

GENESIS

PART ONE

A Foundational Bible Study
on the First Thirty Four Verses of Genesis

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Revised January 2021

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The Book of Genesis – Part 1

Introduction

Genesis is the book of beginnings. It establishes the foundation for all of Scripture. Most of the Old Testament is written in the Hebrew text while the New Testament is written in the Greek text. The Hebrew name for Genesis is *Bereshith*, which means, “In beginning.”

The Septuagint is the ancient Greek translation of the Old Testament. The title for the first book of the Bible, Genesis, is derived from this Greek text rather than the Hebrew text. The transliteration of the Greek word Genesis has to do with “birth, origin, genealogy, lineage.” Genesis deals with the origins and generations (genesis) of the heavens and earth, and with the origins and generations (genesis) of Man. And Genesis covers almost half of human history.

Genesis not only provides us with beginning points, such as the creation of the heavens and the earth as well as the creation of man, but also adds some subsequent specific historical events as well. This first book of the Bible lays the foundation for the remainder of Scripture. In fact, as we will see, the first thirty-four verses of Genesis are the very foundation upon which the rest of Scripture is built!

The best place to begin the study of Scripture is where God began, the Book of Genesis. Also, a person must understand correctly that which God has revealed in the first 34 verses of Genesis as this sets the foundation for the rest of Scripture. This is so important in our study of Scripture.

Not only does Genesis describe the creation of the earth and of man, it also describes the reason why God created man. We will learn what that purpose is. Although man fell by his own disobedience, God’s plan to send His Son Jesus as the Redeemer and Restorer, is also revealed in the Book of Genesis. Genesis provides prophecy regarding the Savior of the world. He would be born through *the Seed of the Woman* (Genesis 3:15) and specifically through the bloodline of Abraham (Gen. 12ff). Most

importantly, Genesis shows us that there is a restored Kingdom out ahead, in the Age of Ages, when God's Son, Jesus Christ, will rule with His Bride from the heavens over the earth in His Glory!

The most important principle in studying the Word of God is to let the Scriptures be your commentary on Scripture. **We should study His Word in context.** We are instructed to "compare spiritual things with spiritual."

1 Corinthians 2:12,13

*12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, **comparing spiritual things with spiritual.***

If you have difficulty understanding passages of Scripture, ask the Lord to give you understanding as you continue to study His Word. Compare spiritual things with spiritual things and the Spirit of Truth will guide you.

John 16:13-15

13 "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. 14 "He will glorify Me, for He will take of what is Mine and declare it to you. 15 "All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

The Word of God is alive because it is God breathed, God inspired. It is His breath of life! It is what gives us spiritual life, and what sustains and nourishes us.

2 Timothy 3:16-17

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.

It is our only source of absolute Truth. It is what God uses to convict and transform the mind, as He guides us in our wilderness journey.

Romans 12:2

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Jesus says in

John 6:63

63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

It takes time and discipline to study His Word, but it is certainly worth the effort! It must be studied line upon line, precept (lit. command, ordinance, law) upon precept.

Isaiah 28:10

10 For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."

In studying Scripture, it is wise to begin where God begins, in the Book of Beginnings. Let's look at where Jesus began when speaking to His disciples on the road to Emmaus.

Luke 24:27

27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Jesus began with Moses, who penned the first five books of the Bible (the Pentateuch) under the inspiration of God. The writings of Moses and of all the Prophets are essentially what makes up the whole Old Testament.

It says in Luke 24:27, that Jesus '*expounded to them in all the Scriptures (the Old Testament) **the things concerning Himself***'. *Expound* means to *interpret or unfold the meaning of what is said*. Jesus is seen throughout the Old Testament and from there He unfolded the meaning of *things concerning Himself* to His disciples.

Additionally, Jesus instructs His disciples to seek first His Kingdom and His Righteousness in anticipation of His return as King of kings and Lord of lords. He is the One speaking in-

Matthew 6:33

33 "But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

As you study, I pray you will see His Kingdom truths in this book and desire to continue to learn more and more about those truths. The Apostle Paul, praying for the Church at Colossae, writes:

Colossians 2:2-3

2 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, 3 in whom are hidden all the treasures of wisdom and knowledge.

This was Paul's prayer for the Church; and this is my prayer for you as you work through this study.

Remember, there are great blessings for the Christian who diligently seeks Him.

Hebrews 11:6

*6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that **He is a rewarder of those who diligently seek Him.***

2 Timothy 2:15

15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

I have also included an instructive article, at the end of the appendix, called **Helpful notes for studying God's Word**. And, as the title suggests, I think you may find this article helpful in your study of Scripture.

