirit performing a work of this nature, *a work peculiar to the present dispensation*? Where is the line to be drawn between His work relative to salvation by grace (which *continues* unchanged throughout Man’s Day) and His work peculiar to the present dispensation (which *began* on the day of Pentecost in 30 A.D. and will *end* when the work has been completed)?

That’s what this book, SEARCH FOR THE BRIDE, is about. God has brought into existence *an entirely new dispensation*; and, in connection with this new dispensation, God has brought into existence *the one new man “in Christ.”* And God has sent the Holy Spirit into the world to do *a particular, revealed work* among those comprising this *new man*.

This book covers all aspects of the matter, drawing from both *the Old and New Testaments*. And this book deals with that which *Scripture alone*, not man, has to say about the matter.

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Chapter One

**Time of the Search**

*Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things.*

*So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh,*

*and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;*

*but you shall go to my country and to my family, and take a wife for my son Isaac."* ([Genesis 24:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1-4&t=NKJV)).

There are five chapters in the book of Genesis which form an overall type, comprised of a number of individual types — [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV). These five chapters, in the antitype, present a chronological, dispensational sequence of events carrying one from the birth of Christ to the Messianic Kingdom. Events in these chapters point to a period covering slightly over 2,000 years within man’s 6,000-year day. This period begins very near the end of the Jewish dispensation, covers all of the Christian dispensation, and leads into the Messianic Era.

And this is exactly the same period of time covered by revelation in the New Testament. The New Testament begins with events surrounding the birth of Christ (near the end of the Jewish dispensation) and concludes with events surrounding the Messianic Kingdom (*cf*. [Matthew 1:18-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+1.18-25&t=NKJV); [Revelation 20:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-6&t=NKJV); [22:7-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.7-21&t=NKJV)).

Thus, in this respect, these five chapters in Genesis form a foundational, dispensational, skeletal framework upon which the whole of New Testament revelation can be seen to rest. And the New Testament, in turn, dealing with *exactly the same subject matter in an expanded manner*, forms a commentary on that set forth in these five chapters. The New Testament forms the sinews and flesh that attach themselves to and clothe this skeletal framework (*cf*. [Ezekiel 37:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-10&t=NKJV)).

This same type relationship between two sections of Scripture is something common to the book of Genesis. Note that the book opens in this manner, with the whole of Scripture brought into view. [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) (*Creation, Ruin, Restoration,* and *Rest*) forms the foundational framework upon which all subsequent Scripture rests. All Scripture beyond [Genesis 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.3&t=NKJV) simply forms a commentary on that set forth in the foundational framework. The skeletal framework is set forth at the beginning, and the remainder of Scripture forms the sinews and flesh that attach themselves to and clothe this skeletal framework.

And with Scripture structured after the preceding fashion, one thing should be very evident. Commentary *presupposes a knowledge of that with which the commentary deals*. Sinews and flesh *presuppose bones upon which they are to be attached and which are to hold them in place.*

All Scripture subsequent to the foundational material set forth at the beginning has been written in a manner that *presupposes a familiarity with this foundational material*. This subsequent Scripture has been given in a manner that *presupposes that it is going to be read and studied in conjunction with a previously laid foundation*. And when this isn’t done, one finds himself dealing with commentary upon a subject apart from a basic knowledge of that subject. Or, one finds himself attempting to deal with sinews and flesh apart from a skeletal framework to which they are to be attached and which is to hold them in place.

Thus, the importance of understanding foundational sections of Scripture that God has set forth in His Word *cannot be overemphasized*. The structure of Scripture following the foundational passages, relating back to these passages, *presupposes an understanding of these passages*. And, apart from an understanding of these foundational passages, subsequent Scripture relating back to these passages *cannot possibly be properly understood*.

[Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV)

In the Genesis account, “Abraham” is a type of *God the Father* and “Isaac” a type of *God the Son*. This becomes unquestionably clear in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) where Abraham offers his son upon one of the mountains in the land of Moriah, pointing to God offering His Son upon one of the mountains in the land of Moriah 2,000 years later.

God was very specific in His instructions to Abraham concerning the place where Isaac was to be offered — “*on one of the mountains* [in ‘the land of Moriah’] *of which I shall tell you*” ([Genesis 22:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.2&t=NKJV)). And the reason is obvious. Events surrounding Abraham offering his son form *an unchangeable type* of events surrounding the Father one day offering His Son.

God’s Son was apparently offered upon this same mount — in “*the mount of the Lord*” — that Abraham called, “*Jehovah-jireh* [‘the Lord will provide’]” ([Genesis 22:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.14&t=NKJV)). God provided a *substitute* in this place two different times. He provided a *substitute* in this place during Abraham’s day, and He provided a *Substitute* in this same place 2,000 years later.

With “Abraham” typifying *God the Father*, it would only follow that “Sarah,” his wife, would typify *Israel*, *the wife of Jehovah*. And this fits perfectly within the typical structure of these chapters in Genesis and that seen in the New Testament commentary.

Sarah was *barren*; and because she was barren, Abraham and Sarah sought to bring God’s promise concerning a seed to pass through Hagar and their own efforts. But God always rejects man’s efforts. Man’s best efforts, in God’s eyes, are no different than his worst efforts. All emanate from the same source — *the man of flesh*, which God has rejected ([Genesis 16:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+16.1-4&t=NKJV); [17:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.18-19&t=NKJV); *cf*. [Isaiah 64:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+64.6&t=NKJV)).

*God alone does His work in His time*. After Sarah was physically incapable of childbirth, because of her age, God performed a supernatural work in her life, resulting in Isaac’s birth ([Genesis 17:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.17-19&t=NKJV); [21:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.1ff&t=NKJV)).

Israel later appeared in the same *barren* condition ([Matthew 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-19&t=NKJV)). And God did something quite similar on the other end of the spectrum in the antitype. He took a Jewish maiden — a woman who had not known a man and would, thus, through natural means, be incapable of childbirth — and performed a supernatural work in her life, resulting in the birth of the One Whom Isaac typified. Though Israel was barren (as Sarah had been barren), the nation, through a supernatural work, brought forth (as Sarah had brought forth through the same supernatural means [[Matthew 1:18-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+1.18-25&t=NKJV)]).

Thus, in [Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV), the supernatural birth of Isaac typifies the supernatural birth of Christ. In [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV), the offering of Isaac typifies the offering of Christ. Then, the next event in the dispensation scheme of matters as presented in these chapters is seen through *the death of Sarah* in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV).

Sarah, the wife of Abraham, *died following the offering of Isaac*. And this is exactly what is seen in the antitype. Israel, the wife of Jehovah, *died following the offering of Christ*. Israel was set aside for a dispensation and is looked upon during this time as being in *the place of death*.

This can be seen, for example, in a corresponding type (Jonah dying in the belly of the fish [[Jonah 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2&t=NKJV)]) or in the seventh sign in John’s gospel (Lazarus’ death [[John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV)]). But in both the type and the sign, Jonah and Lazarus were raised from the dead, as Israel will one day be raised out of the place of death. And Jonah and Lazarus were both raised on the same day — *the third day* ([Jonah 1:17-2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17-2.10&t=NKJV) [*cf*. [Matthew 12:39-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.39-40&t=NKJV); [16:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.21&t=NKJV)]; [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)) — pointing to Israel being raised on *the third day* as well.

*The third day* is seen in [Genesis 22:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.4&t=NKJV). Events on the mount occurred on *the third day*, which would involve Abraham receiving his son “*in a figurative sense* [Gk. *parabole*, ‘parable’]” ([Hebrews 11:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.19&t=NKJV)).

The offering of Abraham’s son is looked upon in two senses in Scripture — *parabolic* and *typical*. And though the type is evident, attention is called to *the parabolic aspect of the matter* in the book of Hebrews.

*A parable* (a transliterated form of the compound Greek word *parabole* [from *para*, “alongside”; and *bole*, “to cast”]) is simply a subsequent truth placed alongside a previous truth to shed light upon and help explain the previous truth.

A type, on the other hand, points to biblical truth in a reverse sense to that of a parable. A type appears first and points to a corresponding antitype out ahead (rather than, as a parable, appearing last and pointing to corresponding, previously revealed truth). But both types and parables are given for the same basic purpose — to shed light upon and help explain that to which they relate.

Abraham offered his son upon the mount of the Lord’s choosing, though death itself occurred in a substitute (a ram caught in the thicket died in Isaac’s stead [[Genesis 22:9ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.9ff&t=NKJV); [Hebrews 11:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.17-19&t=NKJV)]). Isaac died “in a substitute,” and Abraham received his son from the dead *in a parable* (reflecting back on previously revealed truth [*e.g.*, events in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), where teachings pertaining to death and shed blood are introduced in Scripture]). And events surrounding the offering of Isaac, as well, form *a type* (pointing forward to the antitype, where teachings pertaining to death and shed blood are climaxed in Scripture [[Matthew 27:35ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.35ff&t=NKJV)]).

*The third day* points not only to the resurrection of Isaac “in the type,” or Christ “in the antitype,” but it also points to that time when *all of God’s firstborn Sons will be raised*. All of God’s firstborn Sons (Jesus, Israel, and the Church [following the adoption]) are to be raised (elevated to positions of power and authority) *on the third day* — *the third 1,000-year period dating from the crucifixion*, the antitype of that seen in Abraham receiving his son in a parable in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) (receiving his son from the dead, with death being effected vicariously).

God will restore Israel, one of His firstborn Sons, on *the third day*. And this is dealt with through events in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV), where Abraham marries Keturah following the death of Sarah ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) and following the bride being procured for Isaac ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)). “Abraham’s remarriage” points *to Israel’s restoration*, which will occur only following events surrounding the present dispensation (seen through events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)).

Abraham, following his eldest servant procuring a bride for his son ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)), then married Keturah ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)), who was *fruitful* where Sarah had been barren. Keturah bore Abraham six sons, where Sarah, apart from divine intervention, had not borne him any sons. And this points to Israel’s fruitfulness in that coming day following the nation’s restoration.

Thus, Genesis chapter twenty-five moves matters into the Messianic Era, pointing to Israel’s future restoration following the events seen in chapter twenty-four. And the events in chapter twenty-four can only point to events of the present dispensation, which occur between two points in time — between Israel being set aside ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) and Israel being restored ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)). Events in this chapter, in the antitype, occur during that time when Israel lies in the place of death (for two days, for 2,000 years), typified by Jonah and seen in the sign of Lazarus.

In the type, the events seen in chapter twenty-four have to do with Abraham sending his eldest servant into Mesopotamia to procure a bride for His son, Isaac. And in the antitype these events can only point to one thing. They can only point *to God sending the Holy Spirit into the world to procure a bride for His Son, Jesus*. The whole of chapter twenty-four has to do with God’s purpose for the present dispensation — *the search for and procurement of a bride for His Son.*

Thus, the events of [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV) can easily be seen to form one overall type comprised of five individual types, carrying one, in the antitype, from the birth of Christ to the Messianic Kingdom.

And an understanding of the sequence of events through these five chapters will allow a person to place events during the present dispensation in their proper perspective. As previously stated, events during the present dispensation occur between two points in time (Israel being set aside [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)], and Israel being restored [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]), and they have to do with God sending His Spirit into the world for a singular purpose — *to procure a bride for His Son*.

Thus, an understanding of events in God’s dealings with mankind occurring during the present dispensation, from a biblical standpoint, is inseparably linked with an understanding of that which occurred almost 4,000 years ago in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

Much of New Testament revelation surrounding the existence of the Church in the world and the ministry of the Holy Spirit during the present dispensation offers little background explanation *per se.* That revealed in Scripture surrounding both, as previously shown, has been given in a manner that *presupposes a familiarity with previous, related revelation.*

And the preceding is exactly the way in which anyone familiar with the Old Testament types would expect to find *all* New Testament revelation. All of the preliminary, foundational material surrounding the existence of the Church and the work of the Holy Spirit during the present dispensation was previously revealed in the Old Testament types.

In this respect, a person could only expect to find New Testament revelation given in a manner that *presupposes a familiarity with the basics surrounding that with which this revelation deals — basics revealed in the Old Testament.*

Supernatural Birth and Subsequent

Offering of Isaac ([Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV); [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV))

The supernatural birth of God’s Son actually takes up little more space in the gospel accounts than it does in that which is stated about Isaac’s supernatural birth in Genesis (*cf*. [Genesis 17:15-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.15-19&t=NKJV); [18:9-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+18.9-14&t=NKJV); [21:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.1-5&t=NKJV); [Matthew 1:18-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+1.18-25&t=NKJV); [Luke 1:26-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.26-35&t=NKJV); [2:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+2.1-7&t=NKJV)). The matter is only briefly dealt with in both type and antitype.

Comparing the three synoptic gospels (Matthew, Mark, and Luke), the New Testament begins with events surrounding the birth of two individuals — Jesus, and John the Baptist.

Matthew deals only with events surrounding the birth of Jesus, with John not mentioned until about thirty years later when he appeared in the wilderness of Judaea with the message, “*Repent, for the kingdom of the heavens is at hand*” ([Matthew 1:1-3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+1.1-3.12&t=NKJV)).

Mark doesn’t deal with events surrounding the birth of either Jesus or John but begins his account some thirty years later with John’s ministry.

And Luke begins his account by providing detail concerning events surrounding the birth of both Jesus and John ([Luke 1:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.1ff&t=NKJV)).

John the Baptist was born about six months prior to the time Jesus was born. And from the time of his birth, nothing is recorded about John until the day he, as the forerunner of the Messiah, began his ministry in the wilderness of Judaea “*in the spirit and power of Elijah*” (*cf*. [Isaiah 40:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+40.3-5&t=NKJV); [Matthew 11:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+11.13-14&t=NKJV); [Luke 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.17&t=NKJV)).

In a similar fashion, except for one brief incident ([Luke 2:41-52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+2.41-52&t=NKJV)), nothing is recorded about Christ from events surrounding His birth until that time when He began His earthly ministry. Jesus began His ministry following the time John began his ministry; and after John had been imprisoned, Jesus took up the same message that John had previously been proclaiming (*cf*. [Matthew 4:17ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17ff&t=NKJV); [John 3:22ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.22ff&t=NKJV)).

Thus, very little information is given in the gospel accounts concerning events preceding John’s and Christ’s ministries. And, once John had been imprisoned, the gospel accounts deal almost exclusively with events surrounding Christ’s ministry. These events lead up to Israel’s rejection of the message and the Messenger, along with the crucifixion, burial, and resurrection of the Messenger.

In this respect, the gospel accounts can easily be seen to cover that period foreshadowed by events previously seen in [Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV); [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) (though *first* seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV)). The gospel accounts provide the commentary for these two chapters, the sinews and flesh that attach themselves to and clothe the skeletal framework.

Death of Sarah ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV))

That typified by the death of Sarah, in the antitype, would have to follow the Son’s crucifixion ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)) but precede God sending the Holy Spirit into the world to procure a bride for His Son ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)). God, at the time of Christ’s death, would have had to still be dealing with Israel as a nation. Christ was the Paschal Lamb, and Israel alone could slay this Lamb ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)).

However, once this had been done, followed by Christ’s resurrection on the third day (also seen in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)), the events foreshadowed by Sarah’s death in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV) could then come to pass. At any time following Christ’s crucifixion and resurrection, Israel, in accord with the Old Testament type, could be set aside.

And this had to be effected sometime during the fifty days between Christ’s resurrection and God sending His Holy Spirit on the day of Pentecost in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV), for that which occurred in Acts chapter two began the fulfillment of that foreshadowed by events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

1) *The Nation Set Aside*

Within the gospel narratives, the matter of Israel being set aside in the antitype of Sarah’s death in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV) is dealt with more fully during Christ’s earthly ministry but not carried out until following His death, burial, and resurrection. Material extending from the blasphemy against the Holy Spirit in [Matthew 12:22ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.22ff&t=NKJV) to Christ’s announcement in [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV) detail the chronology of events that lead up to Israel being set aside following Christ’s resurrection.

In [Matthew 12:22ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.22ff&t=NKJV), the Pharisees accused Christ of using Satanic power to cast a demon out of a man. Christ though was casting out demons through the power of the Spirit. And because Israel’s religious leaders were associating this power with Satanic power, Christ announced to them,

*Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.*

*Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come*. ([Matthew 12:31-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.31-32&t=NKJV)).

This act by Israel’s religious leaders in [Matthew 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12&t=NKJV), followed by Christ’s announcement to them, marked the major turning point in Christ’s ministry. It was shortly after this, on the same day, that Christ (because of that which had occurred) went out of the house, sat by the seaside, and began to speak in parables. The “house” had to do with the *house of Israel*, the “seaside” had to do with the *Gentiles*, and the reason He spoke in “parables” was revealed to be *twofold*:

*Because it has been given to you to know the mysteries of the kingdom of heaven, but to them* [Israel’s unbelieving religious leaders, and extending to those whom they had misled] *it has not been given.*

*For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.*

*Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.*

*And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, And seeing you will see and not perceive;*

*For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.'*

*But blessed are your eyes for they see, and your ears for they hear* ([Matthew 13:11-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.11-16&t=NKJV) [11b]).

Parables relate back to previously revealed truth; and in order to understand a parable, one must have an understanding of that to which the parable relates. The parable is dependent upon the previously revealed truth.

The disciples had accepted and understood the previously revealed truth to which the parables related. Thus, they would be in a position to understand the parables that Christ gave. However, this was not the case with Israel’s religious leaders. They had rejected this previously revealed truth and were in no position to understand the parables. The parables would, thus, be meaningless to them.

Christ gave four parables outside the house, and He then reentered the house where He gave three additional parables. The last three parables, though still connected with the Gentiles, had to do with Israel as well. Thus, Christ had to reenter the house before giving these parables.

However, Christ reentering the house was not an act that signaled a return to conditions as they had existed before He left the house. Rather, conditions relative to Israel had *unalterably changed* immediately preceding the time Christ left the house; and though God was still dealing with Israel as a nation, things were taking a sharp turn toward that which was about to occur — Israel being set aside, while God removed from the *Gentiles “a people for His name”* ([Acts 15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV)).

God’s future dealing with the *Gentiles* once again came into view in [Matthew 15:21ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+15.21ff&t=NKJV) through the account of the Syrophenician woman’s daughter being healed. Then in [Matthew 16:18ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.18ff&t=NKJV), Christ, for the first time, mentioned *the Church* (which would be comprised *mainly of those taken from the Gentiles*).

It was following Christ calling attention to the Church that He instructed His disciples *to tell no man that He was the Christ* (because of events beginning in [Matthew 12:22ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.22ff&t=NKJV) [[Matthew 12:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.20&t=NKJV)]). Then, for the first time in His ministry *the Cross came into full view*:

*From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day*. ([Matthew 16:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.21&t=NKJV); *cf*. [Matthew 17:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.22-23&t=NKJV); [20:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+20.17-19&t=NKJV); [21:18-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-9&t=NKJV), [38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.38-39&t=NKJV)).

Though, for all practical purposes, the kingdom was taken from Israel at the time of the events in [Matthew 12:22ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.22ff&t=NKJV), the announcement was not made until shortly before Christ was crucified:

*Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.* ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV)).

Then God continued to deal with Israel until following the death, burial, and resurrection of Christ. Only after these things, according to the typology of [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV); [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV), could God discontinue His dealings with Israel. And, according to the typology of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), God must discontinue His dealings with Israel prior to the Holy Spirit being sent into the world to procure a bride for His Son — an event seen to begin in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV).

Israel being set aside can be seen in the gospel accounts after one fashion and in the book of Acts after another fashion.

In [Luke 24:13-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.13-31&t=NKJV), the entire nation is typified by the two disciples on the Emmaus road. They had been blinded for two days, dating from the crucifixion; and their sight was restored on *the third day* through Christ personally revealing Himself to them ([Luke 24:20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.20-21&t=NKJV), [25-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-31&t=NKJV)).

This event deals with time during the present dispensation and points to Israel’s present blindness, which will last for two days — 2,000 years. Israel’s sight will be restored on *the third day, the third 1,000-year period dating from the crucifixion*; and the nation’s sight will be restored through Christ personally revealing Himself to them ([Hosea 5:15-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15-6.2&t=NKJV); [Zechariah 12:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10-14&t=NKJV); [13:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.6&t=NKJV); *cf*. [Genesis 45:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45.1ff&t=NKJV)).

Then in the book of Acts, at the end of a forty-day period during which Christ instructed His disciples in “*things pertaining to the kingdom of God*” ([Acts 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.3&t=NKJV)), they asked Him if the kingdom would be restored to Israel at this time ([Acts 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.6&t=NKJV)). But Christ directed their thoughts in another direction — to that which would occur ten days hence, when the Holy Spirit would be sent ([Acts 1:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.6-8&t=NKJV); *cf*. [Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)).

Israel at this point in time had apparently been set aside, in complete accord with [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV). And in complete accord with [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), the Holy Spirit would be sent into the world, with a view to another being called forth to bear fruit for the kingdom.

2) *Another Called to Bear Fruit*

In [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV), attention is called to that which was about to be taken from Israel — “*the kingdom of God*” (that part of the kingdom which had been offered, the kingdom of the heavens) — with a view to this kingdom subsequently being offered to “*a nation bringing forth the fruits thereof*.” This is the “nation” referred to in [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV), called into existence on the day of Pentecost, 30 A.D.

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;*

*who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.* ([1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV))

The kingdom was taken from Israel, and an entirely new entity, which was neither Jew nor Gentile but *a new creation “in Christ”* (*cf*. [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV); [Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV)), was called into existence to be the recipient of that which Israel had rejected. And this new entity, seen in type through events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), could only have come into existence through that which occurred on the day of Pentecost in 30 A.D. ([Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)).

The Spirit could not be sent, in the antitype of that seen in Genesis chapter twenty-four until Christ had been “glorified” ([John 7:38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.38-39&t=NKJV)). And this event, contrary to common belief, did not occur at the time of Christ’s resurrection. Christ was not raised in a glorified body. He was raised in the same body of flesh and bones that had previously been placed in the tomb (*cf*. [Matthew 28:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+28.6&t=NKJV); [Luke 24:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.39&t=NKJV)). And this body, as prior to the crucifixion, lacked the covering of Glory at the time of His resurrection. This body was not enswathed in Glory until forty days later, when He was “*received up into glory*” (*cf*. [Acts 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.9&t=NKJV); [1Timothy 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+3.16&t=NKJV)).

(Note the difference in Christ’s resurrection body without, and later with, this covering of Glory. The two disciples on the Emmaus road [*et al*] were able to gaze on this body and not see recognizable differences between this body and that of any other body [*cf*. [Luke 24:15-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.15-39&t=NKJV); [John 20:14-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.14-18&t=NKJV), [26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.26-28&t=NKJV)].

But this was not the case at all after Christ’s body was enswathed in the Glory of God. Paul, for example, was blinded by Christ’s appearance on the road to Damascus, by a brightness above that of the noonday sun [[Acts 9:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.3-5&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.9&t=NKJV); [26:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+26.12-15&t=NKJV)]; and note the description of the One upon Whom Christians will one day gaze [[Revelation 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.16&t=NKJV)].)

The day of Pentecost in 30 A.D., occurring ten days following Christ’s ascension, is *the only time* that can possibly be considered as the antitype of Abraham sending his eldest servant into Mesopotamia to procure a bride for his son. The timing of this event was in exact accord with the type, along with the fact this was the only time when an event of this nature occurred in the New Testament.

And, though God was dealing with a new entity during a new dispensation, with Israel set aside, there was still a reoffer of the kingdom to Israel during about the first three decades of the new dispensation. This offer was made by *the new creation “in Christ,”* now in possession of that which had been taken from Israel. And since Israel was still in view in the preceding respect, signs, wonders, and miracles (as before) accompanied the proclamation of this message.

The book of Acts details this reoffer of the kingdom to Israel. This reoffer began on the day of Pentecost in 30 A.D. and extended to the third and last time Paul, in the Gentile world, announced to Israel’s religious leaders, “…*the salvation of God* [deliverance pertaining to the kingdom] *is sent unto the Gentiles*…” ([Acts 28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV)).

Israel, though set aside, held priority in the proclamation of this message throughout that time seen in the book of Acts. But, unlike the preceding time extending from the preaching of John to the events surrounding Calvary, *the Gentiles were now also included.*

From the sending of the Spirit on the day of Pentecost in 30 A.D. until Paul’s statement to the Jewish religious leaders in Rome, recorded in [Acts 28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV) (abt. 62 A.D.), the message was “*to the Jew first, and also to the Gentile*” (*cf*. [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV); [2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.9-10&t=NKJV)). However, following Paul’s statement in [Acts 28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV), Israel no longer held priority, and the message beyond this point in time was proclaimed *to one group of individuals alone*.

Beyond Paul’s statement in [Acts 28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV), the *one new man “in Christ”* alone is in view. This one new man, because his origin (mainly from the Gentiles), is often associated with *the Gentiles*, or *the uncircumcision* (as in [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV); [2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.9-10&t=NKJV); [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)). But his true identity is separate from either Jew or Gentile ([Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV)). He is *one new man “in Christ,” brought into existence to be the recipient of that which Israel had rejected and to bring forth fruit where Israel had failed.*

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Chapter Two

**Manner of the Search**

*Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things.*

*So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh,*

*and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;*

*but you shall go to my country and to my family, and take a wife for my son Isaac."* ([Genesis 24:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1-4&t=NKJV)).

Genesis chapter twenty-four has to do with events during a completely separate and distinct dispensation within God’s dealings with man. Events foreshadowed by this chapter occur between two points in time, as set forth in the overall type ([Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV)). They occur between the time God terminated His dealings with Israel (shown through Sarah’s death in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) and the time when God will resume His dealings with Israel (shown through Abraham’s remarriage in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)).

Between the time Sarah died and the time Abraham remarried, Abraham sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)). And this, in the antitype, has to do with events occurring during the present dispensation. Between the time God set Israel aside and the time when He will restore Israel, He has sent the Holy Spirit into the world to procure a bride for His Son, Jesus.

In the type, Abraham sent his eldest servant, whom he had placed in charge of all his possessions, on a journey; and, prior to the servant’s departure, Abraham instructed him concerning the nature of the journey. The servant had one mission and one mission alone — *to go into Mesopotamia and procure a bride for Abraham’s son.*

And the servant had been instructed that the bride must *come from Abraham’s own people*. Prior to the servant’s departure, Abraham made the servant place his hand under his (Abraham’s) thigh and swear “*by the Lord, the God of heaven, and the God of the earth*” concerning the place from whence the bride would be procured, *i.e., from the family of Abraham*. The bride was to come *from the family alone*, not from those outside the family ([Genesis 24:1-10a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1-10a&t=NKJV)).

The chapter then details the servant’s journey to Mesopotamia, his search for and procurement of the bride, and his departure from Mesopotamia with the bride. And the chapter ends with events beyond the departure, concluding with the one whom the servant had procured in Mesopotamia (Rebekah) becoming Isaac’s wife ([Genesis 24:10-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10-67&t=NKJV) [10b]).

All the things seen in the historical account, forming the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), have to do with things occurring solely during and immediately following the present dispensation. Israel has been set aside (seen through Sarah’s death in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)). God, for a time, has discontinued His dealings with Israel. This was done because of Israel’s continued disobedience over centuries of time, climaxed by the nation’s rejection of the proffered kingdom and the crucifixion of the King Himself at Christ’s first coming. And God’s discontinuance of His dealings with Israel at this time has allowed Him to bring to pass the things foreshadowed by the events seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) (occurring in the type following Sarah’s death and in the antitype following Israel being set aside).

Following Israel being set aside, in exact accord with the type, God could only have placed the Spirit in charge of all His possessions prior to sending Him to the earth. And again, in exact accord with the type, the Spirit could only have been sent with a singular purpose in view — *that of procuring a bride for God’s Son, Jesus*. And once again, in exact accord with the type, the Spirit could only have been sent with the specific instructions to search for and procure the bride *from among those within the family of God*. All of these different things form major issues in the type, and they must be seen exactly the same way in the antitype.

The Spirit of God — placed in charge of all that belongs to the Father, which the Father has given to His Son (*cf*. [Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV); [John 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.15&t=NKJV)) — has been sent into the world to perform a work among a people separate from Israel, during a dispensation completely separate from God’s dispensational dealings with Israel. And He is to do this work after the manner seen in the Old Testament type, which is after the manner seen in [John 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16&t=NKJV) in the New Testament:

*I still have many things to say to you, but you cannot bear them now.*

*However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

*He will glorify Me, for He will take of what is Mine and declare it to you.*

*All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you*. ([John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV))

The preceding verses clearly reveal the nature of the work of the Spirit during the present dispensation, perfectly in line with that seen in the type. The means that the Spirit uses in procuring a bride for God’s Son is taking the things in His possession — the things that the Father has given to His Son, revealed in the Word of God — and showing these things to the prospective bride.

And this ministry of the Spirit surrounds a work that can be carried out only among the saved. Only saved individuals are in a position to be led into all truth in the manner seen in these verses. Only saved individuals are in a position to be shown “*things to come*” through the Spirit taking the Word of God, opening this Word to an individual’s understanding, and through this means showing that individual the things belonging to the Son ([1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)).

God sending the Holy Spirit into the world on the day of Pentecost in 30 A.D. had *nothing* to do with the unsaved or with salvation by grace. Rather, according to the type, this event had to do *solely with a search for and procurement of a bride for God’s Son*. Salvation by grace didn’t enter into the matter then, and it has not entered into the matter at any time during the course of the dispensation. Salvation by grace is an entirely separate work of the Spirit, which had/has nothing to do with the Spirit being sent on the day of Pentecost in the antitype of that seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

(The Spirit has always been in the world relative to the salvation of the lost. See the subsequent section in this chapter, “Salvation by Grace.”)

And this should tell a person something about the book of Acts and the twenty-one New Testament epistles, which form the commentary material for [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). This section of Scripture occupies a place in the New Testament in complete keeping with the place that [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) occupies in the Old Testament in relation to [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV). Both sections of Scripture parallel one another and have to do with God’s dealings with man during that time when Israel is set aside. Both have to do with a dispensation separate from God’s dealings with Israel, and both have to do with that time when God takes out of the Gentiles “*a people for his name*” ([Acts 15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV)).

In this respect, the book of Acts and the epistles that follow — beginning with God sending the Holy Spirit into the world to perform a work with an entity separate from Israel, during a time when Israel is set aside — *must* deal with the same thing seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). This entire section in the New Testament can only center around and deal with all the various things surrounding God sending the Holy Spirit into the world to procure a bride for His Son, as outlined in the Old Testament type.

Thus, the reason why God sent His Spirit into the world on the day of Pentecost is clearly revealed in the foundational material in Genesis. Revelation seen in the book of Acts and the epistles, beginning with God sending His Spirit on the day of Pentecost ([Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)) and continuing into the epistles, has been given in a manner that assumes that the reader possesses a knowledge of the foundational material.

The latter revelation is built upon the former. The manner in which the latter revelation has been given assumes that the reader has some knowledge of the former. And if the former is not understood (in this case, the foundational material in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)), that can only negatively reflect on one coming into a proper understanding of the latter (in this case, the book of Acts and the epistles).

Both sections of Scripture ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) on the one hand, and the book of Acts and the epistles on the other) deal with *exactly the same thing*. One ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)) forms the foundation, the skeletal framework; and the other (the book of Acts and the epistles) forms the building blocks that rest upon the foundation. This New Testament section forms the commentary for the foundational revelation, the sinews and flesh that cover the skeletal framework (*ref*. chapter one of this book).

And all of this carries over into the book of Revelation as well. The first four chapters of the book of Revelation ([Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV)) have to do solely with Christians. These chapters have to do with the removal of Christians from the earth at the end of the present dispensation, the judgment seat that follows, and events that immediately follow those surrounding the decisions and determinations emanating from the judgment seat. These are events previously set forth in the epistles but dealt with at length in these four chapters of the book of Revelation (*cf*. [1 Corinthians 3:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.11-15&t=NKJV); [15:51-58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.51-58&t=NKJV); [2 Corinthians 5:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.9-11&t=NKJV); [1 Thessalonians 4:13-5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.9&t=NKJV)).

Then, going beyond chapter four in the book of Revelation, the entirety of that seen through the first nineteen chapters of this book ([Revelation 5-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-19&t=NKJV)) would have to fit within the framework of that seen at the very end of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). Though chapters five through eighteen of the book of Revelation ([Revelation 5-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-18&t=NKJV)) have to do with God completing his dealings with Israel prior to the nation being restored (seen in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)), the matter of the redemption of the forfeited possession (the earth — the domain over which the King with His consort queen will rule) must occur prior to the procured bride becoming the Lamb’s wife ([Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)). And this is the central issue dealt with throughout these chapters, while God completes His dealings with Israel (in accord with that seen in both the books of Ruth and Daniel [[Ruth 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1ff&t=NKJV); [Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)]).

(For a detailed discussion of the first nineteen chapters of the book of Revelation in the preceding respect, 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 10, 11.)

Salvation by Grace

As previously stated, God sending the Holy Spirit into the world on the day of Pentecost in 30 A.D. had nothing to do with salvation by grace through faith. Man’s salvation, man passing from death unto life, is one of *the great constants* of Scripture. God’s provision of salvation for fallen man, set forth at the very beginning of Scripture, remains unchanged 6,000 years later; and it will remain unchanged throughout all future time.

God’s work with man, from a dispensational aspect, changes in accordance with the different dispensations. And the Spirit’s work with man, from a dispensational aspect, also changes in accordance with the different dispensations as well (*e.g.*, the Spirit’s work in connection with His search for a bride for God’s Son during the present dispensation is a work peculiar to this dispensation alone). But salvation by grace is not a dispensational matter. Salvation by grace remains *completely unaffected* by God’s various works with man throughout the different dispensations. Salvation by grace remains *unchanged*, regardless of God’s actions within any dispensation.

In order to begin with salvation by grace and the place that the Spirit of God occupies in man’s salvation, one must begin where God began. He must begin where God, in His Word, laid the foundation concerning the revealed work of the Spirit in this respect. And God began laying this foundation in Genesis:

*In the beginning God created the heaven* [‘heavens’] *and the earth.* ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV))

Following the creation of the heavens and the earth, God placed Satan (in his unfallen state) over the earth, one of the numerous provinces in His kingdom (provinces in the universe). But because of Satan acting outside of and contrary to the laws established by God, under which he governed the earth (Satan seeking to exalt his throne and be “*like the most High*”), the domain over which he ruled was reduced to a ruin, with darkness covering his kingdom ([Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); *cf*. [Isaiah 14:12-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-17&t=NKJV); [45:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+45.7&t=NKJV); [Ezekiel 28:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14-19&t=NKJV)):

*And the earth was* [‘But the earth became’] *without form, and void; and darkness was* [‘and darkness became’ (‘became’ here is not in the Hebrew text, though implied)] *upon the face of the deep*. ([Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV))

Exactly how long the ruined domain lay in this condition is unknown, for Scripture is silent on the matter. But throughout this period of darkness and ruin Satan continued to hold the scepter, though he could only have ruled over a ruined domain.

(A principle of biblical government necessitates that an incumbent ruler continue to hold the scepter until the one who is to succeed him is not only present but is also ready to take the scepter and ascend the throne. This can be seen in the account of Adam and his encounter with Satan, David and his encounter with Saul, or Christ and His encounter with Satan at His first coming [the antitype of the previous two types].)

But the day came when God set about to restore the ruined domain, followed by the creation of man to replace the fallen provincial ruler. And the manner that God used to restore the ruined domain (ruined creation) establishes a pattern concerning how He would restore any subsequent ruined creation. Once God establishes a pattern, sets a type, etc., no change can ever occur, for God sets things perfect at the outset.

The beginning of how God works in this restorative pattern is given in Genesis, where the work of the Spirit is introduced in Scripture:

*And the Spirit of God moved upon the face of the waters.*

*And God said, “Let there be light: and there was light* [or, ‘Let light be: and light became’].”

*And God saw the light, that it was good: and God divided the light from the darkness*. ([Genesis 1:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-4&t=NKJV) [2b])

Thus, God began a restorative work through one revealed means: the Spirit moving, followed by God Himself speaking. And this was followed by light coming into existence where only darkness had previously prevailed, with God declaring the light to be good and then making a division between the light and the darkness.

Following five subsequent days of restorative work ([Genesis 1:6-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-25&t=NKJV)), God created man to replace the rebellious and fallen provincial ruler; and man, an individual created in God’s image, after God’s likeness, was to hold the scepter and rule over the restored domain in the stead of Satan ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)).

However, Satan succeeded in bringing about man’s fall, not only resulting in man’s ruin and disqualification to take the scepter but also allowing the scepter to remain in his (Satan’s) hand. Thus, Satan continued to reign, with man no longer being in a position to replace him.

At this point in time, God once again had a ruined creation to deal with (*man*, as He had previously found Himself having to deal with Satan under similar circumstances). Then, because of man’s fall, God once again brought the material creation into a ruined state (as He had previously done at the time of Satan’s fall).

Following God’s actions both times (following His actions surrounding Satan’s fall, and following His actions surrounding man’s fall), He was left with *ruined creations*. In the first of these two times, the ruin had to do with the incumbent ruler and his angels, along with the material creation; and in the second of these two times, the ruin had to do with the one created to replace the incumbent ruler, along with the material creation again.

When Satan fell, along with one-third of the angels ruling with him, which he led astray, there was no restoration provided for Satan or for his angels. However, when man fell, forming a subsequent ruined creation, matters were markedly different. God immediately provided a means of restoration for His fallen creature, and the means that God used to restore fallen man (a ruined creation) had previously been set through God’s actions when He restored the ruined material creation immediately prior to man’s creation.

The first act in God’s restoration of the material creation had to do with the Spirit of God moving upon the ruined creation. And this must, as well, be the first act within the restoration of man, a subsequent ruined creation. The Spirit of God must move upon ruined man, as He had previously moved upon the ruined material creation.

But, relative to man, a creation quite different than the material creation, exactly how was this to be accomplished? That is, how was the Spirit to move upon man? The answer can be seen and understood through the only means that anything can be seen and understood in Scripture — through comparing Scripture with Scripture ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

Another beginning point necessary to understand the Spirit’s work in man’s restoration is seen in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), where God created man and then imparted life to the one whom He had created. When God formed Adam from “*the dust of the ground*,” Adam was created *lifeless*. Adam was created *an inanimate entity*, and *life* was imparted to him through one revealed means: God “*breathed into his nostrils the breath of life; and man* [Hebrew *Adam*, meaning ‘man,’ or ‘Adam’] *became a living soul*.”

God’s action in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV) establishes another unchangeable principle in Scripture (another First-Mention Principle). How does God impart life to lifeless man? The answer, seen in this verse, is *by means of His breath*. “Life,” in Scripture, is inseparably connected with *God’s breath.* God imparts life through *breathing into man*; and this means of imparting life, *never changes* throughout Scripture. Any time life is imparted to man beyond [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), it can only be through *one means alone*. It can only be through *the breath of God*.

Unsaved man today is “*dead in trespasses and sins*.” How is God going to impart life to unsaved man where no life presently exists? There is only one biblical answer to the question, and that answer is found in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV). God is going to impart life *through breathing into the one having no life*.

And here is where the work of the Spirit comes into view, which takes one back to [Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) [2b]. The word for “Spirit” and the word for “breath” are the same in both the Hebrew text (*Ruach*) and the Greek text (*Pneuma*). For example, the word for “Spirit” in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) and the word for “breath” in [Ezekiel 37:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.8-10&t=NKJV) (where God’s breath produces life) are the same in the Hebrew text (*Ruach*) as well as the Greek text, the Septuagint (*Pneuma*).

*Pneuma* is used sparingly for “breath” in the Greek text of the New Testament. But when *pneuma* is used in this manner in the New Testament, the word is usually not understood by the reader as “breath,” for the translators have invariably mistranslated the word as “spirit” (*e.g.*, [Luke 8:55](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+8.55&t=NKJV); [2 Thessalonians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.8&t=NKJV); [James 2:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.26&t=NKJV)).

God breathes life into unsaved man by means of His Spirit, Who, in this respect, is *the Breath of God*. As previously seen, according to [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) the Spirit has to act *first* in the restoration of a ruined creation. The Spirit’s actions relative to the restoration of the material creation are seen in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV), though very little information is given in the text concerning the exact nature of His work in this respect.

But when it comes to an individual created in God’s image, after His likeness, a wealth of information concerning the work of the Spirit is provided. And the beginning of this wealth of information is seen in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV). God breathes life into the one having no life, and He does this *by means of His Spirit, Who is the Breath of God*. The Spirit moves upon the ruined creation, *breathing life* into that ruined creation.

Then, according to the type in the opening verses of Genesis, God speaks, light comes into existence, God declares the light to be good, and God divides between the light and the darkness.

Synonymous with the Spirit *breathing life* into the one previously having no life, on the basis of that which God has stated in His Word, light comes into existence. Man is made alive spiritually. Man passes “*from death unto life*,” but his soul, associated with the natural man (the man of flesh), remains unchanged. God declares that which has been made alive spiritually, “good”; and God then divides between the spirit and the soul, between that having to do with *light* and that having to do with *darkness* (*cf*. [John 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.6&t=NKJV); [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)).

Thus, at any point in man’s history, where his eternal salvation is concerned, the Spirit *has to be present* to move upon the ruined creation, *to breathe life into man*. And this continuing presence of and work of the Spirit *never changes* at any time during Man’s Day, which stretches through three 2,000-year dispensations.

And the Spirit performs this work on the basis of two things also set forth very early in Scripture, which never change as well — *death and shed blood*.

*Death and shed blood* are first seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV), immediately following Adam’s sin. And they are seen again in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) — Cain slaying Abel — providing further light on the subject. Then the entire matter, based on previous revelation, is put together in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) — the offering of Isaac.

The *means* which God uses to effect life where no life exists is *breath*. God, by means of His Spirit, *breathes life into man*. And He does this on the *basis of death and shed blood*. All of this is set forth in the opening three chapters of Genesis, with subsequent chapters providing additional information on the subject.

Thus, the work of the Spirit relative to salvation, the new birth, man passing “*from death unto life*,” was set at the very beginning of God’s revelation to man, before and at the time of man’s creation ([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)). Then, the basis upon which the Spirit performed this work was set immediately following man’s fall ([Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV)).

All of this remains *unchanged throughout Man’s Day*, and God sending His Spirit on the day of Pentecost had nothing whatsoever to do with the entire matter. God sending His Spirit on this day was *for purposes completely separate* from that which had already been *an unchanging work of the Spirit for four millennia*.

The Spirit was already here when the same Spirit was sent on the day of Pentecost in 30 A.D. If not, salvation for fallen man could not have existed prior to Pentecost. The Spirit *must be present* to breathe life into the one having no life. This was true prior to Pentecost, and it remains true following Pentecost.

The Spirit being sent on the day of Pentecost had to do with the Spirit taking up *an entirely separate work* from His continuing work of salvation by grace. This work has both a beginning point and an ending point, as does the Spirit’s work surrounding man’s eternal salvation.

The Spirit’s work of *procuring a bride for God’s Son* will last for one dispensation. It will last for 2,000 years — from Pentecost until that day when the bride has been procured, followed by the bride’s removal.

And the Spirit’s work of *salvation for man, “dead in trespasses and sins,”* will last even beyond Man’s Day, into the Lord’s Day. It will last for 7,000 years, as long as sin and death remain. It will last from Adam’s fall until the end of the Messianic Kingdom — from the time sin and death were brought into existence through man’s fall until sin and death have “*passed away*” ([Genesis 3:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.6-7&t=NKJV); [Revelation 21:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.4-5&t=NKJV)).

Acts and the Epistles

Though the Spirit was sent into the world on the day of Pentecost in 30 A.D., His ministry on that day and for about the next thirty-two years was not limited to His search for a bride for God’s Son. There was a continuing ministry of the Spirit on this day in connection with the Spirit already being in the world, similar to His continuing presence and ministry relative to man’s eternal salvation. Beginning with the work of the Spirit on the day of Pentecost in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV) and ending with Paul’s announcement in Rome in [Acts 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28&t=NKJV), there was a reoffer of the kingdom to Israel.

(Joel’s prophecy began to be fulfilled in Acts chapter two; and Paul in Rome, about thirty-two years later, announced to Israel’s religious leaders for the third and last time “*that the salvation of God is sent unto the Gentiles, and that they will hear it*” [[Acts 2:16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.16-21&t=NKJV); [28:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.28&t=NKJV); *cf*. [Joel 2:28-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.28-32&t=NKJV); [Acts 13:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+13.46&t=NKJV); [18:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+18.6&t=NKJV)].)

During the original offer of the kingdom to Israel, Jesus performed miraculous works through the power of the Spirit ([Matthew 12:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.28&t=NKJV)); and, during the reoffer of the kingdom to Israel, miraculous works through the power of the Spirit continued, though Messiah was absent. And this reoffer of the kingdom to Israel had no more to do with the Spirit’s search for a bride for God’s Son than did the original offer of the kingdom to Israel. This was simply a continuing work of the Spirit, continuing from that seen in the gospel accounts. And this continuing work of the Spirit was completely separate from the reason why the Spirit was sent into the world in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV) (in line with salvation by grace being a separate and continuing work of the Spirit, Who was already in the world prior to His being sent).

And this continuing work of the Spirit, relating to Israel and the kingdom, would only last for about the first thirty-two years of the dispensation. Signs, wonders, and miracles were in evidence during this time, for the kingdom was being reoffered to Israel. It is *the Jew* who requires a sign ([1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV)); and signs are always seen associated with two things in Scripture, with both having to be present at the same time in order for signs to exist — *Israel, and the kingdom.* If God is not dealing with Israel in relation to the kingdom, signs, wonders, and miracles, from a Scriptural standpoint, cannot exist (*ref*. the author’s book, in this site, [From Acts to the Epistles BOOK](https://www.koffeekupkandor.com/gods-word-seven.php#From%20Acts%20to%20the%20Epistles%20BOOK), chapters 1, 9).

Following this reoffer of the kingdom to Israel, the work of the Spirit relative to signs, accordingly, ceased. *They had to cease, for Israel was no longer in view.* And though the kingdom remained in view, the message surrounding the kingdom following this time was solely for *the one new man “in Christ,” who does not require signs.*

Signs, wonders, and miracles have no place whatsoever in the Spirit’s search for a bride for God’s Son, whether during that time when the kingdom was being reoffered to Israel (from 30 A.D. to abt. 62 A.D.) or following that time (from abt. 62 A.D. to the present). Signs have to do *solely with Israel, when the kingdom is in view*. Any other type manifestation of signs, from a biblical standpoint, would be *completely out of place*.

Some of the epistles were written during the Acts period, which is why signs, wonders, and miracles were being manifested in the church in Corinth — a Gentile church ([1 Corinthians 12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+12-14&t=NKJV)). The Spirit of God was empowering individuals to manifest supernatural works in a Gentile church of that day, not for the benefit of those in the church, or as a part of His work of searching for a bride for God’s Son, but as a means of seeking to provoke Israel to jealousy ([Romans 10:19-11:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.19-11.14&t=NKJV)).

Less than two percent of the total time that has elapsed during the dispensation was taken up with the Spirit performing this additional work relative to Israel. And, even during this time, the Spirit was beginning His work in the antitype of that seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

This work of the Spirit — *searching for the bride* — was foretold by Christ during His earthly ministry ([John 16:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-15&t=NKJV)), and various facets of the Spirit’s ministry in this respect are outlined in the twenty-one epistles that follow the book of Acts. And this is what must be recognized and understood if a person would properly understand the New Testament.

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Chapter Three

**When He Is Come (1)**

*Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Comforter* [Helper] *will not come to you; but if I depart, I will send Him to you.*

*And when He has come, He will reprove* [convict, rebuke, bring into light] *the world of sin, and of righteousness, and of judgment:*

*of sin, because they do not believe in Me;*

*of righteousness, because I go to My Father and you see Me no more;*

*of judgment, because the ruler of this world is judged.* ([John 16:7-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-11&t=NKJV)).

In [John 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14&t=NKJV), shortly before His crucifixion, Christ began to instruct the disciples concerning His soon departure. He was about to leave them and go back into the place from whence He had come over three decades earlier, back into the heavens, to prepare a place for them. And though He would be gone for awhile, He would one day return. He would return in order to take His disciples into the heavens, to the place that He had previously gone away to prepare ([John 14:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.1-3&t=NKJV)).

Then, continuing His instructions, Christ called the disciples’ attention to something that was about to occur, because of His impending departure into the heavens. Another would be sent from heaven to be with them during the time of His absence.

Christ told the disciples that He would ask the Father to provide “another Comforter,” Whom He identified as “the Spirit of truth” ([John 14:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.16-17&t=NKJV)). Christ was the present “Comforter”; but, following His departure, “another Comforter” would be sent. The people of God would not be left “comfortless” ([John 14:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.18&t=NKJV)).

The word “Comforter” ([John 14:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.16&t=NKJV)) is a translation of the Greek word, *Parakletos*, which is a compound word meaning “to call alongside” (*para*, “alongside”; *kletos*, “to call”). The thought has to do with *one called or sent to someone’s side to help*. Thus, the word “Comforter” is mainly a description rather than a translation of the word, *Parakletos*.

Then the word “comfortless” ([John 14:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.18&t=NKJV)) is a translation of the Greek word *orphanos*, from which the English word “orphan” is derived. This word, for its correct understanding, would relate back to the *Parakletos*, the One called alongside to help.

Christ had been sent to the people of God. He was *the One sent into their presence to help*. Following Christ’s departure, the Spirit would be sent to the people of God. He would be *the One sent into their presence* *to help* during the time of the Son’s absence. The people of God would not be left “orphans” in this respect. They would *not* be left without *One in their presence Who had been sent from heaven to help in time of need*.

In [John 14:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.26&t=NKJV), Christ continuing to speak to His disciples relative to things surrounding and following His departure, stated that His Father would be the One Who would send the *Parakletos* into the world. Then in [John 15:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+15.26&t=NKJV); [16:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7&t=NKJV), still continuing to speak to His disciples, Christ stated that He Himself would be the One Who would send the *Parakletos*. Both statements point to a work that would be carried out by two members of the triune Godhead, having to do with a work to be carried out by a third member of the triune Godhead.

The Father, Son, and Holy Spirit are separate individuals, yet they are One individual (*cf*. [Deuteronomy 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+6.4&t=NKJV); [John 10:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+10.30&t=NKJV)). Jesus often identified Himself as One with the Father in this manner, though at times this is not seen in the English text because of translation problems.

[Mark 13:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+13.32&t=NKJV) is a verse where both Christ’s true identity and a problem with the translation can be seen. Christ’s statement in this verse reveals His identification with the Father, but, because of the way that this verse has been translated into English, there is a problem seeing this identification:

*But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father*. ([Mark 13:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+13.32&t=NKJV))

There are two words in the latter part of this verse in the Greek text (*ei me*) incorrectly translated “but” in most English versions (*e.g.*, KJV, NKJV, NASB, NIV). This part of the verse should literally read, “…*neither the Son*, *if not* [or, ‘unless’ (He is)] *the Father*.” The thought brought over into the English text would have to be understood along the lines that the Son doesn’t know unless He is the Father, with the verse clearly *implying that He is the Father.*

Archbishop Trench, one of the great authorities on words in the Greek and English texts, translated this verse:

*If I were not God as well as Man, even I would not know the day nor the hour.*

Then, in [John 18:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.5-6&t=NKJV), Jesus identified Himself with the Father again. Answering a question concerning His identity, Jesus referred to Himself as “*I Am*,” not“I am He,” as in the KJV, NKJV, NASB, and NIV. This equates to the “*I Am*” from the Old Testament ([Exodus 3:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.4&t=NKJV)), for there is nothing in the New that was not previously seen in the Old. And this is also perfectly in line with Thomas’ confession concerning Christ following His resurrection: “*My Lord and my God*” ([John 20:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.28&t=NKJV)).

More than one member of the Godhead is often seen carrying out the same work. Christ’s resurrection, for example, was carried out by all three; and God alone is the One Who raises the dead ([2 Corinthians 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+1.9&t=NKJV)). The Father raised Christ from the dead ([Acts 2:30-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.30-32&t=NKJV)), the Spirit raised Him from the dead ([Romans 8:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.11&t=NKJV)), and the Son raised Himself from the dead ([John 10:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+10.18&t=NKJV)). And Scripture does not offer an explanation for any of this, other than its own testimony concerning the triune Godhead; nor should man attempt an explanation beyond that which Scripture reveals.

That which God has reserved unto Himself, about Himself, should simply be accepted and believed, with the matter left at that point. Finite man is in no position to understand and explain that which an infinite God has chosen to leave unrevealed about Himself. There is a reason why God has chosen not to reveal certain things in this realm, and for finite man to attempt to go beyond that which has been revealed would be completely out of place.

He Will Reprove

Christ’s statement to His disciples, recorded in [John 16:7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7ff&t=NKJV), has to do with the work of the Spirit surrounding His being sent on the day of Pentecost, ten days following Christ’s ascension. And this work of the Spirit, of necessity, would follow in exact accordance with that seen in the Old Testament type, in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). Viewing this work of the Spirit within the framework of the overall type set forth in [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV), this work would occur between two points in time. It would occur following Israel being set aside (typified by Sarah’s death in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) but preceding Israel being restored (typified by Abraham’s remarriage in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)).

Thus, the work of Abraham’s servant in Mesopotamia in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), occurring between these two points in time, typifies the work of the Spirit in the world today. And, in this respect, that which Christ revealed concerning the work of the Spirit during the present dispensation in [John 16:7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7ff&t=NKJV) forms commentary material for the foundational material that Moses set forth in [Genesis 24:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1ff&t=NKJV), over fourteen hundred years earlier.

In the type, Abraham sent his servant into Mesopotamia to procure a bride for his son, Isaac. And in the antitype, God has sent the Holy Spirit into the world to procure a bride for His Son, Jesus. And the carrying out and completion of this work by the Spirit throughout the dispensation will fulfill, in the antitype, that foreshadowed by events in the type.

1) *Work of the Spirit*

There are three parts to Christ’s statement to His disciples in [John 16:7-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-11&t=NKJV) relative to the future work of the Spirit. The Spirit, following His being sent, would “*reprove the world of* [‘concerning’] *sin, and of* [‘concerning’] *righteousness, and of* [‘concerning’] *judgment*” ([John 16:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-8&t=NKJV)). Then these three parts of the Spirit’s reproving work are explained with brief statements: “Concerning sin, because… Concerning righteousness, because… Concerning judgment, because…” ([John 16:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.9-11&t=NKJV)).

The word translated “*reprove*” in the Greek text (*elegcho*) can be used in a rather broad sense. The word can refer to “reproving,” “rebuking,” “bringing to light,” “exposing” or “correcting.” The overall thought behind the use of the word is *to bring a person to a knowledge of that which is true and correct — to bring a person to a knowledge of the truth*. And to reach this goal, the work of the Spirit might begin with a “rebuke” in order to subsequently “bring matters to light” within a person’s understanding.

A good example of the former, with a view to the latter, can be seen in that which Paul told Titus in the opening part of his letter to him. Paul referred to certain individuals (certain Christians) who were not “holding fast the faithful word” which they had previously been taught. They had become “*unruly and vain talkers and deceivers*,” and they were *subverting* (upsetting, overturning, destroying) “*whole houses* [a church meeting in homes located various places in the city], *teaching things that they ought not*” ([Titus 1:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.9-11&t=NKJV)). And relative to these individuals, Paul told Titus:

*Wherefore rebuke* [Gk., *elegcho*] *them sharply, that they may be sound in the faith* ([Titus 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.13&t=NKJV)).

Titus, doing this rebuking, would be carrying out a part of the work of the Spirit. He would be acting under the power of the Spirit, using the Word that the Spirit gave, to rebuke certain individuals; and this would be done with a view to these individuals being brought into a position where they would be “*sound in the faith*.”

Then the end result of the preceding can be seen in [Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV), where the noun form of *elegcho* (*elegchos*) is used, translated “evidence” (KJV). The word could be better understood and translated, “bringing to light.” The Spirit, through the Word, *brings to light things that can be seen only by faith*. Such would result in a walk by faith, which, within the context of [Hebrews 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.1&t=NKJV), has to do with the salvation of the soul ([Hebrews 10:35-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.35-39&t=NKJV)).

The Spirit, working among Christians in the preceding respect, searching for the bride in complete accord with the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), would bring matters concerning *sin, righteousness,* and *judgment* to light. And He would do this with *one goal* in view — the salvation of the soul, which would allow an individual *to participate in activities surrounding the bride.* The Spirit would carry out this work with a *view to procuring a bride for God’s Son*, remaining completely within the realm of ministry that He had been sent to fulfill.

The work of the Spirit described in [John 16:7-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-11&t=NKJV) can have nothing to do with the unsaved. The ministry of the One sent to help the people of God in time of need would have to do solely with *a future work among the saved*. This is what is seen in the type (“…*you shall go to my country, and to my kindred*…” [[Genesis 24:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.4&t=NKJV)]); and this is what is seen in Christ’s statement to His disciples, concerning the antitype, as well (“*I will send Him to you*” [[John 16:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7&t=NKJV)]).

(There would be a convicting work of the Spirit among the unsaved at the same time, but this convicting work of the Spirit among the unsaved had already been occurring for four millennia prior to Christ’s announcement concerning sending the Spirit to perform a work that was about to commence. And the Spirit’s work among the unsaved, in this respect, would simply continue, uninterrupted and unchanged.)

2) *The World*

Then it would be “*the world*” (those in the world) whom the Spirit would reprove, with “sin” mentioned first. And this reference to “the world” has led many to erroneously conclude that Christ was speaking about the Spirit being sent to reprove unsaved man, in the world, “*dead in trespasses and sins*.”

The word “world [Gk., *kosmos*]” though is used different ways in Scripture, and the word must always be understood contextually. Sometimes the word is used referring to *the material world* ([John 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.9&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.10&t=NKJV)); other times the word is used referring to *the world system under Satan* ([John 18:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.36&t=NKJV); [1 John 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.15&t=NKJV)); and other times the word is used referring to *those in the world* ([John 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.16&t=NKJV); [7:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.7&t=NKJV)).

When referring to those in the world, the word *kosmos* is not necessarily a reference to *all those in the world*, though it could be. The word may or may not be *all-inclusive* in this respect. Again, the word must be viewed contextually to make this determination.

In [John 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.16&t=NKJV), the word *kosmos* would encompass all those in the world. God gave His Son for all. But in [John 18:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.20&t=NKJV), all those throughout the world cannot be in view through the use of *kosmos*.

In this verse, Christ speaking openly “*to the world* [‘to the *kosmos*’]” during His earthly ministry would, of necessity, have had to be referring to a ministry solely to the Jewish people in the land of Israel. The Gentiles in the world, in the *kosmos* (either inside or outside the land of Israel), could not have been included (*cf*. [Matthew 10:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.5-6&t=NKJV); [15:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+15.24&t=NKJV)]).

And the use of *kosmos* in [John 16:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.8&t=NKJV) would, contextually, have to be limited after the same fashion as seen in [John 18:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.20&t=NKJV). The reference would be limited to those in the world to whom the Spirit would be sent — *to the saved* (*cf*. [John 12:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.19&t=NKJV)).

The word *kosmos* is used after the same fashion by Paul in [Colossians 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.6&t=NKJV), referring to the Word of the Kingdom having been proclaimed to Christians throughout the then known world, the *kosmos*. The proclamation of this message during Paul’s day couldn’t and didn’t have anything to do with unsaved Gentiles, though the message was said to have been proclaimed “in all the *kosmos*.” This message was (and remains today) a message for *the saved alone.*

Concerning Sin

Scripture deals with *the sin question* in relation to the people of God far more extensively than it does in relation to those alienated from God. The way in which Scripture deals with “sin” is similar to the way in which Scripture deals with the “gospel [‘good news’].”

Above eighty percent of the times that the word “gospel [Gk., *euaggelion*, *euaggelizo* (noun and verb forms of the same word)]” appears in the New Testament, the reference is solely to “good news” *which is to be proclaimed to the saved.* And the manner in which Scripture handles the whole of the sin question as it pertains to both the saved and the unsaved would be of a similar nature. Scripture’s message surrounding “sin” *is directed centrally to the saved, not to the unsaved.*

The Old Testament, beginning with the latter part of [Genesis 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV), deals mainly with one group of people — Abraham and his descendants, through Isaac, Jacob, and Jacob’s twelve sons. And the Old Testament, dealing with “sin,” deals with the matter centrally in relation to the descendants of Abraham, the people of God.

During Moses’ day, when Moses led the descendants of Abraham out of Egypt, the sin question began with events surrounding the slaying of the paschal lambs and the application of the blood ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)). In one respect, the sin question ceased at this point; but in another respect, *not so.*

Note how this dual aspect of the sin question is brought to pass in the antitype today:

The Paschal Lamb has been slain; and, through the application of the blood of this Lamb, by faith, man passes “*from death unto life*.” Man, believing on the Lord Jesus Christ, now has *life where death had previously existed*. And the sin question in relation to his eternal destiny *has ceased to exist and can never again be a factor.*

Man’s eternal salvation *is based* on a past, finished work of God’s Son (encompassing death and shed blood); and man’s eternal salvation *was effected* by a past, finished work of the Spirit (breathing life into the one who had no life). In relation to saved man in the world today, both the work of the Son and the work of the Spirit are works performed in past time, finished in past time, and existing during present time in a finished state. For those who have passed “*from death unto life*,” insofar as their presently possessed eternal salvation is concerned, *the sin question does not exist.*

But the sin question for saved man *does exist* in another realm. It exists relative to salvation *present* and *future* (the salvation of the soul, which has nothing to do with the past aspect of salvation, the salvation of the spirit [other than the fact that the salvation of the spirit places one in a position where he can realize the salvation of his soul]).

The sin question existed for the people of God in this respect during Moses’ day, following the death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV). If it hadn’t, there would have been no need for the priestly work carried on by the Levites, culminating in a work by the high priest year after year on the day of atonement.

And it exists for Christians in this same respect during the present dispensation, following the antitype of the death of the firstborn. If it didn’t, there would be no need for Christ’s present work as our High Priest in the heavenly sanctuary.

The fact remains that the people of God *can and do sin*. Though born from above, *they still possess the old sin nature* ([1 John 1:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.8-10&t=NKJV)). And they will possess this old sin nature as long as they remain in “*this body of death*” ([Romans 7:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+7.24&t=NKJV)).

This fact necessitated a high priest ministering on the basis of shed blood during Moses’ day, and this fact also necessitates a High Priest ministering on the basis of shed blood today.

During Moses’ day, this priestly ministry was for the cleansing of those who had already experienced the death of the firstborn ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)), with a view to their one day entering an earthly land as “*a kingdom of priests*” and realizing an “*inheritance*” therein (*cf*. [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Deuteronomy 3:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+3.28&t=NKJV); [Hebrews 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8&t=NKJV)).

And during the present dispensation, this priestly ministry is also for those who have already experienced the death of the firstborn (in the antitype of [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)), with a view to their one day entering a heavenly land as “*kings and priests*” and realizing an “*inheritance*” therein (*cf*. [Ephesians 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.3&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.11&t=NKJV); [Colossians 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.5&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.12&t=NKJV); [Revelation 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV)).

In [John 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13&t=NKJV), Christ — reflecting on the past ministry of Aaron and His future ministry after the order of Aaron — took a towel, girded Himself, took a basin of water, and began to wash the disciples’ feet. Through this act, Christ was showing the necessity of a present cleansing (for a revealed purpose) for those who had already been cleansed in the past (for a revealed purpose).

But when Christ came to Simon Peter, Peter refused to allow Him to wash his feet. Peter said, “*You shall never wash my feet!*” ([John 13:8a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8a&t=NKJV)). And he was very emphatic in his statement, using a double negative for emphasis in the Greek text (*ou me*). A more literal English translation of Peter’s statement would read somewhat along the lines, “Thou shalt *never, no not ever*, wash my feet.”

Jesus, in His response to Peter, then drove home the truth surrounding that which He was doing: “*If I do not wash you, you have no part with Me*.” ([John 13:8b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8b&t=NKJV)). If Peter did not allow Christ to do that which this act symbolized — a cleansing work that the Son would perform on behalf of the people of God yet future — Peter could have *no part with Him.*

That which was in view had nothing to do with eternal life. Rather, it had to do with the message being proclaimed, the message surrounding the kingdom. And this message was solely for the saved, not for the unsaved.

The truth being taught had to do with saved individuals availing themselves of Christ’s ministry as High Priest in the heavenly sanctuary. It had to do with saved individuals allowing Christ to cleanse them from defilement (typified by Christ washing the disciples’ feet). And this would have to do with defilement wrought through the old sin nature and contact with this present world in which Christians live (as the disciples’ feet would have become unclean through contact with the ground upon which they walked).

If a person doesn’t avail himself of Christ’s present ministry in the sanctuary, *that person cannot have a part with Christ in the kingdom*. And the reason for this has been clearly revealed in Scripture.

According to [Ephesians 5:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.25-27&t=NKJV), Christ “*gave Himself*” for the Church (past [[Ephesians 5:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.25&t=NKJV)]), “*that He might sanctify and cleanse her with the washing of water by the Word*” (present [[Ephesians 5:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.26&t=NKJV)]), “*that He might present her to Himself a glorious Church, not having spot or wrinkle or any such thing*” (future [[Ephesians 5:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.27&t=NKJV)]).

Peter, realizing what Christ was talking about (*having a part with Him in the kingdom*), immediately changed his mind and said, “*Lord, not my feet only, but also my hands and my head*” ([John 13:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.9&t=NKJV)). But Jesus responded, “*He that is bathed* [Gk., *louo*] *needs only to wash* [Gk., *nipto*] *his feet, but is completely clean*” ([John 13:10a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.10a&t=NKJV)).

The Greek words *louo* and *nipto* used together like this call attention to two different types of washings. *Louo* refers to a washing of the complete body, and *nipto* refers to a washing of parts of the body (hands, feet, etc.). *Nipto* is the word that Christ used in [John 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8&t=NKJV), referring to that which He was doing (washing the disciples’ feet).

That being taught in [John 13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8-10&t=NKJV) is drawn from the typology of the Old Testament. When a priest in the Old Testament theocracy entered into the priesthood, his entire body was washed, never to be repeated. The Septuagint (Greek version of the Old Testament), describing this washing in [Exodus 29:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+29.4&t=NKJV); [40:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40.12-15&t=NKJV), uses the word *louo*. And the Septuagint, describing a washing of parts of the body in the priests’ subsequent ministry in the tabernacle (washing the hands and feet at the laver), uses the word *nipto* in [Exodus 30:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+30.21&t=NKJV); [40:30-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40.30-32&t=NKJV).

And it is the same today for those who would one day be “*kings and priests*” in Christ’s coming kingdom. A complete washing (*louo*) has occurred in the past, which can never be repeated; but partial washings (*nipto*) must occur subsequent to the complete washing, if…

*A perfect tense* of the verb *louo* is used in [John 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8&t=NKJV) relative to Peter’s past washing, showing an act *completed in past time and existing during present time in a finished state*. And any subsequent washing of any type could have nothing to do with this past, completed work.

But, a present washing (*nipto*) must occur if a person washed (*louo*) is to have a part with Christ in His kingdom. And the Holy Spirit is in the world bringing this matter to light for Christians.

Christ, referring to this ministry of the Spirit (*future* at the time of His statement; *present* today), said, “Concerning sin, because they believe not on me” ([John 16:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.9&t=NKJV)). That would be to say, “Concerning sin, because they do not exercise faith in me” (*cf*. [John 14:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.1&t=NKJV); [Romans 1:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16-17&t=NKJV)).

“Faith” and “believe” are the same word in the Greek text. One is a noun (“faith”), and the other is a verb (“believe”). “Faith” is simply *believing that which God has to say*. Or, “belief,” on the other hand, is simply *exercising faith in that which God has to say*. This is why Scripture clearly reveals that “faith” can emanate from only *one source* — “the Word of God” ([Romans 10:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.17&t=NKJV)).

It is faith in the “*Advocate* [Gk., *Parakletos*],” “*Jesus Christ the righteous*,” ministering in the heavenly sanctuary on the Christians’ behalf. Christ is “*the propitiation* [Gk., *hilasmos*, a form of the word for ‘mercy seat,’ referring to Christ’s high priestly work] *for our sins: and not for ours only, but also for the sins of the whole world*” ([1 John 2:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.1-2&t=NKJV)).

The *Parakletos* on earth, preceding God sending His Spirit, was Christ. Following Christ’s ascension and the sending of the Spirit, the *Parakletos* on earth was then the Spirit. But Christ’s work as *Parakletos* did not end with His ascension. Rather, it continued with a subsequent work in the heavens. Christ, throughout the present dispensation, is the Christians’ *Parakletos* in the sanctuary in the heavens.

Thus, Christians have two *Parakletos* — Two called alongside to help — One on earth, and the Other in the heavens. And their respective ministries completely complement one another, both moving toward *exactly the same goal*. The *Parakletos* on earth is performing part of the work; and the *Parakletos* in heaven is performing the remainder of the work, which allows the work being carried out by the *Parakletos* on earth to be brought to completion.

Concerning Righteousness

“Righteousness” in the life of a Christian has to do with *right living*, living in accordance with that revealed in the Word of God. It is walking *by faith*, following the man of spirit rather than the man of flesh.

The wedding garment to be worn by Christians will be made up of “*righteous acts*” ([Revelation 19:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-8&t=NKJV)), which takes one back *to right living*, conforming one’s life to that revealed in the Word. And this takes one back to that which Christ stated concerning the work of the Spirit in [John 16:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.10&t=NKJV).

Christ, the righteous One, the living Word, has gone back into heaven. True righteousness, during His time of absence (seen in the person of Christ during His presence), can be seen through only one source today — *the written Word*. And the Spirit is presently in the world to call the Christians’ attention *to all the various facets of that which the Word has to say in this respect.*

To bring matters surrounding “righteousness” to pass during the absence of the righteous One, the Spirit may have to begin with “rebuke.” But, if so, this would be with a view to subsequent instruction, a bringing of matters to light surrounding that which the Word has to say concerning “righteousness” (*the present child-training,* with a view to *future sonship*, seen in [Hebrews 12:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.5-8&t=NKJV)). And this would be with a view to the salvation of the soul, which is part and parcel with the Christian possessing a wedding garment and being able to participate in activities surrounding the bride.

Christ, in the heavens, has sat down with His Father on His throne. This though is temporary, for a period of time described in [Psalm 110:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1&t=NKJV) — *until the Father makes the Son’s enemies His footstool*. And it is also for a period of time seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) — *until the Spirit, presently in the world, completes His search for the bride*.

Christ, seated on the Father’s throne in the heavens, is presently inviting Christians to one day sit with Him *on His Own throne* ([Revelation 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV)). Christ will ascend this throne following events of the present dispensation (after the Spirit has procured the bride) and following the completion of Daniel’s unfulfilled Seventieth Week (when God will bring matters to pass wherein all will be in subjection to the Son). And numerous Christians from the present dispensation — who heeded the Spirit’s call and instructions — will find themselves among those allowed to ascend the throne with God’s Son during that coming day.

Concerning Judgment

Christ referred to the Spirit bringing “judgment” to light in His work among Christians “*because the prince of this world is judged*” ([John 16:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.11&t=NKJV)). “*The prince of this world*” is Satan, and the wording from the Greek text reveals that Satan has already been judged. A perfect tense is used for “judged,” and the translation should literally read, “the prince of this world has been judged.” The reference, through the use of the perfect tense, is to a past judgment, with conditions surrounding this judgment presently existing in a finished state.

*Judgment* presently awaits all Christians at Christ’s judgment seat. Christians will be judged according to their “works” (*cf*. [Matthew 16:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.27&t=NKJV); [1 Corinthians 3:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.12-15&t=NKJV); [2 Corinthians 5:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.10-11&t=NKJV)), which, within the framework of that revealed in [John 16:7-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-11&t=NKJV), will have to do with “sin” and “righteousness.”

The incumbent ruler has already been judged relative to *sin* and *righteousness*, and the ones who have been called to inherit the kingdom after Satan has been put down are to be judged relative to *sin* and *righteousness* as well. And the carrying out of decrees surrounding the judgment of both Satan and Christians will occur following the judgment of Christians.

*Sin* and *unrighteousness* have resulted in the rejection and disqualification of the incumbent ruler, and exactly the same thing can (and will) result in the rejection and disqualification of numerous Christians called to inherit the kingdom with Christ. Other Christians though will be shown to have overcome the world, the flesh, and the Devil; and these will realize *an inheritance in the kingdom, ascending the throne with Christ.*

One *Parakletos* is presently in the world, working among Christians, *with an end in view*; and the Other *Parakletos* is in the heavens performing a companion work for Christians, *with the same end in view.*

And Christians can either heed or ignore their respective ministries. *Either way, one’s eternal destiny will remain unaffected; but that which awaits Christians during the coming age will be vastly affected*.

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Chapter Four

**When He Is Come (2)**

*I still have many things to say to you, but you cannot bear them now.*

*However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

*He will glorify Me, for He will take of what is Mine and declare it to you.*

*All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.* ([John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV)).

Christ’s earthly ministry covered a period of about three and one-half years; and near the end of this ministry, shortly before His crucifixion, He took the disciples aside and provided closing instructions for them. These instructions began with Christ washing the disciples’ feet in [John 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13&t=NKJV), and they continued with things surrounding His soon departure in [John 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14&t=NKJV) and beyond.

Christ began to provide these closing instructions for His disciples at a time when He was about to complete the work that He had come to perform, depart this earth, and be gone for a lengthy period. His death, burial, and resurrection lay immediately ahead; and His time on earth following His resurrection would be climaxed by a short ministry lasting forty days.

His entire ministry while on earth (both pre- and post-resurrection) had centered around one facet of truth drawn from the Old Testament. It had centered around *regality*. *The Messianic King* was present, and *a kingdom* (in which the King would rule) was being offered to Israel.

The kingdom being offered to the Jewish people by their King had to do with the governmental administration of one province in God’s universal kingdom — the earth upon which man resides ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.1ff&t=NKJV); [4:17ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17ff&t=NKJV); [13:19ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.19ff&t=NKJV); [Luke 4:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.1-13&t=NKJV); [Acts 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.3&t=NKJV)). This was the kingdom over which Satan and his angels had been placed by God in the beginning ([Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV); [Luke 4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.5-6&t=NKJV); [Ephesians 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)); and this is the kingdom that will one day be ruled by Christ and His co-heirs, following that future time when Satan and his angels will have been put down ([Luke 19:12-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.12-19&t=NKJV); [Romans 8:14-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-23&t=NKJV); [Revelation 2:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.26-27&t=NKJV); [3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV); [12:7-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7-12&t=NKJV)).

(Scripture, dealing with that future day when Christ takes the scepter, refers to this kingdom as “*the kingdom of the world*” [[Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV) NASB, NIV]. The gospel accounts, introducing this kingdom from the Old Testament [*e.g.*, the books of 1, 2 Samuel, or the book of Daniel], refer to the kingdom mainly two different ways: calling it “*the kingdom of the heavens*,” and “*the kingdom of God*” [*e.g.,* [Matthew 19:23-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+19.23-24&t=NKJV)]. And these two expressions are self-explanatory.

The former expression [“*the kingdom of the heavens*”] has to do with the manner in which the kingdom has been established — a rule from the heavens over the earth, beginning with God and progressing through the incumbent ruler, Satan. And the latter expression [“*the kingdom of God*”] simply associates the kingdom with God’s universal kingdom [though only a part of this kingdom]. Both expressions refer to *the same kingdom*, and both are restricted to *that part of the kingdom of God having to do with the earth — “the kingdom of the world.”*

God rules from a place in the heavens [in relation to the universe], over the entire universe. Satan also rules from a place in the heavens [but a place in the heavens in relation to the earth, not in relation to the universe], with his rule restricted to the earth. And God apparently established rulership after the same fashion all other places in the universe where similar kingdoms exist [an established rule from places in the heavens over other provinces in His kingdom ([Psalm 103:19-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+103.19-22&t=NKJV))].

God, at a time in the past, positioned ruling angels [along with other angels occupying positions under them] over provinces located various places throughout the universe. And God governs the universe through these ruling angels [[Job 1:6ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+1.6ff&t=NKJV); [2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+2.1ff&t=NKJV)].

But a problem arose when one of these ruling angels sought to “exalt” his throne and be “*like the most High*,” *i.e.*, rule the entire universe rather than the one province in the universe over which he had been placed. And the manner in which God chose to resolve the resulting problem — through the creation of man, with man destined to take the scepter in this one province in His kingdom — is at the center of His dealings with man throughout His Word.)

Christ was about to leave His disciples and return into the heavens, for a revealed reason. He was returning into the heavens in order “*to receive for himself a kingdom*” ([Luke 19:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.12&t=NKJV)) — the same kingdom in view throughout His earthly ministry, which was (and remains today) under Satan’s rule and control. This was the kingdom offered to Israel during the past dispensation, and this is the same kingdom being offered to Christians during the present dispensation.

All of these things anticipate a change in the administration of the present kingdom under Satan. Such a *change* must occur, for Satan has disqualified himself; and God will not allow a disqualified ruler to remain on the throne indefinitely. He, of necessity, must be replaced.

(Nor will God allow a disqualified person to ascend the throne, as Adam [following the fall] was not allowed to ascend the throne in the past, or as numerous Christians [following their being shown disqualified at the judgment seat] will not be allowed to ascend the throne yet future. Occupying positions of regality within God’s kingdom is limited *to qualified individuals* — whether those about to ascend the throne, or those already seated on the throne.)

The first man, the first Adam, through an encounter with Satan, found himself *disqualified to take the scepter and ascend the throne*. And because of this, it was necessary that the second Man, the last Adam, experience a similar encounter with Satan. It was necessary that He also meet Satan, *with regality in view*, in order to show that He was not only fully qualified to redeem that which the first Adam forfeited in the fall (placing man back in a position where he could rule) but to ultimately ascend the throne as well.

This is the “why” of the temptation account at the outset of Christ’s ministry ([Matthew 4:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.1-11&t=NKJV); [Mark 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+1.12-13&t=NKJV); [Luke 4:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.1-13&t=NKJV)). And that toward which everything points (*regality*) also forms the reason Christians experience a similar encounter with Satan during the present dispensation ([Ephesians 6:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.10-18&t=NKJV)).

Satan, “*as a roaring lion, walketh about, seeking whom he may devour*.” And Christians are called upon *to resist Satan “steadfast* [*i.e*., ‘standing firm’] *in the faith*,” with a view *to being exalted “in due time”* ([1 Peter 5:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.6-9&t=NKJV)).

And relative to the entire matter surrounding Satan’s actions toward Christians today, note Christ’s promise to Christians in [Revelation 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV):

*To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*

The Son *showed Himself fully qualified* almost 2,000 years ago, *finished the work that He had come to perform, and is now at the Father’s right hand, waiting*… ([Psalm 110:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1ff&t=NKJV)). And the day is not far removed when the Father will give the kingdom to His Son, followed by His Son’s return as “*King of kings, and Lord of lords*.” Then the Father will remove Satan from the throne and position His Son, along with the Son’s co-heirs (those who [at the judgment seat] will be shown qualified, who will comprise the Son’s bride in that day), on the throne ([Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV); [Luke 19:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.12ff&t=NKJV); [Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); [19:11-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-20.6&t=NKJV)).

With a View to…

With a view to all of this, beginning at Christ’s first coming, Scripture states:

*He came unto His own* [Gk., neuter word, referring to ‘His Own things’], *and His own* [Gk., masculine word, referring to ‘His Own people’] *did not receive Him* ([John 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11&t=NKJV)).

Christ came unto *His Own things*. He was born *King* ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV)), and the things to which He came — things having to do with *His regal birth, the Davidic throne, the throne of this earth, etc*. — were not realized at His first coming. The Jewish people to whom He came and offered “*the kingdom of the heavens*,” rejected Him. This resulted in the events surrounding Calvary, the people to whom He came (Israel) being set aside, His departure into heaven, the Spirit being sent, and the *“one new man,” in Christ*, being called into existence.

Very early in His ministry, Christ had called twelve disciples. These were individuals whom He could instruct and who would have a part in His ministry to Israel ([Matthew 4:18ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.18ff&t=NKJV); [5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5.1ff&t=NKJV); [Mark. 1:16ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark.+1.16ff&t=NKJV); [Luke 5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+5.1ff&t=NKJV); [John 1:37ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.37ff&t=NKJV)). He later commissioned these twelve to carry the same message to Israel that He had been proclaiming ([Matthew 10:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.1ff&t=NKJV)) — a message that had begun to be proclaimed by John the Baptist ([Matthew 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.1ff&t=NKJV)). And throughout the entire course of His ministry with the disciples, as He and His disciples proclaimed this message to the Jewish people, Christ continued to provide instruction for them (*e.g.*, [Matthew 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.1ff&t=NKJV); [16:13ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.13ff&t=NKJV); [17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.1ff&t=NKJV); [18:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+18.1ff&t=NKJV)).

But near the close of His ministry, though the disciples had been in His presence for over three years, there were still numerous things that they had not been taught. Christ had purposely not taught His disciples in certain areas, for a revealed reason.

Christ, referring to this matter, told the disciples: “*I still have many things to say to you, but you cannot bear them now*” ([John 16:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12&t=NKJV)). These were things that the disciples yet needed to know and understand, but these were also things that, at that time, they were not able “to bear” (in the sense of the manner in which this same word [Gk., *bastazo*] is used in [Acts 15:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.10&t=NKJV)).

Instruction extending throughout Christ’s ministry had not occurred over a sufficient length of time for the disciples to attain the necessary maturity to understand the “many things” of which He spoke. The disciples, at this point in time, still lacked an understanding of certain things in God’s revelation to man, things that it was necessary for them to understand prior to being taught these additional things.

However, “another *Parakletos*” would take over at this point ([John 14:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.16&t=NKJV)), provide additional instruction in the Word, and lead the disciples into an understanding of the things to which Christ referred. He would lead them “*into all truth*” ([John 16:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13&t=NKJV)).

A comparable (yet different) situation surrounding a knowledge of the Word can be seen in Paul’s experiences, beginning about five years later. Paul was converted on the Damascus road; and, though he apparently had a vast knowledge of “the letter” of the Old Testament Scriptures ([Acts 9:20-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.20-22&t=NKJV), [29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.29&t=NKJV); [22:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+22.3&t=NKJV)), that same knowledge did not extend over into “the spirit” of this same Word (*cf*. [2 Corinthians 3:6-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6-16&t=NKJV)).

Paul had been brought up “*at the feet of Gamaliel* [one of the greatest teachers of Scripture of that day], *and taught according to the perfect manner of the law of the fathers*” (*i.e.*, according to the strict manner in which the Jewish fathers viewed the Old Testament Scriptures). Paul knew “the letter” of the Scriptures, but not “the spirit” of the Scriptures. However, knowing “the letter,” he was in a position where he could be taught “the spirit.”

And when his eyes were opened on the third day following his conversion ([Acts 9:9-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.9-18&t=NKJV)), Paul possessed a sufficient knowledge of “the letter” of the Scriptures that he, over a very short period of time, was able to begin seeing certain things having to do with “the spirit” of the Scriptures. Only a few days following his conversion, after his physical strength had returned (resulting from his ordeal, beginning on the Damascus road), Paul went into the synagogues in Damascus and proclaimed “*Christ…that he is the Son of God*” ([Acts 9:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.19-20&t=NKJV)). And he proclaimed this message after the same manner shortly afterwards in Jerusalem as well ([Acts 9:21-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.21-29&t=NKJV)).

Paul not only possessed the ability to proclaim this message shortly after his conversion, but he possessed the ability at this time to proclaim this message in such a manner that he could *prove to the Jewish people* (which could only have been through using their own Scriptures) that “*this is very Christ*.” And Paul’s ability to use the Old Testament Scriptures in this manner resulted in the Jews attempting to slay him in both Damascus and Jerusalem , forcing the Christians both places to physically remove Paul from these cities ([Acts 9:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.24-25&t=NKJV), [29-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.29-30&t=NKJV)).

Paul, through his prior knowledge of the Old Testament Scriptures, was able to put certain things together in a correct manner, on his own, to an extent. Then, because of his knowledge of these Scriptures, the Lord was able to take Paul aside a short time later, personally appear to him, and build upon that which he already knew (over a period of time probably lasting about three years). And, in this manner, the Lord taught Paul what is called in Scripture, “*the mystery*” ([Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [Galatians 1:11-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.11-17&t=NKJV); [Ephesians 3:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-11&t=NKJV); [Colossians 1:25-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.25-29&t=NKJV)).

“The mystery” had to do with Gentile believers being “*fellowheirs, and of the same body*” with Jewish believers; and this, in turn, had to do with both (Gentile and Jewish believers), *in the same body, occupying proffered positions with Christ in the kingdom* ([Ephesians 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV)). It was this message that Paul had been called to proclaim throughout the Gentile world ([Acts 9:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.15&t=NKJV); [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)).

The disciples, though they had been with Christ for over three years, had yet to be taught “*many things*”; Paul, though he had been brought up at the feet of Gamaliel and taught “*according to the perfect manner of the law of the fathers*,” still needed to be taught the various things surrounding the gospel that he had been called to proclaim; and Christians today, though they have “another *Parakletos*” Who has been sent to open the Scriptures to their understanding, will always find themselves in a position where they need to be taught.

It is evident from both the testimony of Scripture and one’s own experience that a mature knowledge of the Word of God is not something that a person acquires over a short period of time — weeks, months, or even several years. Neither the disciples nor Paul came into a mature knowledge of the Word in such a manner. And it is no different for Christians today.

Rather, *multiplied years of study* are involved in Christian maturity. A proper, mature knowledge of the Word takes *time, LOT OF TIME* — time which *FEW are WILLING to devote to such a study*.

The price that one must pay for a knowledge of the Word of God, in this respect, could be stated in two words: *Eternal Review*. And *FEW are WILLING to pay that price*.

Note several principles set forth in [Isaiah 28:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+28.9-10&t=NKJV) surrounding the possession of a knowledge of the Word:

*Whom will He teach knowledge? And whom will He make to understand the message? Those just weaned from milk? Those just drawn from the breasts?*

*For precept* [one part of that which God has stated] must be upon precept [another part of that which God has stated;  *i.e.*, Scripture must be compared with Scripture ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV))], *precept upon precept; line upon line, line upon line; here a little, and there a little*.” ([Isaiah 28:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+28.9-10&t=NKJV))

Then, a true and correct study of the Word, in line with the preceding, can only be a study under the ministry of the *Parakletos*, Who has been sent for this purpose. And this Word must be studied under the ministry of the *Parakletos* after the same fashion in which the *Parakletos* previously gave the word (*e.g.*, Scripture has been built around *a septenary structure that was set at the very beginning* [[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV); [Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)], the Old Testament is *highly typical* in nature [[Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV); [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV)], and *regality* is the central focus throughout [with *redemption*, which enters the picture following man’s fall, *always related to regality* — allowing man to be brought back into the position for which he was created in the beginning ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV); [22:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.1ff&t=NKJV); [Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV); [Revelation 2:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.26-27&t=NKJV); [3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV))]).

And it is *completely immaterial* whether one views the disciples (including Paul) studying under Christ’s ministry or Christians today studying under the Spirit’s ministry. *One group would have no advantage over the other*. Both (the disciples then, and Christians now) must be looked upon *exactly the same way* — studying under the ministry of the *Parakletos* (Christ then, and the Spirit now), Who are both One with the Father.

Christ had slightly over three years from a prior dispensation to teach His disciples. The Spirit, on the other hand, has an entire 2,000-year dispensation in which to carry out this work, along with the lifetime of individuals within the dispensation.

Thus, it can easily be seen and understood why there were things that the disciples were in no position “to bear” at the end of little more than three years of instruction, though having spent this time under the ministry of Christ Himself, one *Parakletos*. And it can also easily be seen and understood why these things could subsequently be opened up and revealed to the disciples under the ministry of the other *Parakletos*, Who would be sent following Christ’s departure. The coming *Parakletos* (the Holy Spirit) could not only build upon the work of the prior *Parakletos* (Christ), but time constraints would be quite different for those receiving instruction under His ministry.

He Will Guide

[John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV) continues the thought from the preceding verses ([John 16:7-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-11&t=NKJV)), which center around *the reproving work of the Spirit* (following His being sent) among Christians throughout the present dispensation. This reproving work of the Spirit would have for its goal “a bringing to light,” for Christians, *all matters surrounding His mission in the world*. The Spirit’s mission would center around *His search for a bride for God’s Son, with a view to the Son’s coming reign*; and, contextually, the Spirit would accomplish this task through calling attention to things in three realms: *sin, righteousness*, and *judgment* ([John 16:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.8-11&t=NKJV) [*ref*. chapter 3 of this book]).

And these same three realms, about to be used by the Spirit in His dealings with Christians, can be seen encompassing the whole of Christ’s previous ministry to Israel. In fact, these three realms together are *inclusive to the point* that they can be seen encompassing the whole of God’s dealings with man at any time throughout man’s history, beginning with Adam.

Relative to *sin, righteousness*, and *judgment*, as it pertained to Israel, the nation was *sick — “from the sole of the foot even to the head”* ([Isaiah 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.6&t=NKJV)) — and this sickness was the direct result of “sin” ([Isaiah 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4&t=NKJV)). Because of Israel’s *sickness* in this respect, the message proclaimed to Israel, beginning with John the Baptist, was “*Repent* [change your minds (relative to sin, disobedience)]: *for the kingdom of the heavens is at hand*” ([Matthew 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.1-2&t=NKJV); *cf*. [Matthew 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV); [10:5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.5-7&t=NKJV)).

That which was to follow after the matter of “sin” had been dealt with was “righteousness” — *right living*. The Jewish people were living in a manner completely contrary to that which God had outlined in His Word for the nation to follow. They were living in *an unrighteous manner*. And it was this turning about, by means of repentance, which was in view through Christ’s statement to His disciples about “righteousness” at the outset of His ministry:

*"For I say unto you, that unless your righteousness shall exceed the righteousness of the scribes and Pharisees* [reflecting on Israel’s condition through the condition of the nation’s religious leaders], *you will by no means enter into the kingdom of the heavens*” ([Matthew 5:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5.20&t=NKJV); *cf*. [James 5:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+5.19-20&t=NKJV)).

Then, that which was to follow both “sin” either being or not being dealt with and “righteousness” either being or not being effected (through “sin” either being or not being dealt with), was “judgment.” *Judgment would follow in either case*, though the only ones who need fear judgment would be those who had not dealt with *sin*, with *unrighteousness* rather than *righteousness* following.

And to use the words later directed to any Christian who would follow the same example surrounding sin and disobedience, such individuals would one day find it to be “*a fearful thing to fall into the hands of the living God* [at that future time of judgment]” ([Hebrews 10:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.30-31&t=NKJV); *cf*. [Hebrews 10:19-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-29&t=NKJV)).

1)  *Many Things*

The “many things” that Christ had not taught the disciples, cannot be separated from that which He had previously stated about *sin, righteousness*, and *judgment*. And *sin, righteousness*, and *judgment* cannot be separated from either Christ’s preceding ministry or God’s dealings with man at any other time in man’s history. Then, all of this can be seen centering on *one thing* (*regality*) and moving toward *one goal* (that day when God’s Son takes the scepter, with a view to effecting order where disorder had previously prevailed).

Thus, the Spirit subsequently leading individuals “*into all truth*” could, contextually, center around only *one realm — that dealt with in the Scriptures that lead into this section*. And this really goes all the way back to [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) (the search for a bride for God’s Son), and back behind that to [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) (the reason for man’s creation in the beginning).

That seen in both Genesis chapters one and twenty-four (the reason for man’s creation in the beginning, and the search for a bride for God’s Son) would reflect on the whole of the mission of the Spirit in the world today. The sequence of events detailed in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) were made necessary because of the sequence of events detailed in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV).

The Son doesn’t presently possess a wife; and, if the Son is to rule during the coming age, provision must be made at a time prior to that (which Scripture places in the present dispensation) for a wife to be procured. The Son cannot rule without a wife to rule with Him, for to rule apart from a wife would violate a principle that God Himself established in the beginning ([Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV)). *The man and the woman must rule together — He as King, and she as consort queen*. In this respect, [Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV) anticipates that seen in [Genesis 24:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1ff&t=NKJV).

Thus, an entire dispensation has been set aside; and God has sent the Holy Spirit into the world to acquire a bride for His Son, with a view to the kingdom that follows. And the Spirit is to accomplish this task through reproving Christians in the three-fold manner set forth in [John 16:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.8-11&t=NKJV).

2) *He Shall Not Speak of Himself*

A major problem in Christendom today is not only a magnification of the Spirit by man but also a magnification of the Spirit apart from the true work of the Spirit. The Spirit though, to the contrary, *never calls attention to Himself*; and His ministry is always seen channeled toward *one goal — bringing to pass that for which He was sent.*

In the type from [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), Abraham’s servant was careful not to call attention to himself about anything. The ten camels that he had brought into the land were laden with “*all the goods of his master,*” which his master had given to his son ([Genesis 24:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10&t=NKJV), [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 making known his mission involved two things alone:

1) *announcing* that he was there to procure a bride for his master’s son ([Genesis 24:37ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.37ff&t=NKJV)), and

2) *displaying* that which the father had given to his son ([Genesis 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.22&t=NKJV), [47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.47&t=NKJV), [53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.53&t=NKJV)).

And matters are exactly the same in the work of the Spirit among the people of God during the present dispensation. They would, of necessity, have to be the same. The type has been set, and the antitype (the work of the Spirit in the world today) *must* follow the type (the work of the servant in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)) *in exact detail*.

The Spirit in the world today, in accord with the type, does not call attention to Himself. And He makes known His mission in the world through the same two means seen in the type:

(a) *The announcement* concerning His mission was made about 4,000 years ago during Abraham’s day, and this was recorded for all to see about 3,500 years ago during Moses’ day. Then attention was called to this announcement (in complete accord with the type) about 2,000 years ago by Christ during His earthly ministry. And commentary on the announcement (again, in complete accord with the type) was subsequently given as the Spirit of God Himself moved men to write the book of Acts, the epistles, and the book of Revelation.

Then, continuing to remain completely within the type, the Spirit conducts His ministry during this present dispensation through:

(b) *Displaying* before the people of God (using the Word in His possession) all the things belonging to the Father, which the Father has given to His Son.

3) *But Whatsoever He Shall Hear*…

The Spirit, exactly as Abraham’s servant in the type, has *all of the Father’s possessions* (which the Father has given to His Son) at His disposal. And, as previously seen, these possessions are opened up and revealed to the prospective bride *through the Word*, which the Spirit Himself moved different men to pen in time past.

The Spirit takes this Word in His possession and opens the Word to an individual’s understanding. He takes this Word and spreads before Christians all the “*jewelry of silver, and jewelry of gold, and clothing* [which can only be an allusion to things having to do with the wedding garment, made up of ‘the righteous acts of the saints’]” ([Genesis 24:53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.53&t=NKJV); *cf*. [Revelation 19:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-8&t=NKJV) NASB, NIV).

Abraham’s servant made known and carried out his mission in exact accord with the instructions that he had previously received from his master ([Genesis 24:33ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.33ff&t=NKJV)). Nothing else was involved in his mission — only those things surrounding a search for and procurement of a bride for his master’s son.

And it is exactly the same in matters surrounding the ministry of the Spirit in the world today. His mission is being carried out in exact accord with the instructions previously received from the Father. Nothing else is involved in His mission — only those things surrounding a search for and procurement of a bride for the Father’s Son.

He Shall Glorify Me

There is a dual emphasis in Christ’s statement to His disciples concerning the future work of the Spirit. There is an emphasis on (1) *the manner* in which the Spirit would conduct His ministry ([Genesis 24:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.8-11&t=NKJV)), and there is an emphasis on (2) *that which the Spirit would use as* He conducted this ministry in the revealed manner ([Genesis 24:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.13-15&t=NKJV)).

As previously seen, *the manner* in which the Spirit presently conducts His ministry has to do with a reproving work surrounding *sin, righteousness*, and *judgment*. And, as also previously seen, *that which the Spirit uses* in the process of carrying out His ministry in this revealed manner is *the Word of God*.

It is *the Word alone* that reveals all that belongs to the Father, which the Father has given to His Son. And the Spirit glorifies the Son through taking the things belonging to the Son and revealing these things to the people of God.

These are the things to which Christ came approximately 2,000 years ago, having to do with *regality* ([John 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11&t=NKJV)). And these are the things to which He is about to return, having to do with *the same regality*.

It is *a present glorification of the Son* by the Spirit through revealing, from the Word, *the Son’s coming glory*. It is showing the people of God “*things to come*” through opening the Word and revealing all that belongs to the Father, which the Father has given to His Son. And it is through *this means* that the Spirit leads individuals “*into all truth*,” with *the whole of the matter centering on regality and the Son’s coming glory.*

Christ was born *King* at His first coming, though *separated at this time from His glory* ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [Romans 8:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.3&t=NKJV)). He was *rejected* by the Jewish people, *arrayed as a mock King and mocked* by the Roman soldiers (along with *being spat upon and beaten*), and then crucified as “*the King of the Jews*” ([Matthew 27:15-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.15-37&t=NKJV)).

But He will return in a completely different fashion than He was seen at His first coming. There will be no mock King, no crown of thorns, no mockery by the people, no mistreatment, no crucifixion.

Rather, He will return *in all His power and glory* as the “*King of Kings, and Lord of Lords*” ([Matthew 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+19.11ff&t=NKJV)). He, in that day, rather than being rejected by the Jewish people, will be accepted *by them*; He, in that day, rather than being improperly arrayed, with individuals bowing the knee in mockery, spitting upon and beating Him, will, instead, *be properly arrayed and properly recognized.*

He, in that day, will *be arrayed in royal apparel, He will have on His head many crowns* (*diadems*), and *“every knee” shall bow* and *“every tongue” confess “that Jesus Christ is Lord, to the glory of God the Father”* ([Philippians 2:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+2.10-11&t=NKJV)). And in that day, *the same scenes that witnessed His sufferings and humiliation will witness His glory and exaltation*.

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Chapter Five

**Seeing the Kingdom**

*There was a man of the Pharisees named Nicodemus, a ruler of the Jews.*

*This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."*

*Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."* ([John 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=NKJV)).

There is a dual thread of truth surrounding Christ’s ministry and His redemptive work running throughout John’s gospel. John presents Christ as the One Who would *suffer and die*, and John also presents Christ as the One Who would *rule and reign*. And *salvation* — as seen in John’s gospel, or anywhere else in Scripture — is connected with both spheres of Christ’s ministry and work. The entire scope of salvation is not only connected with the death of the firstborn in Egypt (the death of the Firstborn in the world [[Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)]), but it is also connected with a deliverance from Egypt, with another land in view (a deliverance from the world, with another land in view [[Exodus 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV) ff]).

There is *salvation past* (salvation that man presently possesses, the salvation of the spirit), and there is *salvation present and future* (salvation that man has yet to possess, the salvation of the soul). John’s gospel, as any other book in Scripture (Old or New Testament), begins with the former and moves to the latter. And, also as any other book in Scripture (Old or New Testament), *the emphasis* in John’s gospel is always on the latter.

Salvation by grace through faith is seen over and over as one moves through John’s gospel. But salvation by grace through faith is always seen in John’s gospel, as elsewhere in Scripture, as *the beginning point* in God’s overall redemptive purpose surrounding fallen man. That would be to say, salvation by grace through faith is not seen as an end in itself but as a means to an end.

As stated in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), “. . . *unless one is born again* [‘born from above’], *he cannot see the kingdom of God* [not see heaven, but *see the kingdom of God*].” However, *entrance into the kingdom of God* ([John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)) is another matter entirely; and, as Jesus goes on to state, *entrance into the kingdom* involves things subsequent to the birth from above. The birth from above (the salvation of the spirit [[John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV)]) places one in a position where he can realize that dealt with in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) (the salvation of the soul, which will allow one *to enter into the kingdom*).

(Note the way matters are presented in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV), which is true throughout other parts of John’s gospel as well. Both the birth from above [[John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV)] and things subsequent to the birth from above [[John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)] are dealt with *in relation to the kingdom*, which has to do with Christ’s coming rule over the earth upon which man presently resides.

The thought of “heaven” is in view only in relation to *the kingdom*. It is “*the kingdom of the heavens*” [also called “the kingdom of God” numerous times in Scripture (*ref*. Part 4 of this series)]. It is the rule of the heavens over the earth, *i.e.*, a rule from a heavenly sphere [the heavens associated with the earth] over the earth.)

A person has been saved (past aspect of salvation, the salvation of the spirit) *for a purpose*; and that same person is presently being saved and has the prospect of one day seeing the present aspect of salvation brought to fruition (present and future aspects of salvation, the salvation of the soul) *for exactly the same purpose as seen in the past aspect of salvation.*

Thus, salvation, in any one of its three aspects (past, present, or future), is *for a purpose, which has to do with the coming kingdom*. This is the way in which the gospel of John begins ([John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.36&t=NKJV), [49-51](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.49-51&t=NKJV)), continues ([John 3:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-5&t=NKJV); [4:40-50](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.40-50&t=NKJV); [5:5-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.5-9&t=NKJV); [6:3-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.3-14&t=NKJV); [9:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+9.1-14&t=NKJV); [11:4-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.4-7&t=NKJV); [13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+13.8-10&t=NKJV); [18:36-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.36-37&t=NKJV)), and ends ([John 19:16-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.16-19&t=NKJV); [20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV)). There is no such thing, in John’s gospel or anywhere else in Scripture, as salvation being effected apart from *regality in relation to the earth* being in view (*i.e.*, apart from *a rule over the earth* being in view).

(Further, salvation associated with regality, which has to do with the earth, is dealt with in Scripture centrally in relation to *one age — the Messianic Era*, lasting 1,000 years [seen numerous times in Scripture, particularly in John’s gospel, as occurring on the seventh day, the earth’s coming Sabbath (the seventh millennium dating from Adam)]. At times, the ages beyond are in view, though not necessarily relative to salvation *per se* [*e.g.*, in [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV), “*forever*” should literally be translated, “with respect to the ages”; or in [Revelation 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.6&t=NKJV), “*forever and ever*” should be translated, “with respect to the ages of the ages”].

But the central thrust of that to which Scripture points is not upon the ages. Rather, it is upon *one age — the Messianic Era*. This central thrust of Scripture was set at the very beginning of Scripture, within a septenary structure established in the opening verses of Genesis [[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)] — a day of rest following six days of restorative work, pointing to a 1,000-year period of rest following 6,000 years of redemptive work. These opening verses set the pattern for the way in which God would structure all subsequent revelation. And the whole of Scripture, structured in this manner, must be understood accordingly.

Salvation by grace through faith [salvation of the spirit], though it relates not only to the Messianic Era but to all the ages beyond, is really dealt with in Scripture in a more restrictive sense. It is dealt with in Scripture exactly the same way Scripture deals with the whole of the matter surrounding salvation, whether dealing with past, present, or future aspects of salvation.

Scripture, in accord with the septenary pattern set at the beginning, focuses issues relating to salvation [or anything else in Scripture] on the Messianic Era, the coming Sabbath of rest awaiting the people of God [[Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)]. Scripture deals very sparingly with issues beyond the Messianic Era; and, accordingly, Scripture deals with the salvation issue — whether past, present, or future aspects of salvation — exactly the same way. Scripture deals very sparingly with salvation in relation to the ages beyond the Messianic Era [eternity], though the salvation that man presently possesses extends into and covers all of these ages.

The preceding is why the thought of *an age* or why the Greek word for *age* can be used in the New Testament in connection with man’s presently possessed eternal salvation. And this is really the case throughout Scripture, not only in the New Testament but in the Old Testament as well, for neither the Hebrew text of the Old Testament nor the Greek text of the New Testament contains a word for “eternal.” Both use words that have to do with *a long period of time* or with *an age*, but not with *eternity* [Heb., *olam*; Gk., *aion* or *aionios*].

The salvation of the soul [having to do with present and future aspects of salvation] is another matter though. The salvation of the soul has to do with *the Messianic Era alone*, not with the ages beyond. Thus, unlike the salvation of the spirit, *the whole of the matter* is covered when Scripture relates the salvation of the soul to the Messianic Era. Issues surrounding the salvation of the soul, unlike those surrounding the salvation of the spirit, do not extend beyond the scope of time seen in the septenary structure of Scripture.)

Man was created in the beginning to rule and to reign ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)). But, through Satan’s deception (through the deception of the incumbent ruler, whom man was created to replace), man fell from the position in which he had been created. And in this fallen state man found himself in a position wherein *he could not realize* the purpose for his creation.

But God provided *redemption* for His fallen creature. And the redemption that God provided can only have, for its ultimate goal, man being placed back in the position for which he had been created in the beginning. Thus, the whole of the matter surrounding salvation in Scripture (salvation past, present, and future) is seen relating centrally to that future time when man will be placed back in the position for which he was created in the beginning.

The fall was with a view *to removing man from this position*; and, accordingly, redemption (the whole of the matter — past, present, and future) can only be with a view *to placing man back in this position* (something that can be clearly seen in Scripture when viewing the whole of God’s redemptive plans and purposes). Thus, *regality* forms the crux of the entire matter surrounding both man’s fall and God’s subsequently provided redemption for fallen man.

The first part of [John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV) (mainly the first eighteen verses) would show the entire scope of salvation — past, present, and future — along with the reason for salvation, about as well as any place in Scripture. This part of the chapter recounts an event peculiar to John’s gospel. It deals with a prominent Pharisee coming to Jesus by night, who raised an issue about the supernatural signs being manifested in the presence of those in Israel and that which the Pharisees knew about Jesus because of these signs. And Jesus responded to the issue that Nicodemus raised in a manner probably quite different than the response Nicodemus may have expected.

Nicodemus was a “ruler” (in the religious sphere) among the Jewish people ([John 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1&t=NKJV)). He was a highly recognized teacher of the Scriptures in Israel ([John 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.10&t=NKJV) [“master” should be translated “teacher,” and the word is articular in the Greek text, indicating that Nicodemus was a well-known, acknowledged teacher among the Jewish people]).

Nicodemus’ prominence among those in Israel is probably what caused him to approach Christ under the cover of darkness, though that is not specifically stated. The Pharisees — by far the most prominent religious sect in Israel at that time, the ones who, by their very numbers, controlled the religious life of the people — sought to counter Christ at every turn in His ministry. And for a prominent leader among them to go to Christ in the manner in which Nicodemus approached Christ — with a positive inquiry rather than with negative statements and accusations — would not have set well at all with the vast majority of the Pharisees.

Nicodemus, coming to Jesus, immediately acknowledged something about the Pharisees that condemned their actions *in toto*. Nicodemus acknowledged that the Pharisees knew Jesus had to be “*a teacher come from God*.” And they knew this because of the supernatural signs that Jesus was manifesting in the presence of the Jewish people. The Pharisees knew that no one could perform these signs “*except God is with him*” ([John 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.2&t=NKJV)).

And, because of these signs, the Pharisees even possessed a more specific knowledge of Jesus’ identity than Nicodemus admitted. *They knew exactly Who Jesus was*. They knew that *He was the Heir of the vineyard* ([Matthew 21:33-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-45&t=NKJV)); and this is the reason that they opposed Him at every turn, resulting in His rejection by the Jewish people and ending with the Jewish people crying for and succeeding in bringing about His crucifixion.

(The Pharisees could only have known Jesus’ identity through two related means: 1) that which the Old Testament revealed about the signs being manifested, and 2) that which the Old Testament revealed about the signs of the times. The Old Testament relates the “signs” being manifested to the theocracy [*ref*. the next section in this chapter], and the Old Testament clearly revealed that *it was time for Messiah to appear* [*e.g*., Daniel’s Seventy-Week prophecy].

Israel’s religious leaders believed on the one hand [they knew, from the Old Testament scriptures, Jesus’ identity (the only possible way they could have known His identity)], yet they exhibited *unbelief* on the other hand [they were unfaithful relative to that which they knew (“faith” and “believe” are the same word in the Greek text — one is a noun, and the other a verb)].

The Pharisees *believed* Moses and the Prophets on the one hand [knowing Christ’s identity through that which was revealed in the Old Testament, but this *belief* was expressed through *unbelief* on the other [the Pharisees following Christ about the country, seeking to counter the signs being manifested, and seeking to bring about *unbelief* on the part of the people]. And the actions of the Pharisees, in the face of that which they knew, made matters even worse, not only for them but for the entire nation [*cf*. [Matthew 16:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.1-5&t=NKJV); [23:1-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.1-39&t=NKJV); [John 5:39-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.39-47&t=NKJV); [James 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+4.17&t=NKJV)].)

Signs in Christ’s Ministry

John’s gospel is structured completely different than the three synoptic gospels. John, throughout the first eleven chapters of his gospel, centers that which he reveals about Christ’s ministry to Israel around seven signs; and Christ’s resurrection in [John 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20&t=NKJV) forms an eighth sign (*cf*. [Matthew 12:38-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38-40&t=NKJV)), which is followed by a statement having to do with these signs, also peculiar to John’s gospel.

*And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;*

*but these* [signs] *are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name*. ([John 20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV)).

Also, immediately following the seventh sign in John’s gospel (the resurrection of Lazarus [[John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV)]), the remainder of the book is taken up with events occurring during the six days leading into events surrounding Christ’s death, burial, and resurrection. And these events, for the most part, are not only peculiar to John’s gospel but completely different in their focus. Events covering this same period of time in the three synoptic gospels center around Israel. But events in John’s gospel have to do with Christ’s closing instructions for and prayer on behalf of His disciples.

Thus, there are two main sections forming John’s gospel. On the one hand there are the signs, which have to do with Israel; and, on the other hand, there are Christ’s extensive dealings with His disciples immediately preceding His crucifixion. And the latter have to do with events during the present dispensation, following Israel being set aside.

In John chapter three, the focus is on *signs*. It was because of the signs being manifested that Nicodemus had come to Christ. From the signs being manifested, the Pharisees were able to ascertain Christ’s identity. And, being able to do this, the Pharisees were apparently also fully aware that these signs pointed out ahead to the kingdom. The signs were being manifested for those in Israel, for it is *the Jew* who requires a sign ([1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV)); and the signs in the Old Testament Scriptures had to do with *the theocracy*. This is what Israel’s religious leaders should have known and apparently did know.

(The manifestation of signs in the Old Testament — first under Moses and Joshua, and later under Elijah and Elisha — had to do with a manifestation of supernatural powers *for the Jewish people in relation to the theocracy*. This is the manner in which signs are introduced in Scripture; and being introduced after this fashion, forming a First-Mention Principle, this is the manner in which they *must* continue in Scripture.

Signs are for *the Jew*, and they point to things having to do with *the Jewish people in relation to the theocracy.* God must be dealing with *Israel in relation to the theocracy* for signs to exist. This is the manner in which Scripture sets the matter forth, and this is what must be kept in mind when viewing the signs in John’s gospel, or signs anywhere else in Scripture [*ref*. the author’s book, in this site, [From Acts to the Epistles BOOK](https://www.koffeekupkandor.com/gods-word-seven.php#From%20Acts%20to%20the%20Epistles%20BOOK), Chapter 1].)

“Signs” are often thought of in connection with “wonders” and “miracles,” and these three words are used together five places in the New Testament ([Acts 2:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.22&t=NKJV); [6:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+6.8&t=NKJV); [Romans 15:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+15.19&t=NKJV); [2 Thessalonians 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.9&t=NKJV); [Hebrews 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.4&t=NKJV)). Among the three words, “sign” (Gk., *semeion*) is the main word. The other two words (“wonder” and “miracle”) relate something about the sign.

The word “wonder” (Gk., *teras*) has to do with *something extra-ordinary, something outside the scope of a normal sequence of events*. The word is used sixteen times in the New Testament and is always used in a verse where *semeion* (sign) appears. *Teras* describes the *semeion*. That is, the sign is something extra-ordinary; and, in this case, the sign is something emanating from God, not from man.

The word “miracle” is a translation of the Greek word *dunamis*, which means “power.” In this respect, “miracle” is more of a description of *dunamis* than a translation of the word. *Dunamis* further (beyond *teras*) associates the manifested *semeion* with a power beyond man’s capability. *Dunamis*, in this respect, refers to the sign as a manifestation of supernatural power.

Thus, a sign (a *semeion*) is something out of the ordinary (*teras*) in which there is a manifestation of supernatural power (*dunamis*). Signs were being manifested in the presence of those in Israel, pointing to different facets of God’s work among the Jewish people in relation to the kingdom (described by “wonders” and “miracles”).

The Beginning Point

That which the Old Testament reveals about signs and that which the Pharisees knew about *Christ* through the signs that He was performing formed the basis for Nicodemus coming to Jesus by night. Jesus’ response to Nicodemus though was very similar to His response to an unbelieving group of Pharisees following a sign being manifested in their midst in [Matthew 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12&t=NKJV) ([Matthew 12:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.22&t=NKJV)). These Pharisees, not believing the sign being manifested (rejecting the sign, not exercising faith [though undoubtedly knowing far more about the sign and the person manifesting the sign than they were willing to admit]), asked for another sign ([Matthew 12:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38&t=NKJV)). And Jesus, calling attention to their unbelief (“*An evil and adulterous generation seeks after a sign*”), told them that no sign would be given (to them, because of their unbelief) but “*the sign of the prophet Jonah*” ([Matthew 12:39-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.39-40&t=NKJV)).

Jesus knew that which lay ahead because of the unbelief that had been exhibited by Israel’s religious leaders. And, apparently because of this, He reacted in a similar manner when Nicodemus (a ruler and leading teacher among the Pharisees) approached Him with a statement about His identity and the signs being manifested. Nicodemus, though approaching Christ in a manner quite different than that seen among his peers, was dealt with in a manner similar to that seen in Christ’s dealings with the unbelieving Pharisees in Matthew chapter twelve.

Christ began with the basics surrounding salvation by grace, reflecting on a work that He was about to perform at Calvary ([Matthew 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.3&t=NKJV)). And Christ dealt with the same matter through a type later in His conversation (not that of Jonah as seen in [Matthew 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12&t=NKJV) but that of Moses lifting up the serpent in the wilderness [[Matthew 12:14-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.14-16&t=NKJV)]).

1) *The Birth from Above*

Christ responded to Nicodemus’ statement by first calling attention to the birth from above. He dropped back to *the beginning point* and, through the course of the entire conversation, covered *the whole panorama of salvation* — past, present, and future. The emphasis though, in line with the way in which He is seen dealing with the Pharisees in Matthew chapter twelve (because of that which they had done), was on events surrounding the Cross and the birth from above.

It was the cross that lay immediately ahead, and *suffering* must always precede *reigning* in Scripture ([Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV)). And also, in complete keeping with the septenary manner in which Scripture is structured, the whole panorama of salvation in Jesus conversation with Nicodemus, beginning with salvation by grace, is dealt with *in relation to the kingdom* ([Matthew 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.5&t=NKJV)).

This is the manner in which teachings surrounding salvation by grace are introduced in Scripture. They are always introduced *first*, for this, of necessity, *is the first issue at hand*. And teachings surrounding salvation by grace are introduced in this fashion with *a revealed goal in view*, which is always the same — *the kingdom*.

This is the way Scripture begins. Activity surrounding the work of the triune Godhead in ruined (fallen) man’s restoration is introduced (foreshadowed) through the events occurring on the first day of God’s restoration of the ruined material creation in [Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) [2b]. And this is the manner in which teachings surrounding salvation by grace continue beyond that revealed in [Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) [2b] as well.

Subsequent teachings build upon and shed additional light upon that introduced in the foundational material. These additional teachings can be seen, for example, in events surrounding Adam’s act following Eve partaking of the forbidden fruit ([Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV)), events surrounding Cain slaying Abel ([Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV)), events surrounding Abraham offering his son ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)), or events surrounding the death of the firstborn ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)).

And all these subsequent teachings are presented within the same framework as the matter is first introduced in the opening verses of Genesis — *with a goal in view*.

a) *The Spirit of God Moved…*

The earth was created perfect in the beginning. It was created as a part of God’s universal kingdom; and a ruling angel (Satan, in his unfallen state, along with subordinate angels) was given the scepter and placed over the earth ([Isaiah 45:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+45.18&t=NKJV); [Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV)).

But when Satan moved outside the regal bounds that God had set and sought to exalt his throne (extend his rule), God reduced his kingdom (the earth, a province in the kingdom of God) to a ruin ([Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); [Isaiah 14:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-14&t=NKJV)). And God’s work surrounding restoring the earth and subsequently creating man had to do with restoring a part of His kingdom and with placing a new ruler over this restored domain.

Everything surrounding that revealed in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) has *regal implications*. The creation (as a province in God’s universal kingdom), the ruin (resulting from the incumbent ruler seeking to exalt his throne), the restoration (with a view to order once again existing in this province), man’s creation (to rule the province in the stead of Satan), and God resting on the seventh day (pointing to a seventh-day rest, the Messianic Era), all have *regal implications*.

The creation, ruin, and subsequent restoration of the earth in Genesis chapter one — though comprising an actual historical account of the earth, angels, and man — is fraught with *spiritual significance and meaning*. It is *highly typical* in nature, and it forms *the foundation* upon which the whole of subsequent Scripture rests.

Note again something that cannot be overemphasized. Everything in this opening section of Scripture has *regal implications* — the earth’s creation, ruin, and restoration; man’s creation; God resting on the seventh day. There is nothing here that is not *regal* in nature.

[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), set at the very beginning of Scripture, provides the foundational framework upon which all subsequent Scripture rests (reference the author’s book, in this site, [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), Chapters 2-4). And this section of Scripture, providing this foundational material, not only provides details concerning how God would later restore ruined man — a subsequent ruined creation — but it also provides details concerning the purpose for man’s restoration. Man’s restoration is with a view to the seventh day, the Messianic Era.

And something else that cannot be overemphasized at this foundational point in Scripture is the fact that the whole of the matter does not move beyond the seventh day. *The goal* for all that is foreshadowed through events set forth in this foundational material is seen realized *on the seventh day*. And this is the way in which the remainder of Scripture is structured as well.

[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) sets forth once and for all exactly how God goes about restoring a ruined creation. The pattern, the mold, is set at this point and can never change. And the restoration of the ruined creation is with a view to *a completed restoration and a seventh day* — something else set forth at this point, which can never change as well.

The first act of the triune Godhead in the restoration of the earth in the first chapter of Genesis was the movement of the Spirit. “*The Spirit of God moved upon the face of the waters*” ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV)). This, in turn, was followed by God speaking, light coming into existence, and God dividing between the light and the darkness ([Genesis 1:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3-5&t=NKJV)).

This marked the beginning point in God’s restoration of the ruined material creation, with a view to subsequent restorative work. And all of this was with a view to a restored kingdom with a new order of rulers — the man and the woman — and a seventh-day rest.

This, as well, shows the beginning point in God’s restoration of a subsequent ruined creation — man, following the fall. In effecting man’s restoration, the Spirit of God would move, God would speak, light would come into existence, and God would divide between the light and the darkness. That is, in complete accord with subsequent revelation bearing on the subject, the Spirit of God would breathe life into the one who had no life, effecting the birth from above (*cf*. [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV); [Ezekiel 37:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-10&t=NKJV)). And the individual, through this means, would pass “*from death unto 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), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.5&t=NKJV)).

Synonymous with this, in the foundational material, God spoke, light came into existence, and God divided between the light and the darkness. That is, as this pertains to fallen man, God would divide between the new man and the old man, between that which was spiritual and that which was soulical ([Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)).

Then note one thing. God’s restorative work on the first day in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) had just as much to do with *the goal* in view as His restorative work on any one of the other five days. All of this restorative work had to follow a certain order, and that performed on the first day was of such a nature that it had to occur first, else the other restorative work could not occur.

And it is the same in man’s restoration. The birth from above must occur first. The man must pass “*from death unto life*” — be made alive spiritually — before God can deal with him relative to other restorative work (in this case, the salvation of his soul, with the body as well, yet to be redeemed). In order for the subsequent restorative work to be brought to pass, man must first possess spiritual life.

But, in complete accord with that set forth in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), the birth from above (past aspect of salvation) has *just as much* to do with the goal in view as the salvation of the soul (present and future aspects of salvation) has to do with this goal.

The different facets of salvation, together comprising the whole of the matter, are inseparably linked and have to do with *the same goal, which is to be realized on the seventh day*.

b) [*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)*;* [*22*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)*;* [*Exodus 12*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV)

In [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV), Adam’s act of partaking of the forbidden fruit was both *redemptive* and *regal* in nature. A part of his very being was in a fallen state, and he could not now eat of *the tree of life* as a complete being (the tree that would have provided the wisdom and knowledge to rule and to reign [reference the Appendix in the reprint edition of the author’s book, in this site, [The Bride in Genesis BOOK](https://www.koffeekupkandor.com/gods-word-six.php#The%20Bride%20in%20Genesis%20BOOK)]).

Adam’s act in this respect can be clearly seen by comparing type and antitype. Christ found His bride in a fallen state and was made sin for exactly the same purpose as seen through Adam partaking of sin in the type (*cf*. [2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV); [Revelation 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.7&t=NKJV) [set at the very first of the seven overcomers’ promises 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)]).

And so it is with Cain slaying Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), Abraham offering his son in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV), or the death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV).

The account of Cain slaying Abel deals with Israel in the antitype and points to that time when Israel will be restored (during the Messianic Era). The account of Abraham offering Isaac ends at exactly the same point in the overall type — with Abraham’s remarriage in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV), pointing to that future day when Israel will be restored. And the death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) was with a goal in view — the Israelites under Moses ultimately entering into a land set before them, within a theocracy.

2) *NOT SOMETHING NEW*

The birth from above, as often taught, is not something peculiar to the present dispensation. This can not only be plainly seen from the text itself (Christ’s reaction to Nicodemus, in a past dispensation, not understanding things about the new birth), but it can also be plainly seen from the fact that the means of salvation, set forth at the very beginning, *never changes* (the Spirit breaths life into the one having no life, effecting the birth from above).

And this new birth is always seen as having *a purpose and a goal*. *The purpose* is to place fallen man in a position where he can realize the salvation of his soul, and *the goal* of the entire matter is centered on events surrounding the Messianic Era.

*These things have been set forth at the very beginning of Scripture and can never change.*

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Chapter Six

**Entering the Kingdom**

*Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit*, [‘born out of water and Spirit’], *he cannot enter the kingdom of God* ([John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)).

The first eleven chapters of John’s gospel have been built around seven signs (from the marriage in Cana of Galilee [[John 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2&t=NKJV)] to the resurrection of Lazarus [[John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV)]). And an eighth sign is seen in the gospel (Christ’s resurrection [[John 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20&t=NKJV); *cf*. [Matthew 12:38-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38-40&t=NKJV)]) immediately prior to John stating the reason why he recorded these signs:

*And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;*

*but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name* ([John 20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV)).

The signs in John’s gospel all point to events leading into or occurring during the Messianic Era. And these signs are directed to the Jewish people, for it is the Jew who requires a sign ([1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV)).

These signs were recorded in order that the Jewish people “*may believe that Jesus is the Christ, the Son of God* [*the Saviour*, Who would *rule and reign*, with ‘Sonship’ implying *Rulership*].” Thus, these signs were recorded to effect *belief* on the part of the Jewish people, for only though *belief* could they have “*life in His name*.”

And *life* in John’s gospel, seen in connection with these signs, has to do first and foremost with life (salvation) to be realized during the same time as the time dealt with in the signs — *i.e*., with life during the Messianic Era. John wrote his gospel, recording these signs, about three decades after the close of the reoffer of the kingdom to Israel; and any thought of life, or salvation, in connection with the Jewish people, at this point in time, would have to begin with salvation by grace. But the thought of salvation in John’s gospel, though beginning with salvation by grace, would have to include far more. It would have to include present and future aspects of salvation as well.

Salvation by Grace

Salvation by grace is *eternal* in nature, though that is really not the way salvation in any one of its three aspects (past, present, or future) is dealt with in John’s gospel. Rather, salvation in John’s gospel is inseparably connected with the signs, around which the gospel is built. And these signs point to things surrounding *the kingdom*, not to things surrounding the eternal ages.

Thus, the thrust of salvation by grace (past aspect of salvation), as the salvation of the soul (present and future aspects of salvation), points to and relates to *exactly the same time* as that seen in the signs. And with salvation being dealt with in John’s gospel in connection with these signs — which point to *the Messianic Era*, not the eternal ages — salvation is presented in this gospel in connection with *millennial* rather than eternal verities.

And salvation is also seen in this same respect elsewhere in Scripture. This will explain why Jesus said:

*Most assuredly, I say to you, unless one is born again* [‘born from above’], *he cannot see the kingdom of God* ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV))

The birth from above — the Spirit breathing life into the one who has no life, effecting a passing “*from death to life*” — is dealt with in relation to *the kingdom of God*, not the ages beyond the kingdom. Though the birth from above provides life that will last for not only the Messianic Era but throughout all the ages beyond that era, it is dealt with in relation to *the Messianic Era* in John’s gospel for two reasons: 1) This is the way in which matters were set forth in the beginning ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)), establishing a septenary structure upon which the whole of subsequent Scripture rests; and, as previously stated, 2) salvation in John’s gospel is connected with the signs, which point to events surrounding the Messianic Era alone.

A man *must* be born from above if he is to *see the kingdom* ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV)). Then Jesus goes on to deal with that which is *necessary* if one would not only *see the kingdom but enter the kingdom as well* ([John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)).

*Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit* [*lit*., ‘born out of water and Spirit’], *he cannot enter the kingdom of God*” ([John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV))

Verse three deals with the salvation that saved man presently possesses, the salvation of the spirit (past aspect of salvation). But verse five moves beyond this and deals with the salvation of the soul (present and future aspects of salvation). And the whole of man’s salvation (past [[John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV)]; present and future [[John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)]) is dealt with relative to a single revealed goal — *the kingdom*.

Saved for a Purpose

Man has been, is being, and will be saved for *a revealed purpose*. There is *a revealed goal* in view, and, relative to salvation, that goal is *always the same in Scripture*, regardless of what aspect of man’s salvation is in view. That goal is *the same* for the whole of man’s salvation — spirit, soul, and body. That goal is *man being placed back in the position for which he was created in the beginning*, and that position will be realized during the Messianic Era.

(Thus, salvation, viewed in this respect, is not something peculiar to John’s gospel. Rather, this is the manner in which Scripture presents salvation throughout, with the unchangeable foundational pattern set in the opening verses of Genesis.

The inhabited world to come will not be placed in subjection to angels, as the present world [[Hebrews 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.5&t=NKJV)]. *This is the message seen throughout Scripture*. A new order of Sons is about to be brought on the scene [[Romans 8:18-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.18-23&t=NKJV)] — Christ and His co-heirs. And, from a Scriptural standpoint, man’s salvation centers on that coming day when this new order of Sons holds the scepter and rules the earth.)

Man invariably deals with salvation in relation to eternity and going to heaven, while seldom mentioning salvation in relation to the Messianic Era and the kingdom of the heavens. Scripture, on the other hand, presents the matter in a completely inverse fashion. Scripture invariably deals with salvation in relation to the Messianic Era and the kingdom of the heavens. *Heaven* (the present dwelling place of God) and *the ages beyond* are mentioned at times, but not relative to salvation in the same sense that man relates them to salvation.

Man is not going to spend either the Messianic Era or the eternal ages that follow it in the place known today as *heaven*. And, in relation to *the eternal ages* that follow the Messianic Era, God is not going to dwell in this place either. God is going to dwell on the new earth throughout the ages comprising eternity.

And even when Scripture does deal with saved man in heaven (*e.g.*, Christians following death, or Christians following the rapture) matters are always completely consistent with the way Scripture elsewhere deals with saved man. If future time comes into view, reference is made to things surrounding the Messianic Era, not the ages beyond (though in several instances the Messianic Era is connected with and seen as the first of these ages, though separate from them [*e.g.*, [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV); [Ephesians 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.7&t=NKJV)]).

During the Messianic Era, man will dwell either on a restored earth or in the heavens above this restored earth, with there being a Jerusalem above and a Jerusalem below (capital cities both over and on the earth, with Christians [along with certain Old Testament saints] inhabiting the city above, and Israel inhabiting the city below). During this era, there will be a rule from the heavens over the earth. And this rule, as today, will originate with God in heaven and progress through rulers placed in the heavens in relation to this earth.

Today, this rule progresses from God through Satan and his angels (though rebel rulers), who reside in the heavens above the earth. But during that coming day this rule will progress from God through His Son and His Son’s co-heirs, who will reside in the new Jerusalem above the earth.

A rule of the preceding nature, from the heavens over the earth, must continue during the Messianic Era, for this is the manner in which God established the government of the earth in the beginning. Such a rule must continue as long as the earth remains, which will be until the end of the Messianic Era — to the full end of the seven days, the 7,000 years, set forth in the beginning ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)).

A rule from the heavens over the earth (one province in God’s kingdom) is not only the way in which God originally established the government of the earth but the way in which He evidentially established His government throughout all other parts of the universe as well (all other provinces in His kingdom). And this can never change in relation to any one province, for “*the heavens do rule*” (*cf*. [Daniel 4:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.25-26&t=NKJV)).

Thus, God’s Son, with His co-heirs, *must rule throughout the Messianic Era* in exact accord with the way God established the government of the earth in the beginning. Such a governmental rule will have to continue during this time, for the present earth will not pass out of existence until the end of the Messianic Era ([Revelation 21:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1-5&t=NKJV)).

God’s Son, with His co-heirs, will rule over the earth for 1,000 years — the earth’s coming Sabbath, foreshadowed by the seventh day in [Genesis 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.1-3&t=NKJV) (*cf*. [Exodus 31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)). They will rule for 1,000 years to effect order where disorder has prevailed for millennia in one province in God’s universe. And once order has been restored, the kingdom will be delivered up to God the Father, that God might be “*all in all* *[i.e.*, permeate all, be ‘everything in all things’].”

Then, once order has been restored and the kingdom has been delivered up to the Father, the present heavens and earth will be destroyed. A new heavens and a new earth will be brought into existence, and the new earth will become the place in the new heavens (as the earth today, suspended at a point in the heavens) from whence universal rule will emanate. God will move His throne to the new earth, the Son will sit with His Father on this throne (called “*the throne of God and of the Lamb*”), and saved man will exercise power from this throne as well ([2 Peter 3:10ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.10ff&t=NKJV); [Revelation 21:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1ff&t=NKJV); [Revelation 22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)).

*Therein lies man’s destiny*, not going to heaven *per se*. Man’s destiny has to do with *regality, the earth, and the universe* — first, ruling over this present earth from the new Jerusalem above the earth (during the Messianic Era); then, ruling out in the universe from the new Jerusalem on the new earth (during the ages that follow).

Salvation in Scripture is always dealt with in relation to the scope of Scripture; and Scripture deals centrally with everything moving toward a seventh day, a seventh 1,000-year period. Events during this coming day, the Messianic Era, must be brought to pass *first*. And therein lies the reason why Scripture deals with man centrally in relation to this time, with the ages beyond seldom being in view (regardless of which aspect of salvation is being dealt with — past, present, or future).

Only following the Messianic Era can the ages that lie beyond this era be brought into view in all their fullness. During the present time they are briefly dealt with in Scripture so that man can have some understanding of God’s plan for the ages, where the whole of the matter — 6,000 years, followed by a 1,000-year Messianic Era — will eventually lead. But only following the Messianic Era will matters move beyond that dealt with extensively in Scripture. Only then will God begin to open up and fully reveal that which will occur during the period *that man thinks of today as eternity*.

And the manner in which Scripture presents this whole matter — particularly as it relates to man’s salvation — has become very difficult, practically impossible, for most Christians to see and grasp. These Christians have been taught wrongly for years — not necessarily concerning *how to be saved*, but concerning *the purpose for salvation and that which lies ahead for redeemed man*. And because this erroneous teaching surrounding salvation has become so ingrained within their way of thinking, attempts to present salvation from the correct biblical perspective usually meet with askance looks, opposition, or antagonism on almost every hand.

When that depicted by the woman placing the leaven in the three measures of meal in [Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV) occurred very early in the dispensation (which deals with an attempt on Satan’s part to corrupt all biblical doctrine having to do with the Word of the Kingdom), anything related to the Word of the Kingdom began to be adversely affected. And this working of the leaven, of necessity, would extend even into the biblical scope of salvation by grace.

This would have to be the case because of the inseparable connection salvation by grace has with the Word of the Kingdom. It is man passing “*from death to life*” (“salvation of his spirit”) that places him in a position where he can realize the salvation of his soul.

The whole of the matter surrounding salvation simply can’t be divided up, with part relating to the eternal ages and part relating to the Messianic Era. Scripture doesn’t make such a division, and it is wrong for man to step in and make such a division. Scripture, first and foremost, relates the whole of the matter (beginning with salvation by grace) *to the Messianic Era.*

Thus, one way to introduce corruption into correct Scriptural teaching surrounding the Word of the Kingdom is to remove salvation by grace from its correct scriptural setting, relating it solely to the eternal ages, while ignoring the Messianic Era. And then a corruption of the message surrounding salvation by grace itself is introduced through other means. The Lordship Salvation teaching, rampant throughout much of Christendom, would be one such means.

Satan, introducing corruption surrounding the Word of the Kingdom through different ways and means, has one revealed goal in view — *a corruption of all correct scriptural teaching surrounding the message concerning the coming kingdom*.

If salvation by grace is separated from the kingdom and related solely to the ages that follow the Messianic Era, the message *cannot be presented within a completely correct scriptural framework*. An element of corruption will have been introduced (even though the simplicity of salvation by grace might be proclaimed in a correct manner), *for the kingdom will have been removed from view.*

And matters become even more negative surrounding the relationship that salvation by grace has with the kingdom through the message of those advocating Lordship Salvation. Those proclaiming this message take things having to do with the Word of the Kingdom and seek to bring these things over into and apply them to the message of salvation by grace (*i.e.*, things having to do with present and future aspects of salvation are removed from their respective contexts and applied to things having to do with past aspects of salvation). And, through this means, those proclaiming this message not only remove the kingdom from view but they do two other things in the process. They both destroy the Word of the Kingdom and corrupt the message of salvation by grace.

Interestingly enough, those who proclaim *a correct salvation message per se but ignore the kingdom* and those who proclaim *a lordship salvation message* (*who, through this means, destroy one message and corrupt the other*) form two major groups in Christendom today. Those from these two groups remain at almost complete odds with one another on the salvation message; but when it comes to correctly relating this message to the kingdom, it can only be said of both groups that they have been similarly, adversely affected by the same leavening process that is rampant in the Laodicean church of today.

Out of Water and Spirit

[John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) is usually understood as an explanation of that which was previously stated in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV). However, this can’t be the case. [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV) has to do solely with *a spiritual birth, a birth from above*. But [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) begins with *a birth out of water*. Further, that stated in verse three is set within a context of *seeing the kingdom*, and that stated in verse five is set within a context of *entering the kingdom*.

(Attention should be called to several things about the structure of the Greek text in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV). There are two nouns [*hudor*, “water”; *Pneuma*, “Spirit”] governed by one preposition [*ek*, meaning “out of”] and connected by a conjunction [*kai*, meaning “and”; or the word could be understood as “even,” depending on its contextual usage]. Whenever such a construction occurs in the Greek text, both words must be taken in either a literal sense or in a figurative sense. One cannot be taken one way and the other another way.

For example, it is quite popular to understand “water” in a figurative or metaphorical sense [usually referring to *the Word*, or to *the Spirit*] but, at the same time, understand “Spirit” in a literal sense. The Amplified New Testament alludes to this type understanding of the two words in an alternate translation [“…born of water, even the Spirit”]. This though would run counter to the rules of Greek grammar. And so would the common practice of making “water” refer to *the Word* in a metaphorical sense, while understanding “Spirit” in a literal sense.

All attempts to explain the matter through interpretations of the preceding nature, in reality, originate from another error — attempts to align verse five with verse three rather than looking at the exact wording of the text and coming to the realization that verse five is not dealing with the same thing as verse three at all. And any interpretation resulting from this error can only produce the same end result — man’s ideas on that which God has stated, with the end of the matter being confusion.)

The fact that *seeing the kingdom* and *entering the kingdom* in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) are not the same can perhaps best be illustrated by reference to the experiences of Moses, and then those of Caleb and Joshua, relative to *entrance into the land* set before them.

(The expression, “see the land,” was used in the sense of *enter the land* when God dealt with the Israelites at Kadesh-Barnea [[Numbers 14:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.21-23&t=NKJV)]. This though was an expression — the word see used in the sense of *enter* [[Numbers 14:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.24&t=NKJV); *cf*. [Joshua 5:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+5.6&t=NKJV)]. But in God’s dealings with Moses, and then with Caleb and Joshua, a sharp distinction was made between *seeing* and *entering*. And only a distinction of this nature could possibly be in view in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) [where requirements for *seeing the kingdom* and *entering the kingdom* are different; *cf*. [Matthew 5:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5.20&t=NKJV); [7:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+7.21&t=NKJV); [18:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+18.3&t=NKJV); [19:23-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+19.23-24&t=NKJV); [Mark 9:47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+9.47&t=NKJV); [Acts 14:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+14.22&t=NKJV)].)

Moses, because of his striking the rock to which he was told only to speak ([Numbers 20:8-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.8-12&t=NKJV)), *was denied entrance into the land* to which he had led the Israelites. Immediately prior to God instructing Joshua to lead a second generation of Israelites into the land, God took Moses “*to the mountain of Nebo, to the top of Pisgah*” and allowed him *to look over into the land*. Moses was allowed *to see the land*, but he was not allowed *to enter the land* ([Deuteronomy 34:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.1-5&t=NKJV)).

On the other hand, Caleb and Joshua, from the accountable generation overthrown in the wilderness, *were allowed to enter the land*. Caleb and Joshua had another spirit within them (that of belief, not unbelief), and they followed the Lord God fully ([Numbers 14:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.24&t=NKJV)). And the whole of that set forth in the typology of the Israelites under Moses, and later Joshua — from the death of the firstborn in Egypt, to that which occurred relative to entrance into the land set before them — is what [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) *draws from and has to do with*.

The Israelites, following the death of the firstborn, had been called out of Egypt (a type of the world) to an earthly land. Those inhabiting this land (Gentile nations, infiltrated by the *Nephilim* [cf. [Numbers 13:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+13.31-33&t=NKJV)]) were to be overthrown; and the Israelites were to realize an inheritance in this land, within a theocracy. The Israelites, as the wife of Jehovah, were to be placed at the head of the nations; and the nations were to be ruled by and blessed through Israel as the nation occupied both the position of God’s wife and that of firstborn son.

In the antitype, Christians, following the death of the firstborn, have been called out of this world to a heavenly land. Those inhabiting this land (Satan and his angels [[Ephesians 6:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.10-18&t=NKJV)]) are to be overcome, later overthrown; and Christians are to one day realize an inheritance in this land, within a theocracy. Christians, as both the wife of Christ and God’s firstborn son, are to rule as co-heirs with Christ; and the nations are to be ruled by and blessed through Christ and His co-heirs in this manner.

An individual *must go to the types* — particularly the type having to do with the Israelites under Moses, and later Joshua — if he would properly understand what [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) deals with. Ignore the types — *i.e.*, ignore God’s way of explaining the matter — and these verses can never be properly understood. But pay attention to the types, which have been given to shed light upon and help explain the antitype, and the whole matter will become self-evident.

This is what Nicodemus, a religious ruler and leading teacher among the Jewish people, should have been able to easily see and understand. Jesus drew from the Old Testament scriptures; and Nicodemus should have been able to go back to the complete overall type, extending from [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) through Joshua, and easily ascertain the things to which Christ was referring.

[John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV) draws from the death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV). Then [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) draws from the Red Sea passage and that which lay beyond, detailed in subsequent chapters of Exodus and succeeding books (Leviticus through Joshua). If a person misses this, he will find himself lost in the same sea of misinterpretation in which so many find themselves today.

And, again, note one thing at this point. It matters not whether a person is dealing with events in Exodus chapter twelve or with events in subsequent chapters of this book or chapters in subsequent books, the same goal is in view — *the land, wherein a theocracy was to be realized.*

1) *Out of Water*

(The word “*born*” in [John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV) [Gk., *gennao*] has to do with *a bringing forth*. The word is used throughout the New Testament mainly in connection with birth, but the word is also used at times apart from birth [*e.g*., [Philemon 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philemon+1.10&t=NKJV)]. The word is used both ways in [John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV).)

Born out of water in the type has to do with the Red Sea passage. The Israelites (who had experienced the death of the firstborn [pointing to the birth from above]) were taken through the Sea (through the place of death), raised up out of the Sea, and positioned on the eastern banks. They stood on the eastern banks of the Sea through supernatural means, wherein resurrection power was exhibited; and they stood in this position with *a land set before them*.

And, in the antitype, this is pictured through the act of baptism. A Christian who has experienced the death of the firstborn (pointing to the birth from above) is taken through and raised up out of the waters of baptism (through the place of death). He then, within the symbolism involved, finds himself in the position of *having been raised with Christ* ([Colossians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12&t=NKJV); [3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.1&t=NKJV)). And in this position — wrought through supernatural, resurrection power — the Christian is *to walk “in newness of life”* ([Romans 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4&t=NKJV)), with a view to *a land set before him*.

The Israelites, passing through the Sea, had gone down into the place of *death*. Only the dead are to be buried, and the death of the firstborn had just occurred. Thus, a burial *must* also occur. But beyond burial, there *must* also be a resurrection. The Israelites, through the death of the firstborn, possessed spiritual life. Thus, they *must* be raised from the place of death *to walk “in newness of life”* — something having to do with *the spiritual man alone*, for this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

In the antitype, matters are exactly the same. It is going down into the place of death because of the death of the firstborn, and it is rising from this place because the person possesses spiritual life. And this rising has to do with *the spiritual man alone*, for, again, this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

And the symbolism seen in rising from the waters is not only inseparably connected with Christ’s resurrection but in the land set before Christians (as seen in the type in [Exodus 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV) ff). In [Colossians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12-15&t=NKJV), Christ, through His resurrection, *stripped* the present principalities and powers inhabiting this land (Satan and his angels) *of their power*; and following His resurrection, *He openly triumphed over them* ([Colossians 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.15&t=NKJV)). In this respect, His resurrection was inseparably connected with *regality*, as is that seen in the symbolism of a Christian rising from the waters of baptism.

Christ, following His resurrection, was positioned as “*the Head of all principality and power*” [[Colossians 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.10&t=NKJV)]. The Father has delivered “*all power…in heaven and in earth*” unto Him ([Matthew 28:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+28.18&t=NKJV)). And, because of this, Satan and his angels have been *stripped of all power* (the word “spoiled” in [Colossians 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.15&t=NKJV) could be better translated and understood as “stripped”), and *Christ has openly triumphed over them* relative to that which has been done.

However, though *stripped of power, with all power having been given to the Son*, the time is yet future when this power will be taken from Satan and exercised by Christ. In the interim, the Son is seated at the right hand of the Father, and the Spirit is in the world calling out a bride for the Son. The former is with a view to Christ’s enemies being made His footstool; and the latter is with a view to that same time, when the second Man, the last Adam, takes the scepter and rules the earth (Christ *must* have a wife to rule with Him during this time, else He cannot reign [*cf*. [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV); [Psalm 110:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1ff&t=NKJV)]).

Scripture also presents *Christ triumphing openly over the present principalities and powers following His resurrection* in [1 Peter 3:18-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.18-22&t=NKJV). And *baptism* is dealt with in the text as well, exactly in the same manner seen in [Colossians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12-15&t=NKJV) (*cf*. [Romans 6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6-8&t=NKJV) where all these things are again seen in a more detailed and expanded sequence).

Relative to *Christians and baptism*, [1 Peter 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.21&t=NKJV) clearly states, “*There is also an antitype that now saves us — baptism* …” And the statement not only draws from another type — “*eight souls*” saved through water during Noah’s day — but it occurs in a book that begins by making specific reference to the subject matter of the book, *the salvation of the soul* (*cf*. [1 Peter 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.5&t=NKJV), [9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9-10&t=NKJV)).

How does baptism save (and note that the salvation of the soul is being dealt with, not the salvation that Christians presently possess)? The reader is not left to his own imagination. The text goes on to explain how baptism saves, with the physical, outward act of baptism itself (as the Flood itself, or the Red Sea passage itself) having *nothing* to do with the matter.

The salvation in view is associated, *not with “the removal of the filth of the flesh,” but with “the answer of a good conscience* [‘proper spiritual awareness’] *toward God.”* The salvation in view has to do with *walking “in newness of life* [something that a man without spiritual life cannot possibly do],” which is inseparably connected with Christ’s resurrection (*cf*. [Romans 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4-6&t=NKJV); [1 Peter 3:21b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.21b&t=NKJV)).

This is why Paul was so completely obsessed with *knowing Christ, knowing the power of His resurrection, knowing the fellowship of His sufferings, and being made conformable unto His death* ([Philippians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.10&t=NKJV) [the word for “know” in the Greek text of this verse has to do with a knowledge gained by experience]).

Paul, whatever the cost might have been, strained every muscle of his being ([1 Corinthians 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-27&t=NKJV)) as he passed through the experiences associated with being raised from the place of death (*born out of water*, pictured through rising from the baptismal waters, drawing from the type in [Exodus 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV)), for he wanted to be among those who would “*attain to the resurrection* [‘out-resurrection’] *from the dead*” ([Philippians 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11&t=NKJV)).

2) *Out of Spirit*

In [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV), Christ not only referred to *a birth out of water* in the preceding respect, but He also referred to *a birth out of Spirit* as well.

In the type, this is seen through the Israelites, on the eastern banks of the Sea, being led by the pillar of cloud by day and the pillar of fire by night, as they moved toward *the land set before them*.

And the antitype is evident. A Christian, raised from the waters to walk “in newness of life,” has the indwelling Spirit to lead him into all truth, as he moves toward the land set before him.

There *must* be a resurrection in view. Then, the one raised from the place of death *must* follow the man of spirit, allowing the Spirit to fill and lead him throughout his pilgrim journey (*cf*. [Ephesians 5:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.18-19&t=NKJV); [Colossians 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.16&t=NKJV)).

This is why both (“water” and “Spirit”) are set forth side-by-side in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV); and this is why the epistles, drawing from the types, go to such great lengths to call all the various facets of this matter to a Christian’s attention. Only through this dual means can a Christian be successfully led to *the goal of his calling*. Only through this dual means can a Christian *enter into the kingdom of God*.

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Chapter Seven

**One New Man**

*Having made known to us the mystery of His will, according to His good pleasure that He purposed in Himself,*

*that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both that are in heaven and that are on earth — in Him.*

*In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,*

*that we who first trusted in Christ should be to the praise of His glory*. ([Ephesians 1:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.9-12&t=NKJV); *cf*. [Colossians 1:16-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.16-20&t=NKJV)).

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

*the mystery that has been hidden from ages and from generations, but now has been revealed to His saints.*

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

Ephesians and Colossians are companion epistles that parallel one another in a number of places. Both books, in the first chapter of each, refer to things surrounding *the revelation of a mystery*. And it is clear that references to these things, in both books, deal with exactly the same body of revealed truth.

This mystery is explained in [Ephesians 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV) as Gentile believers becoming “*fellowheirs*” with Jewish believers. Both become members “*of the same body*” (forming *the one new man “in Christ”* [[Ephesians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12-15&t=NKJV)]); and, as members of this body, both together become “*partakers of His promise in Christ through the gospel*” ([Ephesians 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.6&t=NKJV)).

And “*His promise in Christ*” has to do with that coming day when “*all things*” will be brought under *the headship of Christ*, whether things “*in heaven*” or things “*on earth*” ([Ephesians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.10&t=NKJV)). That will be the day when Christ’s glory will be revealed for all to see, and that will be the day in which Christians will “inherit the promises”; they, in that day, will become co-heirs with Christ, realizing the hope presently set before them ([Ephesians 1:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.11-12&t=NKJV) [“first trusted” in [Ephesians 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.12&t=NKJV) should be translated “before hoped”]; *cf*. [Romans 5:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.2&t=NKJV); [Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV); [2:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.12-13&t=NKJV); [3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV); [Hebrews 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.6&t=NKJV); [6:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.11-12&t=NKJV); [10:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23&t=NKJV); [1 Peter 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.13&t=NKJV); [3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.15&t=NKJV)).

[Ephesians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.10&t=NKJV) presents the antithesis of that which is set forth in [John 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11&t=NKJV). Note the two verses together:

*He came to His own* [referring to ‘things’ (neuter plural in the Greek text)], *and His own* [referring to ‘people’ (masculine plural in the Greek text)] *did not receive Him* ([John 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11&t=NKJV)).

*That in the dispensation of the fulness of the times He might gather together in one all things* [neuter plural in the Greek text, a direct allusion back to [John 1:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11&t=NKJV)] *in Christ, both that are in heaven, and that are on earth — in Him* ([Ephesians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.10&t=NKJV); *cf*. [Acts 3:19-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.19-21&t=NKJV)).

Christ came unto His Own things at His first coming (having to do with things surrounding *regality*, which began with a regal birth — “*Where is He who has been born King of the Jews?*” [[Matthew 2:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2a&t=NKJV)]). He came apart from His glory to His Own things, and His Own people (the Jewish people) rejected Him. This led to a shame and humiliation that was brought to a climax through the events surrounding Calvary.

When Christ returns, it will once again be to His Own things and to His Own people, exactly as at His first coming. However, this time He will come in all His glory, not apart from His glory as at His first coming. He will come, not simply as One born King, but He will come in what Scripture calls, “His greatest regal magnificence” ([2 Peter 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.16&t=NKJV) [literal translation from the Greek text, where a superlative is used]).

He will return *to the same place* from where He ascended — to the Mount of Olives ([Zechariah 14:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+14.4&t=NKJV); [Acts 1:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.10-11&t=NKJV); [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)) — and the Jewish people, in that day, rather than rejecting Him, will receive Him. And the same scenes that had previously witnessed His shame and humiliation will, in that day, witness His glory and exaltation.

During that coming day, in which the Son will be revealed in “His greatest regal magnificence,” all things will be brought under subjection to the Son. And *the ultimate goal* will have to do with the Son being able to present *a restored kingdom* (both heavenly and earthly realms) *back to His Father*, in order that the Father might be “*all in all* [*lit*., ‘all things in all of these things,’ or ‘all things in every way’]” ([1 Corinthians 15:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24-28&t=NKJV)).

That is, during the Messianic Era, that seen in [Ephesians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.10&t=NKJV) will be *brought to fulfillment relative to the Son and this earth*. Then, during the eternal ages, after the Son has delivered a restored kingdom back to His Father, the same thing seen in [Ephesians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.10&t=NKJV) will be *universally fulfilled relative to the Father.*

Then, this mystery is explained in Colossians as “…*Christ in you, the hope of glory*” ([Colossians 1:27b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27b&t=NKJV)). The mystery is introduced immediately prior to this explanation as something that had been concealed up to a certain point in time (which would include being concealed from both angels and man, for “ages” is used in the verse [[Colossians 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.26&t=NKJV)]; and Man’s Day covers only one age [the last of the ages in view]). But, at a time toward the end of these ages, during the latter part of the last age, the mystery was made known. And, *as it had previously been concealed from both angels and man, it has now been made known to both angels and man* (*cf*. [Ephesians 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.3&t=NKJV), [9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.9-11&t=NKJV); [1 Peter 1:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9-12&t=NKJV)).

Thus, the mystery has to do with God making known something that had been concealed during time extending throughout both an unrevealed number of ages and the first sixty-two generations of the human race (from Adam to Christ [*cf*. [Genesis 5:1-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.1-32&t=NKJV); [11:10-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.10-26&t=NKJV); [Matthew 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+1.17&t=NKJV)]). God, at the end of all this time and these generations, called one man out of the nation of Israel for purposes surrounding the mystery. God called Paul, brought about his conversion, took him aside, and over a period of time — possibly as long as three years ([Galatians 1:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.11-12&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.18&t=NKJV); [Ephesians 3:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-7&t=NKJV)) — made the mystery known to him. However, the mystery being made known to Paul was not for purposes surrounding Israel. Rather, it was for purposes surrounding *the Gentiles*, though revealed in complete keeping with [Psalm 147:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+147.19-20&t=NKJV) ([Acts 9:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.15&t=NKJV); [13:46-48](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+13.46-48&t=NKJV); [15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV); [Romans 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.13&t=NKJV); [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)).

The whole of the matter is summed up in [Colossians 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV), which ends with a very concise explanation of the mystery:

*To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.* ([Colossians 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV))

The reference to “Gentiles” in this verse could not be to unsaved Gentiles, for unsaved Gentiles were estranged from God and without hope in the world ([Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)). Further, unsaved Gentiles were “*dead in trespasses and sins*,” and completely incapable of understanding spiritual truth ([1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)).

Rather, the verse, of necessity, would have to be referring to saved Gentiles. These Gentiles would have to be individuals who had “*passed from death unto life*,” who were no longer estranged from God, who now possessed a hope, and who were now capable of understanding spiritual truth ([Ephesians 2:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13-15&t=NKJV)).

In [Colossians 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV), note the words, “*which is*,” connecting that which precedes with that which follows. The mystery being made known “*among the Gentiles*” is explained to be, “*Christ in you, the hope of glory*.”

Then note the words “among” and “in” in the verse (“*among* the Gentiles,” and “Christ *in you*”). Both words are translations of the same word in the Greek text — the word *en*.

When translating *en* into English, the thought usually has to do with “in” or “into.” However, “among,” as it is translated the first time that the word appears in this verse, is another way that *en* is quite often understood as well. The contextual usage of the word would have to be the determining factor concerning how the word is to be understood.

It is evident that the translation “among the Gentiles,” rather than “in the Gentiles,” is correct for the first usage of *en* in the verse. And it is also evident that this same translation of *en* should carry over into the latter part of the verse as well, for this part of the verse is an explanation of the first part of the verse.

The latter part of the verse should read, “Christ among you, the hope of glory.” And, with the complete verse in view, that which is meant by the explanation of the mystery in the latter part of the verse becomes quite clear. Drawing from the first part of the verse — God making known “*the riches of the glory of this mystery among the Gentiles*” — the translation, “*Christ among you*,” can only be understood, contextually, in the sense of “Christ [being proclaimed] among you [Gentiles].”

And this proclamation of Christ among the Gentiles centers on the Gentiles now having *a hope* (from which they had previously been estranged [[Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)]), which is connected with *Christ’s coming glory* (*cf*. [Romans 5:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.2&t=NKJV); [Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV); [2:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.12-13&t=NKJV); [3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV)). Thus, this proclamation of Christ among the Gentiles can only have to do with things surrounding that which had been revealed about the mystery — that the Gentiles are now *“fellowheirs, of the same body, and partakers of His promise in Christ through the gospel”* ([Ephesians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.6&t=NKJV)).

The mystery has to do with believing Gentiles becoming “*fellowheirs*” with believing Jews, in the same body. And exactly how God brought this to pass is a central subject of the New Testament as one moves from the gospel accounts into the book of Acts and then into the epistles.

Revelation of the Mystery

Anticipated

Beginning with John the Baptist and continuing with the earthly ministry of Christ and His disciples leading into the events of Calvary, there was an offer of the kingdom of the heavens to Israel. However, Israel not only rejected the proffered kingdom, but the Jewish people climaxed this rejection by crucifying their King. And because of this, a few days before His crucifixion, Christ made an announcement with far-reaching ramifications. His announcement had to do with *the kingdom, with Israel, and with a nation separate from Israel*. His announcement anticipated that which is seen in God’s revelation of the mystery:

*Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.* ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV)).

Then following Christ’s death, burial, and resurrection, there was a reoffer of the kingdom to Israel (beginning on the day of Pentecost in 30 A.D. [[Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)] and ending about thirty-two years later with Paul in Rome [[Acts 28:17ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.17ff&t=NKJV)]). And this reoffer, of necessity, was made by *the new nation* to which Christ had previously referred, brought into existence immediately prior to that time when the kingdom began to be reoffered to Israel.

*This new nation*, separate from Israel, had to be brought into existence prior to the reoffer of the kingdom to Israel. Messiah Himself had gone back into heaven; and, since the kingdom had been taken from Israel, no one who was a part of the nation of Israel could possibly make this reoffer. Thus, *another nation* had to be brought forth, which would not only be placed in possession of the kingdom but could assume the responsibility of offering the kingdom to Israel once again. This new nation would now be the repository for the kingdom, as Israel had previously been the repository.

(Note though that the kingdom in view is not the whole of the kingdom, which has both heavenly and earthly spheres. Rather, that which is in view is the heavenly sphere of the kingdom only, the kingdom of the heavens — that part of the kingdom that had been offered to and rejected by Israel. *The earthly sphere* of the kingdom, the kingdom covenanted to David, can never be taken from Israel [[2 Samuel 7:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+7.12-16&t=NKJV); [Luke 1:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.31-33&t=NKJV)].)

Thus, [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV) centers on two events: 1) *God bringing into existence a new nation*, and 2) *the beginning of the reoffer of the kingdom to Israel by this new nation*. However, the emphasis in this chapter in Acts is not on God bringing into existence a people through whom the kingdom could be reoffered to Israel. This is simply the way in which this new nation is introduced. Rather, the emphasis is on God bringing into existence a nation that could be accorded opportunity to bring forth fruit for the kingdom where Israel had previously failed, even though God used this new nation for a time (for about the first thirty-two years of the dispensation) to reoffer the kingdom to Israel.

Revelation of the Mystery

Realized

Now, how does all this fit within the scope of the mystery? It is very simple. The mystery centers on the new nation to which Christ referred in [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV), a few days prior to His crucifixion. And, after this new nation had been brought into existence, a full revelation of the mystery became necessary.

Only through such a revelation could numerous Old Testament Scriptures be opened up and properly understood. Thus, a few years following the events in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV), God called one man out of the nation of Israel for this purpose. God called Paul, brought circumstances to pass that resulted in his conversion, later took Paul aside, and revealed the mystery to him. Then Paul took the revelation of the mystery that had been committed to his trust out into the Gentile world (*cf*. [Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [Galatians 1:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.11-12&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.16&t=NKJV); [Ephesians 6:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.19&t=NKJV); [Colossians 1:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.28-29&t=NKJV)).

That which had been committed to Paul’s trust had to do with a work begun by the Spirit a few years earlier. It was all part and parcel with the Spirit’s work surrounding the reason why He had been sent. In this respect, the mystery had to do with a work of the Spirit, peculiar to the dispensation in which we live. It had to do with a work surrounding the reason why the Father sent His Spirit into the world — to search for and to procure a bride for His Son.

And in order for the Spirit to procure a bride for God’s Son, He had to begin this work by first bringing into existence a people separate from either Israel or the Gentile nations. This was necessary for the simple reason that the bride couldn’t be taken from any existing nation — Israel, or the Gentile nations. Aside from Israel being the wife of Jehovah, that part of the kingdom in which the bride was to rule as consort queen with Christ had been taken away from Israel ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV)); and the Gentile nations couldn’t even come under consideration, for they were alienated from God, without hope in the world ([Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)).

The preceding would be to say, apart from God bringing into existence an entirely new nation — which is looked upon in Scripture as *one new man “in Christ”* ([Ephesians 2:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13-15&t=NKJV)) — there could be no search for the bride by the Spirit during the present dispensation. Thus, the mystery had to do with a new and different work of the Spirit, which involved not only bringing this new nation, *the one new man*, into existence but leading the individuals comprising this *one new man “into all truth.”* It was a work that began on the day of Pentecost, fifty days following Christ’s resurrection; and it was a work that would continue throughout a 2,000-year dispensation.

*The one new man “in Christ”* is comprised of *new creations “in Christ”* (*cf*. [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV); [Ephesians 2:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13-15&t=NKJV)). The key expression is *in Christ*. But the key to the whole of the matter, allowing that seen in the mystery to be realized — which pertains not only to the existence of *the one new man* but to the reason for his existence as well — is twofold: 1) *the Spirit’s work throughout the dispensation* (in relation to the one new man), and 2) *Christ’s identity* (a descendant of Abraham, Isaac, Jacob, and Judah).

1)  *A New Nation*

Because of God’s Own previous decrees, this new nation [[Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)], brought into existence on the day of Pentecost, had to meet certain qualifications. God had previously decreed through Moses — some 1,400 years prior to the time Christ announced that another nation would be accorded opportunity to bring forth fruit for the kingdom — that *all spiritual blessings* were to flow through *Abraham and his seed alone* ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV)). And it was not just any seed of Abraham. Spiritual blessings of this nature were limited to Abraham’s seed through *Isaac: “…in Isaac shall your seed be called”* ([Genesis 21:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.12&t=NKJV)).

That would be to say, none of the Gentile nations could qualify to occupy the position spoken of in [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV). And this would include even those Gentile nations which could trace their origin back to Abraham through either Ishmael or one of the sons of Keturah. These descendants of Abraham could be blessed *because they were Abraham’s seed* ([Genesis 17:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.20&t=NKJV); [21:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.13&t=NKJV)), but they could *not* be *the channel through which these blessings would flow*. A status of this nature was reserved for Abraham’s lineage *through Isaac, Jacob, and Jacob’s twelve sons* (*cf*. [Genesis 21:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.12&t=NKJV); [26:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+26.4&t=NKJV); [28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+28.14&t=NKJV); [49:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+49.1ff&t=NKJV)).

It was God, in the person of His Son, Who made the announcement in [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV). Certain things concerning how matters were to be brought to pass had already been revealed (*e.g.*, [Matthew 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.11&t=NKJV); [John 16:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-15&t=NKJV)), but the full revelation of that which had previously been revealed awaited events that occurred on the day of Pentecost, fifty days following Christ’s resurrection, as seen in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV).

Since all spiritual blessings were to flow through Abraham and a designated seed of Abraham (through Isaac, Jacob, and Jacob’s twelve sons), it is clear that the nation of which Christ spoke in [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV) had to possess this connection — *i.e.,* not only be Abraham’s seed but be within the correct lineage as well. Apart from this dual connection, such a nation *could not* be the recipient of that which Israel had rejected, for blessings are involved. That is, individuals comprising this new nation were to one day hold *the heavenly positions* promised to Abraham’s seed in [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV), reside *in heavenly places,* and *be the channel through which blessings would flow out to the Gentile nations of the earth from these heavenly places.*

Then, not only must this new nation possess a connection of this nature with the seed of Abraham, but this new nation *could not* be of Abraham’s natural lineage. The kingdom had been taken from Israel, and any nation identified with Israel in a racial manner could only be looked upon as being part of Israel, part of the nation from which the kingdom had been taken.

How could such a nation be brought into existence? How could God bring into existence a nation that had the required genealogical connection with Israel, but yet not be a part of that nation?

God’s work in this respect is what is seen through the events in [Acts 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2&t=NKJV). On this day, in 30 A.D., God, through a work of the Holy Spirit Who had been sent, brought into existence *a nation with the proper Jewish identity, though not Jewish itself.* God, on this day, brought into existence *a nation possessing the proper lineage from Abraham, though separate from Israel.*

How did God do this? It’s all very simple. A group of disciples — those who had believed on Christ, apparently the same one hundred twenty mentioned in [Acts 1:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.15&t=NKJV) [*cf*. [Acts 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1&t=NKJV)]) — were made *one new man “in Christ”* through being immersed in the Spirit ([Acts 1:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.4-5&t=NKJV); [2:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.2-4&t=NKJV); *cf*. [Matthew 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.11&t=NKJV)).

And this new nation, brought into existence in this manner, forming the one new man “in Christ” ([Ephesians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12-15&t=NKJV)), was seen to be comprised of individuals occupying a positional standing “*in Christ*,” constituting Abraham’s seed through the correct lineage ([Galatians 3:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.28-29&t=NKJV)). Christ is Abraham’s greater Son, through Isaac and Jacob (within the lineage wherein *all spiritual blessings lie*); and, through Jacob’s son, Judah, Christ is David’s greater Son (within the lineage wherein *all regal promises lie*).

This new nation, brought into existence on the day of Pentecost — possessing a positional standing “*in Christ*” — has the proper connection with Abraham to realize *spiritual blessings*, which extend into *regal promises* through David (with the two being inseparably linked). And this new nation, through being Abraham’s seed in this manner, is not part of the nation of Israel, from which the kingdom of the heavens was taken; nor is this new nation part of any Gentile nation, which can have nothing to do with spiritual blessings or the kingdom of the heavens in this respect.

Rather, this new nation is *one new man*, which is “*neither Jew nor Greek*.” In fact, within this new nation’s *positional standing “in Christ,”* all distinctions of the human race have ceased to exist. This new nation is also “*neither bond nor free*,” and “*neither male nor female*.” And because this new nation is *none of the preceding*, this new nation, “*in Christ*,” can be *all which God requires*. Because of the nature of this new nation, it can be looked upon as comprised of individuals who are “*heirs according to the promise* [which would be heavenly, not earthly]” ([Galatians 3:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.28-29&t=NKJV)).

2) *A New Creation*

Not only is this new nation described in Scripture as *one new man*, but Scripture further describes those comprising this *one new man as new creations “in Christ.”* And, in this respect, it is the existence of *new creations “in Christ”* that makes the existence of *the one new man* possible.

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.* ([2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV)).

The key expression is “*in Christ*.” It is “*in Christ*” that old things have passed away. If the individual was a Jew before being immersed in the Spirit, placing him “*in Christ*,” then he is no longer a Jew. He has become *a new creation “in Christ.”* If the individual was a Gentile before being immersed in the Spirit, placing him “*in Christ,*” then he is no longer a Gentile. Rather, he (the believing Gentile), as the one who was previously a Jew, has become *a new creation “in Christ.”* And “*in Christ*” there is “*neither Jew nor Greek*,” but *one new man*.

The words concluding the verse, “*all things have become new*,” should literally read, “behold, he has become new.” That is, the individual, through the immersion in the Spirit, has become *a new creation “in Christ.”*

The words, “he has become,” are a translation of a perfect tense in the Greek text. This points to divine action occurring during past time, which exists during present time in *a finished state*. Nothing can be added to or taken from the Christian’s positional standing in Christ.

It is as the Spirit’s work effecting salvation itself — breathing life into the one having no life, on the basis of Christ’s finished work at Calvary. A perfect tense is used relative to Christ’s finished work at Calvary ([John 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.30&t=NKJV)), and a perfect tense is used relative to the work of the Spirit in salvation as well ([Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV)).

That is to say, everything surrounding the whole of the matter — one’s eternal salvation, and one’s positional standing “*in Christ*” — have to do with past divine works that presently exist in finished states. Nothing can be added; nothing can be taken away. Both a Christian’s eternal salvation and his positional standing in Christ are just as finished and complete as Christ’s finished work at Calvary, making it all possible.

3) *Christ’s Body*

Then there is another component part to the revelation of the mystery that must be brought to pass within the overall work of the Spirit during the present dispensation. Those comprising *the one new man “in Christ”* must also comprise *Christ’s body*, of which He is the Head. This must be the case, for the bride — the one for whom the Spirit searches during the present dispensation — has to be taken *from Christ’s body*.

This is set forth in a foundational type in the [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV). And once God, in the beginning, had established the matter after this fashion through His sovereign control of all things, no change could ever occur. According to the type, the Spirit must acquire the bride *from Christ’s body*; and further, according to the type, the bride must be brought into existence from only *a part of the body*, not all of the body.

Adam was a *type* of Christ. Not only is all of the Old Testament about Christ, but Adam is specifically stated to be a *type* of Christ in [Romans 5:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.14&t=NKJV) (where the Greek word *tupos* [“type,” translated “figure,” KJV] is used of Adam, in relation to Christ).

Adam, in Genesis, was *the first man, the first Adam*; and Christ, 4,000 years later, was seen as *the second Man, the last Adam* ([1 Corinthians 15:45-48](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.45-48&t=NKJV)).

Experiences surrounding Adam foreshadowed experiences surrounding Christ. There is an existing type-antitype relationship between the two. And any correct study about Christ *must begin where God began, in the opening chapters of Genesis*, not in the Gospel accounts of the New Testament.

To properly understand the antitype, one *must* have a proper understanding of the type. The truth of the matter, seen in the antitype, can be fully comprehended *only* through studying the type and the antitype together. This is the way in which God set matters forth in His Word, and one must study this Word after the manner in which it has been structured.

Accordingly, any proper study about the bride of the second Man, the last Adam, must begin in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) in order to see how God brought forth the bride of the first man, the first Adam. Only when this has been seen and understood does a person find himself in a position to properly see and understand things concerning how the bride of the second Man, the last Adam, will be brought into existence.

The first man, the first Adam, was put to sleep, his side was opened, and God removed the part (a rib) from Adam’s body that He used to form a bride for Adam (called “Woman” before the fall and “Eve” following the fall [[Genesis 2:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-23&t=NKJV); [3:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.20&t=NKJV)]). And the matter surrounding Adam’s creation, with Eve being removed and fashioned from his body in this manner, forms foundational truths that can never change — truths that must be seen in a parallel fashion in matters surrounding the second Man, the last Adam, and His bride as well.

Eve was created in Adam in the beginning. But it was only later that God put Adam to sleep, removed a part from his body, and formed Eve. Then, after God had formed Eve, He presented Eve back to Adam; and Eve was not only to be a helpmate for Adam, but Eve was to also complete Adam.

Apart from Eve, Adam was incomplete, for she was a part of his very being — *bone of his bones, and flesh of his flesh* ([Genesis 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.23&t=NKJV)). And when God presented this part of Adam’s being back to him, the first man was then, once again, a complete being.

(This same relationship between the man and the woman is seen in marriage today, reflecting back on that which occurred relative to Adam and Eve, and looking out ahead to that which is about to occur relative to Christ and His bride [[Ephesians 5:22-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.22-32&t=NKJV); [1 Peter 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.7&t=NKJV)].

And this is why God doesn’t look lightly upon any form of perversion pertaining to this relationship [[Romans 1:26-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.26-32&t=NKJV); [1 Corinthians 6:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+6.9-10&t=NKJV)]. A man cannot complete a man; nor can a woman complete a woman. Completion is derived only through the union of a man and a woman, and any deviation is a perversion that reflects negatively upon that which God has to say about Christ and His bride, which begins in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV).)

As in the type, so in the antitype. The second Man, the last Adam, was put to sleep (at Calvary), His side was opened, and from this opened side God took the elements (blood and water) that He is using to form the bride during the time of the Spirit’s present search. And, exactly as in the type, once the bride has been formed, the Father will present the bride to His Son for a helpmate (to rule with Him as consort queen, as Eve, in the type, was to have ruled as consort queen with Adam). And the bride, exactly as in the type, will complete the Son, for the bride will be a part of His very being ([Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV)).

And as the bride was created in Adam, so the bride of Christ has existed in the Son from eternity. It was only at points in time that the sides of both the first man and the second Man were opened, with the elements being removed, which God used to form Adam’s bride and which He is presently using to form Christ’s bride.

Thus, *the one new man “in Christ”* must form the body of Christ as well ([Ephesians 5:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.30&t=NKJV); [Colossians 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.18&t=NKJV)), for the bride comes from the body in the type, which must hold true in the antitype. *Everything* set forth in the foundational framework in Genesis must hold true in the Spirit’s search for the bride throughout the present dispensation.

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Chapter Eight

**An Awaiting Inheritance**

*In Him you also trusted, after you heard the Word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,*

*who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.* ([Ephesians 1:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13-14&t=NKJV)).

[Ephesians 1:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13-14&t=NKJV) deals mainly with a work of the Spirit that occurs at the time of man’s salvation — *an immersion in the Spirit* (*cf*. [Matthew 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.11&t=NKJV); [Acts 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.5&t=NKJV)), referred to as *a sealing with the Spirit* in [Ephesians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13&t=NKJV). And this work of the Spirit, though occurring at the time of man’s salvation, has *nothing* to do with man’s salvation.

When this work of the Spirit was introduced on the day of Pentecost in 30 A.D., of necessity, it was seen occurring at a time subsequent to salvation (for those immersed in the Spirit on that day had already been saved prior to this time). And this same order in the work of the Spirit would also have had to occur at other times during these opening years of the dispensation (for numerous individuals, saved prior to Pentecost, were converted to “the faith” during this time [*e.g.*, [Acts 2:41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.41&t=NKJV), [47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.47&t=NKJV); [6:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+6.7&t=NKJV); [11:14-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+11.14-16&t=NKJV); ref. the author’s book, in this site, [From Acts to the Epistles BOOK](https://www.koffeekupkandor.com/gods-word-seven.php#From%20Acts%20to%20the%20Epistles%20BOOK), chapter 4]).

However, beyond these opening years of the dispensation (beyond the time when there were individuals living who had been saved prior to Pentecost), Scriptures such as [Ephesians 1:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13-14&t=NKJV) present this work of the Spirit as something brought to pass at the time of salvation. That is, at the time of the birth from above — when the Spirit *breathes life* into the one “*dead in trespasses and sins*” — there is also an accompanying work of the Spirit, an immersion in the Spirit. The former (the birth from above) imparts life, allowing the latter (the immersion in the Spirit) to occur. And it is the latter alone that results in *a new creation “in Christ,”* allowing the saved person to be part of *the one new man.*

(Note, in the preceding respect, that *the birth from above* is not something peculiar to the present dispensation. The birth from above — the Spirit breathing life into an unsaved individual — is something that has been occurring *without change throughout Man’s Day*, going all the way back to Adam. Apart from the birth from above and the Spirit bringing this birth to pass, there could have been/could be no salvation at any time or in any dispensation during Man’s Day.

But *the immersion in the Spirit* is something peculiar to the present dispensation, which is separate from “salvation by grace.” The only connection between the two at all would be the necessity of the Spirit breathing life into an individual prior to the occurrence of any other work of the Spirit. That is, only the one made alive spiritually can be immersed in the Spirit, allowing the Spirit to complete the task that the Father sent Him to accomplish.)

The particular work of the Spirit that began on the day of Pentecost didn’t occur before the present dispensation, and it will not occur following the present dispensation. It is a work that has beginning and ending times, extending throughout one dispensation alone — the dispensation in which Christians presently live. And this work of the Spirit is for a revealed purpose.

*The immersion in the Spirit* is a work which allows the same Spirit performing the work *to subsequently search for and to procure a bride for God’s Son*. And once the Spirit has procured the bride, there will no longer be a need for individuals to be immersed in the Spirit, making the search possible. Consequently, the Spirit’s present work in this respect can only cease once the search has been brought to a successful completion.

(Though this work of the Spirit, as a whole, will not extend beyond the present dispensation, there is an element of this work that will exist beyond the dispensation, during the coming Messianic Era. Note that on the day of Pentecost in Acts chapter two, this work of the Spirit, at its beginning point, also had to do with a fulfillment of Joel’s prophecy [[Acts 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.4&t=NKJV), [16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.16-21&t=NKJV); *cf*. [Joel 2:27-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27-32&t=NKJV)]. Because of the reoffer of the kingdom to Israel, the Spirit’s work in relation to Joel’s prophecy was introduced as part of His work beginning on the day of Pentecost. However, with the termination of this reoffer [about 32 years later], any fulfillment of Joel’s prophecy was set aside with Israel, awaiting Israel’s future conversion and the Messianic Era.

But that part of the Spirit’s work having to do with a search for a bride for God’s Son continued beyond the termination of the reoffer of the kingdom to Israel. This is that part of the Spirit’s work, peculiar to and extending throughout the present dispensation, seen in [Ephesians 1:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13-14&t=NKJV).)

And it is a simple matter to see that this work of the Spirit, peculiar to the present dispensation, can have *nothing* to do with “salvation by grace.” If it did, something would have changed at the beginning of the dispensation relative to “salvation by grace.” And a change of this nature, at this time or at any other time during Man’s Day, would have been/would be *completely out of place.*

“Salvation by grace” *can never change* throughout Man’s Day. “Salvation by grace” is seen throughout Scripture only *one way* — being brought to pass on the basis of two unchangeable things, established at the beginning: *death*, and *shed blood*.

The basis for God’s restoration of fallen man in this respect is introduced in Scripture 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) [*death* and *shed bloo*d, seen in connection with Adam; and *death* and *shed blood*, seen in connection with Abel]). God established the matter in these foundational types at this early point in His Word, and *no change can possibly ever occur* in that which God established after this fashion.

The Spirit has always been present in the world throughout Man’s Day to breathe life into the one having no life, else there could be no salvation for fallen man. This fact was set forth in types previous to those seen in Genesis chapters three and four. The work of the Spirit, in this respect, was introduced in the Genesis chapters one and two ([Genesis 1:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-5&t=NKJV); [2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV); *cf*. [Ezekiel 37:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-10&t=NKJV)).

Accordingly, *the whole of the salvation picture* is set forth in [Genesis 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1-4&t=NKJV). The Spirit in [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) is seen doing a work on the basis of that seen in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). And if man today would view salvation from the unchangeable perspective in which God established matters in these opening four chapters of His Word, all of man’s false soteriological ideologies would crumble in the light of the Word of God.

*Truth* would exist where error presently exists. *Clarity* would exist where confusion presently reigns supreme. In short, *light* would “*shine out of darkness*” ([2 Corinthians 4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.6&t=NKJV)).

If the unchangeable nature of “salvation by grace” was not only established but operative in the opening chapters of Genesis — which it was — then the Spirit being sent on the day of Pentecost, along with anything connected with the reason for His having been sent, could not possibly have had anything to do with salvation by grace.

If it did, then God, on that day, added something to the whole soteriological foundational structure that He previously established 4,000 years earlier, recorded by Moses some 1,400 years earlier; and, had this been the case, the work of the Spirit relative to salvation would have been incomplete for the first 4,000 years of man’s existence — throughout two-thirds of the whole of Man’s Day.

The problem surrounding man’s erroneous views of the entire matter lies with man being unable to see past salvation by grace in Scripture, seeking to relate everything to salvation by grace, including the work of the Spirit that began on the day of Pentecost in 30 A.D. “Salvation by grace” is one thing, and the work of the Spirit that began on this day, a work peculiar to this present dispensation, is something else. That is to say, the Spirit breathing life into the one having no life is one thing; and the individual, with life now imparted, being immersed in the Spirit (something peculiar to this present dispensation), is a work that — though occurring at the time of the Spirit’s work of imparting life — is separate from His work of imparting life.

The Spirit’s work in the latter respect has to do with bringing the one in whom He has imparted life (through His breath) into a state where that individual can meet all the qualifications set forth for the bride in the Old Testament. And this work of the Spirit, bringing the individual into this state, would be twofold: 1) bringing the saved person into a position where he can qualify to be dealt with by the Spirit with respect to His search for the bride (the individual becoming *a new creation “in Christ”* through the immersion in the Spirit, forming a part of *the one new man*, with all which that involves [*ref*., chapter 7]); and 2) the Spirit dealing with the one placed in this position (leading him into all truth — from immaturity to maturity, from *gnosis* to *epignosis* — with a view to that person realizing the purpose for his salvation).

Saved, Immersed in the Spirit,

For a Purpose

The direction toward which all things are moving through the work of the Spirit during the present dispensation is seen in Scripture within that body of revealed truth referred to as “*the mystery*.” This body of truth — *the mystery* — details matters being brought to pass in such a manner that Gentile believers have become “*fellowheirs*” with Jewish believers. And, through being members “*of the same body*” in this respect, they become “*partakers of His promise in Christ through the gospel*” ([Ephesians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.6&t=NKJV)).

Things surrounding the mystery lie at the center of that which the Spirit, in the world, is presently making known to Christians. And He is making these things known for *a revealed purpose*. The Spirit is presently in the world seeking a bride for God’s Son; and the bride — taken mainly from Gentile believers, though Jewish believers are included as well — will reign as co-heir with Christ during that coming day when He is revealed in all His glory. Christ will reign as King, and His bride will reign as consort queen.

Christ and His bride (a bride who will be comprised of multitudes of individuals, occupying various assigned positions of power and authority) will replace the incumbent rulers in the kingdom of the heavens (Satan and his angels). And these things are not only being made known to Christians throughout the dispensation, but they were made known to Satan and his angels at the beginning of the dispensation as well.

These things are presently being made known to Christians by the Spirit, Who is both present in the world and indwells Christians ([John 14:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.17&t=NKJV); [16:7-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.7-15&t=NKJV); [1 Corinthians 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.16&t=NKJV); [6:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+6.19&t=NKJV)); and they have been made known to Satan and his angels through the Church ([Ephesians 3:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.9-11&t=NKJV)), leading into the reason for the dual way in which Paul ended his letter to the Christians in Ephesus: 1) revealing *the spiritual warfare* on the one hand (because the mystery had been made known to Satan and his angels [[Ephesians 6:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.10-18&t=NKJV)]), and 2) revealing the necessity for *a bold proclamation of the message surrounding the mystery to Christians* on the other (for this is the message of the hour, having to do with the purpose for the entire 2,000-year dispensation [[Ephesians 6:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.19&t=NKJV)]).

1) *Good News*

It is through the good news surrounding the grace of God that individuals can be brought into a position where they can receive and understand spiritual truth, allowing them to understand things pertaining to the mystery; and it is through the things pertaining to the mystery — additional good news, associated not with the gospel of grace but with the gospel of glory — that individuals can be brought into a full realization of the reason why they have been saved. That is, individuals have been *saved for a purpose*, and that purpose is what *the mystery* is about.

The whole of the matter begins, as in the type of the Israelites under Moses, with the death of the firstborn ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)). That is, the beginning point must have to do with *death* and *shed bloo*d; the beginning point must have to do with *Christ’s finished work at Calvary*. An individual must first believe on the Lord Jesus Christ; he must first pass “*from death unto life*.” Only then, only after spiritual life has been imparted, can the work of the Spirit surrounding the reason why He was sent on the day of Pentecost come into view.

In the type — the Israelites under Moses — that which followed the death of the firstborn had to do with a deliverance from Egypt (always a type of *the world* in Scripture), with a view to being established in another land, within a theocracy. And there was an immersion “*in the cloud*” on the one hand (the visible presence of God among His people) and “*in the sea*” (the Red Sea) on the other ([1 Corinthians 10:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.2&t=NKJV)).

And for Christians in the antitype, it is exactly the same. That which follows the death of the firstborn has to do with a deliverance from this present world, with a view to being established in another land, within a theocracy. Subsequent to *the Spirit breathing life* into the one without life, there is *an immersion in the Spirit* (possible because of God’s presence, by means of the Spirit, among His people today); then there is *an immersion in water* (showing *burial*, followed by *resurrection* [shown by a rising from the waters; [Romans 6:2-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.2-6&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)]).

(Refer to chapters 6 and 7 of this book for additional details concerning both *the immersion in the Spirit* and *the immersion in water.*)

2)  *Land of Our Calling*

The land to which Christians have been called, unlike the land to which the Israelites under Moses were called, is a heavenly land; and Christians will enter into this land only during the coming dispensation. Christians are being called out of this world during the present dispensation, with a view to realizing an inheritance in another land during the coming dispensation.

This is set forth in [Colossians 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.12-13&t=NKJV) as a deliverance from one kingdom (the present kingdom under Satan [*cf*. [Ephesians 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.21&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)]), with a view to realizing an inheritance in another kingdom (the coming kingdom of Christ). And though the way in which verse thirteen reads in most English translations leads one to believe that Christians have been transferred or translated from the kingdom of Satan into the kingdom of Christ, such cannot possibly be the correct understanding of this verse.

The kingdom of Christ *does not presently exist*, and it cannot exist until that future day when the Father places His Son in charge of the kingdom ([Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV); [Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)), which will occur only at the end of Man’s Day. The kingdom of Christ will cover exactly the same domain (the earth) and His rule will be from exactly the same sphere (heavenly) as Satan’s present domain and rule. Further, Christ is to wear the crown that Satan presently wears, and Satan has yet to relinquish this crown.

Accordingly, the kingdom of Christ *cannot exist during the present time*. Satan is still the crowned ruler of this earth, holding the scepter. Only after Satan has been put down can Christ hold the scepter, wear the crown, and exercise power and authority (exercise power and authority from the same realm, over the same domain, as presently seen in Satan’s exercise of power and authority). And all of the preceding can occur only at the end of Man’s Day, not before.

Thus, *if there were a present kingdom of Christ*, the kingdom would have to exist prior to that time when the Father is seen delivering the scepter into His Son’s hand; it would have to exist apart from a domain and a crowned King; it would have to exist during Man’s Day (preceding the Lord’s Day); and it would have to exist during a time when Satan is still on the throne.

Seeing a present kingdom of Christ, in any form, becomes completely absurd when the matter is viewed *in the light of Scripture*. Man may erroneously think along the lines of a present kingdom of Christ, but Scripture reveals something entirely different.

The whole purpose for the kingdom of Christ has to do with Christ and His co-heirs taking the kingdom of this world and effecting a cosmos out of the present chaos, bringing order out of the present disorder.

Thus, from a biblical standpoint, one cannot possibly speak of a present kingdom of Christ as long as Satan continues to hold the scepter — whether seen existing in a so-called mystery form, or any other form.

To the contrary, the Father has told His Son to sit at His right hand until He makes His enemies His footstool. Only then will the Son ascend the throne, hold the scepter, and rule the earth ([Psalm 110:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1ff&t=NKJV)). *Only then* will the kingdom of Christ exist.

(Then there is another realm in which the thought of a presently existing kingdom of Christ becomes possibly even more theologically destructive and dangerous. Christians erroneously seeing a present kingdom of Christ usually think of individuals being transferred or translated into this kingdom at the time of the birth from above. Then, a transference of this nature moves the whole thought of entrance into the kingdom from the realm of *reward* to the realm of *gift*. And that is completely out of line with any sound Scriptural teaching concerning the kingdom of Christ.)

[Colossians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.13&t=NKJV) should be understood in the sense of individuals being rescued and caused to change sides relative to two kingdoms. Christians have been rescued from Satan’s existing kingdom and have been caused to change sides with respect to Christ’s coming kingdom. The former has to do with the present kingdom of this world, as it presently exists under Satan; and the latter has to do with the coming kingdom of this world, as it will one day exist under Christ ([Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)).

3) *That Coming Day*

And Christians are being dealt with in this manner during the present dispensation *with a view to the coming dispensation*. It will be *during the coming dispensation alone* that the kingdom of Christ will be brought into existence. The present dispensation has to do with purposes surrounding the Spirit acquiring a bride to reign with God’s Son during the coming dispensation, for Christ must have a bride to reign with Him. There must not only be *a crowned King* but there must be *a consort queen as well.*

The present dispensation, the third and last of three dispensations during Man’s Day, covers 2,000 years of time (the exact number of years allotted to each of the previous two dispensations, with seven years yet remaining to be fulfilled in the dispensation that immediately precedes the present dispensation [*i.e*., in the preceding Jewish dispensation]). The divine work that began at the time of and through the descent of the Spirit on the day of Pentecost will last for exactly 2,000 years from that date, which makes it quite simple to ascertain that we are living very near the end of the time allotted for the Spirit to search for and to procure a bride for God’s Son (*ref*. the Appendix in the author’s book, [Bible One - Had You Believed Moses by Arlen Chitwood](http://bibleone.net/HYBM.htm)).

Once the dispensation has run its course and the search has been completed, the bride will be removed, with a view to the coming dispensation. And it is during this coming dispensation that the inheritance spoken of in [Ephesians 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1&t=NKJV) will be realized.

This coming dispensation, in which the inheritance will be realized, will be the earth’s coming Sabbath. This will be the Sabbath foreshadowed by the seventh day in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV), introduced immediately following man’s creation, and set before the people of God throughout man’s 6,000-year day (*e.g*., [Exodus 20:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.8-11&t=NKJV); [31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)).

“*This is the day that the Lord has made*” (not today, but that coming day when the Stone that the builders refused has “*become the head stone of the corner*”); and in that day, beyond Man’s Day, when the Lord’s Day is ushered in, man “*will rejoice and be glad in it*” ([Psalm 118:22-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+118.22-24&t=NKJV)).

Having Heard, Having Believed

In a sequence beginning in [Romans 10:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.13&t=NKJV), salvation (deliverance) is seen being brought to pass through individuals calling upon the Lord: “*whoever calls on the name of the Lord shall be saved*.” Then, immediately following, beginning in the next verse, a question is asked: “*How then shall they call on Him in whom they have not believed?*” ([Romans 10:14a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.14a&t=NKJV) [a reference back to the call for deliverance seen in the previous verse]). This question is then followed by another question: “…*and how shall they believe in him of whom they have not heard?*” Then a third question follows, with a fourth question beginning the next verse: “…*and how shall they hear without a preacher?* *And how shall they preach except they be sent?*” ([Romans 10:14-15a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.14-15a&t=NKJV) [14b]).

Thus, the order set forth in these three verses is four-fold, though seen in a reverse fashion from the way in which it is presented: 1) God calls a man to proclaim His message, 2) that man proclaims the message, 3) individuals hearing the message believe that which is being proclaimed, and 4) those who have believed the message (which, in this case, is belief in Christ, effecting salvation) then call upon the Lord for *salvation* (which, contextually, would have to relate to *a deliverance* for those who had already been saved through believing).

(*Believing* and *calling* in [Romans 10:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.13-14&t=NKJV) are not to be equated; nor are they to be thought of as two separate things which, in the end, result in eternal salvation. [Romans 10:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.13&t=NKJV) — “*whoever calls on the name of the Lord shall be saved*” — has been vastly misused over the years by well-meaning individuals in a Roman’s Road-type presentation of the salvation message.

*Eternal salvation* is brought to pass *through believing alone* [[Romans 10:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.14&t=NKJV); *e.g.*, [John 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.16&t=NKJV); [Acts 16:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+16.31&t=NKJV)]. It is brought to pass through *believing on the Lord Jesus Christ* [a one-time event], after hearing the message from the one who had been sent to deliver it.

*Calling*, on the other hand, *follows believing*. The person first *believes*, and only then does he *call*. The text is very clear concerning this order: “*How then shall they call on Him in whom they have not believed?*” [[Romans 10:14a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.14a&t=NKJV)].

*Calling* [something that could be repeated time after time] has to do with a deliverance following salvation [brought to pass through believing]. And note that [Romans 10:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.13&t=NKJV) is a quotation from the Old Testament, where the verse is used relative to a deliverance of saved people during the coming Messianic Era [[Joel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.32&t=NKJV)].)

The order seen in [Romans 10:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.13-15&t=NKJV) is exactly the same order seen in [Ephesians 1:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13-14&t=NKJV). Paul had been called, he had proclaimed the message, those in Ephesus had believed, and they were now in a position to call upon the Lord (from time to time, whenever necessary) for deliverance. And the whole of the process would be with a view to the Messianic Era.

This order though, along with the emphasis seen in the order, is often missed in some English translations of [Ephesians 1:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13-14&t=NKJV) (*e.g.*, the KJV text). Note a more literal rendering of the Greek text, which not only places the emphasis on issues beyond eternal salvation but moves matters forward into the Messianic Era:

*In Him you* [Gentiles] *also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you* [Gentiles] *were sealed with the Holy Spirit of promise,*

*who is the guarantee of our inheritance until the redemption of the purchased possession* [those being preserved, those who have become God’s possession] *to the praise of His glory.*

1. *You Were Sealed*

Gentiles, previously alienated from God’s dealings with Israel and those things which God had committed to Israel’s trust ([Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV); *cf*. [Romans 9:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+9.4&t=NKJV)), now, through two inseparably related means, find themselves no longer alienated: 1) through believing the proclaimed message that they had heard, and 2) through being sealed with the promised Spirit ([Ephesians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13&t=NKJV)). Or, in chapter two, this sequence of the Spirit’s work is expressed another way: Those “*made nigh by the blood of Christ*” find themselves, through being sealed with the Spirit from chapter one, positionally “*in Chris*t” ([Ephesians 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13&t=NKJV)). And “*in Christ*,” where there is “*neither Jew nor Greek*” ([Galatians 3:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26&t=NKJV), [28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.28&t=NKJV)), “*the middle wall of partition*” (previously existing between Jew and Greek) has been broken down. “*In Christ*” there now exists *one new man*, in which a “*middle wall of partition*” *cannot exist* ([Ephesians 2:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.14-15&t=NKJV)).

Then, Paul expresses this same thing another way in [Romans 11:5-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.5-25&t=NKJV). In this section of Scripture, individuals cut out of a wild olive tree (believing Gentiles [[Romans 11:11-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.11-24&t=NKJV)]) are seen grafted into a good olive tree, among branches that have not been broken off (believing Jews [[Romans 11:17-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.17-24&t=NKJV)]). These believing Jews would form the “*remnant according to the election of grace*,” seen earlier in the chapter ([Romans 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.5&t=NKJV)); and the whole of the matter is referred to as *a mystery* ([Romans 11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.25&t=NKJV)).

Thus, Paul dealt with the mystery when writing to those in Rome through one means, and he used another means when writing to those in Ephesus. Saved Gentiles being sealed with the promised Spirit in [Ephesians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13&t=NKJV), or those cut out of a wild olive tree being grafted into a good olive tree (a tree in which some of the branches had been broken off) in [Romans 11:11-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.11-24&t=NKJV), form two ways in which Scripture deals with the same thing — having to do with *the immersion in the Spirit.*

Scripture often deals with a subject through different means such as this, frequently through the use of metaphors, as seen in Romans chapter eleven. And Scripture must be compared with Scripture in order to see the complete picture, as God has set it forth in His Word.

In [Ephesians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13&t=NKJV), through the use of the word “sealed” to describe this work of the Spirit, Christians are given an insight into the way God looks upon those who form *the one new man “in Christ.”* The Greek word translated “sealed” (*sphragizo*) is used a number of times in the New Testament, and it is used different ways. It is used of Christ’s tomb being *sealed* ([Matthew 27:66](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.66&t=NKJV)), but it is also used in a descriptive manner of things and people (*e.g.*, [John 6:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.27&t=NKJV); [Romans 15:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+15.28&t=NKJV); [Revelation 7:3ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7.3ff&t=NKJV); [Revelation 10:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.4&t=NKJV)). The word could be used with the thought of *confirming, attesting, authenticating*, or *certifying*. It could be used to show *a stamp of approval, that everything was in order.* Or it could be used to show *identification* or *ownership*.

Christians have been *sealed* with the promised Spirit in connection with becoming a part of *the one new man “in Christ.”*  Thus, the seal would involve being brought into the position that God requires (becoming Abraham’s seed, etc. [*ref*., chapter 7 this book]). And the seal would *show God’s stamp of approval relative to identification and ownership.* The seal would *confirm, attest, authenticate, and certify that everything was in order for the Spirit to conduct His search for the bride among those forming the one new man.*

2. *A Pledge* [Guarantee] *of Our Inheritance*

Being “sealed with the promised Spirit” in [Ephesians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13&t=NKJV) is said to be “*a pledge or guarantee* [‘earnest,’ KJV] *of our inheritance*” in [Ephesians 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.14&t=NKJV). The bride, for whom the Spirit presently searches, will one day inherit as co-heir with God’s Son. This inheritance was introduced back in verse eleven, and this inheritance, contextually, will be realized only in connection with a future redemption ([Ephesians 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.14&t=NKJV)).

Relative to this future redemption, [Ephesians 4:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+4.30&t=NKJV) states,

*And do not grieve the Holy Spirit of God, by whom you were sealed* [Gk., *sphragizo*, same as in [Ephesians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+1.13&t=NKJV)] for [‘with respect to’] *the day of redemption*.

This *sealing* work of the Spirit, being a *guarantee* (Gk. *appabon*), has to do with the thought of *a first installment* or *down payment*. Christians, through this means, now possess *a legal claim to the inheritance*; and *a first installment* portends full payment at a future date. This guarantees that the inheritance will one day be received.

A realization of the inheritance though is connected with *a redemption* of those who have become God’s possession; and this redemption, along with the inheritance, is future ([Ephesians 4:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+4.30&t=NKJV)). The past work of the Spirit forms a pledge or garanteee that the inheritance will be realized, *but only in connection with a future redemption.*

This future redemption has to do with the salvation of the soul and related matters (*e.g.*, the bride being removed from the body [[Genesis 2:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-23&t=NKJV)], the out-resurrection [[Philippians 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11&t=NKJV)], or the adoption [[Romans 8:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.23&t=NKJV)]). The past work of the Spirit, forming a guarantee that the inheritance will be received, cannot be isolated and understood apart from other Scripture ([2 Peter 1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.20&t=NKJV)).

Though the Spirit will complete the work in and among Christians that He has set out to perform ([Philippians 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+1.6&t=NKJV)), Christians, through faithfulness or unfaithfulness, can either realize or forfeit the awaiting inheritance with God’s Son. This fact must be recognized when studying the work of the Spirit in Ephesians or any other place in Scripture.

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Chapter Nine

**The Invitation**

*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 entire present dispensation. The question and corresponding answer have to do with *the very reason* for an individual’s salvation. A person has been saved for *a revealed purpose*, and it is *this purpose* to which the question and corresponding answer in this verse relate.

Ministry of the Spirit

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 eternal salvation. That’s seen through events back in chapter twenty-two (events surrounding the offering of Isaac). Rather, this chapter is about *the purpose for salvation*; and events in the chapter are set within the framework of the present dispensation — detailing events, from God’s perspective, between the time when Israel was set aside (preceding the present dispensation [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)]) to that future time when Israel will be restored (following the present dispensation [[Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]).

1) *The Type*

In the type, Abraham sent his eldest servant into Mesopotamia to procure a bride for his son. And before Abraham’s servant departed to fulfill this mission, Abraham made him swear that the search would be conducted solely among his own people, among those referred to as “*my kindred*” ([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 ten camels, which is a number showing *ordinal completion*, for “*all the goods of his master were in his hand*.” And these goods, belonging to the father, would one day belong to the son.

In one respect, Isaac is seen as already being the owner of these goods ([Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV)); but, in another respect, Abraham is not seen actually giving these goods to his son until after a bride has been procured, the son has married, and the father has remarried ([Genesis 25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV)).

The servant was placed in complete charge of all the goods of his master, he was to take these goods into Mesopotamia, he was to find the prospective bride, and he was then to show the prospective bride that which could be hers, if…

The bride, becoming Isaac’s wife, was to inherit with him. That belonging to Isaac would belong to her. The bride would *complete* Isaac, they would be *one flesh*, and they would inherit together as *one complete person* ([Genesis 2:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-24&t=NKJV)).

2) *The Antitype*

The Holy Spirit, in the antitype of Abraham’s servant in Genesis chapter twenty-four, is in the world today seeking a bride for God’s Son. And he is seeking this bride from among God’s Own people — the saved — not from among the unsaved. He is seeking the bride from among those comprising *the one new man “in Christ,”* during a time in which Israel has been set aside (*cf*. [Genesis 23:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23.1-2&t=NKJV); [25:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.1-4&t=NKJV)).

And the Spirit, in complete keeping with the type, has “all the goods” of the Father in his possession to show the prospective bride.

In one respect, as set forth in the type, the Son is seen as already being the Owner (in the same sense that the Son is seen as already being *King*, in possession of *all power* [*cf*. [Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [28:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+28.18&t=NKJV); [John 18:33-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.33-37&t=NKJV); [19:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.19&t=NKJV)]).

But, in another respect, the Father is not seen actually giving these goods to the Son until after the bride has been procured, the Son has married, and the Father has restored His wife, Israel (which awaits the Son being *crowned*, at which time He will exercise *all power* [*cf*. [Daniel 7:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.12-14&t=NKJV); [Revelation 19:7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7ff&t=NKJV)]).

Relative to this entire matter, Christ, near the close of His ministry, told His disciples,

*I still have many things to say to you, but you cannot bear them now.*

*However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.*

*He will glorify Me, for He will take of what is Mine and declare it to you.*

*All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you*. ([John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV)).

The Spirit is in the world today searching for a bride for God’s Son. And He conducts this search by taking the Word which He gave through “*holy* [‘set apart’] *men of God*” during past time and revealing to Christians, from this Word, “*things to come*.” The Spirit takes this Word and reveals to Christians that which the Father has given to His Son. He shows the prospective bride that which can be hers, if…

The bride, inheriting with the Son, will inherit as co-heir with Him. That belonging to Him will belong to her. The bride, exactly as seen in the marriage relationship in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV), will *complete* the Son ([Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV)). They will be *one flesh*, and they will inherit together as *one complete person* (*cf*. [Genesis 2:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-24&t=NKJV); [Ephesians 5:22-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.22-32&t=NKJV)).

Salvation, Purpose, Dispensations

That revealed in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) often erroneously dealt with by well-meaning individuals in relation to eternal salvation. And the widely prevailing general treatment of Scripture after this fashion is a major problem in biblical interpretation today. Teachings surrounding eternal salvation are being derived from texts that have nothing to do with eternal salvation. And, through this process, not only is that which the text actually deals with being done away with, but the message surrounding salvation by grace is often corrupted.

Erroneously seeing events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) as having to do with eternal salvation can mislead a person dispensationally in relation to salvation. Events in this chapter have to do with a distinctly different work of the Spirit, performed during a dispensation when God is dealing with the Church, not with Israel. And, through applying this particular work of the Spirit to salvation by grace, individuals can be misled into believing that the Spirit’s work in effecting one’s eternal salvation is different during the present dispensation than it was during the past dispensation. They can be misled into believing that God’s means of salvation for man changes with a change in His dispensational dealings with man.

Nothing could be further from the truth. The manner in which the birth from above is brought to pass *does not change* when dispensational changes occur. A person is saved exactly the same way at any time throughout Man’s Day — through the Spirit breathing life into the one having no life. And the Spirit does this on the basis of death and shed blood. This was just as true at the beginning of Man’s Day (when God slew animals and clothed Adam and Eve with animal skins) as it is during the present time, near the close of Man’s Day (following the events surrounding Calvary).

God’s means surrounding eternal salvation is one of *the great constants* of Scripture. Matters surrounding the birth from above never change at any time throughout Scripture. They remain the same from the opening chapters of the book of Genesis to the closing chapters of the book of Revelation. It is God’s dispensational dealings *alone* that are seen to change. And these dispensational dealings with man are seen to occur only *following* salvation and, thus, have *nothing* to do with salvation.

The word “dispensation” comes from the Greek word *oikonomia*, which is a compound word having to do with “household management,” or “stewardship.” Accordingly, a dispensation has to do with the management of the Lord’s house through stewards whom He has placed in charge of His house.

And those whom He has placed in charge of His house could only be *the saved alone* during both Man’s Day and the future Lord’s Day, else they could not be looked upon as household servants.

During the past dispensation, this was *Israel*. During the present dispensation, this is *the Church*. And, during the future Lord’s Day, a succeeding dispensation — which will not only be following Israel’s national conversion and restoration but following the Spirit’s successful search for the bride during the present dispensation — God will deal with both *Israel* and *the Church* in this respect, as He deals with the Gentile nations through Israel and the Church.

(Note that the expression, “*the lost sheep of the house of Israel*” [[Matthew 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.6&t=NKJV); [15:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+15.24&t=NKJV)], has to do with the issue at hand — the kingdom of the heavens — not with eternal salvation. It has to do with deliverance relative to a kingdom. The Jewish people could not have been looked upon as eternally lost, else God could not have dealt with them in a dispensational respect — as household servants.

God deals with the unsaved only *one way* — relative to passing “*from death unto life*.” An individual *must possess spiritual life* before God can deal with him relative to spiritual values, as a household servant [*i.e.*, deal with him in a dispensational respect].)

Then, *the reason* for the birth from above, as the means of salvation itself, also *never changes* throughout Man’s Day. *This reason*, going back to that revealed in [Genesis 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1-3&t=NKJV), remains *completely constant* throughout Scripture. These three chapters reveal man’s creation, his fall, and his redemption. And *purpose* is seen throughout, whether relative to God’s creation of man, Satan’s intrusion into God’s creative work, or God’s restoration of ruined man.

Man was created *to rule the earth*; but, as a result of Satan’s intrusion, seeking to thwart God’s plans and purposes, man fell. And man’s restoration involves bringing him back into a position where he can realize the purpose surrounding his creation.

Thus, *the purpose* for man’s salvation is inseparably connected with *the purpose* surrounding his creation, which has to do with *regality*. But different facets of this central purpose are seen at later times in Scripture, depending on God’s dispensational dealings with man. There is a facet having to do with Israel, both past and future; and there is facet having to do with the Church, which is future.

God dealt with the Jews essentially relative to *an earthly calling*, though *a heavenly calling* (beyond the earthly) was always present. And this heavenly calling was brought to the forefront when Christ came the first time.

God’s dealings with Christians though are quite different. Christians are dealt with solely relative to *a heavenly calling* ([Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV)), which was taken from Israel at the time of Christ’s first coming ([Matthew 21:33-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-43&t=NKJV)).

In this respect, *the purpose* behind man’s salvation no more changes when God’s dispensational plans and purposes change than does salvation itself. Man is always *saved the same way*, and his salvation is always *with a view to regality.* Both remain *completely constant* throughout Man’s Day. The only thing that changes has to do with different facets of God’s purpose for man’s salvation, in keeping with the dispensation in which He is dealing with man.

1) *Israel, Past Dispensation*

During the past dispensation, Israel was called out of Egypt to realize *an earthly calling, in relation to regality*. The nation was to be removed from Egypt and placed in the land covenanted to Abraham, Isaac, and Jacob. And, with Israel occupying the position of God’s firstborn son ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)), the nation was to realize *the rights of the firstborn within this land.*

The rights of the firstborn had three parts: The firstborn was to be *the ruler* within the family, he was to be *the priest* within the family, and he was to receive *a double portion* of all the father’s goods. This is what lay in store for Israel at the time God called his firstborn son out of Egypt under Moses.

In relation to the rights of the firstborn, as it would pertain to national regality, the Lord’s house would be *this earth* — a province within God’s universal kingdom.

*And it shall come to pass in the last days, that the mountain of the Lord’s house* [the kingdom of Christ, filling “*the whole earth*” ([Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV))] *shall be established in the top of the mountains* [established above all the kingdoms of the earth], *and shall be exalted above the hills* [exalted above all the subordinate and lesser earthly kingdoms]; *and all nations shall flow unto it*  ([Isaiah 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.2&t=NKJV)).

Then *the nation of Israel* was looked upon in the sense of a house as well (“*the house of Israel*” [[Matthew 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.6&t=NKJV); [23:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.38&t=NKJV)]). The Lord, within a theocracy, was to rule through His house (Israel, comprised of household servants) over His house (the earth). Israel, as God’s firstborn, was to be placed over all the house and, in this position, exercise the full rights of the firstborn.

Israel was to exercise both *kingly* and *priestly* functions within the house. Not only was Israel *to rule over* all the Gentile nations but these nations, as well, were to be *blessed through Israel* (*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 7:1-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-24&t=NKJV); [28:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.1ff&t=NKJV)).

Then *the double portion of all the Father’s goods* comes into view, which can only have to do with *both heavenly and earthly spheres of the kingdom*. And these two spheres of the kingdom can be seen throughout Israeli history, extending all the way back to Abraham (*cf*. [Genesis 14:17-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.17-24&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [Matthew 8:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+8.11-12&t=NKJV); [Hebrews 11:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-16&t=NKJV)).

*The earthly sphere* of the kingdom remained at the forefront throughout most of Israeli history (though matters surrounding *the heavenly sphere* were always present). Then *the heavenly sphere* of the kingdom was brought to the forefront when Christ came the first time.

*The earthly sphere* of the kingdom was extended to Israel under Moses. But, in the final analysis, through disobedience, the earthly sphere of the kingdom was rejected. And it matters not whether one views the activities of the generation at Kadesh-Barnea under Moses or the activities of later generations, beginning with those under Joshua. The end result is the same.

The activities of the generation under Moses resulted in an entire accountable generation being overthrown in the wilderness, outside the land; and the activities of succeeding generations — ultimately continuing in disobedience — eventually resulted in the theocracy coming to an end, the nation being uprooted from the land, and the Jewish people being scattered among the Gentile nations.

Then *the heavenly sphere* of the kingdom was extended to Israel at Christ’s first coming. The nation was called upon to repent, which would be relative to past disobedience, continuing into the present. And, because of the nation’s refusal to repent, the heavenly sphere of the kingdom was rejected as well (acceptance was inseparably connected with repentance [[Matthew 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.1-2&t=NKJV); [4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV)]). And this rejection reached a climactic apex with Israel’s crucifixion of the One Who made the offer — God Himself, in the person of His Son.

Israel, through disobedience, had rejected the earthly sphere of the kingdom; and the kingdom had been taken from Israel some six hundred years prior to Messiah’s appearance. Then, when Messiah appeared with the message that the kingdom of the heavens was “*at hand* [had ‘drawn near’],” the Jewish people continued in the footsteps of their ancestors. They persisted in their refusal to repent, and the heavenly sphere of the kingdom was rejected as well.

This climaxed the totality of Israel’s rejection in relation to the kingdom, resulting from disobedience and a refusal to repent; and the Jewish people climaxed all of this rejection — which covered over fourteen centuries of Israeli history — *through pledging their allegiance to a pagan Gentile king and calling for the crucifixion of their true anointed King, “Jesus of Nazareth, the King of the Jews”* ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [John 18:31-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.31-37&t=NKJV); [19:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.14-15&t=NKJV)).

Is it any wonder that Israel is seen to occupy the position set forth in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV), following the events set forth in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)? That would be to ask, “Is it any wonder that Israel is seen in the place of death (typified by Sarah’s death [[Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)]), following the crucifixion and resurrection of the nation’s Messiah (typified by the offering of Isaac, with Abraham receiving his son from the place of death on the third day [[Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)])?”

2) *The Church, Present Dispensation*

Once Israel had been set aside, God turned to the Gentiles to take out of them “*a people for His name*” ([Acts 15:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+15.14&t=NKJV)). A new dispensation ensued, in which God would deal with an entirely new group of household servants. And *the thought of regality continued, unchanged*, from the past dispensation into and through the present dispensation — with man *continuing to be saved exactly the same way for exactly the same purpose*.

This must be the case; it cannot be otherwise. Man was created for purposes surrounding *regality*, man’s fall resulted from these purposes (Satan, the incumbent ruler, brought about man’s fall in order to assure his own continuance on the throne), and man’s subsequent redemption surrounds these purposes.

*The means of and purpose for redemption* were set at the very beginning of Scripture and can *never change*. They *remained the same* when God dealt with Israel during the past dispensation, and they can only *continue the same* when God deals with the Church during the present dispensation.

(And note that *positive promises* or *negative consequences* surrounding either obedience on the one hand or disobedience on the other are also the same, regardless of the dispensation. Positive promises in either dispensation are seen to result in *an exaltation over all the Gentile nations* [[Deuteronomy 7:1-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-24&t=NKJV); [Revelation 2:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.26-27&t=NKJV)]. But negative consequences in either dispensation are seen to result in *death* [[Genesis 23:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23.2&t=NKJV); [Romans 8:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.13&t=NKJV)].

God does not take man’s reaction to His plans and purposes lightly — whether positive or negative, and whether pertaining to the past theocracy or to the future theocracy [[Leviticus 26:1-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.1-39&t=NKJV); [Deuteronomy 28:1-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.1-67&t=NKJV); [Hebrews 10:23-11:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-11.16&t=NKJV)]. God himself dwelt among His people in the past theocracy; and God, in the person of His Son, will dwell among His people in the future theocracy, as the Son’s “greatest regal magnificence” [literal translation of a superlative in [2 Peter 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.16&t=NKJV)] is set forth for all to see.)

Israel being called into existence and being called out of Egypt had to do with *purposes* surrounding *regality*, which is in complete keeping with *the purpose* surrounding man’s creation, Satan bringing about his fall, and God effecting his redemption.

And it can be no different for purposes surrounding the existence of *the one new man “in Christ.”* This *one new man* has been called into existence (as a nation was born in Egypt during Moses’ day) and is presently being called out of the world (as Israel was called out of Egypt under Moses) for *a purpose*. And *that purpose*, in the light of biblical history and prophecy, is self-evident.

*The one new man “in Christ”* has not only been called into existence to exercise *a regal position*, but *the full spectrum of the rights of the firstborn* — kingly, priestly, and a double portion of the Father’s goods — must come into view as well. The Church, through the future adoption, will be placed in the position of God’s firstborn son ([Hebrews 12:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.23&t=NKJV)). And Christians occupying this position will exercise *all the rights of the firstborn.*

And any forfeiture of these rights, insofar as Christians are concerned, will occur prior to the adoption. Forfeiture will occur during the dispensation in which God is removing from the Gentiles “*a people for His name*.” It will occur during the dispensation in which the Holy Spirit conducts His search for the bride (seen through events in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)), prior to the adoption, with the adoption not including those who previously forfeited these rights.

(God’s two national firstborn sons — Israel [already adopted] and the Church [yet to be adopted] — will one day realize *the rights of the firstborn*.

Israel, following the nation’s repentance and acceptance of their Messiah, will be restored — a saved nation, back in the land, exercising kingly and priestly rights. Israel will exercise these rights within a theocracy, occupying a position at the head of the nations. And though Israel has forfeited the right to rule in heavenly places as well, Israel will realize the double portion of the birthright through two means: 1) through O.T. saints who qualified to rule from the heavens [*cf*. [Matthew 8:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+8.11-12&t=NKJV); [Hebrews 11:8-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8-16&t=NKJV), [32-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.32-40&t=NKJV)], and 2) through the Church, comprised of individuals who are Abraham’s seed, grafted into a Jewish trunk [[Romans 11:13-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.13-21&t=NKJV); [Galatians 3:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.29&t=NKJV)].

Christians, not having forfeited their birthright, will be adopted, forming another national firstborn son. And this son will exercise the rights of the firstborn through ruling as a kingdom of priests [exercising kingly and priestly functions] from heavenly places, over the earth [realizing the double portion of the birthright]. This firstborn son will rule as co-heir with Christ, inheriting with Him all that the Father will give to the Son [[Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV); [25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV); [John 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.15&t=NKJV); [Romans 8:16-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.16-23&t=NKJV); [Philippians 3:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.10-14&t=NKJV); [Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV); [Revelation 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.6&t=NKJV); [5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV)].)

“Will You Go with This Man?”

The question, “*Will you go with this man?*” moves to the heart of all matters surrounding the work of the Spirit in the world throughout the present dispensation. The work of the Spirit in the life of a Christian is designed to bring that individual to the point where he can be confronted with this question. Then, the Christian’s response to the question will have direct bearing on the manner in which the Spirit will be able to continue a work in his life from that point forward. The goal has to do with bringing the Christian to a place where he can one day participate in activities attendant the bride. A negative response to the question will quench a continuing work of the Spirit relative to matters surrounding His search for the bride. But a positive response will allow the Spirit to continue a proper work in the individual’s life, continuing to move that individual toward the goal in view.

1) *The Type*

After Abraham’s servant had entered Mesopotamia, he journeyed toward the city of Nahor. Nearing the city in “the evening,” he came to a well of water and made his camels kneel down by the well. The servant then prayed, asking the Lord to prosper his journey through a particular set of circumstances.

It was the time of day when women from the city came to the well to draw water. And before the servant had finished praying, Rebekah had already come out of the city with the other women. The servant saw her, *that she was “very fair to look upon, a virgin.”* Then, after she had drawn from the well, he requested water from her pitcher to drink; and she, completely on her own, apart from the servant making any other request, offered to perform all the things that the servant had previously requested of the Lord in his prayer. She not only drew water for the servant to drink but she drew water for his camels to drink as well.

Abraham’s servant could only stand by and marvel as he watched Rebekah fulfilling that which, only minutes before, he had requested of the Lord.

God, in his providential control of all things, had directed the servant to a certain well of water at a particular time of day. And this was at the time of day when Rebekah, along with other women of the city, normally came to the well to draw water. The Lord saw to it that both parties involved were *at the right place at the right time*. And the Lord further saw to matters that things began to unfold, in a systematic manner, which would allow *the purpose for the servant’s mission to ultimately be fulfilled.*

Similar circumstances are later seen through Moses’ first encounter with his bride. Moses, between the time of his rejection and the time of his acceptance by the Jewish people found his bride by a well of water also (which, within another frame of reference, would correspond to the time between events in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV); [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV), during which Moses, typifying Christ, took a Gentile bride [[Exodus 2:15-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.15-21&t=NKJV)]).

“Water” is used in Scripture to refer to both *the Spirit* and *the Word* (*cf*. [John 2:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.7-10&t=NKJV); [4:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.14&t=NKJV); [7:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.37-39&t=NKJV); [Ephesians 5:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.26&t=NKJV)). The symbolism seen through Rebekah drawing water from the well, with the servant looking on, along with subsequent action on the part of both the servant and Rebekah, is fraught with spiritual significance and meaning.

Genesis chapter twenty-four provides a wealth of information concerning the true nature of the work of the Spirit in the world today. He conducts His search for the bride after the manner seen in this chapter. He must, for the matter is set in an unchangeable fashion at this point in Scripture. And, if an individual would properly understand the work of the Spirit as it is revealed in the New Testament, he must first understand the work of the Spirit as it is revealed in the Old Testament, particularly in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

In the type, Abraham’s servant simply stood back and watched as Rebekah drew water from the well. Only after she had drawn the water for both him and his camels, seeing that the Lord had prospered his journey in complete accord with his prayer, did he begin to act. He then brought forth several select things from the goods belonging to his master, carried on the camels, and gave them to Rebekah ([Genesis 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.15-22&t=NKJV)).

The servant, at first, brought forth only a small portion of these goods. But later, after he had made known the purpose for his journey — to procure a bride for his master’s son — he then began to bring forth more of the treasures, giving them to Rebekah as well ([Genesis 24:33-53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.33-53&t=NKJV)).

Only then, only at a time when Rebekah — one able to draw water from the well — had been made fully aware of the issue at hand, was she confronted with the question: “*Will you go with this man?*” There was no coercion whatsoever connected with the question. The issue at hand had been sufficiently revealed, allowing her to make a rational decision, based entirely on that which had been revealed and shown to her by Abraham’s servant.

Rebekah’s response to the question would have *no bearing* on her family relationship with Abraham. It was only because of this family relationship that circumstances could be brought to pass that would allow the question to be asked. Thus, regardless of whether Rebekah responded positively or negatively, her family status would remain *completely unchanged*.

Rebekah’s response had to do with her willingness to “*go with this man*.” And going with this man had to do with her one day coming into a realization of all the things that had been revealed through the man.

Responding positively to the question, Rebekah could look forward to one day becoming the wife of Isaac and inheriting with him. The servant’s work could then continue in her life, with matters moving toward completing his mission.

A negative response though would result in these things not being brought to pass in Rebekah’s life. Though Rebekah would remain a member of Abraham’s family, the servant could not continue working with her in the same manner as before. And she could not one day become the wife of Isaac and inherit with him.

2) *The Antitype*

From that revealed in the type, the work of the Spirit in the world today, searching for the bride, should be a matter simple enough for any Christian to see and understand. The Spirit’s work is foreshadowed by the servant’s work in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). And that seen in the type *will, it must*, be seen in the antitype as well.

The Spirit is conducting His search during a dispensation set aside for this purpose; and, exactly as in the type, He is conducting this search among members of the family, among Christians.

Following salvation — brought to pass through the Spirit breathing life into the one having no life — the Spirit then begins a work in the individual’s life, designed to lead that person from *gnosis* to *epignosis*, from immaturity to maturity. This work is designed to bring the person into a position where he can draw from the well. Then the Spirit can *progressively continue leading him “into all truth,” showing him “things to come.”*

And, in complete keeping with the type, it is only after the individual has been brought into an understanding of “*things to come*” — through the Spirit taking the one able to draw from the Well and leading him “*into all truth*” — that the person is confronted with the question: “*Will you go with this man?*”

The question is seen brought to the forefront only after the person has come into an understanding of the issue at hand. And the person’s response to the question will have no bearing on his family relationship — *i.e.,* on his being a Christian — but it will affect forever whether or not he will one day find himself among those forming the Son’s wife, inheriting with Him.

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Chapter Ten

**The Response**

*Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”*

*So they sent away Rebekah their sister and her nurse, and Abraham’s servant and his men.*

*And they blessed Rebekah and said to her: “Our sister, may you become The mother of thousands of ten thousands; And may your descendants possess The gates of those who hate them.”*

*Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed*. ([Genesis 24:58-61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58-61&t=NKJV)).

Abraham had sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac. The servant had been given specific instructions that the bride was to come from Abraham’s family. And, in order to properly carry out his mission, all of Abraham’s goods had been placed in his possession ([Genesis 24:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.1-10&t=NKJV)).

Abraham’s servant then took ten of his master’s camels, and the clear inference from the text is that the servant was to use these camels to carry his master’s goods into Mesopotamia. In the text ([Genesis 24:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10&t=NKJV)), the number of camels is specifically connected with the amount of Abraham’s goods in the servant’s possession. “Ten” is *a complete number*; it shows *ordinal completion*. And the servant, singling out *ten camels*, showed, in a numerical respect, that “*all his master's goods were in his hand*.”

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

Through this means, the servant began to open up and reveal things to Rebekah surrounding that belonging to the father, which would one day belong to the son. And it was only after this had occurred that the prospective bride was confronted with the question: “*Will you go with this man?*”

That which had been revealed to her had to do with *one thing alone*. It had to do with the purpose for the servant’s mission into Mesopotamia and that which lay in the future once this purpose had been realized. And, in order to bring about the fulfillment of this purpose, the servant, after he had found the prospective bride, used *one means alone*.

The servant, after he had found the prospective bride and made known the purpose for his journey, began to take certain things from the goods belonging to his master and give them to Rebekah. The servant did not speak of himself. Rather, *he spoke of his master and his master’s son*. And, through taking certain things from the goods belonging to his master, *he began to progressively reveal to Rebekah that which would one day belong to and be controlled by the Son*.

And the son’s wife, completing the son, would inherit with him. *The son and his wife together, as one complete person, would exercise control over all these goods at that future time.*

Set within the type, the work of Abraham’s servant occurred among those from Abraham’s family ([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), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.15&t=NKJV)), following the offering of Abraham’s son ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)), following the death of Abraham’s wife ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)), but preceding Abraham’s remarriage ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)). That which occurred in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) — death, with the son being received from the place of the dead on the third day ([Genesis 22:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.4-5&t=NKJV); *cf*. [Hebrews 11:17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.17-19&t=NKJV)) — made it all possible. Then, events throughout the subsequent three chapters, dealing with “wives,” occur in a manner that brings the entire matter to the desired goal.

The death of the father’s wife, following the things surrounding the offering of the son, allowed attention to be turned to matters surrounding a wife for the son ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV); [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)). And that is what is seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). Then, the whole of that which is in view is brought to a climax through the son’s marriage at the end of the chapter and the father’s remarriage at the beginning of [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV).

Everything moves toward that seen at the end of chapter twenty-four and the beginning of chapter twenty-five — *the son possessing a wife who would inherit with him; and the father again possessing a wife, who, unlike his former wife, would be very fruitful*. In this respect, the servant’s search for the bride in Genesis chapter twenty-four has to do with the continuation of a sequence of events from previous chapters, which would be brought to *a climactic goal* at the end of chapter twenty-four and the beginning of chapter twenty-five.

Accordingly, that end was not something that could be brought to pass while the servant was in Mesopotamia seeking the bride for his master’s son. The servant was to remain in Mesopotamia *only until he had procured the bride*. Once this had been accomplished, he was *to leave with the bride* in order to present the bride to the son, bringing about *a full completion* to his mission. This, in turn, would allow matters seen at the beginning of [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) to occur, bringing *a full end* to the whole of that which is in view.

Everything that the servant revealed while in Mesopotamia had to do with *the goal out ahead*. Rebekah’s family understood these things; and Rebekah, as well, understood these things. And the reason why they understood these things is very simple. The servant revealed these things to them, and they believed the testimony of the servant.

That is the type, and exactly the same thing *must* be seen in the antitype.

That seen in the antitype of Genesis chapter twenty-two — the death and resurrection of the Son — makes it all possible. Toward the end of [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV), following that revealed about the death and resurrection of the Son, mention is made of the heavenly seed and earthly seed of Abraham possessing the gate of the enemy. Then wives occupy the prominent place in the next three chapters. Abraham’s wife dies ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)), *a wife* is procured for the son ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)), and Abraham again takes *a wife* ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)).

What is this about? It’s very simple. The whole of the type is dealing with man one day occupying *the position for which he was created in the beginning*. Salvation has been provided for *this purpose* ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) a), and possessing the gate of the enemy ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) b) has to do with *this purpose*. Then the remainder of the overall type has to do with *bringing this purpose* to pass.

(“The gate” of a city was the place where legal matters were transacted on behalf of those in the city [*e.g.*, [Ruth 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1ff&t=NKJV)]; and *possessing the gate* would be an Eastern way of stating that the person exercised *control* over that particular city, which, in relation to the ultimate destiny of the seed of Abraham — both heavenly and earthly — would be *governmental control over the earth from both heavenly and earthly spheres*.

Note that this same expression was used by members of Rebekah’s family relative to Rebekah’s seed when they sent her away in [Genesis 24:60](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.60&t=NKJV), carrying the same thought from [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV) into the relationship in which Rebekah was about to enter.)

But why such an emphasis on wives in chapters twenty-three through twenty-five, following that revealed in chapter twenty-two? There is an emphasis of this nature at this point in the overall type simply because of that which previously had been revealed surrounding the first man, the first Adam, who had been created to rule in [Genesis 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). *Man cannot rule alone. He must have a wife to rule with him — he as king, and she as consort queen.*

(Note that revelation in Scripture is progressive in this respect. One does not begin a study of Scripture in [Genesis 23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23-25&t=NKJV) apart from understanding things revealed prior to these chapters. Otherwise, he will be unable to properly understand that being revealed in these chapters.

And this same principle holds true at any point in Scripture. Later revelation is built on prior revelation. If an individual would properly understand the New Testament, he must first possess an understanding of that revealed prior to New Testament revelation, that revealed in the Old Testament. This is why, when studying the New Testament, a person continually finds himself going back to Moses and the Prophets. He is studying commentary in the New Testament, and he needs to understand that to which the commentary pertains if he is to properly understand the commentary.)

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

The picture is derived from Eve being formed from a part of Adam’s body, then presented back to Adam as a helpmate. Eve, a part of Adam’s very being — *bone of his bones, and flesh of his flesh* — completed Adam. The woman, being presented back to the man, made him *one complete person* ([Genesis 2:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-24&t=NKJV)).

And God said of the man and woman *together, “…let them have dominion”* ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)). *The man could rule only as a complete being, which necessitated the woman ruling as consort queen with him.*

This whole matter set forth in these opening two chapters cannot change at a later point in Scripture. The exercise of regality in the human realm must be through a husband-wife relationship. Neither the man nor the woman can rule alone. *They must rule together as one complete person, with the man occupying the headship.*

This is why wives occupy the forefront in three chapters following that which is stated in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV). *The means of salvation* is seen in the first part of chapter twenty-two, and *the purpose for salvation* is seen in the latter part of the chapter. And this purpose is then realized at the conclusion of that which follows, *i.e*., at the conclusion of that which is stated about *wives* in these three subsequent chapters.

(This is the reason why God, in the Old Testament theocracy, could not rule alone in “the kingdom of men.” He *had to have* a wife to rule with Him. If He hadn’t had a wife, He would have violated that which He Himself established when He created man.

And the same must hold true for God’s Son. He cannot rule alone. He *must have* a wife to rule with Him for exactly the same reasons as seen in the husband-wife relationship between God and Israel in the Old Testament theocracy, which goes back to the principle set forth in [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).

All of this is seen in the marriage relationship today, which is the basis for not only properly understanding [Ephesians 5:22-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.22-32&t=NKJV) but the entire marriage relationship [note that this section in [Ephesians 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5&t=NKJV) cannot be properly understood apart from that revealed in [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)]. The wife *completes* the husband. They rule in the house together, as *one complete person* — he as king, and she as consort queen. He exercises the headship, but she rules as co-heir with him. That which belongs to him belongs to her.

The husband and wife rule the house together after this fashion, looking out ahead to the same relationship that they can one day exercise with Christ, ruling as co-heir with Him over His house. And, as seen in [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&t=NKJV), this has to do with a rulership over the entire earth.)

Matters surrounding all of this will be realized through that foreshadowed by events at the end of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) and the beginning of [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) — the Son taking a wife, and God restoring His wife to her rightful place. Apart from this, there can be no future theocracy.

Events at the end of chapter twenty-four and the beginning of chapter twenty-five foreshadow events that will exist during the Messianic Era, when Abraham’s seed — both heavenly and earthly — will possess the gate of the enemy. This is the climactic point to which events beginning in [Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV) (the birth of Isaac) lead.

*“I Will Go”*

From Genesis chapters twenty-two through twenty-four, six distinct steps, carried out in a progressive manner, can be seen in an individual’s life in relation to the complete work of the Spirit during the present dispensation. And this complete work of the Spirit covers the whole panorama of the Christian life — from the time of the birth from above to that time when the bride appears in Christ’s presence, properly attired in a wedding garment.

These six steps seen in these three chapters would be thus:

1) The birth from above, and the revealed reason for the birth from above ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)).

2) The beginning work of the Spirit following the birth from above ([Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)a [following events set forth by those in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV); [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV), but preceding events set forth by those in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)]).

3) The Spirit bringing an individual to the point where he can be confronted with the issue at hand ([Genesis 24:58a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58a&t=NKJV)).

4) The individual responding to the issue at hand ([Genesis 24:58b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58b&t=NKJV)).

5) A continued work of the Spirit in the life of a Christian who has responded positively to the issue at hand ([Genesis 24:61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61&t=NKJV)).

6) The Spirit completing His work, removing the bride, and presenting the bride to the Son ([Genesis 24:62ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.62ff&t=NKJV)).

1) *Beginning Work of the Spirit*

The birth from above has to be the beginning point in any of God’s dealings with man. Fallen man is spiritually dead, and life must be imparted before God can deal with man in relation to the reason for his creation. God is spirit, He deals with man on a spiritual plane, and fallen man must be made alive spiritually in order to bring this to pass.

The Spirit breathes life into the one having no life, on the basis of the finished work of Christ at Calvary. *Only then* — when the one “*dead in trespasses and sins*” possesses spiritual life — can God deal with man on the necessary spiritual plane.

But, in what way does God deal with man once he has been born from above? From a Scriptural standpoint, *it is always the same way*. As in the life of Abraham in Genesis, or in the death of the firstborn in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), God deals with man relative *to separating himself from this world and the things of this world, with a view to realizing an inheritance in another land, removed from this world*; and this is in complete keeping with the reason for man’s creation in the beginning (*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [15:5-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.5-21&t=NKJV); [Exodus 12:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.29&t=NKJV), [40- 41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-+41&t=NKJV); [15:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15.17-18&t=NKJV); [19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Deuteronomy 6:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+6.23&t=NKJV)).

As previously noted, exactly the same thing is seen in Genesis chapter twenty two; and it is brought to fruition at the end of chapter twenty-four and the beginning of chapter twenty-five.

In [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV), immediately following that portion of the chapter which foreshadows the death and resurrection of God’s Son, “*the angel of the Lord called unto Abraham out of heaven the second time*” ([Genesis 22:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.15&t=NKJV)). *The first time* had to do with matters surrounding bringing salvation to pass ([Genesis 22:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.1-14&t=NKJV)), and *the second time* had to do with the purpose for salvation ([Genesis 22:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.16-18&t=NKJV)).

And *this purpose* is not, as often expressed by Christians — so one can be saved from Hell and spend eternity with God in Heaven. Rather, this purpose has to do with *regality and this earth* (which will be realized during the Messianic Era); and following the Messianic Era, God’s purpose for man’s salvation will have to do with *regality and the universe at large* (which will be realized during the subsequent eternal ages, from the new earth).

Thus, man has been saved — he has “*passed from death unto life*” through the Spirit breathing life into the one previously having no life — in order to ultimately bring man back into the position for which he was created in the beginning. This is what is seen at any point in Scripture where the subject is dealt with, beginning in the opening verses of Scripture, where God set forth a foundational or skeletal framework for the remainder of His Word ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)). And all subsequent Scripture simply forms commentary on that revealed in these first thirty-four verses of the book of Genesis. All subsequent Scripture forms the sinews and flesh that clothe the skeletal framework (*cf*. [Ezekiel 37:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-10&t=NKJV)), providing all the necessary details, allowing man to be able to understand that which God has revealed about His plans and purposes.

Within the skeletal framework in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), a septenary structure is seen, and matters within this septenary structure move through six days into a seventh day, a Sabbath day of rest. And this is the progressive pattern seen throughout the whole of subsequent Scripture.

As God took six days to restore a former ruined creation — establishing an unchangeable pattern concerning how God restores a ruined creation — He is presently taking six days (6,000 years [[2 Peter 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.8&t=NKJV)]) to restore two ruined creations (both man and the material creation once again). And, as God rested a Sabbath day in the former restoration, He is going to rest a Sabbath day (1,000 years, the seventh millennium dating from Adam, the Messianic Era, the Sabbath rest awaiting the people of God) in the latter restoration ([Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)).

When one arrives at Genesis chapter twenty-two, where the means for man’s salvation are dealt with, he would expect to find matters exactly as that previously revealed concerning man’s salvation and destiny in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV). And this is exactly what he does find.

As previously pointed out, immediately following revelation surrounding the death and resurrection of the Son ([Genesis 22:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.1-14&t=NKJV)), God appeared a second time and promised Abraham that both his heavenly seed and his earthly seed would one day possess the gate of the enemy ([Genesis 22:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.15-18&t=NKJV)). Then the three subsequent chapters, dealing with *wives*, not only provide additional details but lead into the matter mentioned toward the end of [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) — the time when that which God promised to Abraham, relative to his seed, would be realized.

Thus, the widespread thought in Christendom that man has been saved to escape Hell, with Heaven now being his eternal home, is not what Scripture has to say about the matter at all. This type teaching is nothing short of a corruption of biblical truth that has led myriads of Christians down a wrong path in biblical studies.

And once Christians have this erroneous thought ingrained within their minds, it is next to impossible to ever get them to see the truth of the matter. Once they have been misled after this fashion, it is next to impossible to ever get them to see the true nature of the work of the Spirit during the present dispensation. But this is the way matters presently exist almost universally throughout Christendom, resulting from the working of the leaven ([Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV)) over almost two millennia of time.

2) *Continuing Work of the Spirit*

The second of the six distinctly progressive steps in the work of the Spirit in an individual’s life during the present dispensation, seen in Genesis chapters twenty-two through twenty-four, has to do with the beginning work of the Spirit *among the saved* — a work peculiar to the present dispensation. This is a beginning work performed subsequent to the birth from above ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)), among a different people of God (a new nation, the Church [[Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)]), following that time when Israel was set aside ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)), but preceding that time when Israel will be restored ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)).

The Spirit of God is in the world to reveal to Christians — individuals who possess spiritual life and are, thus, capable of understanding spiritual truth — all the various things surrounding the seed of Abraham (both heavenly and earthly ) one day possessing the gate of the enemy. And the Spirit of God reveals these things in exactly the same manner seen by Abraham’s servant revealing the purpose for his mission in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV). He does this through taking certain things from the goods belonging to the Father, which will one day belong to the Son, and giving them to Christians.

All these goods of the Father can be seen in God’s revealed Word. And the Spirit takes this Word — which He Himself moved men to pen in past time — and leads Christians “into all truth.” He, through the Word, in this respect, reveals to Christians “*things to come*.” And these “*things to come*” will be manifested for all to see when the Father, in that coming day to which the Spirit calls attention, gives all that He has unto His Son ([Genesis 25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV); [John 16:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12-15&t=NKJV)).

And the Spirit revealing these things to Christians is with a view to the third of the five progressive steps of the Spirit’s work in an individual’s life, seen in the overall type in Genesis chapters twenty-two through twenty-four. The Spirit’s work in the previously discussed second progressive step is designed to bring an individual to the third step, where he can be confronted with the issues surrounding the question seen in [Genesis 24:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58&t=NKJV): “*Will you go with this man?*”

And, being confronted with the issue at hand after this fashion has been designed to bring a person to the fourth progressive step. The person must, *himself, personally*, respond. He must, *himself, personally*, choose to either to go or not go with the Spirit beyond this point. There is no middle position for him to choose (*cf*. [Luke 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.23&t=NKJV)). Exactly as in the type (Rebekah being made fully aware of the issue at hand), the Christian is made fully aware of the issue at hand. Then, exactly as in the type (Rebekah being confronted with the issue at this point), the Christian is confronted with the issue at this point. Then, exactly as in the type (Rebekah responding), the Christian must respond. And then, exactly as in the type (where only a positive response is seen, though a negative response would have been possible), the ministry of the Spirit can continue in the individual’s life.

The manner in which the Spirit leads is with a view to bringing about *the desired goal.* It is *leadership directed solely toward completing His mission — acquiring a bride for God’s Son.*

And the Christian who dares to call attention to the truth of the matter in this Laodicean period of Church history will, in all likelihood, find himself faced with ridicule and rejection at the hands of his fellow Christians. And he may, like Paul, end up with all of them turned against him ([2 Timothy 1:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+1.15&t=NKJV); [4:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.10-11&t=NKJV), [14-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.14-16&t=NKJV)).

But note Who not only stood with Paul when all the others had turned away but would deliver him “*from every evil work*” as well ([2 Timothy 4:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.17-18&t=NKJV)). And this would be the experience of any Christian throughout the dispensation who followed the pattern set by Paul (*cf*. [1 Timothy 1:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+1.15-16&t=NKJV); [Revelation 3:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.18-20&t=NKJV)).

3) *Concluding Work of the Spirit*

The matter surrounding the work of the Spirit is not brought to a complete end during the present dispensation. That comes only after the Spirit has removed Christians from the earth, after decisions and determinations have been made at the judgment seat (based on the Christian’s reaction to the Spirit’s work during the previous dispensation), and after the procured bride is in a position to be revealed for all to behold.

That will be the day when the purpose for salvation, set forth in the latter part of [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV), is finally realized. That will be *a day of glory* for numerous Christians. But for the vast majority of Christians, it will be anything but a day of glory. Rather, it will be *a day of shame and humiliation, followed by deep regret* for something that can never become a reality for them — not having a place among those forming the bride and, thus, being unable to rule as co-heir with the “*King of kings, and Lord of lords*” during that future time toward which all things have been moving since the creation of Adam.

“His Way”

The Spirit’s way, seen in the type through the servant’s way in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), begins *following death and resurrection*.

The birth from above restores a spiritual relationship between God and man, but that brought into existence at the time of the fall — the man of flesh — present at the time of the birth from above, must remain *under the sentence of death*. The spiritual birth effects *no change* in the man of flesh. He remains *untouched, unchanged*; and he remains in the same place where he has always existed — *under the sentence of death*.

The man of flesh can have *nothing* to do with things surrounding the purpose for the birth from above — to one day be found among those forming the Son’s wife and realizing an inheritance, as co-heir with Him. These things are reserved for the man of spirit alone. *Ishmael could not inherit with Isaac*. The bondwoman and her son were to be *cast out* ([Genesis 17:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.18-19&t=NKJV); [21:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.9-12&t=NKJV)).

This is why, in the type, the Red Sea passage was the first thing confronting the Israelites under Moses on their march from Egypt to Canaan. “The Sea” is *the place of death*. The firstborn had just died; and now he must be buried, *not to rise again*.

The Israelites had to pass through the Sea. They had to go down into the place of death; and, in the sense of that taught in the type, *this is where the old man is to remain*. The person now possesses spiritual life (having to do with the birth from above), and the old man (having to do with the first birth), with his deeds, is to be *put off*. The old man is to be reckoned as *dead*, and *the new man alone* is to be in view beyond that foreshadowed by the Red Sea passage (*cf*. [Romans 6:4-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4-12&t=NKJV)).

The leadership of the Spirit — from the eastern banks of the Red Sea to Sinai, and then to the land of Canaan — was for *the man of spirit alone*. He alone was in view in this respect, having passed through the place of death and having been removed from that place, picturing resurrection.

The man of flesh had no inheritance in the land set before the nation. This fact should have been well known to any Israelite under Moses, for God had previously made this very clear, in no uncertain terms, to the father of the nation of Israel. *Ishmael could not inherit with Isaac* (*cf*. [Romans 4:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.1-4&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.13&t=NKJV)).

Following the birth from above ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV)), matters immediately turn to the reason for this spiritual birth — entrance into the kingdom, not eternal life. Then, if the one having been born from above is to enter the kingdom ([John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)), he must be born out of both water and Spirit. And the complete picture becomes clear if set within the framework of the Old Testament type of the Israelites under Moses (*ref*. chapter 6).

Being born *out of water* (the old man left in the place of death, with the new man alone in view) and *Spirit* (with the new man then following the leadership of the Spirit, as progression is made toward another land) is the way matters are set forth in the Word of God. This is what God Himself, in the person of His Son, had to say about the matter at His first coming; this is what Scripture reveals at any other place where the matter is dealt with; and this is that to which man must adhere if he would one day enter into the proffered kingdom and inherit with the Son.

There is no power in the outward, physical act of baptism *per se*, just as there was no power in the outward, physical act of the Israelites passing through the Sea under Moses (though it took divine power to make this possible, as it took/takes divine power to make that seen in baptism possible today [Christ’s past work at Calvary, and the Spirit’s present work in the world]). The power lies in that set forth through *the spiritual truths surrounding the Red Sea passage in the type, or baptism in the antitype.*

The Spirit’s leadership, having to do with *the man of spirit alone*, must be viewed in the light of the type in Genesis chapter twenty-four. Once Rebekah had determined to follow the man (which had to do with one goal alone — becoming the wife of Isaac and inheriting with him), she went “*his way*.”

Rebekah arose, rode upon the camels (which carried the goods belonging to the father, which would one day belong to the son), and followed the servant. And “*his way*” had to do with the servant’s leadership while they were still in Mesopotamia ([Genesis 24:61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61&t=NKJV)).

The direction of travel was *singular* (toward another land, to fulfill the servant’s mission), that with which Rebekah found herself associated was *singular* (she rode upon the camels, which carried all the goods belonging to the father, which would one day belong to the son), and that which Rebekah gave herself over to was *singular* (following the servant, going “*his way*”).

The matter, as it is outlined in this part of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) — in a type-antitype structure — is so clear that there should be no need to even call attention to the antitype. Suffice it to say, *beginning with death and resurrection*, this entire Scriptural presentation of the matter is why Paul was so desirous that *death in relation to him* became conformable to *death in relation to Christ*. He wanted “*to know*” Christ, “*the power of His resurrection* [the power of His rising from the place of death], *and the fellowship of His sufferings* [the order is post-resurrection sufferings, during the present time of His rejection, as those following Him in this same manner will be rejected during this time as well]” ([Philippians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.10&t=NKJV)).

Paul wanted to understand all of this to the extent that it could be manifested in his life in such a way that he would be found among those one day being able to attain “*to the resurrection* [‘out-resurrection’] *of the dead*.” And, attaining to this *out-resurrection*, he would attain to “*the prize of the high calling of God in Christ Jesus*” ([Philippians 3:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11-14&t=NKJV)).

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Chapter Eleven

**The Search Concluded**

*Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed*. ([Genesis 24:61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61&t=NKJV)).

The Spirit of God has been in the world for almost 6,000 years, performing a work relative to man’s eternal salvation. The Spirit, throughout Man’s Day, has breathed life into the one having no life; and He has done this on the basis of death and shed blood.

Basic teachings surrounding not only the Spirit’s work in man’s salvation but the necessity of death and shed blood as well (allowing the Spirit to breathe life into fallen man) are set forth in [Genesis 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1-4&t=NKJV). And these foundational truths — establishing First-Mention Principles — remain *unchanged* throughout all subsequent Scripture.

(The Spirit’s work, in this respect, is introduced in Genesis chapters one and two through that seen relative to the restoration of the ruined creation in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) and that seen relative to life being imparted to man through God’s breath in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV).

The Spirit of God moved upon the ruined material creation, where only darkness had previously prevailed. This is the first thing occurring prior to God speaking, light coming into existence, and God making a division between the light and the darkness.

And it is *exactly the same* with ruined man today, wherein only darkness prevails. Fallen man, a subsequent ruined creation, must be restored *in exact accord* with the established pattern. The Spirit of God moves upon the ruined creation. That is, the Spirit breathes life into the one having no life [“Spirit” and “breath” are from the same word in both the Hebrew text of the Old Testament and the Greek text of the New Testament — *Ruach* and *Pneuma* respectively]. And the Spirit breathes life into fallen man on the basis of *death and shed blood* [Christ’s finished work at Calvary].

Light then comes into existence. The one “*dead in trespasses and sins*” passes “*from death unto life*.” Then God makes a sharp division between the light and the darkness, between the spiritual and the soulical, between the new man and the old man [*cf*. [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)].

Thus, the foundational basics surrounding the work of the Spirit in this respect, are seen in the opening two chapters. The Spirit of God moves upon ruined man [[Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV)], imparting life through God’s breath [[Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV)].

Then, *the one basis* through which the Spirit brings about life in this manner — *death and shed blood* — can be seen in the next two 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)].

In chapter three, following the fall, the first thing that God did relating to restoration was to clothe Adam and Eve with animal skins, showing a previous death and shed blood. Then in chapter four, Cain slew Abel [a type of Israel, 4,000 years later, slaying Christ], again showing death and shed blood [*ref*. the author’s book, [Bible One - Had You Believed Moses by Arlen Chitwood](http://bibleone.net/HYBM.htm), chapter 11, “The Blood of Abel”].)

Salvation by grace though is not the only thing dealt with extensively in the opening chapters of Genesis. These chapters also deal with basic truths surrounding man *after he has been saved*.

Events seen *on day one alone* pertain to God’s work relative to eternal salvation. Events seen throughout *the succeeding five days* would pertain to God’s continuing work in salvation, with complete restoration awaiting a full six days of work, awaiting the completion of Man’s Day. And this continuing work has to do with the salvation of the soul, which will not be realized until the seventh day, the earth’s coming Sabbath, the Messianic Era.

Events throughout the six days in chapter one could apply to God’s work with man at any time throughout Man’s Day (during any dispensation), with the completion of all God’s work realized on the seventh day. However, following that which is revealed surrounding events occurring during the seven days in [Genesis 1:2-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-2.3&t=NKJV) [2b], God centers His revelation on providing foundational material having to do with two divisions of mankind — *Israel and the Church*.

And this is in perfect keeping with later revelation. Those separated from God (the unsaved) are later seen dealt with through Israel first, then through the Church (while Israel is set aside); and, during the Messianic Era (following Israel’s restoration), God will deal with mankind at large through both Israel and the Church.

(Though Israel was brought into existence before the Church, that which pertains to the Church is mentioned before that which pertains to Israel in these opening chapters of Genesis. Truths pertaining to the Church can be seen in chapters two and three; and truths pertaining to Israel can be seen in chapters four, six, seven, and eight.

In [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV), in the antitype, Christ’s bride is revealed to come from His body [a part of His body rather than all of His body]; and in both [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV), basic truths are set forth surrounding the husband-wife relationship, particularly as they relate to Christ and His bride and pertain to the reason for man’s creation in the beginning.

Then in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), events relative to Israel begin. Cain slew Abel, as Israel, 4,000 years later, slew Christ. And, as the blood of Abel cried out to the Lord “*from the ground*,” the blood of Christ speaks “*better things than that of Abel*” [[Genesis 4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.10&t=NKJV); [Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)].

And, going on to [Genesis 6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6-8&t=NKJV), Noah passing safely through the Flood is a type of Israel passing safely through the coming Tribulation. Then, as a new beginning lay beyond the Flood, a new beginning will lie beyond the coming time of destruction.)

Now, all of these things could be little understood apart from subsequent revelation, beginning with the life of Abraham in [Genesis 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV). And the whole of the matter is put together in the course of five chapters set at the latter part of Abraham’s life ([Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV)), though all of this (the first 25 chapters) could not be that well understood apart from subsequent revelation (the remainder of Scripture).

Chapters twenty-one and twenty-two put together things previously seen relating to man’s salvation (in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV), which foreshadow Christ’s future work at Calvary — the offering of the Son ([Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV)), born in a supernatural manner ([Genesis 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21&t=NKJV)). Then chapters twenty-three through twenty-five put together things previously seen relating to Israel and the Church (in [Genesis 1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1-9&t=NKJV)). And throughout these five chapters in Genesis, all these things are set within a dispensational framework.

Then there is the necessary abundance of revelation that follows, extending throughout both the Old and New Testaments, which continues to build upon that previously revealed. And all of this revelation together — that given prior to, including, and following Genesis chapters twenty-one through twenty-five — allows Christians to see *a complete word-picture*, fully detailing God’s work in relation to man and the earth during both Man’s Day and the future Lord’s Day.

The key to a correct understanding of that which is revealed in the New Testament lies in first understanding that which has been revealed in Moses and the Prophets, particularly in the book of Genesis. All of *the unchangeable basics* were set forth in the earlier revelation first. And later revelation simply forms commentary for the earlier, necessitating an understanding of the earlier revelation in order to properly understand that which the Spirit later moved men to pen. *The whole of God’s revelation must be studied in the light of itself, “comparing spiritual things with spiritual”* ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

Back to Genesis Chapter Twenty-Four

As in the Spirit’s work surrounding salvation, so it is in the Spirit’s work surrounding His search for a bride for God’s Son. Once God had established the foundational truths in Genesis surrounding the Spirit’s work in both realms, *no change could ever occur* in either realm at a later point in time. The work of the Spirit relative to salvation by grace, continuing during the present dispensation, *must* be completely in line with that previously set forth in Genesis; and the work of the Spirit relative to His search for the bride, a work peculiar to the present dispensation, *must* be completely in line with that previously set forth in Genesis as well.

As in the type, so it is in the antitype. The Spirit conducts His search between two times — between the time Israel was set aside ([Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV)) and the time when Israel will be restored ([Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV)). And He conducts this search among the people of God.

In this instance, the people of God cannot be Israel, for Israel has been set aside. Nor can the people of God be one or more of the Gentile nations, for all of the Gentiles are “*aliens from the commonwealth of Israel*” — the nation through which all spiritual blessings were to flow out to the Gentile nations (*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)).

Accordingly, none of the Gentile nations could possibly come under consideration as the place where the Spirit could conduct His search for the bride. And this would be true even more so with Israel set aside, for *the channel of blessings* for the Gentile nations had been removed from the place that God had ordained that the nation occupy.

Thus, God had to bring *an entirely new nation into existence*, one which was neither Jew nor Gentile. And this new nation, though it could be neither Jew nor Gentile, had to be Abraham’s seed (for, again, God had previously decreed that *spiritual blessings must flow through Abraham and his seed alone* [[Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV)]). Apart from a connection with Abraham of this nature, this new nation would be outside the scope of spiritual blessings and, in this respect, no different than any of the Gentile nations.

Note how God brought matters to pass surrounding this *new nation* — providing the Spirit with a people of God, other than Israel, among whom He could conduct His search for a bride for God’s Son.

This *new nation* was brought into existence (and continues to be added to via the same means) through an immersion in the Spirit of the ones in whom the Spirit has already breathed life. This is something that began on the day of Pentecost in 30 A.D. and continues during each succeeding generation throughout the dispensation.

This immersion in the Spirit places the saved individual “*in Christ*,” forming an entirely *new creation* ([2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV)). This occurs at the time of the birth from above, though subsequent to and separate from the new birth.

If the person were a Jew prior to this time, he ceases to be a Jew and becomes *a new creation “in Christ.”* If he were a Gentile prior to this time, he ceases to be a Gentile and becomes *a new creation “in Christ.”* “In Christ” there is neither Jew nor Gentile, but *one new man*; and all those “*in Christ*,” forming *the one new man*, make up *the body of Christ* ([Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.15&t=NKJV)).

Then, this *positional standing* that every Christian occupies, “*in Christ*,” provides the necessary connection that *the one new man* must have with Abraham (in order to possess *a hope* and be in a position to realize *spiritual blessings*). Christ is Abraham’s Seed; and those “*in Christ*,” forming His body, are “*Abraham’s seed*” as well, “*and heirs according to the promise*” ([Galatians 3:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.29&t=NKJV); *ref*. chapters 7 and 8 of this book).

Then, being part of the body of Christ allows the bride to not only come *from the family* (in accord with [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)) but also *from the body* (in accord with [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV)). The bride for the first man, the first Adam, was formed from a part of his body, not from all of his body. And this *must* hold true for the bride of the second Man, the last Adam, as well. Christ’s bride *must* be formed from a part of His body, not from all of His body.

Thus, the Spirit of God is in the world today bringing to pass a work that *continues from previous dispensations* — breathing life into the one who has no life. But the Spirit of God is also in the world today performing *a work peculiar to the present dispensation alone*. The one in whom the Spirit has breathed life is then immersed in the Spirit, placing that individual in a position where he can be found among those to whom the Spirit has been sent to search for a bride for God’s Son.

The individual, through this immersion in the Spirit, finds himself *a new creation “in Christ,”* part of *the one new man*, and among those forming *the body of Christ*. Through this immersion in the Spirit, all of the qualifications are met for inclusion in *the new nation* brought into existence on the day of Pentecost — a nation separate from either Israel or the Gentile nations, in which the Spirit can conduct His search for the bride.

And this search occurs over a 2,000-year period. The Spirit finds one here and one there within this *new nation* who will respond positively to the question, “*Will you go with this man?*” ([Genesis 24:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.58&t=NKJV) [*ref*. chapters 9 and 10 of this book]).

And the Spirit finds these individuals throughout succeeding generations, covering the entire two millennia. Individuals in each succeeding generation, through the immersion in the Spirit, continue to be added to *the one new man*, allowing the Spirit to continue His search for the bride.

There though has to be an end to the Spirit’s search. There has to be *a terminal generation* of individuals added to *the one new man* among whom the Spirit can conduct His search, bringing an end to the dispensation. The work of Abraham’s servant among Abraham’s people came to a successful end in the type in Genesis chapter twenty-four. And this same thing *must* come to pass in the work of the Spirit in the antitype as well.

Nearing the End

Scripture reveals God working in three dispensational periods during Man’s Day; and, in each, God deals with *different household servants* (that distinguishing one dispensation from the other) and the world at large through these household servants. And each dispensation lasts exactly 2,000 years, with these three dispensations completing Man’s 6,000-year Day.

During the first dispensation within Man’s Day, God dealt with household servants, who formed no particular nation. And the world at large was dealt with through these servants (*e.g.*, during the time of the Noachian Flood, when God dealt with the entire world through Noah). This dispensation extended from the creation of Adam to the birth of Abraham, covering the first 2,000 years of human history.

During the second dispensation within Man’s Day, God dealt with household servants who, after four hundred years dating from the birth of Isaac, formed the nation of Israel. And the world at large was dealt with through these servants (Israel was to be God’s witness to the ends of the earth [[Isaiah 43:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.10&t=NKJV)]). This dispensation extends from the birth of Abraham to that time yet future when the Messianic Kingdom will be ushered in, covering a second 2,000-year period during Man’s Day.

However, this dispensation was interrupted seven years short of completion, at the time Israel crucified the nation’s Messiah. Sin on Israel’s part had reached an apex, Israel’s cup of iniquity had become full (*cf*. [Genesis 15:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.16&t=NKJV)), and God stepped into the affairs of His people and brought about a change in His dispensational dealings with man. God stopped the clock insofar as counting time during the second dispensation was concerned, set Israel aside, and began a work through new household servants fifty-three days later, on the day of Pentecost, when the Spirit was sent.

A third dispensation ensued during Man’s Day; and God began His dealings with an entirely new segment of household servants, who formed *a new nation — the one new man “in Christ.”* And the world at large was to be dealt with through these new household servants (*the one new man* was now to be God’s witness to the ends of the earth [[Acts 1:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.8&t=NKJV)]). This dispensation extends from Pentecost to the rapture, covering a third 2,000-year period during Man’s Day.

Once this dispensation has run its course, *the one new man* will be removed, God will turn back to Israel, and the last seven years of the previous dispensation will be fulfilled. These last seven years will complete Man’s 6,000-year Day, and the Lord’s Day, the Messianic Era — a fourth dispensation — will then be ushered in.

This fourth dispensation will last for 1,000 years. It will be the seventh millennium dating from the creation of Adam, during which the Sabbath rest awaiting the people of God will be realized. And this seventh millennium is that toward which the whole of Scripture moves, beginning with the six days, followed by a Sabbath of rest, in [Genesis 1:2-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-2.3&t=NKJV) [2b].

For further information on dispensations, refer to the author’s books, [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php) [chapter 5], in this site, and [Bible One - Had You Believed Moses by Arlen Chitwood](http://bibleone.net/HYBM.htm) [the Appendix].)

1) *Belief to Unbelief, Then…*

Parallels can be seen in Scripture between the way in which dispensations close (or, an interruption occurs, as was brought to pass near the end of the second dispensation), necessitating God stepping in and beginning to deal with man within a new dispensational framework. In each instance, *belief is followed by unbelief* as the dispensation progresses. Then, *unbelief* is allowed to reach an apex before God steps into man’s affairs and brings about a change.

The first dispensation began with man’s creation and fall. Following redemption being provided (in order that man could ultimately realize the purpose for his creation in the beginning), God began to make Himself known to man, which would have been through a means other than written revelation (which did not exist until Moses’ day, 2,500 years following Adam’s creation).

God making Himself, His plans, and His purposes known prior to written revelation — in a manner that would allow man to act accordingly — must be recognized. Man exercised “faith” during this time, and “faith” is simply *believing that which God has revealed, resulting in one’s life being governed accordingly*.

Men such as Abel, Enoch, and Noah acted “by faith” during the first dispensation ([Hebrews 11:4-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.4-7&t=NKJV)). But this is not how the dispensation is seen to end. The dispensation ends with a descendant of Shem, in the lineage through which Messiah would eventually come, *involved in idolatry in Ur, in the area of Babylon* ([Joshua 24:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+24.2&t=NKJV); *cf*. [Genesis 10:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.10&t=NKJV); [11:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.1-9&t=NKJV)).

Then God allowed seventy years to pass in the second dispensation before He appeared to Abraham with instructions relative to leaving his home in Ur and traveling to another land, which he was to receive for an inheritance ([Genesis 11:31ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.31ff&t=NKJV)). And Abraham, at this time, is seen in a position to exercise faith, which would require his having previously been saved.

(The matter surrounding Abraham’s salvation is not really dealt with in Scripture. Other than brief references to his birth and marriage, Scripture introduces Abraham at the time of his call, at a time following his salvation [[Genesis 11:26ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.26ff&t=NKJV)]; and Scripture does not go back and deal with this issue.

[Romans 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.3&t=NKJV) is often referenced as having to do with Abraham’s salvation. But that is not correct at all. [Romans 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.3&t=NKJV) is a quotation from [Genesis 15:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.6&t=NKJV) [*cf*. [James 2:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.21-24&t=NKJV)]; and the context of the verse, in either Genesis or Romans, has to do with Abraham’s call, relative to a promised inheritance. Teachings surrounding eternal salvation are not in view in either section of Scripture [*cf*. [Genesis 15:7-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.7-21&t=NKJV); [Romans 4:13-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.13-22&t=NKJV)].)

Abraham believed God, obeyed God’s call, and he, *by faith, “went out, not knowing where he was going”* ([Hebrews 11:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8ff&t=NKJV)). And because of a subsequent, progressive walk by faith (though failure occurred at times [*e.g.*, [Genesis 12:10-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.10-20&t=NKJV); [16:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+16.1-4&t=NKJV)]), Abraham became known as *the father of the faithful* ([Romans 4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+4.11&t=NKJV)).

The nation emanating from Abraham’s loins, through Isaac and Jacob, also went out *by faith* under Moses. They left Egypt four hundred and thirty years to the day, dating from the time God had first appeared to Abraham in Ur ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); *cf*. [Galatians 3:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.16-18&t=NKJV)).

But, as time progressed, demonstrated first through the actions of the accountable generation under Moses, things began to change. *Unbelief set in*, which ultimately (after giving the Jewish people centuries in which to repent) resulted in God allowing His people to be carried into captivity by Gentile nations — first, the northern ten tribes (by the Assyrians in 722 B.C.); and then, the southern two tribes (by the Babylonians in 605 B.C.) — bringing an end to the theocracy that had been established at Sinai during Moses’ day.

Seventy years following the time when the entire nation (all twelve tribes) had been carried into captivity ([Daniel 9:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.2&t=NKJV); *cf*. [Jeremiah 25:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.11&t=NKJV)), a remnant was allowed to return to the land under Zerubbabel. The temple was rebuilt, though there was no restoration of the theocracy. And, though a remnant returned to the land, the majority of the Jewish people continued to remain scattered among the Gentile nations during the years that followed (similar to the situation which exists in the world today — a remnant of Jews have returned to the land, and they are about to rebuild the temple [though there will be no restoration of the theocracy]; but most of the Jewish people remain scattered among the Gentile nations).

By the time Christ appeared, over five hundred years following the return of a remnant under Zerubbabel, *unbelief was once again firmly entrenched in the camp of Israel*. And the end result was the rejection of the message, the Messenger, and the eventual crucifixion of the Messenger.

At this point, even though the dispensation still had seven years to run, God stepped into the affairs of man once again. *Unbelief*, resulting in the nation’s actions, had reached an apex. And God, at this time, brought about a change in His dispensational dealings with man.

An exercise of “faith” marked the beginning of this third dispensation, as seen in the book of Acts and the epistles. But the dispensation was destined to end *exactly the same way* in which the first dispensation had ended, and under *exactly the same conditions* which resulted in the second dispensation being interrupted — *a manifestation of unbelief among the people of God.*

And this *manifestation of unbelief* among the people of God at the end of the third dispensation has been plainly foretold several places in Scripture. Christ Himself, at the time of His first coming, asked, “*Nevertheless, when the Son of Man comes, will He really find faith* [Greek: ‘the faith’] *on the earth?*” ([Luke 18:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+18.8&t=NKJV)).

“*The faith*” is an expression peculiarly related to the Word of the Kingdom (*e.g.*, [Acts 6:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+6.7&t=NKJV); [1 Timothy 6:10-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+6.10-15&t=NKJV); [2 Timothy 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.8&t=NKJV); [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 this question is worded in the Greek text portends a negative response. Christ, in this passage, revealed that He would not find “*the faith on the earth*” at the time of His return, in complete keeping with subsequent warnings by Paul ([Acts 20:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.29-31&t=NKJV); [1 Timothy 4:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+4.1-3&t=NKJV)), by Peter in his second epistle ([2 Peter 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3&t=NKJV)), and by Jude in his epistle.

At the outset of the dispensation, “*the faith*,” which had to do with things surrounding *the saving of the soul*, was the message of the hour. It was proclaimed universally throughout the churches. But, at the time of Christ’s return, conditions will be completely reversed. Except in isolated instances, one will not find this message being proclaimed at all in the churches of the land. Instead, this message will be either unknown by Christians, or it will be hated, despised, and rejected by Christians.

There are two places in Scripture that foretell the history of Christendom throughout the dispensation in this respect — [Matthew 13:3-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.3-33&t=NKJV) and [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV). One was given by Christ to His disciples during His earthly ministry, and the other was given by Christ to John about sixty years later.

The account in Matthew’s gospel shows the history of and condition of Christendom at the end of the dispensation through two means: 1) a mustard seed that germinated and grew into a great tree (an abnormal growth, depicting a world power, with the birds of the air [emissaries of Satan; *cf*. [Matthew 13:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.4&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.19&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.32&t=NKJV)] lodging in the branches of the tree), and 2) a complete leavening process. And both together show *total corruption at the end of the dispensation in relation to the Word of the Kingdom* ([Matthew 13:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.31-33&t=NKJV)).

Then, the opening chapters of the book of Revelation show the deteriorating history of Christendom through that revealed about the seven churches in Asia during John’s day, with conditions at the end of the dispensation depicted by the condition of the church in Laodicea — “*wretched, and miserable, and poor, and blind, and naked*” ([Revelation 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17&t=NKJV)). And, as in the parables in Matthew chapter thirteen, this shows *total corruption at the end of the dispensation in relation to the Word of the Kingdom.*

(The fact that *the Word of the Kingdom* is the central issue at hand in both sections of Scripture is evident.

In the parables of [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV), this is the stated subject forming the introduction to the parables [[Matthew 13:3-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.3-9&t=NKJV), [18-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.18-23&t=NKJV)]; and, this same subject is seen continuing throughout the subsequent parables [*cf*. [Matthew 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.19&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.24&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.31&t=NKJV), [33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV)].

Then, 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), this is the evident central subject because of that seen throughout. *Works, with a view to overcoming and occupying a position with Christ in the kingdom*, form the central subject matter throughout each of these seven epistles. And each epistle is structured exactly alike in this respect.

Accordingly, as in the first four parables in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV), so 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). There is *nothing* in either section that pertains to salvation by grace. *The whole of the matter* in both sections of Scripture has to do with present and future aspects of salvation — the salvation of the soul. *And this must be recognized if these passages of Scripture are to be correctly understood*.)

Thus, *unbelief among the people of God* can be seen at each of the three times when God steps in and changes His dispensational dealings with man. Two have already come to pass, and the third is about to come to pass; and once the third comes to pass, this will allow God to once again begin His dealings with Israel and bring to pass the seven unfulfilled years of the previous dispensation.

(It should be noted that *unbelief* will continue to exist in the camp of Israel throughout the final seven years of God’s dealings with the nation during Man’s Day. When Christ returns, after Daniel’s unfulfilled Seventieth Week has been allowed to run its course, He will find the Jewish people scattered among the nations, in a state of *unbelief*. And, in a respect, this unbelief will be a continued unbelief from the apex reached at the end of Daniel’s Sixty-Ninth Week.

Then, following Messiah’s return and Israel’s national conversion, when the Jewish people look upon the One Whom they pierced, *unbelief* will turn to *belief*. And following certain related events that will occur at this time [*e.g.*, Israel’s national repentance, the resurrection of Old Testament saints, Israel’s restoration to the land], a change in God’s dispensational dealings *will once again occur*.)

2) *Unprepared for Christ’s Return*

On the basis of Daniel’s Seventy-Week prophecy, which foretold the approximate time of Messiah’s first appearance to the Jewish people, Christians often see a truth applying to the Jewish people but fail to see this same truth when brought over into Christendom. Christians are quick to point to this prophecy and call attention to the fact that the generation of Jews living near the end of the time covered by Daniel’s prophecy should have known that it was about time for Messiah to appear, and they should have been ready.

And that is very true. The Jewish people should have been looking for their Messiah and should have been ready when their Messiah did appear. They possessed the Word of God, telling them that the time was at hand.

But, in this same respect, there is a parallel truth pertaining to the nearness of the hour and Christ’s reappearance that Christians today fail to see. And *the knowledge and readiness* of the present generation of Christians concerning the matter is *no different* than that of the generation of Jews that witnessed Christ’s first appearance.

Christians today only need to look at *one thing* in order to know that the Lord’s return is at hand — chronology related to both the dispensation and to Man’s Day. The present dispensation will last for exactly 2,000 years, and Man’s Day will last for exactly 6,000 years. Thus, all that Christians have to do is look back and perform some simple mathematical computations — the same thing which the Israelites could have done 2,000 years ago, but didn’t do.

(Refer to the Appendix in the author’s book, [Bible One - Had You Believed Moses by Arlen Chitwood](http://bibleone.net/HYBM.htm), for information about *the chronology* of dispensations and Man’s Day, problems with trying to establish *exact dates* for Christ’s return, etc.)

In this respect, the Israelites, at the time of Christ’s first coming, were in possession of a chronology that could have told them that the time was drawing nigh; *but it was ignored, and the people were not ready when Christ did appear*.

And, in this same respect, Christians today, immediately preceding Christ’s return, also have a chronology that can tell them that the time is drawing nigh once again; *but it is being ignored, and Christians — as the Israelites — will not be ready when Christ reappears.*

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Chapter Twelve

**The Departure**

*Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.*

*And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.* ([Genesis 24:62-63](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.62-63&t=NKJV)).

The work of Abraham’s servant didn’t end with the procurement of the bride and bringing about her readiness while in Mesopotamia. Rather, there was a final and concluding work, which had to do with removing a prepared bride from Mesopotamia and presenting the bride to an awaiting bridegroom. And the bridegroom is seen waiting (near the end of the day) at a particular place, between his father’s home and the bride’s home, with a view to meeting the one whom the servant had procured and made ready.

And *exactly* the same thing is seen in the antitype. The Spirit’s procurement of the bride and bringing about her readiness while on earth during the present dispensation is followed by a final and concluding work at the end of the dispensation. The Spirit will remove a prepared bride from the earth and present the bride to an awaiting Bridegroom. And the Bridegroom, at that time (at the end of the dispensation), will be waiting at a particular place, between His Father’s home and the bride’s home, with a view to meeting the one whom the Spirit will have procured and made ready.

In the type, Isaac’s bride was accompanied by other damsels at this time; and they rode upon the camels as they left Mesopotamia. Though the number of the camels is not given at this point in the type, the reference could only be to *the same ten camels* that the servant had previously brought into Mesopotamia ([Genesis 24:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.10&t=NKJV)). “Ten” is the number of *ordinal completion* in Scripture, and individuals riding upon “ten camels” at this time would show *ordinal completion in relation to those going forth to meet Isaac*. That is, *they all went forth* — not only Rebekah, but all within the scope of that shown by the number “ten.” But *only one* would be presented to Isaac as his bride, whom Abraham’s servant had procured and prepared.

And it will be exactly the same when Christ’s bride is removed at the end of the dispensation. The bride will not depart alone. Rather, the bride will be accompanied by others, which Scripture clearly reveals will be *all other Christians*. As in the type, *all will go forth together* to meet Christ.

But also, as in the type, not all will be presented to Christ as His bride, whom the Spirit will have previously procured and prepared. Only those appearing in the antitype of Rebekah in that day will comprise the bride.

When the caravan of camels carrying Rebekah and the other damsels approached Isaac, Rebekah is seen arraying herself for meeting Isaac. “*She took a vail, and covered herself*” ([Genesis 24:65b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.65b&t=NKJV)). Nothing though is said in the type about those accompanying Rebekah doing something of this nature.

This act performed by Rebekah in the type speaks volumes in the antitype, for the same will be true of Christians comprising the bride in that future day. They, as Rebekah, will be granted the privilege of properly arraying themselves for meeting Christ in relation to activities surrounding the bride and the Bridegroom.

(Scripture presents two ways in which a Christian can appear in Christ’s presence in that coming day. A Christian can either appear *clothed*, or he can appear *naked* [[Revelation 3:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.18&t=NKJV)]. And note that which [Matthew 22:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.11-13&t=NKJV) reveals will befall any individual appearing *naked* in Christ’s presence in that future day.)

The bride, under the leadership of the Spirit, will have previously *made herself ready* to meet the Bridegroom. And, because of this, she will be allowed *to array herself* in that day (not “be arrayed,” as in the KJV, but “array herself”) “*in fine linen, clean and bright*”; and this “*fine linen*” is said to be “*the righteousness of saints* [‘righteousness’ is plural in the Greek text —*lit*., ‘the righteousnesses of the saints,’ or ‘the righteous acts of the saints’]” ([Revelation 19:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-8&t=NKJV)).

But the Spirit, at this time, will remove more than just a prepared bride in order to present the bride to an awaiting Bridegroom. The Spirit will remove all Christians — the complete *one new man “in Christ.”* Scripture is very clear concerning *the all-inclusiveness* of Christians in what is often referred to as “the rapture,” which will occur immediately following the Spirit’s completion of His work on earth during the present dispensation. The types clearly show this to be the case; and the antitype, which must follow all of the types in *exact* detail, shows exactly the same thing.

Numerous Bible students today attempt to see Scripture teaching that the bride alone will be removed at the time of the rapture, with the remainder of Christians left behind to go through either part or all of the Tribulation. Such a teaching though has no basis in Scripture. Scripture clearly reveals that all of the saved from the present dispensation — *the complete one new man*, comprised of both faithful and unfaithful Christians — will be removed from the earth into the heavens and be dealt with in judgment at *the same time and place.*

*All Christians* will appear before the judgment seat of Christ. Scripture clearly reveals that “*we must all appear*,” and Scripture clearly reveals that this appearance will have to do with “*a just recompense*” being meted out — “*that every one* [not just a select few, but *every Christian*] *may receive the things done in his body, according to that he hath done, whether it be good or bad*” (*cf*. [Luke 19:15-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.15-26&t=NKJV); [1 Corinthians 3:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.12-15&t=NKJV); [2 Corinthians 5:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.9-11&t=NKJV); [Hebrews 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.1-3&t=NKJV)).

Mistaken interpretation surrounding the all-inclusive nature of the rapture is often made through either viewing one type alone (*e.g.*, Enoch, in [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV)) or seeking to make verses that have nothing to do with the rapture apply to the rapture (*e.g.*, [Luke 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34-36&t=NKJV); [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV); [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV)). Suffice it to say, Scripture must be interpreted in the light of Scripture. One part of Scripture must be interpreted in the light of both its context and related Scripture (*cf*. [1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV); [2 Peter 1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.20&t=NKJV)).

The whole of Scripture together presents *the complete picture* as God has set it forth in His Word. All the types bearing on a subject must be viewed together, along with the antitype. And Scripture must be interpreted contextually, not isolated and made applicable to the rapture when the context shows that the text has to do with something other than the rapture.

For example, relative to types, not only was Enoch removed preceding a time of destruction on the earth (the Flood during Noah’s day) but so was Lot, along with his family (preceding the destruction of the cities of the plain). Enoch would be looked upon in a somewhat opposite sense to Lot insofar as a walk by faith was concerned. But both Enoch and Lot are seen removed prior to subsequent destructions, and both must be viewed together in this respect. Then, the information gleaned from these two types can be seen within another frame of reference in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), where *all went forth* to meet Isaac.

These three types, viewed together, present a far more complete picture of the rapture than does any one of the three set off by itself and viewed separate from the others. This is the picture — a word-picture — that God Himself has provided. And God has provided the material forming this word-picture, after this particular fashion, in order to teach His people that which He would have them know concerning the rapture and subsequent events.

And individuals going wrong at this point in Scripture invariably do so for two reasons: They either do not view the different types together (failing to see the complete picture), or they ignore the types altogether (refusing to view Scripture within the typical framework which God established).

Then, there are two central places in the New Testament (along with other related Scripture) that deal with the antitype of these Old Testament references to the rapture, presenting matters *in exactly the same manner* as seen in the types. And this must be the case, for once God had established these things in the types, no change could ever occur. The antitype must follow *the exact pattern* previously established in all the types bearing on the subject.

These two central sections of Scripture — [1 Thessalonians 4:13-5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.9&t=NKJV) and [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV) — both deal extensively with the rapture and subsequent events (as these subsequent events pertain to Christians). Then, there are other Scriptures that deal with either the rapture or with these subsequent events, but not in the broad sense seen in [1 Thessalonians 4:13-5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.9&t=NKJV) and [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV) (*e.g.*, [1 Corinthians 3:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.11-15&t=NKJV); [15:51-57](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.51-57&t=NKJV)).

Thus, putting the whole of the matter together in both Testaments, the complete picture can be viewed, exactly as God gave it, through only one means — through taking all related Scriptures in both Testaments and comparing scripture with scripture. All of the types in the Old Testament bearing on the subject must be studied in the light of all scripture bearing on the subject in the New Testament, or vice versa.

(Then, insofar as the rapture itself is concerned, another problem often manifests itself in biblical interpretation. As previously noted, individuals often use scriptures that have nothing to do with the rapture in order to teach certain things about the rapture.

One or all of three sections of Scripture are usually referenced — [Luke 21:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.34-36&t=NKJV); [1 Thessalonians 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+1.10&t=NKJV); [5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV); [Revelation 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.10&t=NKJV). However, these Scriptures have nothing to do with the rapture and should never be used in this manner. The context, in each instance, clearly shows that things other than the rapture are in view.

For a detailed discussion of all three sections of Scripture in this respect, refer to the author’s book, [Bible One - Had You Believed Moses by Arlen Chitwood](http://bibleone.net/HYBM.htm), chapter 13.)

The Ones “*in Christ*” ([1 Thessalonians 4:13-5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-5.9&t=NKJV))

In [1 Thessalonians 4:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.16-17&t=NKJV), the Lord Himself is seen descending from heaven, though not coming all the way to the earth. Christ, after descending to a place above the earth, will “*shout* [*lit*., ‘issue a command’].” The voice of the archangel (Michael) will then sound, a trumpet will be blown, and “*the dead in Christ*” from throughout the dispensation will come forth.

Resulting from Christ’s command, “*the dead in Christ*” will be raised. Christ — Who is “*the resurrection, and the life*” ([John 11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.25&t=NKJV)) — must be present to give the command in order for the dead to be raised (*cf*. [John 5:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.28-29&t=NKJV); [11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.25&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.43&t=NKJV)). Then, living believers — those Christians alive at the end of the dispensation — will be caught up together with resurrected believers to meet the Lord in the air.

1) *The Spirit’s Work at This Time*

This is the time when the Spirit, in keeping with the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), will remove all Christians from the earth (both the dead [resurrected] and those alive at that time). The work of the Spirit at the time of the rapture though will involve far more than the Spirit simply removing Christians from the earth.

The Spirit imparts life through breath (whether physical or spiritual). The principle regarding this matter was 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)); and, once established, no change could ever occur in relation to the Spirit’s connection with life being imparted to man.

This is why the Spirit is seen as instrumental in Christ’s resurrection ([Romans 8:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.11&t=NKJV)). He had to be the *One breathing life* into Christ’s physical body in order for life to be restored to that body. The Spirit had to act in this capacity, adhering to an established biblical principle, at the time Christ was raised from the dead.

When Christ descends from heaven and gives the command for the dead “*in Christ*” to come forth, to remain in keeping with the principle 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)), the Spirit will act in this same capacity in conjunction with Christ’s command. The Spirit will *breath life* into those to whom the command relates — “*the dead in Christ*” — exactly as the Spirit did at the time Lazarus or anyone else was raised from the dead in the past, else they could not have been raised ([Matthew 27:52-53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.52-53&t=NKJV); [Luke 8:55](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+8.55&t=NKJV); [John 11:43-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.43-44&t=NKJV); [Hebrews 11:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.35&t=NKJV); *cf*. [James 2:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.26&t=NKJV)).

And when both the Son and the Spirit act in these revealed, respective manners, “*the dead in Christ*” will come forth. They will have to come forth, for the One Who is “*the resurrection, and the life*” will have given the command; and the One Who breathes life into those without life will have done His corresponding work.

Then there is the matter of both resurrected believers and those believers alive at that time being changed through the work of the Spirit ([1 Corinthians 15:51ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.51ff&t=NKJV)). The dead will not only be raised but their bodies will be changed, along with a change occurring among living believers. The dead will be raised in bodies like unto the body that Christ possessed following His resurrection, and the bodies of living believers will be changed accordingly.

Both the raised dead and living believers — all “*in Christ*” — will be removed from the earth in what Scripture refers to as “*spiritual*” bodies rather than “*natural* [‘soulical’]” bodies ([1 Corinthians 15:44-50](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.44-50&t=NKJV)). Christ possessed a “*natural* [‘soulical’]” body before His death at Calvary, but He was raised in a “*spiritual*” body at the time of His resurrection on the third day.

A “*spiritual*” body, in the preceding respect and the respect dealt with in [1 Corinthians 15:44-50](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.44-50&t=NKJV), is not some type phantom, nontangible body. Rather, it is a body of flesh and bones (the same body that the person possessed at the time of death, or the same body that living believers will possess when Christ returns); but it is a body possessing a different type life-giving, animating principle. In the “*natural* [‘soulical’]” body, the life-giving, animating principle is in *the blood* ([Leviticus 17:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+17.11&t=NKJV)). But in the “*spiritual*” body, the life-giving, animating principle is *the Spirit of God* ([Romans 8:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.11&t=NKJV)).

(Note, for example, Christ’s resurrection body. It was a visible, tangible body — the same body that had hung on the cross and that had been placed in the tomb [[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); [Matthew 28:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+28.1-10&t=NKJV); [Luke 24:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.39&t=NKJV); [John 20:1-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.1-29&t=NKJV)]. Christ though now possessed a body with capabilities beyond the natural [[Luke 24:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.31&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.36&t=NKJV); [Acts 9:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.3-5&t=NKJV)]. He had “*poured out his soul unto death*” [[Isaiah 53:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.12&t=NKJV) (a reference to both life and blood; the life, or soul, is in the blood)]; and His blood is today on the mercy seat in the heavenly tabernacle [[Hebrews 9:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+9.11-12&t=NKJV); [10:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-20&t=NKJV); [1 John 1:6-2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.6-2.2&t=NKJV)]. And Christ today possesses a “*spiritual*” rather than a “*natural* [‘soulical’]” body, one with a different life-giving, animating principle.)

These things occurring at the end of the dispensation (Christ’s command, and the Spirit’s work in relation to this command) will take place in “*a moment*” of time, which will be as brief as “*the twinkling of an eye*” ([1 Corinthians 15:52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.52&t=NKJV)).

The word translated “*moment*” is *atomos* in the Greek text, a word from which we derive our English word “atom” and a word referring to something so small that it cannot be divided. The reference is to a particle of time so short that it cannot be divided into something shorter (*e.g.*, brevity in time similar to that which man might think of today when referring to a microsecond — a millionth of a second).

Thus, the command by the Lord and all of the work of the Spirit in relation to this command will occur *so quickly* that Scripture simply uses a word (*atomos*) showing the most minute particle of time possible, with the brevity of this time illustrated by the quickness of “*the twinkling of an eye*,” allowing finite man to somewhat grasp the overall thought. And this will be done with a view to the Spirit removing the bride and presenting the bride to the Son.

The bride though will not be made known and presented to the Son until a time following events surrounding the judgment seat. It will only be through decisions and determinations emanating from the judgment seat that the bride will be seen as separate from the complete body of Christians, be allowed to array herself in fine linen, and be presented to Christ in the antitype of that seen through Abraham’s servant completing his work with Rebekah in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV).

In the type, Isaac is seen waiting for his bride “*in the south country*” ([Genesis 24:62](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.62&t=NKJV)) — an apparent reference to his dwelling in the southern part of the land, south of the area where his father lived. And it was here that the meeting between Isaac and his bride occurred.

The same will be true when Christ meets His bride. God’s throne is north of the earth (*cf*. [Psalm 75:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+75.6-7&t=NKJV); [Isaiah 14:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.13-14&t=NKJV)). Christ, when He descends from heaven, will be “*in the south country*” — in the southern part of His Father’s kingdom, as it would relate to the earth — *south* of the Father’s throne. And it will be here, as in the type, that the Spirit will lead the ones typified by Rebekah and her damsels to meet the one typified by Isaac.

Thus, when Christians are caught up to meet the Lord in the air, they will be caught up *in one direction* alone. They will be caught up *toward the north*, to meet the Lord at a place *in the southern part* of His Father’s kingdom.

(Note that this part of the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) only provides a skeletal sequence of events from the time Rebekah saw Isaac to the time when she became his wife [[Genesis 24:64-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.64-67&t=NKJV)]. Events surrounding the judgment seat, among numerous other things, will have to be filled in through not only comparing other types but also through comparing all the things revealed in the New Testament relating to the antitype.)

2)  *The One New Man*

Near the end of the past dispensation, God interrupted His dealings with Israel seven years short of completion, set Israel aside, and called an entirely new nation into existence. This new nation is not Jewish; nor is this new nation Gentile. Rather, this new nation is comprised of believing Jews and believing Gentiles, who have become new creations “*in Christ*” ([2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV)); and these new creations “*in Christ*” form *one new man* ([Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV)).

During the present dispensation, God is dealing with this *new man*, not with Israel. And this *new man* — referred to as *a nation* (cf. [Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)) — is exactly as Scripture describes. It is a nation completely separate from all other nations on earth — separate from either Israel or the Gentile nations ([Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV)). And God has set aside an entire dispensation in which He will deal solely with this *new man*.

(In the preceding respect, there is *absolutely no place* in Christendom for distinctions to be made between saved Jews and saved Gentiles. Both are *new creations “in Christ,”* part of the one new man, wherein distinctions between those comprising this new man cannot exist [[Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV); [3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV)].

But in Christendom today, completely contrary to Scripture, certain individuals from both groups [from saved Jews, and from saved Gentiles] attempt to form distinctions between the two groups. For example, there are congregations of saved Jews calling themselves “Messianic Jews” or “completed Jews” [both misnomers], distinguishing themselves from saved Gentiles. And there are groups comprised of saved Gentiles who look askance at saved Jews, somewhat forcing saved Jews to meet together in separate places, often referred to as “Messianic congregations,” distinguishing themselves from saved Gentiles.

All of this — by saved Jews or by saved Gentiles — forms no more than vain attempts to build up a middle wall that has been broken down by Christ Himself [[Ephesians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.14&t=NKJV)].

And, as well, there is *absolutely no place* in Christendom for *the new creation “in Christ”* to go back to the old creation in Jacob [*cf*. [Isaiah 43:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.7&t=NKJV); [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV)] and attempt to bring things from this old creation over into the new [*cf*. [Matthew 9:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+9.16-17&t=NKJV)]. God has set Israel aside for a dispensation; and He is, today, dealing with t*he one new man “in Christ,”* not with Israel. And for *the one new man* to go back to Israel [a nation set aside] and bring things having to do with this nation over into things having to do with *the one new man* [the Law, forms, ceremonies, etc.] is not only completely out of place but it serves to break down distinctions that God established between the two creations, *adding to an already existing confusion*.)

The Spirit of God is in the world today searching for a bride for God’s Son, with the search being conducted among those comprising *the one new man*. And once the Spirit has completed this work, *the one new man* will be removed, with a view to *the one new man* being dealt with in relation to the reason he had been called into existence. Then God will resume His dealing with Israel (during seven unfulfilled years, completing not only Daniel’s unfulfilled Seventieth Week but Man’s Day as well).

God’s dealings with both *Israel* and *the Church* (*the new nation, the one new man “in Christ”*) must be kept separate and distinct from one another. To have God dealing with either Israel during the present dispensation or the Church once God resumes His dealings with Israel *is completely foreign* to the way in which Scripture sets forth God’s dispensational dealings with man.

Israel has been set aside, and God is presently dealing with a new nation; and, following the completion of God’s present dealings with this new nation, He will remove this nation, turn back to Israel, and complete His dispensational dealings with Israel. The whole of the matter is that simple.

*The one new man* — comprised of those *“in Christ,” all Christians* — will be removed at the end of the dispensation. And this will be for reasons surrounding two nations — both *the one new man* and *Israel*. God will complete His dealings with one nation (*the one new man*), *in the heavens*, in relation to this nation’s calling; and God will complete His dealings with the other nation (*Israel*), *on the earth*, in relation to this nation’s calling.

The former nation possesses *a heavenly calling* and the latter *an earthly calling*; and it is only fitting that God will complete His dealings with each *in the place to which they have been called.*

The preceding is the clear teaching seen in both the Old Testament types and the New Testament antitypes. Biblical distinctions surrounding both *Israel* and *the Church* must be maintained, and Scripture must be allowed to speak for itself in that which has been revealed about both.

3)  *In the Lord’s Day*

If the entire *one new man “in Christ”* (comprised of both faithful and unfaithful Christians living throughout the dispensation) was not removed at the end of the dispensation (as seen in [1 Thessalonians 4:13-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-18&t=NKJV)), Paul could not have written that which is recorded in the verses that immediately follow ([1 Thessalonians 5:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.1-9&t=NKJV)). These verses have to do with both faithful and unfaithful Christians, removed from Man’s Day and placed together *at the same time and place in the Lord’s Day.*

*Man’s Day* has to do with man upon the earth throughout a 6,000-year period. It has to do with that time when matters have been allowed to remain under Satan’s control, with man having his way and sway in the kingdom under Satan.

On the other hand, *the Lord’s Day* has to do with the Lord conducting affairs in His kingdom throughout a 7,000-year period. The Lord’s Day runs concurrent with Man’s Day, though not encompassing affairs on the earth during Man’s Day (when fallen man finds himself associated with Satan’s rule and reign). Only when Man’s Day ends, will the Lord’s Day encompass affairs on the earth; and it will do so for a succeeding 1,000 years (for Christ and His co-heirs will then rule and reign over the earth, in the stead of Satan and his angels).

Note that Abraham, following death, saw the Lord’s Day ([John 8:56](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.56&t=NKJV)). This was almost 4,000 years ago, in the middle of Man’s Day, as it existed upon the earth. This could be true because Abraham, following death, no longer had a connection with Man’s Day upon the earth. Rather, he then found himself removed from Man’s Day and placed in the Lord’s Day.

And exactly the same thing would be true relative to Christians, whether following death during the present time or when Christians are removed from the earth at the time of the rapture. Events surrounding the rapture show this to be the case in no uncertain terms, with Christians removed from Man’s Day and placed in the Lord’s Day (while Man’s Day continues on the earth).

Christians removed from the earth at the time of the rapture will find themselves in the Lord’s Day ([1 Thessalonians 5:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.1-4&t=NKJV)), though Man’s Day will still have at least seven years to run upon earth. And [1 Thessalonians 5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.1ff&t=NKJV) clearly shows that the rapture ([1 Thessalonians 4:13-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-18&t=NKJV)) will include both faithful and unfaithful Christians. Both are seen together in the Lord’s Day, with faithful Christians experiencing “*salvation*” and unfaithful Christians experiencing “*sudden destruction*,” “*wrath*” ([1 Thessalonians 5:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.3&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV)).

Only when Man’s Day ends — at the end of the Tribulation, at the end of Daniel’s Seventieth Week — can the Lord’s Day replace Man’s Day upon the earth. At that time, Man’s Day will end on earth, and the Lord’s Day will begin on earth. This change will occur because *the Lord will then reign supreme over the earth*, with the whole of God’s affairs in His kingdom being brought under the scope of time referred to by the Lord’s Day.

(There is a common but fallacious interpretation of [1 Thessalonians 5:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.1-4&t=NKJV) which relates these verses to individuals left behind at the time of the rapture, to go through the Tribulation [with the advocates of this teaching referring to *the Tribulation* as “the Day of the Lord,” or “the Lord’s Day”].

This though cannot possibly be correct, for the Lord’s Day will not begin on earth *until after Man’s Day has run its course*. It cannot begin *until the Tribulation is over*.

Scripture is quite clear concerning the time when the Lord’s Day begins on earth. The Lord’s Day begins on earth in connection with judgments at the time Christ returns to the earth [not at some point in time during the Tribulation, preceding Christ’s return], and the Lord’s Day will continue as long as this present earth exists. Time in relation to the succeeding new heavens and new earth, following the Messianic Era, is called “the Day of God,” *when God will be “all in all”* [[Joel 2:27-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27-32&t=NKJV); [3:9-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.9-16&t=NKJV); [Malachi 4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.5-6&t=NKJV); [1 Corinthians 15:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24-28&t=NKJV); [2 Thessalonians 2:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.2-3&t=NKJV); [2 Peter 3:10-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.10-13&t=NKJV)].)

All Seven Churches ([Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV))

Revelation chapters one through four present exactly the same thing as is seen in chapters four and five of 1 Thessalonians, though from a different perspective. This section of Scripture deals with John being removed from Man’s Day, placed in the Lord’s Day, and seeing *the complete Church — all seven Churches in chapters two and three* — appearing in Christ’s presence ([Revelation 1:10ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10ff&t=NKJV)).

The description that John gives of Christ in chapter one ([Revelation 1:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.13-16&t=NKJV)) depicts *a Judge*, not a Priest. The girdle is seen about His breasts (where a judge would wear it), not about His waist (where a priest would wear it). And the various things about His description, viewed together — “fire,” “brass,” a “sword,” etc. — speak of *judicial activity* rather than priestly activity.

Christ, at this time, will have completed His high priestly ministry in the heavenly sanctuary (a ministry performed solely on behalf of Christians throughout the present dispensation, while they are on earth during Man’s Day). Completing His ministry, with the dispensation over, Christ will have come forth from the sanctuary; and, following events surrounding the rapture, Christ will sit in judgment upon those for whom He had previously ministered in the sanctuary — a judgment which will be executed *in the Lord’s Day*, not in Man’s Day.

For John to see this heavenly scene, he would not only have had to be removed from Man’s Day and be placed in the Lord’s Day but he would have had to be moved forward in time. And God moving man into a different time period in this manner is not something new in Scripture. Ezekiel, for example, had previously been moved both back in time and forward in time ([Ezekiel 8:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+8.1ff&t=NKJV); [Ezekiel 37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV)).

John, placed in the Lord’s Day and moved forward in time, records exactly what he saw. John saw all seven churches (singled out and dealt with in chapters two and three) in Christ’s presence. Those comprising all of the churches were present, even those comprising the worldly, carnal, lukewarm church in Laodicea ([Revelation 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.11-13&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.20&t=NKJV)).

“Seven” is a number showing *completeness*. This number shows *the completeness of that which is in view*. The “Church” is in view, and *the seven churches* in chapters two and three, seen in Christ’s presence in the Lord’s Day in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV) (with Christ appearing as Judge), can only depict one thing. This scene can only depict *the complete Church — all Christians from throughout the dispensation, the complete one new man — appearing in Christ’s presence in heaven, in a judicial scene, in the Lord’s Day.*

The types clearly show *all Christians* being removed together, at the same time. The antitype clearly shows *exactly* the same thing. *And man, teaching on the subject, would do well to remain in accord with both.*

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Chapter Thirteen

**The Bride Revealed**

*Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;*

*for she had said to the servant, “Who is this man walking in the field to meet us?" The servant said, "It is my master.” So she took a veil and covered herself.* ([Genesis 24:64-65](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.64-65&t=NKJV)).

The complete Church — all Christians, comprising *the one new man* (all of the saved from throughout the present 2,000-year dispensation) — will be removed from the earth at the end of the dispensation and be taken into the heavens. The dead will be raised, and believers alive at that time will be “*caught up*” with the resurrected dead “*to meet the Lord in the air*” ([1 Thessalonians 4:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.16-17&t=NKJV)). This all-inclusive nature of what is often called “the rapture” can not only be clearly seen through comparing the Old Testament types (*cf*. [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.19&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.24&t=NKJV)) but it can also be clearly seen in the New Testament antitype as well (*cf*. [1 Thessalonians 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4&t=NKJV); [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5&t=NKJV); [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV)).

After *the one new man “in Christ”* has been removed from the earth and taken into the heavens, this *new man* will stand before Christ in judgment. This judgment will occur in the Lord’s Day, not in Man’s Day; and this judgment will be with a view to showing whether a Christian *has overcome* or *has been overcome*, resulting in the Christian either experiencing *salvation* or *experiencing wrath* ([1 Thessalonians 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.9&t=NKJV); [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)).

At the judgment seat, the One Who “*searches the minds and hearts*” ([Revelation 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.23&t=NKJV)), will bring *all things* to light. *Nothing* will remain covered or hidden; *all things* will be opened up and made known ([Matthew 10:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.26-27&t=NKJV); [Luke 12:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+12.2-3&t=NKJV)). And through this full revelation of *all things*, the bride will be revealed.

Those Christians forming the bride will be separated from the complete body of Christians, fulfilling a type that God established when He created man in the beginning ([Genesis 2:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-24&t=NKJV)). This will be synonymous with “*the resurrection* [‘the out-resurrection’]” in [Philippians 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11&t=NKJV) — a segment of Christians being allowed *to stand up out of* the complete body of Christians.

(For a discussion of *the out-resurrection* [Gk. *exanastasis*] in [Philippians 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.11&t=NKJV), refer to the Appendix in the author’s book, in this site, [The Bride in Genesis BOOK](https://www.koffeekupkandor.com/gods-word-six.php#The%20Bride%20in%20Genesis%20BOOK).)

The bride, possessing a wedding garment (made up of “*righteous acts* [works],” which will have previously been revealed at the judgment seat [*cf*. [Ruth 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3.3&t=NKJV); [Revelation 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17&t=NKJV)]), will be allowed *to walk with the Lord* in “*bright-white*” raiment. But this will not be the experience of any Christian lacking “*righteous acts*,” for that Christian will not possess a wedding garment ([Revelation 3:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.4&t=NKJV), [17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17-18&t=NKJV)).

Then, at the marriage festivities that follow, the bride will be granted *the privilege of arraying herself “in fine linen, clean and bright-white* [the same garment previously revealed at events surrounding the judgment seat]” ([Revelation 19:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-8&t=NKJV)). But attendance will be denied anyone not being clothed in a wedding garment ([Matthew 22:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.11-13&t=NKJV); [25:10-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.10-12&t=NKJV)).

The marriage itself will occur between events surrounding the judgment seat in [Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV) (when the bride is revealed) and events surrounding the marriage festivities in [Revelation 19:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-9&t=NKJV) (which precede Christ’s return to the earth). The actual marriage — quite unlike marriages in the West today — will occur through a legal transaction, entered into and completed by Christ prior to these festivities.

This legal transaction has to do with a future redemptive work of the Son — a work relative to the forfeited inheritance, the domain presently ruled by Satan (over which Christ and His wife will rule following the redemption of the domain, a redemption seen in [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)). Only then can subsequent events in the book occur (the marriage festivities, Christ’s return, the overthrow of Gentile world power [[Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV)], and Christ’s millennial reign [Revelation 20a]).

The book of Revelation, closing the New Testament canon, outlines the whole of end-time events surrounding the bride — extending from the judgment of Christians to Christ’s millennial reign (with those Christians found qualified at the judgment seat, forming His bride). And it could only be expected that the book forming the capstone to the New Testament would be structured in this manner, for that seen throughout the whole of the New Testament progressively moves toward one revealed goal — that day when the King and His consort queen ascend the throne and rule the earth, as *one complete person.*

(In that day, man will finally realize the purpose for his creation in the beginning — to rule the earth in the stead of Satan and his angels. The second Man, the last Adam [with His bride], will bring *into full realization* that which the first man, the first Adam [with his bride], forfeited in the fall.)

That part of the book of Revelation that details all these events — the first twenty chapters — can be outlined under six headings:

1) The Judgment Seat ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)).

2) Crowns Before the Throne ([Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV)).

3) The Inheritance Redeemed ([Revelation 5-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-18&t=NKJV)).

4) The Marriage Festivities ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) a).

5) Christ’s Return and the Overthrow of Gentile World Power ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) b).

6) The Messianic Era ([Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) a).

(Material under the first two headings [covering [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV)] will be dealt with in this chapter; material under the next two headings [covering [Revelation 5-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-19a&t=NKJV)] will be dealt with in chapter 14; and material under the last two headings [covering [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV); [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) (19b, 20a)] will be dealt with in chapter 15.)

The Judgment Seat

*I was* [‘became’] *in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet,*

*saying, “I am the Alpha and the Omega, the First and the Last, and, what you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea. ”*

*Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,*

*and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest* [‘breasts’] *with a golden band.*

*His head and hair were white like wool, as white as snow, and His eyes like a flame of fire;*

*His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters;*

*He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.*

*And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last.*

*I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.*

*…the seven lampstands which you saw are the seven churches.”* ([Revelation 1:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-18&t=NKJV), [20b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.20b&t=NKJV)).

In [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV), John is transported from Man’s Day on earth into the Lord’s Day in heaven. He is then shown a scene occurring in the Lord’s Day. And the Lord chose to reveal the scene to John in a manner that would cause him to extensively use descriptive language, metaphors, and numbers in order to convey into words that which he had seen.

Revelation of this nature is something seen quite often in Scripture, particularly in the book of Revelation (*e.g.*, [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&t=NKJV); [Daniel 2:31-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.31-45&t=NKJV); [7:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.1ff&t=NKJV); [Revelation 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1ff&t=NKJV); [Revelation 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1ff&t=NKJV)). And there is always complete consistency in Scripture concerning how descriptive language, metaphors, or numbers are used. Man is *never* left to his own imagination in the matter.

[Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV) presents a scene that not only occurs *in the Lord’s Day* but also *in heaven.* The Church is seen removed from Man’s Day (on earth, during the present dispensation) and placed in the Lord’s Day (in heaven, following the present dispensation). And the Church (the complete Church, all Christians [shown by the number “seven” — *all seven churches*]) is seen in Christ’s presence, with Christ occupying the position of a Judge, not a Priest (*e.g.*, this is shown by *the girdle placed about His chest* [breasts] *rather than about His waist, the descriptive use of brass, fire, a sword, etc.*).

Christ will perform the work of a Priest on behalf of Christians throughout the present dispensation. But once the dispensation has run its course, Christ will come forth from the sanctuary, not only to have a part in removing Christians from the earth ([1 Thessalonians 4:13ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13ff&t=NKJV)) but also to judge those for whom He had previously ministered as High Priest ( [2 Corinthians 5:9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.9-11&t=NKJV); *cf*. [Hebrews 4:11-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.11-16&t=NKJV); [10:19-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-39&t=NKJV)).

The book of Revelation, in the first chapter, begins at a time following the Lord’s completion of His ministry in the sanctuary. After introductory remarks concerning Christ — where the end of the matter is seen as Messianic ([Revelation 1:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.1-8&t=NKJV)) — revealed events move immediately to the removal of the Church from the earth. This is seen through John being removed from Man’s Day on earth and placed in the Lord’s Day in heaven [[Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV)]). Then, immediately following, a judicial scene is presented. All Christians are seen in Christ’s presence at what can only be a depiction of His judgment seat.

This is the material that God has provided to form *the foundational setting* for the book. This material begins with the removal of Christians from the earth and centers on their judgment in heaven; and this material sets the stage for that which can be seen throughout the remainder of the book, culminating in Christ’s millennial reign, followed by the creation of a new heavens and a new earth.

(Other parts of Scripture can be seen in this same light. Note that the foundational structure for the whole of Scripture is set forth at the very beginning, in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) — *a septenary structure*. Or, note how the book of Hebrews is structured. In the first chapter, after several brief comments concerning Christ as “*Heir of all things*,” *there are seven Messianic quotations from the Old Testament* [remaining within both *the septenary structure* established at the beginning and *the significance of the number seven*]. The Messianic Era is that period when *deliverance* will be effected for the world and its inhabitants; and the book of Hebrews deals with a *salvation* to be realized during an era introduced in the opening chapter.

This is the way in which Scripture as a whole, the book of Hebrews in particular, and numerous other parts of Scripture [books, sections of Scripture] are structured. And *a person must grasp that which God reveals at introductory points if he would properly understand subsequent revelation on the subject*.)

*Judgment*, following the removal of Christians from the earth, is seen occurring in chapter one, though no details surrounding this judgment are given. This chapter simply sets the stage for that which follows. Then, 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), seven epistles are directed to seven churches in Asia, with each epistle structured exactly the same way.

The epistles are introduced by revealing Christ in the midst of the seven churches, as seen in chapter one (*cf*. [Revelation 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.12-13&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.16&t=NKJV); [2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.1&t=NKJV)); and each epistle begins with something either directly stated about or related to Christ’s description from chapter one. Christ’s knowledge of their works is dealt with next. Then there is a call for repentance and/or watchfulness. And this is followed by an overcomer’s promise — a promise to be realized following events surrounding the judgment seat, during the Messianic Era.

In this respect, [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) simply form a continuation of that seen in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV), providing details concerning the judgment introduced in this chapter. *Judgment alone* forms the natural flow of continuing thought from chapter one, and this fits perfectly with that which is stated in each epistle and the way each epistle is structured in chapters two and three.

The judgment of Christians will be on the basis of works, this judgment will be with a view to showing whether a Christian *has overcome* or *has been overcome*, and the goal will have to do with *proffered positions with Christ in His kingdom*. All of these things, with numerous details surrounding the different parts, are shown 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) through that stated in these seven epistles directed to seven first-century churches.

Then, in another respect, these two chapters present an additional picture — a dispensational picture of the Church during Man’s Day. Though John was moved forward in time and placed in the Lord’s Day in heaven — to not only depict the future removal of Christians but to be shown the future judgment of Christians, along with things which follow — the Church, at that time, was actually still on earth during Man’s Day ([Revelation 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.4&t=NKJV), [10-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-16&t=NKJV)).

And it is evident that these seven epistles have been arranged in a divinely designed fashion, one which reveals the history of Christendom throughout the dispensation. In this respect, these epistles begin with *the church in Ephesus*, which left its “*first love*,” and end with *the lukewarm Church in Laodicea*, described as “*wretched, and miserable, and poor, and blind, and naked*” ([Revelation 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.4&t=NKJV), [3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17&t=NKJV)).

This depicts exactly the same deterioration in Christendom that Christ had revealed during His earthly ministry about sixty years earlier, in the first four parables of [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV). That depicted in these parables moves from fruit-bearing in the first parable (though corruption is seen as well in this parable, as also seen in Ephesus [[Revelation 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.4&t=NKJV)]) to something that had become completely leavened in the fourth parable (as also seen in the church in Laodicea [[Revelation 3:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.14ff&t=NKJV)]).

Thus, a two-fold picture of the Church is given in Revelation chapters two and three, with the emphasis placed on *judgmental matters at the end of the dispensation* rather than upon *a history of the Church* *throughout the dispensation*. And, in keeping with this two-fold picture of the Church, two different accounts showing the removal of the Church at the end of the dispensation are given — one relating to the removal of the Church to appear before Christ in judgment ([Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV)), and the other relating to the removal of the Church at the end of the dispensation ([Revelation 4:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-2&t=NKJV)), preceding the Tribulation ([Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV)).

(For material relating more particularly to preparation for meeting Christ at His judgment seat, refer to the author’s book, in this site, [Judgment Seat of Christ BOOK](https://www.koffeekupkandor.com/gods-word-one.php#Judgment%20Seat%20of%20Christ%20BOOK).)

Crowns Before the Throne

*After these things I looked, and behold, a door standing open in heaven. And the first voice that I heard was like a trumpet speaking with me, saying, “Come up here, and I will show you things that must take place after this* [‘after these things’].”

*Immediately I was* [‘became’] *in the Spirit; and behold, a throne set in heaven, and One sat on the throne.*

*Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.*

*the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:*

*“You are worthy, O Lord, To receive glory and honor and power; for You created all things, and by Your will they exist and were created.”* ([Revelation 4:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-2&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.4&t=NKJV), [10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.10-11&t=NKJV)).

Immediately following events surrounding the judgment seat, attention is again called to that previously seen in [Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV) — John being removed from Man’s Day and placed in the Lord’s Day, depicting the Church being removed from Man’s Day and placed in the Lord’s Day. And, as previously seen, calling attention to the same event again at this point in the book would show the dispensational nature of the removal of the Church — a removal occurring at the end of the dispensation (end of [Revelation 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)).

But, with events surrounding the judgment seat already having been dealt with (in [Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)), John is now shown subsequent events. In this chapter, John is shown events which will occur immediately following those surrounding the judgment seat and the revelation of the bride; and these subsequent events will occur preceding the beginning of the Tribulation ([Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV)).

1) *The Heavenly Scene*

Immediately after attention has been called to the same event seen in [Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV) ([Revelation 4:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-2a&t=NKJV)), John, rather than seeing a judgmental scene (as in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV)), now sees a rainbow encircled throne, with God seated on the throne ([Revelation 1:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.2-3&t=NKJV) [2b]). And surrounding this throne, John sees twenty-four other thrones and twenty-four crowned “elders” seated on these thrones ([Revelation 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.4&t=NKJV)).

Then John begins to describe various things about God’s throne, which he both sees and hears — “*lightnings*,” “*thunderings*,” and “*voices*” coming out of the throne, and “*lamps of fire burning before the throne*” ([Revelation 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.5&t=NKJV)). And “*in the midst of the throne, and round about the throne*” John sees four living creatures who “*rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come*”; and these living creatures “*give glory and honor and thanks to Him that sat on the throne, Who lives forever and ever*” ([Revelation 1:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.6-9&t=NKJV)).

Then the scene returns to the twenty-four elders, who rise from their thrones, fall down before God, worship Him, cast their crowns before His throne, and express adoration to the One worthy “*to receive glory and honor and power*” ([Revelation 1:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-11&t=NKJV)).

If an apex is to be found in the book of Revelation, aside from Christ’s return in [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV), the action of these twenty-four elders would have to be considered. Their action — relinquishing their crowns to the One Who originally placed them in the positions which they occupy — is significant beyond degree in relation to the central message of this book.

2)  *Crowns, Regality, Government*

“*Crowns*” have to do with *regality*, and *the government of the earth* is in view throughout the book of Revelation. At this point in the book, the judgment of Christians, with a view to *regality*, will have just occurred; and, with a view to this same *regality*, Christ, following this, is seen as the One about to redeem the forfeited inheritance through taking the seven-sealed scroll from God’s right hand and breaking the seals (chapter 5).

Angels have ruled over the earth since time immemorial — since that time when God established the government of the earth in the beginning. Angels will still be exercising this same rule over the earth following the judgment of Christians, at this point in the book. And angels will continue ruling until Christ and His co-heirs (forming His bride) take the kingdom, following Christ’s return to the earth ([Hebrews 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.5&t=NKJV)).

Accordingly, neither Christ nor Christians will receive the crowns that they are to wear during the Messianic Era until after Christ returns to the earth at the end of the Tribulation. The crown that Christ will wear during this time is presently being worn by Satan, as he continues to exercise power over the earth. And the crowns that Christians will wear in that day are presently being worn by two segments of angels — the angels presently ruling with Satan, and the angels who refused to follow Satan when he sought to exalt his throne.

When Satan sought to exalt his throne — following his being placed over the earth, with a large contingent of angels ruling the earth with him — only one-third of these ruling angels followed Satan, with the other two-thirds refusing to follow him (*cf*. [Isaiah 14:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-14&t=NKJV); [Matthew 25:41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.41&t=NKJV); [Revelation 12:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3-4&t=NKJV)). And though the angels not following Satan didn’t continue ruling with him, they could not immediately relinquish their appointed positions. Rather, they had to retain their positions, remaining crowned, for a time.

A principle of biblical government necessitates that an incumbent ruler retain his crown until the one replacing him is not only on the scene but ready to ascend the throne. *Only then* can an incumbent ruler relinquish his crown.

(For example, note the account of Saul and David, forming a type. Saul, though disqualified, retained his crown and continued to reign until David was not only present but ready to ascend the throne. Then, Saul’s crown was taken, given to David, and David [along with certain faithful men] ascended the throne and reigned in the stead of Saul and those who had ruled with him [1, 2 Samuel].

And it will be exactly the same in the antitype. Satan, though disqualified, will retain his crown and continue to reign until Christ is not only present but ready to ascend the throne. Then, Satan’s crown will be taken, given to Christ, and Christ [along with certain faithful individuals] will ascend the throne and reign in the stead of Satan and those who had ruled with him [[Revelation 19:11-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-20.6&t=NKJV)].)

This same established principle must prevail relative to the angels refusing to follow Satan in his attempt to exalt his throne. They must retain their crowns until those who are to replace them, those who are to wear these crowns, are not only on the scene but ready to ascend the throne.

These relinquished crowns though will be worn *only after* Christ returns to the earth at the end of the Tribulation, overthrows Satan and his angels, and forcibly takes their crowns. *Only then* will Christ be in possession of *all the crowns* that He and His bride are destined to wear as they ascend the throne and rule the earth.

Thus, with the introduction of crowns cast before God’s throne in [Revelation 4:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.10-11&t=NKJV), only one group of individuals could possibly be in view (if one remains within context and keeps in mind the earth’s government in both history and prophecy). These twenty-four elders can only represent angelic rulers. *Angels alone* will possess crowns in relation to the government of the earth at this time.

(Some Bible students, on the basis of the pronouns used in [Revelation 5:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.9-10&t=NKJV) — “us” and “we” [KJV] — have understood the twenty-four elders to represent redeemed men, not angels. However, the majority of the better Greek manuscripts omit the pronoun in [Revelation 5:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.9&t=NKJV) and render the pronouns in [Revelation 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV) as “them” and “they” [*ref*. ASV, NASB, NIV, Wuest, Weymouth].

But the matter is really not left to manuscript evidence alone. That the pronouns “them” and “they” are correct is evident from the context. Note that the song in [Revelation 5:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.9-10&t=NKJV) is sung not only by the “*twenty-four elders*” but by the “*four beasts* [‘living creatures’]” as well.)

And at this point in the book, through the action of the twenty-four elders casting their crowns before God’s throne, the way will be opened for God to transfer the government of the earth from the hands of angels to the hands of man.

(These crowns are cast before God’s throne [*cf*. [Revelation 4:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.1-4&t=NKJV); [5:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.1-7&t=NKJV)] because the *Father alone* is the One Who places and/or removes rulers in His kingdom [[Daniel 4:17-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17-37&t=NKJV); [5:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.18-21&t=NKJV)]. *He alone* is the One Who placed those represented by the twenty-four elders in the positions that they occupied; and *He alone* is the One Who will place individuals in particular positions in the kingdom of Christ [[Matthew 20:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+20.20-23&t=NKJV)].

These crowns cast before God’s throne, as previously seen, can only have to do with *the government of the earth*. And, at this point in the book, they can be worn by *angels alone*. *The Son* will not yet have taken the kingdom, though the Father will have previously delivered it into His hands [*cf*. [Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV); [Luke 19:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.15&t=NKJV); [Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); [19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)]. These crowns are relinquished to God — with a view to man ruling in the kingdom — so that God can appoint those who had previously been shown qualified at events surrounding the judgment seat [[Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)] to positions of power and authority; and those whom God appoints will wear these crowns in Christ’s kingdom.)

The transfer of the government of the earth, from the hands of angels to the hands of man, in reality, is what the first nineteen chapters of the book of Revelation are about; and, as well, this is what the whole of Scripture preceding these nineteen chapters is also about. In this respect, these twenty-four elders casting their crowns before God’s throne forms a key event that one must grasp if he would properly understand the book of Revelation and Scripture as a whole.

Christ and His bride, in that coming day, will rule the earth in the stead of Satan and his angels. And, in the process of ruling in this manner, they will wear *all the crowns* worn by Satan and his angels prior to his fall.

3) *Action of the Elders*

Thus, that which is depicted through the action of the twenty-four elders in [Revelation 4:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.10-11&t=NKJV) is contextually self-explanatory. This has to do with the government of the earth, it occurs at a time following events surrounding the judgment seat but preceding Christ breaking the seals of the seven-sealed scroll, and it occurs at a time when Satan’s reign is about to be brought to a close.

After events in [Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV) come to pass, *for the first time in man’s history*, the person (the bride) who is to rule with the One to replace Satan (Christ) will have been made known and shown forth. And events in the fourth chapter reflect that fact.

Only one thing could possibly be in view at this point in the book, for the bride will not only have been made known but will be ready for events surrounding the transfer of power to begin. The twenty-four elders casting their crowns before God’s throne can only depict the angels who did not go along with Satan in his rebellion relinquishing their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.

But the crowns worn by Satan and those angels presently ruling with him are another matter. These crowns will have to be taken from Satan and his angels by force when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man’s Day under Satan and his angels [[Daniel 10:13-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-20&t=NKJV)]).

(The fact that angels represented by the twenty-four elders are not presently ruling with Satan can be shown not only by their present position — in God’s presence, in heaven — but by the Greek word that is used for the type crown that they are seen wearing.

There are two words in the Greek text for “crown” — *stephanos*, and *diadema*. Comparing Scripture with Scripture, with *regality* in view, one major distinction stands out concerning how these two words are used. *Diadema* refers to the type crown worn by a monarch, one presently exercising regal power. *Stephanos*, on the other hand, is used in an opposite sense. It is used to show someone crowned but not presently exercising regal power.

For example, the crown seen on Christ’s head in [Revelation 14:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.14&t=NKJV), preceding His reign, is referred to by the word *stephanos* in the Greek text. A crown on Christ’s head at this time could only anticipate His impending reign. Then, when Christ returns to the earth to take the kingdom, He will have many crowns upon His head; and the Greek text uses *diadema* rather than *stephanos* to refer to these crowns, for Christ will be returning as “*King of kings, and Lord of lords*” [[Revelation 19:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.12&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.16&t=NKJV)].

The twenty-four elders in [Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV) cast crowns referred to as *stephanos* before the throne, indicating that, though crowned, these elders were not exercising regal positions. And the many crowns that Christ will have on His head at the time of His return are undoubtedly these same crowns ([Revelation 19:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.12&t=NKJV)). But, anticipating that day when Christ reigns, the book of Revelation uses the word *diadema* to refer to these crowns, for Christ will be exercising *a regal position*, with Satan about to be overthrown.

The crowns on Christ’s head at this time though will not be worn by Christ when He rules the earth, for He is to wear the crown presently worn by Satan [the incumbent ruler] in that day. Rather, these crowns will be given to those forming the bride [whom the Father will previously have appointed to various positions of power and authority with His Son]; and this will occur following that time when the remainder of the crowns having to do with the earth’s government are forcibly taken from Satan and his angels.

Refer to the author’s book, in this site, [Judgment Seat of Christ BOOK](https://www.koffeekupkandor.com/gods-word-one.php#Judgment%20Seat%20of%20Christ%20BOOK), chapter 12, for additional details concerning the use of the words *stephanos* and *diadema* in the New Testament)

The identity of *the twenty-four elders* is shown not only by their actions and the place in which this occurs in the book but also by their *number*. Comparing Revelation chapters four and twelve ([Revelation 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.4&t=NKJV), [10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.10-11&t=NKJV); [12:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3-4&t=NKJV)), it appears evident that the government of the earth — originally established by God prior to Satan’s fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers*. “Three” is the number of *divine perfection*, and “twelve” is the number of *governmental perfection*.

Those angels who did not follow Satan in his attempt to exalt his throne would be represented by the twenty-four elders — *two sets of twelve, showing two-thirds of the original contingent of angels ruling with Satan*. And the angels who did go along with Satan, presently ruling with him, would be represented by *a third set of twelve, showing the other one-third of the original contingent of angels ruling with Satan* ([Revelation 12:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3-4&t=NKJV)).

In this respect, these three representative sets of twelve would show *divine perfection in the earth’s government.* And also in this respect, this same perfection in the structure of the earth’s government has not existed *since Satan’s attempt to exalt his throne*.

But, this structured perfection will one day again exist in the earth’s government. When Christ and His bride ascend the throne together, crowns worn by those represented by all three sets of twelve will be brought together again. Then, *divine perfection* will once again exist in the government of the one province in God’s universe where imperfection has existed for millennia.

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Chapter Fourteen

**Redemption, Marriage**

*Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;*

*for she had said to the servant, “Who is this man walking in the field to meet us?” The servant said, “It is my master.” So she took a veil and covered herself.*

*And the servant told Isaac all the things that he had done.*

*Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.* ([Genesis 24:64-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.64-67&t=NKJV)).

Near the end of the account of Abraham’s servant procuring a bride for Isaac in Genesis chapter twenty-four, the servant *removed the bride* from Mesopotamia, and Isaac met his bride at a place between her home and his father’s home. The bride, upon meeting Isaac, covered herself with *a veil*; and the servant, bringing the bride forth, related to Isaac *all the things that had been accomplished on his mission*. Isaac then *took Rebekah to his father’s home, and there she became his wife* ([Genesis 24:61-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.61-67&t=NKJV)).

These events in the type point to that future day at the end of the dispensation when the Son comes forth and the Spirit *removes the bride* from the earth. The bride, upon meeting the Son, will cover herself with *that typified by the veil* in the Genesis account — *the wedding garment*; and the Spirit will *relate to the Son all the things that had been accomplished throughout the dispensation*. The Son will then *take the bride to His Father’s home, where she will become His wife* ([1 Thessalonians 4:13ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13ff&t=NKJV)).

Genesis chapter twenty-four centers attention on the actual search for the bride throughout the dispensation. Events surrounding the removal of the bride, along with subsequent events extending into the Messianic Era, are dealt with *only very briefly* in this chapter. And, to see details surrounding these events as they pertain to Christ and Christians — that occur between the removal of the Church and the Messianic Kingdom — one must look to other types, along with the antitype.

And, if a person were dealing with a type that had to do mainly with the things occurring following the removal of the bride, exactly the same thing would be in view if that person wanted to know details surrounding events preceding the removal of the bride. That person would have to go to other types, types that dealt with the subject. He would have to go to types such as the one in Genesis chapter twenty-four.

Accordingly, all events surrounding the procurement of the bride, the removal of the bride, and that which follows the removal of the bride are not dealt with in any one type. Rather, different types deal with different facets of the overall scope of the matter, with each type emphasizing a particular facet of biblical truth.

Thus, to see *the complete picture*, exactly as God has revealed it in His Word, two things must be done: 1) all of the types on a particular subject must be studied in the light of one another, and 2) the antitype must be studied in the light of all these different types.

All of the checks and balances that God has set forth in His Word must be run. *Only through this means* can man see, in a completely correct manner, that which God has revealed in His Word.

Another Type, The Antitype

In the preceding respect, note another type dealing with the bride going forth to meet the Bridegroom, with the emphasis placed at a different point. Chapters three and four in the book of Ruth ([Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV))— exactly as the latter part of Genesis chapter twenty-four — form a type of a prepared bride going forth to meet the Bridegroom, along with events that follow. And the antitype of that seen in both sections of Scripture can be seen in the first twenty chapters of the book of Revelation.

Events in Genesis chapter twenty-four and Ruth chapters three and four and events in Revelation chapters one through twenty *parallel one another*. The former two accounts form two different types of the same thing, with the emphasis placed at different points in each; and the latter account forms the antitype, covering that seen in both of the types. And these sections of three different books must be studied in the light of one another, along with sections in other books that deal with the subject as well.

But remaining more particularly with the book of Ruth and comparing it with the book of Revelation, note what one finds:

[Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV) has to do with Ruth properly preparing herself for meeting Boaz on his threshing floor, with a redemption of the inheritance in view, which also involves Boaz taking Ruth as his wife. And [Ruth 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV) has to do with Boaz’s redemption of this forfeited inheritance, Ruth becoming Boaz’s wife, and a kingly lineage resulting from this union — David’s lineage (King David was the great grandson of Boaz and Ruth, as revealed at the close of [Ruth 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV)).

[Revelation 1-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-20&t=NKJV) have to do with exactly the same thing, in the antitype. These chapters have to do with Christians going forth to meet Christ on His threshing floor (at the judgment seat [*cf*. [Matthew 3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.11&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.12&t=NKJV)]), with a redemption of the inheritance in view, which will also involve Christ taking the bride as His wife. And this will be followed by Christ’s return to the earth, the destruction of Gentile world power, the binding of Satan, and Christ’s reign over the earth (as the greater Son of David) with His wife.

Some Christians in that day will be prepared for these events, but others will not be prepared. Some will be allowed to clothe themselves in wedding garments, which they will possess; but others will not be allowed to do so. They will be unable to clothe themselves in this manner, for they will not possess wedding garments.

And the actions of Christ relative to three things will be reserved for Christians possessing wedding garments: 1) *the redemption of the inheritance*, 2) *the bride becoming His wife*, and 3) *the regality that will follow*. Christians lacking wedding garments will have no part in these things.

(Note that the book of Ruth, in [Ruth 2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+2-4&t=NKJV), deals with only one part of this overall type. This book, in these chapters, deals only with *the faithful*, with *those possessing wedding garments*.

For the other part of the overall type, attention will have to be directed to the first part of the book [[Ruth 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+1&t=NKJV)], where Orpah, a member of the family [as Ruth], *turned back*. And, resultingly, Orpah is not seen in subsequent activities surrounding the bride.

Or, one can turn to other types dealing with the subject to see the dual aspect of the matter [*e.g.*, the account dealing with Lot and his wife, with Abraham also seen in the type; or the account dealing with the Israelites under Moses at Kadesh-Barnea forms the most exhaustive of any of the types in this respect].)

In the book of Ruth, because of Ruth’s action, Boaz is required to not only redeem a forfeited inheritance but to also take Ruth as his wife. Ruth properly prepared herself, appeared before Boaz on his threshing floor, and called his attention to the matter ([Ruth 3:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3.1-12&t=NKJV)). Then Boaz acted in complete accord with that which the Jewish people followed within the Mosaic economy ([Ruth 3:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3.13&t=NKJV); [4:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1-10&t=NKJV)).

In the book of Revelation, exactly the same thing is seen in relation to Christ (typified by Boaz) and Christians (typified by Ruth). A properly prepared bride will be present on Christ’s threshing floor, at His judgment seat ([Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV)). And, on the basis of that which is revealed in the type, the Son will act in complete accord with the manner in which Boaz acted ([Revelation 5-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-18&t=NKJV)).

Certain things have been promised to the bride (e.g., the overcomer’s promises 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)); and the Son, of necessity, will act in a manner that will bring this to pass. The Son will not only act to redeem a forfeited inheritance but He will, at the same time, through this redemptive process, take the bride as His wife as well (exactly as seen in the type in [Ruth 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV)).

And this is all anticipated in Revelation chapter four through the action of the twenty-four elders casting their crowns before God’s throne. Regality is in view through a casting of these crowns before the throne, and that is what is in view through the redemption of the inheritance as well ([Ruth 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV); [Revelation 5-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-20&t=NKJV)).

Christ’s bride will have previously been revealed ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)). And these crowns will be cast before God’s throne, with a view to the bride wearing these crowns, as the bride exercises power and authority with Christ — the King, with His consort queen — over the inheritance about to be redeemed.

(For further information on [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV), refer to chapter 13 in this book. Also, for further information on the book of Ruth, 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), chapter 8.)

One Worthy to Redeem

Christ redeeming the inheritance and taking the bride as His wife, in the antitype of Boaz’s actions in Ruth chapter four, forms *the central part* of the book of Revelation. *Fourteen chapters* of the book are given over to the subject surrounding Christ redeeming the inheritance and taking the bride as His wife ([Revelation 5-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-18&t=NKJV)). And the first part of chapter nineteen is given over to hallelujahs that will sound forth in heaven after this has been accomplished, along with the festivities surrounding the marriage of the Lamb ([Revelation 19:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-10&t=NKJV)).

[Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV) is taken up with the search for and a revelation of the One worthy to perform this task. And [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV) are taken up with this redemptive work being carried out, with the previously revealed bride becoming Christ’s wife through this redemptive process.

And that set forth in the book of Revelation, leading into and including these chapters, must follow the type set forth in the book of Ruth *in exact detail.*

In the type there is a bride, *revealed in Boaz’s presence on the threshing floor; and in the antitype there is a bride as well, revealed in exactly the same manner as seen in the type — revealed in Christ’s presence on His threshing floor, at His judgment seat.*

Then the redemption of the inheritance comes into view. In the type, *the bride, by her presence and actions on Boaz’s threshing floor* — uncovering Boaz’s feet and lying down at his feet, requesting that he cover her with the same garment that had been covering his feet — showed that she required Boaz to not only redeem the inheritance (as a near-kinsman) but to take her as his wife as well.

A married Israelite male would cover his wife in this manner; and, since both an inheritance and widowhood were in view, Boaz would know exactly what Ruth was requesting through this act (*cf*. [Deuteronomy 27:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+27.20&t=NKJV); [Ezekiel 16:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.8&t=NKJV)).

And this overall thought must be carried over into the antitype, that time when Christ’s bride will be revealed at His judgment seat. *If for no other reason than her presence in the antitype of Ruth*, the bride will require of Christ exactly the same thing that Ruth required of Boaz. And Christ, acting *in complete accord* with the manner in which Boaz acted, will do *exactly the same thing* that Boaz did in the type. He will not only redeem the inheritance but will take the bride as His wife.

And the whole of the matter is with a view *to regality*. King David is in view in the type, and the greater Son of David is in view in the antitype.

This is what Ruth chapters three and four are about, and this is what the first twenty chapters of the book of Revelation are about. The same One at the threshing floor/judgment seat — Boaz in the type, Christ in the antitype — is the One Who performs the subsequent redemptive work and takes the revealed bride as His wife.

In the book of Revelation, following the bride being revealed at the judgment seat ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)) and the twenty-four elders casting their crowns before God’s throne because of the bride being made known ([Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV)), attention is turned immediately to the redemption of the inheritance (through which also the marriage will occur). And a search is conducted for One worthy to perform this redemptive work.

In the account set forth in the book of Revelation, which deals strictly with events following the judgment seat, *only one person* is in view, for *only one person* could possibly come into view. When the search was conducted, *only one person*, “*in heaven*,” “*in earth*,” or “*under the earth*” was found worthy *to even look upon* the seven-sealed scroll containing the redemptive terms of the inheritance, much less *to loose the seals*, redeeming the inheritance.

And *that person* is the One seen occupying the position of *the antitype of Boaz* — the One previously seen *at the threshing floor/judgment seat,* the One having *a connection with regality* (identified in the text as “*the Lion of the tribe of Judah*”).

And, as well, this individual is the One for Whom the Spirit had previously procured a bride (taking an entire dispensation to do so). The One redeeming the inheritance, through this redemptive process, takes the procured bride as His wife.

Thus, *only one person* could possibly be looked upon as holding the qualifications to perform this work; and this work is the immediate and next order of business following the revelation of the bride and the relinquishment of crowns, seen in [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV). A redemption of an inheritance relative to Christ and His bride is the central reason for the judgments seen in [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV), though Israel will be brought to the place of repentance through these same judgments as well, fulfilling Daniel’s Seventieth Week during this same time.

Redemption of the Inheritance

Simply stated, the seven-sealed scroll contains *the redemptive terms of the forfeited inheritance*, which has to do with judgments enacted and brought to pass, beginning in [Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV). In this respect, Christ’s redemptive work relative to the forfeited inheritance has to do with judgment upon the earth-dwellers and will begin to occur with the breaking of the first seal of the scroll.

(The domain over which Christ and His wife will reign during the Messianic Era has to be redeemed. The first man, the first Adam, forfeited his right to rule this domain; and Satan continued in power. The second Man, the last Adam, will redeem the right for man to rule this domain through wresting control of the domain from Satan.

And this will be done through a series of judgments, which will become so severe that “*unless those days were shortened, no flesh would be saved*” [[Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)]. These judgments will bring the world into such a state that Christ, at the time of His return, can quickly and suddenly bring an end to the Times of the Gentiles, Man’s Day, and Satan’s reign [as Satan rules during Man’s Day through the Gentile nations ([Daniel 10:13-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-20&t=NKJV))].)

All of the judgments associated with the redemption of the inheritance, contained within the seven-sealed scroll, are brought to pass in Revelation chapters six through sixteen. The trumpet judgments are contained within the seventh seal, and the vial judgments are contained within the seventh trumpet, which is contained within the seventh seal (*cf*. [Revelation 8:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8.1-6&t=NKJV); [10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV); [11:15-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15-19&t=NKJV); [15:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15.1ff&t=NKJV) [[Revelation 12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12-14&t=NKJV) are transitional, and, within the sequence of judgmental events contained within the seals, trumpets, and vials, [Revelation 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15&t=NKJV) picks up where [Revelation 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11&t=NKJV) leaves off, detailing that contained within the seventh trumpet — the seven vials, poured out in [Revelation 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16&t=NKJV)]).

Thus, the terms surrounding the redemption of the forfeited inheritance can all be seen within the seven-sealed scroll. This is why there was such an intense search to find One worthy *to break the seals of this scroll, with this scroll alone in view* ([Revelation 5:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.1-4&t=NKJV)). All attention was concentrated on *this scroll alone*, for *all of the judgments* about to occur were contained within the scope of that revealed through the breaking of the seals on the scroll (all the judgments seen within the breaking of the seven seals, the blowing of the seven trumpets, and the pouring out of the seven vials).

Apart from the seals of the scroll being broken, the inheritance could not be redeemed. And apart from the inheritance being redeemed, Christ’s bride could not become His wife, nor could Christ and His wife have a domain to rule over. In short, *the goal toward which the whole of Scripture had been moving since man’s creation could not be realized apart from these seals being broken.*

The fact that *all of the judgments associated with the redemption of the inheritance* occur within the scope of the seven seals is why judgments that will occur very near the end of the Tribulation can be seen when the sixth seal is broken ([Revelation 6:12-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.12-17&t=NKJV); *cf*. [Revelation 16:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.17-21&t=NKJV)). *All the remainder of these judgments* (those within the seven trumpets and the seven vials) are seen within the seal about to be broken, which may explain why there will be “*silence in heaven about the space of half an hour*” when this seventh seal is broken (possibly a silence due to *awe* when the judgments about to occur are made known [[Revelation 8:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8.1ff&t=NKJV)] — judgments contained in the seven trumpets and seven vials).

And this is why *the kingdom of this world* can be proclaimed to have become *that of our Lord and His Christ* following the blowing of the seventh trumpet ([Revelation 11:15-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15-19&t=NKJV)), though the seven vials of wrath will have yet to be poured out at this point in the sequence of events ([Revelation 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15&t=NKJV); [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16&t=NKJV)). The seventh trumpet will include these vials. Accordingly, when the seventh trumpet is blown, conditions surrounding the end of the judgments can be seen, as depicted in both chapters eleven and sixteen (*cf*. [Revelation 11:15-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15-19&t=NKJV); [16:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.17-21&t=NKJV)).

1) *During a Particular Period*

This future seven-year period in which God will complete His dealings with Israel during Man’s Day begins through a revealed event. This period begins by the ratifying of a covenant between the man of sin (Antichrist) and “many” in Israel ([Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV)). This event will mark the start of God’s time-clock relative to the fulfillment of the Seventieth Week in Daniel’s prophecy; and once the prophecy begins to be fulfilled in this manner, time will run uninterrupted for seven years, 2,520 days. Then, that prophesied relative *to Israel and the kingdom* in relation to the prophecy can be brought to pass ([Daniel 9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24&t=NKJV)).

However, this future seven-year period, along with being the time when God will complete His dealings with Israel during Man’s Day, is also the time during which Christ will redeem the inheritance through breaking the seals of the seven-sealed scroll. And insofar as the redemptive aspect of this inheritance is concerned, this has to do centrally with Christians (though Christians will not be present on earth during this time). This redemption has to do with the domain over which Christ and His consort queen will rule during the Messianic Era; and, through the process of redeeming the inheritance, the bride will become the wife of the One carrying out this redemptive act.

Though *Christians* are in view first and foremost in that seen by Christ breaking the seals of the scroll in [Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV) (remaining within the chronology of the book, continuing from that revealed in [Revelation 1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-5&t=NKJV)), *Israel* will also be in view. These events will occur during a time in which Christ is not only redeeming the inheritance but a time in which God is completing His dealings with Israel during Man’s Day. Not only will Israel be brought to the place of repentance through these judgments, but numerous things seen throughout [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV) have to do directly with Israel.

Then, beyond that, in another respect, Israel would be included within the redemption of the inheritance. During the Messianic Era, Israel (a restored, converted nation in that day) will be placed back in the land covenanted to Abraham, Isaac, and Jacob. Israel will be placed in this land within a theocracy, at the head of the nations; and Christ, along with ruling from His Own throne in the heavenly Jerusalem, will rule from David’s throne in the earthly Jerusalem. He will have a dual reign in this respect over the domain that He will have previously redeemed.

(Note that the breaking of the first seal — when Antichrist goes forth “*conquering, and to conquer*” — undoubtedly refers to events that begin with the ratifying of the covenant in [Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV), though including far more than this one event. The Tribulation begins with this event; and, if matters are not viewed along these lines, the book of Revelation would really have no actual beginning point for the Tribulation *per se* — something that would seem rather strange in a book of this nature, a book that deals extensively with this seven-year period.)

Thus, events in Revelation chapters six through eighteen are to be viewed in a dual respect — relative *to Christ and His bride*, and also relative *to God and Israel*.

Relative to a continuation from Revelation chapters one through five and the way matters in heaven are brought to a conclusion in [Revelation 19:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-10&t=NKJV), they are to be viewed as having to do mainly with *Christ and His bride*. The bride is revealed at Christ’s judgment seat ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)), the twenty-four elders cast crowns before God’s throne because the bride has been revealed ([Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV)), the search is made for one worthy to break the seals of the scroll in order to redeem the inheritance ([Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV)), the inheritance is redeemed and the bride becomes the Redeemer’s (the Lamb’s) wife ([Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)), and festivities surrounding the marriage of the lamb occur ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) a). And this will all be with a view *to regality* ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV); [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) [19b, 20a]).

But, in relation *to God and Israel*, the chapters are to be viewed as completing the fulfillment of Daniel’s Seventy-Week prophecy. And *a redeemed inheritance, a wife, and regality* are also in view relative to Israel. Israel will be restored to her own land and placed at the head of the nations, as the restored wife of Jehovah. And Israel, occupying this position, will *rule* within a theocracy over the nations from this earthly land.

2) *Judgments, Events Throughout the Period*

There are two major parts to [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV). There are Scriptures dealing directly with judgments seen in connection with the breaking of the seals, the blowing of the trumpets, and the pouring out of the vials; and there are Scriptures that relate to events occurring throughout the time when these judgments occur — events that may or may not be directly connected with the judgments (some are, others are not). And several things must be kept in mind about these two major parts of the book, else the book cannot be properly understood.

The judgments, though chronological in nature, should not be thought of in the sense of the things seen in any one judgment having to be completed before the things seen in the next judgment can begin. This is not the picture at all. Rather, many of the things seen in these judgments will overlap one another and be occurring at the same time, though the beginning point for events in each judgment will be different.

For example, that seen when the first seal is broken — a rider on a white horse (which could only be the man of sin) going forth “*conquering*, *and to conquer*” — would really continue throughout the whole of the Tribulation. Events that begin to occur when this seal is broken will continue to occur throughout the time when events occur through the breaking of the other six seals of the scroll.

The breaking of the second seal — that will result in peace being taken from the earth — apparently occurs about the middle of the Tribulation, when the man of sin breaks his covenant with Israel; and, if this is the correct time for the beginning of this judgment, all other judgments connected with the breaking of the seals, the blowing of the trumpets, or the pouring out of the vials would occur during the last half of the Tribulation. And as the seals continue to be broken, the trumpets are blown, and the vials are poured out — there can only be numerous judgments occurring at the same time.

Near the end of the Tribulation, when the vials of wrath are poured out (and these vials may be poured out in rapid succession, with the judgments overlapping one another), trouble on the earth (resulting from these judgments) can only intensify to unprecedented proportions — *a time of trouble will ensue such as has never before existed in man’s history, or will ever exist again* ([Matthew 24:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.21&t=NKJV)). And because of this, with the actions of the man of sin from the breaking of the first seal directly involved, *God will have to shorten those days in order to preserve life on the earth* ([Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)).

Thus, there is a chronology seen in these judgments as they are outlined in the book of Revelation and as they come to pass during the Tribulation. Events set apart from these judgments though — covering seven chapters in this section of the book ([Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV); [11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11-14&t=NKJV); [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV); [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18&t=NKJV)) — are a different matter. There is a chronology seen in the events themselves in each chapter, but that is as far as the chronology can be taken. The different events should not be understood as occurring at the particular points in which they appear in the book in relation to the breaking of the seals, the blowing of the trumpets, or the pouring out of the vials.

For example, that seen in [Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV) should not be understood as occurring between the breaking of the sixth and seventh seals ([Revelation 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.12&t=NKJV); [8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8.1&t=NKJV)). Scripture throughout [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV) bring the reader to certain points in the judgments. Then events are introduced at different places in this section that begin to occur during the time of the judgments that have already been introduced (judgments that have already occurred and possibly continue to occur). And these events, in each instance, not only carry the reader back in time (to some point during the judgments that have already been revealed) but forward in time as well (to the end of the Tribulation).

All of this is in perfect keeping with the way numerous parts of Scripture are structured. Scripture will often provide a complete sequence of events, followed by commentary on things that will occur during the previously revealed sequence of events. And, in the book of Revelation, this structure has to do with judgments befalling the earth-dwellers, followed by commentary.

(The whole of Scripture is actually structured in this manner. [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) provides *a complete sequence of events*, covering the whole panorama of the 6,000 years of Man’s Day and the 1,000 years of the Lord’s Day. And the remainder of Scripture is simply *commentary on this previously revealed sequence of events*, providing all of the necessary details that God would have man to know [*ref*. the author’s book, in this site, [The Study of Scripture BOOK](https://www.koffeekupkandor.com/the-study-of-scripture.php), chapters 1-4].

[Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV) would be a classic example of a section of Scripture structured in this manner. The first six verses ([Revelation 12:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-6&t=NKJV)) provide *a complete sequence of events*. Then [Revelation 12:7-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7-17&t=NKJV) form *a commentary, providing details on the things revealed in the first six verses*.)

Chapters seven, eleven through fourteen, and seventeen and eighteen have to do with different events and the appearance of different individuals or groups of individuals during that time when the things seen through the breaking of the seven seals, the blowing of the seven trumpets, and the pouring of the seven vials come to pass.

*Chapters seven and fourteen* contain things about the ministry of the 144,000 Jewish evangels who will proclaim “*the gospel of the kingdom*” to the ends of the earth during the last half of the Tribulation (*cf*. [Matthew 24:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.14&t=NKJV)); *chapter eleven* relates things about the ministry of the two witnesses who will testify in the streets of Jerusalem during the first half of the Tribulation; *chapter twelve* relates numerous events that have to do mainly with Israel and Satan, which begin to occur near the middle of the Tribulation and continue throughout the last half; *chapter thirteen* relates events surrounding the rise of the man of sin and his false prophet, beginning in the middle of the Tribulation and continuing throughout the last half; and *chapters seventeen and eighteen* cover the history of Babylon throughout the whole of the Tribulation, with both religious and political aspects seen.

Chapters containing these events might be thought of as sections of the book forming “asides” in relation to the judgments coming to pass through the breaking of the seals, the blowing of the trumpets and the pouring out of the vials. And putting *all of the judgments and all of the asides together* (this section of the book is almost equally divided between the length of each), this book presents a complete word-picture, as God would have man see it, of His dealings with man on the earth during the last seven years of Man’s Day.

And the outcome of the matter is with a view to that introduced in [Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV) or the fulfillment of that seen in Daniel’s Seventy-Week prophecy in [Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV) — *both the bride of Christ and the restored wife of Jehovah exercising regality during the Messianic Era.*

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Chapter Fifteen

**The Son with His Wife**

*And the servant told Isaac all the things that he had done.*

*Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*

*Abraham again took a wife, and her name was Keturah.*

*And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah*. ([Genesis 24:66-25:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.66-25.2&t=NKJV)).

At the end of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), Abraham’s servant is seen removing the bride, Rebekah (whom he had procured for Isaac), from Mesopotamia. Isaac dwelt in “*the south country*” at this time; and when the meeting occurred between Isaac and Rebekah, it occurred in a “*field*” in the “*evening*” ([Genesis 24:62-65](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.62-65&t=NKJV)). Isaac met Rebekah at a place between her home and his father’s home. Isaac then took Rebekah to his father’s home and took her *inside his mother’s tent.* And it was *inside his mother’s tent that she became his wife.*

The different things foreshadowed by these events can clearly be seen in the antitype. The place and time are seen by the use of the words “*field*” and “*evening*.” “The field” is a reference to *the world* in Scripture ([Matthew 13:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.38&t=NKJV)); and “evening” has to do with *the end of the day*. A more literal translation of “evening” from the Hebrew text would be, *as evening approached*. The day was ending, and the thought, in the antitype, would have to do with the end of *the dispensation.*

Though the meeting between Christ and His bride will occur “*in the air*” rather than upon earth or at His Father’s home ([1 Thessalonians 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.17&t=NKJV)), it will be more closely associated with this world (“*the field*”) than with the Father’s home in heaven. And this meeting will occur as the dispensation draws to a close (in the “*evening*”).

Then, following events surrounding the judgment seat (not dealt with in the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) [*ref*. [Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV) for details in this realm]), the Son will take His bride to His Father’s home and take her *inside His mother’s tent.* And there, inside the tent, she will become His wife.

Sarah’s Tent

In the type, Isaac’s mother was *Sarah*, Abraham’s wife, who had previously died. And “Sarah” in the overall type in [Genesis 21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21-25&t=NKJV) typifies *Israel*. Thus, in the antitype, Christ’s mother is seen as *Israel*, the Father’s wife, whom the Father has set aside and views as dead throughout the present dispensation (*cf*. [Hosea 5:13-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.13-6.2&t=NKJV); [Jonah 1:17-2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17-2.10&t=NKJV); [John 11:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.3-7&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.25&t=NKJV), [43-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.43-44&t=NKJV)).

After Christians have been removed from the earth, the bride will be made known through events surrounding the judgment seat. The Son will then take His bride to the Father’s home, take her inside Israel’s tent, and she will there become His wife.

This is seen in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) through Isaac taking Rebekah into his mother’s tent ([Genesis 24:67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.67&t=NKJV)), it is seen in [Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV) through Ruth remaining with Naomi while Boaz redeemed the inheritance at the gate of the city ([Ruth 3:18-4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3.18-4.10&t=NKJV)), and it is seen in the antitype in the book of Revelation through the inheritance being redeemed during the same time that God completes His dealings with Israel ([Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)).

The same thing can also be seen during Christ’s earthly ministry in the parables that He gave in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV). Christ reentered “*the house*” (a reference to *Israel* [[Matthew 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.1&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.36&t=NKJV)]) before he gave the last three parables, which deal with this overall issue (*ref*. 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 10-12).

Israel *must* be brought back into the picture, for the marriage can occur *only one place* — *in Israel’s tent*. Two central types in the Old Testament show this to be the case, and so do Matthew’s gospel and the antitype in the book of Revelation.

But what is so significant about *Israel’s tent?* Why did God establish the matter after this fashion in the types and the parables, requiring it to be brought to pass after the same fashion in the antitype? The answer is very simple.

Spiritual blessings are involved, which necessitates *an Israeli connection of this nature*. This union (Christ and His wife), in the antitype, is to result in *spiritual blessings for all mankind as the King, with His consort queen, rules the nations* ([Genesis 22:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.18&t=NKJV); [Psalm 2:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.6-9&t=NKJV); [Revelation 2:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.26-27&t=NKJV)).

Spiritual blessings, seen after this fashion, are first introduced in Scripture in [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV). The three sons of Noah and their progeny are in view, and Shem is the only one seen to have a God; and, in order to receive spiritual blessings, Ham, Japheth, or their descendants would have had *to dwell in the tents of Shem* ([Genesis 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.24-27&t=NKJV)).

This is the reason why Abraham, a descendant of Shem ([Genesis 11:10-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.10-26&t=NKJV)), could be called out of Ur to be the channel through whom the nations of the earth would be blessed. He was of *the lineage which had a God, the lineage wherein spiritual blessings lay.*

Thus, the things surrounding Abraham and his call draw from earlier foundational teachings surrounding Shem. The foundation was set in [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV); and, whether dealing with Abraham’s call in [Genesis 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12&t=NKJV) or with the bride in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV), matters are exactly the same.

In short, when spiritual blessings are involved, there has to be a connection with Shem and his lineage through Abraham, Isaac, Jacob, and Jacob’s twelve sons, *i.e.*, a connection with *the nation of Israel*. Accordingly, *the marriage has to occur in Israel’s tent*. It can occur no other place and result in spiritual blessings for all mankind.

As seen by comparing the type in [Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV) with the antitype in [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV), the marriage occurs during the time in which God completes His dealings with Israel, during Man’s Day. It will occur through the process of Christ redeeming the inheritance as He breaks the seals of the seven-sealed scroll ([Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV) ff). And, as in the type, not only will the inheritance be redeemed through this process, but the bride will become the Lamb’s wife as well.

This is the scene with which one is confronted as he reads through Revelation chapters six through eighteen. And, when he comes to [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV), not only will all the terms set forth in the seven-sealed scroll have been met (the inheritance will have been redeemed, and the bride will now be the Lamb’s wife) but God will have completed His dealings with Israel during this same time as well.

Through the judgmental process used to redeem the inheritance, the armies of the nations of the earth, at the end of Man’s Day, will be gathered “*to the battle of the great day of God Almighty*.” The cities of the nations will fall, along with Babylon, the capital of the nations at the end of Man’s Day ([Revelation 16:12-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.12-21&t=NKJV)). And at the time Christ returns, Gentile world power, existing among the rubble and carnage of that day, will be completely destroyed (*cf*. [Daniel 2:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34&t=NKJV), [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV)). This is what is seen in the latter part of [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV).

But between *the activities surrounding the redemption of the inheritance* (which will result in the marriage of Christ to His bride inside Israel’s tent) and *the time when the heavens are opened and Christ returns,* there is a revealed and concluding event in heaven. *Immediately following the activity inside Israel’s tent and immediately preceding* the heavens being opened, *the festivities surrounding the marriage of the Lamb occur* ([Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)).

The Marriage Festivities

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

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

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

Events in [Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV) are not to be confused with the marriage, which will have already occurred. These verses have to do with *the festivities that follow the marriage*.

The bride will have previously been revealed through events surrounding the judgment seat ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)), and the marriage will have previously occurred at the time Christ redeems the inheritance ([Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)). Then, immediately preceding Christ’s return to take control of the domain that He will have previously redeemed ([Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)), time is set aside for *the festivities surrounding the marriage of the Lamb* ([Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)).

These marriage festivities are dealt with several places in Scripture, more notably in [Matthew 22:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.8-14&t=NKJV); [25:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.1-13&t=NKJV). There is *nothing* in these passages about the marriage itself. Rather, these passages deal *solely* with the festivities that *follow* the marriage. And the emphasis, as in the book of Revelation, is upon these festivities.

(The book of Revelation, as the parables in [Matthew 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.25&t=NKJV), does not really deal with the marriage *per se*. Nothing is said in chapters six through eighteen [the time during which the marriage occurs] about Christ’s marriage to the bride who had previously been revealed at the judgment seat [[Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)]. Rather, the marriage occurring in these chapters, through Christ redeeming the inheritance, *is seen and dealt with elsewhere in Scripture*. Following exactly the same chronology of events that would later be set forth in the book of Revelation, the marriage *is seen and dealt with in biblical typology, in the book of Ruth.*

In order to understand how *the revealed bride* in the book of Revelation [[Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)] becomes *the Lamb’s wife* [[Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) a], one has to go to the book of Ruth [[Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV)]. The book of Revelation forms the capstone to all previous Scripture, beginning in Genesis. And an individual can’t begin reading Scripture in the book of Revelation and expect to arrive at any semblance of a correct understanding of this book, for he will have no foundation upon which he can build.

Rather, he is to begin where God began and understand foundational truths after the same fashion in which God revealed them. And when an individual with this type of knowledge of Scripture arrives at [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV), he will understand that which is occurring through Christ’s redemption of the inheritance [Christ’s marriage to the previously revealed bride], though it is not even mentioned in this part of the book. And this understanding will be derived, not from the book of Revelation, but from previous Scripture.

The person who has an understanding of the foundational truths from the Old Testament — knowing what is happening as Christ redeems the inheritance in [Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV) — probably wouldn’t give a second thought to the fact that there is no mention of Christ’s marriage to His bride in these chapters. Why should he? The marriage, occurring at this time, will have already been dealt with in previous revelation, and *he would know this*. He would be able to compare the types with the antitype, run all the checks and balances, and see exactly what is happening in this respect. For such an individual, it would be *superfluous material* to reread the matter in the book of Revelation.)

But because most Christians in the world today lack a background of this nature from Old Testament typology, man’s systems of biblical interpretation generally do not follow biblical guidelines at all when the marriage festivities in [Matthew 22:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.8-14&t=NKJV); [25:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.1-13&t=NKJV); [Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV) are dealt with. And not understanding that which is being dealt with, individuals, more often than not, attempt to read eternal verities [eternal salvation, damnation] into events surrounding these marriage festivities; and any semblance of sound interpretation through comparing Scripture with Scripture is, as a result, thrown to the winds.

Within man’s system of biblical interpretation in this respect, the wedding garment is declared to be the righteousness of Christ (showing one’s eternal salvation), entrance into the festivities (through possessing a wedding garment) is declared to be synonymous with eternal salvation, and exclusion from the festivities (through lack of a wedding garment) is declared to be synonymous with eternal damnation.

But these are man’s thoughts and ideas, not those emanating from Scripture. Such teachings have *nothing* to do with that which is being dealt with in matters surrounding these festivities. *The saved alone* are in view; and from among the saved, *two different groups* are in view: 1) *those forming the wife of the Lamb*; and 2) *those not forming the wife of the Lamb.*

The former will be invited to participate in activities surrounding the marriage festivities. But this will not be the case with the latter at all. Rather they will be denied entrance into the place where these festivities will occur.

In [Matthew 22:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.8-14&t=NKJV), these two groups of individuals are dealt with in a parable having to do with the marriage festivities: There were “*the guests* [*lit*., ‘reclining ones’ (*the bride*)],” and there were the ones not allowed to enter into and participate in the activities attendant the bride (represented by the man appearing without a wedding garment, who was cast into *the darkened courtyard outside the banqueting hall*).

In [Matthew 25:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.1-13&t=NKJV), these same two groups of individuals are dealt with in another parable having to do with the marriage festivities, through presenting the activity of five wise and five foolish virgins: Those who had properly prepared themselves, the five wise virgins, were allowed to participate in the marriage festivities. But those who had not properly prepared themselves, the five foolish virgins, were denied entrance into the place where the festivities were occurring. They were left at a place outside the door leading into the festivities.

And the parable that follows — the parable of the talents — is given to explain and shed additional light upon the parable of the ten virgins. This parable begins with the Greek words *Hosper gar*, meaning “For just as.” These connecting words tell the reader that the parable about to follow is just like the parable that preceded. And this parable ends with the unfaithful servant cast into *the darkness outside* ([Matthew 25:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.30&t=NKJV)).

Thus, in the explanatory parable of the talents, the place outside the door to the marriage festivities in the previous parable, the parable of the ten virgins, is seen to be exactly the same place outside the marriage festivities in [Matthew 22:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.8-14&t=NKJV) — *the darkness outside, or the darkened courtyard outside the banqueting hall.*

But in the final summation of the matter in [Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV), only things surrounding the wife are dealt with. Those not allowed to participate in these activities are not dealt with at this point in the book (as they are in [Matthew 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22&t=NKJV); [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25&t=NKJV)). Rather, the matter in the book of Revelation is set forth exactly as it is in the book of Ruth. In the type, from the book of Ruth, *only the wife* is dealt with at this point in the book. And the matter is *the same* in the antitype in the book of Revelation.

(For a full discussion of “The Outer Darkness,” refer to [Cast Outside into Outer Darkness](https://www.koffeekupkandor.com/gods-word-three.php#Cast%20Outside%20into%20Outer%20Darkness), in this site.)

Christ’s Return

Following the marriage festivities, the heavens will be opened, and Christ will come forth on a white horse as the “*King of kings, and Lord of lords*.” He will return to the earth “*with His mighty angels*” and complete the overthrow of Gentile world power under Satan, along with the overthrow of Satan and his angels.

Man’s Day will end, and the Lord’s Day will begin ([Joel 3:9-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.9-17&t=NKJV); [2 Thessalonians 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+1.7&t=NKJV); [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)). *Then* the way will be opened for Christ and His wife to ascend the throne — He as King, and she as consort queen.

There are numerous events connected with Christ’s return, both preceding and following the time when the heavens are opened in [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV). This is the way in which the book of Revelation is introduced. It is a book about “*The Revelation* [Gk., *Apokalupsis*, ‘Revealing,’ ‘Unveiling,’ ‘Appearance’] *of Jesus Christ*…” It is a book about that day when He comes “*with clouds; and every eye shall see Him, and they also which pierced Him*…” ([Revelation 1:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.1-7&t=NKJV)).

The book of Revelation is a book dealing with *Christ’s return*, and Scripture deals with the overall subject surrounding Christ’s return in a manner quite different than man is usually inclined to view the matter. Man usually sees Christ’s return as a single event, occurring at a point in time (*e.g.*, [Zechariah 14:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+14.4&t=NKJV); [Revelation 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.7&t=NKJV); [19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)). But Scripture deals with Christ’s return in a broader sense than this. *The whole of the book of Revelation is about Christ’s return*. [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV) simply records the apex of the matter.

And His return in this book begins with events occurring at least seven years prior to the time when the heavens are opened and He comes forth on a white horse. Events in this book begin with Christians being removed from the earth at the end of the dispensation, with events surrounding the judgment seat following ([Revelation 1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-4&t=NKJV)). The book then continues with Christ’s redemption of the inheritance ([Revelation 5-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-18&t=NKJV)), God completing His dealings with Israel during Man’s Day ([Revelation 6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-18&t=NKJV)), and the marriage festivities being brought to pass ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) a). Only then is the apex reached, with the heavens being opened ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) b).

All these things are inseparably connected with Christ’s return. This is why, for example, in [Luke 17:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.30-31&t=NKJV), that an event occurring in the middle of the Tribulation ([Luke 17:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.31&t=NKJV); cf. [Matthew 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15-22&t=NKJV)) is directly associated with Christ’s return to the earth at the end of the Tribulation ([Luke 17:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.30&t=NKJV)). This is also why resurrections and judgments occurring at “*His appearing and His kingdom*” (*cf*. [1 Corinthians 15:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.23&t=NKJV); [2 Timothy 4:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.1&t=NKJV)) — though separated by time — are dealt with in these two singular senses, *i.e.*, either *at his appearing*, or *in his kingdom*.

“*His appearing*” covers the whole of the time seen in the book of Revelation. Christians are raised from the dead and dealt with at least seven years prior to the time Christ returns to the earth, raises Israel from the dead, and deals with the Jewish people after a similar fashion to the way in which He had previously dealt with Christians. But yet, these events surrounding both Christians and Jews are included in the words, “*His appearing*.” And numerous other events, either immediately preceding or immediately following His return to the earth, leading into the kingdom, would be included in these words as well.

Again, there are *only two spheres* spoken of — “*His appearing and His kingdom*.” And everything beginning in [Revelation 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.9&t=NKJV) must fit into one sphere or the other.

There is only *one return of Christ* presented in Scripture. There is not a return for His Church preceding the Tribulation (sometimes erroneously referred to as “a secret return” for the Church) and another return following the Tribulation (where He will appear openly and visibly to the world). From a Scriptural standpoint, the Spirit removing the bride and Christ meeting His bride in the air is an event in connection with *the only return of Christ* that Scripture knows anything about — “*Behold, He comes with clouds*…” *The manner in which the book of Revelation opens makes this very clear.*

This is the place where numerous Christians have gone wrong, particularly as it relates to the timing of the rapture. Christians have looked at what Scripture has to say about Christ’s return and see a singular event which occurs at the end of the Tribulation. Then, seeing that the removal of the Church is an event occurring in connection with His return, they leave themselves without a choice other than to see the Church going through the Tribulation and being removed when Christ returns back to the earth at the end of the Tribulation.

This, of course, has no validity whatsoever in Scripture. This is simply not the way in which Scripture deals with Christ’s return. Relative to Christ’s return *per se*, it wouldn’t matter whether the Church was removed before or after the Tribulation. A time element of this nature has nothing to do with the matter, for a removal at either time would fall within the scope of the time that God has allotted for events surrounding Christ’s return to occur.

Rather, one will have to look elsewhere to find the timing of certain events of this nature. And, looking at both the types and the antitype bearing on the subject surrounding the removal of Christians at the end of the dispensation, the timing of what is often called “the rapture” can clearly be ascertained. The types ([Genesis 5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5-8&t=NKJV); [18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+18-19&t=NKJV); [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV); [Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV)) and the antitype ([Revelation 1-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-19&t=NKJV)) clearly show two things occurring preceding the Tribulation: 1) *the removal of Christians from the earth*, and 2) *the occurrence and completion of events surrounding the judgment seat.*

Further, the same types and the antitype clearly show that *all Christians* will be removed at this time, not just a select group, with other Christians being left behind to go through the Tribulation. Solely from a Scriptural standpoint, the teaching that Christians — part, or all — will go through any part of the Tribulation has no validity whatsoever.

In the book of Ruth, a particular event occurred in chapter three *before Boaz* redeemed the inheritance and took Ruth as his wife in [Ruth 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV). *Ruth* (*a prepared bride*) *appeared on Boaz’s threshing floor.* Only then did Boaz redeem the inheritance and take Ruth as his wife.

In the book of Revelation, in the antitype, exactly the same sequence of events is seen. A particular event will occur *before* Christ redeems the inheritance and takes the bride as His wife. *A prepared bride will appear on Christ’s threshing floor* (*at His judgment seat*). Only then will Christ redeem the inheritance and, in the process, take the bride as His wife (which will occur during Daniel’s Seventieth Week, the Tribulation).

Then, in the book of Revelation, all seven churches are seen in Christ’s presence at this time, showing all Christians in His presence during events surrounding the judgment seat, preceding the time in which He redeems the inheritance (preceding the Tribulation). And the types show exactly the same thing (*ref*. chapter 12 of this book).

Understanding the reason why *all Christians must appear before Christ at this time* is simple. Aside from Christians having nothing to do with the Tribulation (which will be the last seven years of the previous dispensation, during which time God completes His dealings with Israel, not with Christians), events surrounding the *judgment seat* occur preceding the Tribulation (plainly shown from both the type in the book of Ruth and the antitype in the book of Revelation). And Scripture is quite clear that *all Christians must be present, at the judgment seat: “…we shall all stand before the judgment seat of Christ”* ([Romans 14:10b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+14.10b&t=NKJV)).

(The fact that some Greek manuscripts and English translations have “judgment seat of God” in [Romans 14:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+14.10&t=NKJV) would have nothing to do with the identification of this judgment seat. The Father “*has committed all judgment to the Son*” [[John 5:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.22&t=NKJV)], and it matters little whether the Son’s judgment seat is called the judgment seat of Christ or the judgment seat of God. It’s still the same judgment seat, with the same person doing the judging.)

Comparing type and antitype ([Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV); [Revelation 1-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-19&t=NKJV)), the clear teaching is that *all Christians* will be removed from the earth and appear before Christ’s judgment seat *preceding the Tribulation, before the inheritance is redeemed and the marriage occurs*. And the whole of the matter is in connection with Christ’s return, with the apex reached when the heavens are opened in [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV).

It is *a serious matter* when Christians ignore that which has been laid down in Moses and the Prophets (*cf*. [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV); [John 5:45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.45-47&t=NKJV)), following teachings that are contrary to established foundations. One simply cannot ignore the foundations that God has set forth in His Word and expect to survive theologically. *It is not possible*.

The Messianic Era

After Christ returns back to the earth and completes His overthrow of Gentile world power, along with Satan and His angels, numerous events will occur preceding the beginning of the millennium. And these events, as well, must be viewed in connection with Christ’s return.

Again, everything beginning with the removal of the Church in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV) to the end of the Messianic Kingdom in [Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) must fall within two major categories seen in Scripture — “*His appearing and His kingdom*.” This is the way in which Scripture sets the matter forth, and this is the way in which man must view the matter as well.

In the type in Genesis chapters twenty-four and twenty-five, after the son married Rebekah inside his mother’s tent, Abraham again took a wife. Abraham married Keturah, who bore him six sons ([Genesis 24:67-25:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.67-25.2&t=NKJV)). Keturah was *very fruitful* in the realm where Sarah had been barren.

In the antitype, after the Son marries His bride inside Israel’s tent, the Father will restore His wife, Israel. And restored Israel will be *very fruitful*, unlike Israel in the past, represented by a fig tree with leaves, but no fruit ([Matthew 21:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.18-19&t=NKJV)).

The present restoration of a remnant to the land under a Zionistic movement is, of course, not the restoration spoken of in the type in [Genesis 25:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.1-2&t=NKJV) or in other parts of Scripture bearing on the subject (*e.g.*, [Deuteronomy 30:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.1-3&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); [37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV); [Matthew 24:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.30-31&t=NKJV)). The present restoration is a partial restoration, in unbelief, which has occurred during the present dispensation, prior to the nation’s repentance. The restoration spoken of in Scripture has to do with the entire nation returning, in belief, following the nation’s repentance, which will occur not only following the present dispensation but following the fulfillment of Daniel’s Seventy-Week prophecy.

Nor can the nation return while Christ is exercising the office of High Priest, in the heavenly sanctuary, throughout the present dispensation. It is clear from the typology surrounding the cities of refuge in Numbers chapter thirty-five that Israel, as the slayer, has to await Christ’s completion of His present high priestly ministry before the Jewish people can return to the land of their possession.

(For a discussion of [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) in this respect, refer to the author’s book, [Bible One - Let Us Go On by Arlen Chitwood](http://www.bibleone.net/LUGO.htm), Chapter 1, “From Aaron to Melchizedek.”)

For individuals to fail to recognize the truth concerning the present return of a remnant to the land is to fail to recognize that Israel is the slayer typified in Numbers chapter thirty-five. And for Israel to attempt to return while Christ is presently exercising His high priestly ministry during the present dispensation is, according to the type, to invite *death and destruction* upon the nation.

And the latter is exactly what is about to occur, for the Jewish people have attempted to return *before the time, in an unbelieving and unrepentant state.* In the middle of the coming Tribulation, a Jewish nation (as it is known today) will cease to exist in the Middle East. The remnant comprising the nation will be uprooted at that time. A segment of the nation will escape to a place in the wilderness, specially prepared by God for them ([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)); but the remaining Jews will either be killed or sold as slaves throughout the Gentile world, with the Jewish people worldwide coming under the sentence of death (*cf*. [Exodus 1:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8ff&t=NKJV); [Daniel 3:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+3.19-20&t=NKJV); [Joel 3:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.6-8&t=NKJV)). And Jerusalem, throughout this time, will be “*trodden down of the Gentiles, until the times of the Gentiles be fulfilled*” ([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)).

Nor will any attempts to effect Middle East peace be successful during Man’s Day. There is a problem that man fails to recognize, which has its roots going back 4,000 years in history. And, beyond that, only the One Who has brought about Israel’s present sickness, because of the nation’s disobedience, can effect healing (*cf*. [Leviticus 26:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.14ff&t=NKJV); [Deuteronomy 28:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.15ff&t=NKJV); [Isaiah 1:1-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.1-26&t=NKJV)). *Others can try, but they will all fail. Only the One Who has torn can heal* ([Hosea 5:13-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.13-6.2&t=NKJV)).

Peace will come *only at the end of Man’s day, when “the Sun of righteousness” arises “with healing in His wings*” ([Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV)). These are the things seen in Abraham’s remarriage, which cannot occur *until after the Son takes the bride as His wife, inside Israel’s tent.*

(Note also in the type that Ishmael [the father of the Arabic nations surrounding Israel in the Middle East] died only after Abraham remarried [[Genesis 25:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.1-2&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.17&t=NKJV)]. In this respect, Middle East peace will be *out of the question until the coming Messianic Era, when the man described in* [*Genesis 16:12*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+16.12&t=NKJV) *will pass from the scene*.)

And that is the way in which conditions will exist at the beginning of the millennium. The Father will have a restored wife; and the Son, who will be King over all the earth in that day, will have acquired a wife, allowing Him to rule and to reign in complete accord with the reason for man’s creation in the beginning and in complete accord with that which God established in the beginning relative to the man and the woman reigning together.

And Middle East peace, which man vainly attempts to effect today, will be brought to pass *in that day* — when the King, with His consort queen, rules the earth for 1,000 years.