There are twelve lessons in this study. It is suggested that you study one lesson per week as there is much material in each lesson to digest. So, let's begin our study together in the Book of Beginnings.

Ezra 7:10

10 For Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to teach statutes and ordinances in Israel.

The Book of Genesis Part 1
Lesson One - Skeletal Framework of Genesis Chapter One

Objective of Lesson One: Review the skeletal framework of Genesis Chapter One.

Lyrics from the hymn Ancient Words

Holy words long preserved
for our walk in this world,
They resound with God's own heart
Oh, let the Ancient words impart.
Words of Life, words of Hope
Give us strength, help us cope
In this world, where e'er we roam
Ancient words will guide us Home.
Ancient words ever true
Changing me, and changing you.
We have come with open hearts
Oh let the ancient words impart.
Holy words of our Faith
Handed down to this age.
Came to us through sacrifice
Oh heed the faithful words of Christ.
Holy words long preserved
For our walk in this world.
They resound with God's own heart
Oh let the ancient words impart.

So, let's begin as the hymn says: *Let the Ancient Words impart.*
Notice that the ancient and Holy words in the Scriptures have been
preserved for our walk in this world.

As we will see in our study, this world, this age is not our home. Our
heavenly home is out ahead. We are to be faithful ambassadors for
Christ in enemy territory, in the lion's den –

1Peter 5:8

*8 Be sober, be vigilant; because your adversary the devil walks about like
a roaring lion, seeking whom he may devour.*

This current world system is run by Satan and demonic angels and they
are a formidable foe but as scripture says, "*greater is He who is within
you [the Holy Spirit] than he who is in the world*".

1John 4:4

*4 You are of God, little children, and have overcome them, because He who
is in you is greater than he who is in the world.*

There is a spiritual realm that we do not see with physical eyes, but we
will see this spiritual realm with eyes of faith as we study His Word.

Ephesians 6:10-13

*10 Finally, my brethren, be strong in the Lord and in the power of His
might. 11 Put on the whole armor of God, that you may be able to stand
against the wiles of the devil. 12 For we do not wrestle against flesh and
blood, but against principalities, against powers, against the rulers of the
darkness of this age, against spiritual hosts of wickedness in the heavenly
places. 13 Therefore take up the whole armor of God, that you may be able
to withstand in the evil day, and having done all, to stand.*

In the temptation of Christ, we see Satan offering the kingdoms of this
world (age):

Matthew 4:1-4, 8-10

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. [This follows Jesus' baptism.] 2 And when He had fasted forty days and forty nights, afterward He was hungry. 3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." 4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' " [Jesus always replies with Scripture, with the Word of God- sword of the spirit.] *8 Again, the devil took Him up on an exceedingly high mountain and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me." 10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.' "*

And Jesus states the following to Pilate:

John 18:36

*36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now **My kingdom is not from here.**"*

1John 5:19-20

19 We know that we are of God, and the whole world lies under the sway of the wicked one. 20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

As mentioned in the Introduction, Genesis lays the foundation for the rest of Scripture. In fact, the first 34 verses of Genesis are the very foundation upon which the rest of Scripture is built!

In this lesson, we will set the foundational framework for the seven days dealt with in these first 34 verses in chapters 1 and 2 of Genesis. Then, in subsequent lessons we will build upon that framework. This is how the Lord laid it out at the beginning, therefore, this will be the pattern we will follow. Throughout this study we will also be focusing on the foundation given in Genesis and its relationship to God's redeemed children in the Old Testament, Israel, and God's redeemed children in the New Testament, the Church.

So, let's begin at the beginning...

Genesis 1:1,2

1 In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

What did God do in the beginning?

In the beginning God created the heavens and the earth.

How does Scripture describe the earth in v.2? (Use the words Scripture uses.)

What do you think *without form* means?

The phrase *without form* is the Hebrew word *tohu*. It means *confusion, emptiness, formlessness*. It describes *a place of chaos, no order, a wasteland*.

What does void mean?

The word *void* is the Hebrew word *bohu*. It means *emptiness, waste*.

What does the Scripture say that the darkness covered?

Darkness covered *the face of the deep*. Deep can mean deep places, abyss, seas.

Will you put this description of the earth in your own words?

And finally, what did The Spirit begin to do at the end of v. 2?

Now as we begin looking at the seven days laid out in these first 34 verses, we will want to make notes on a timeline that is at the end of this lesson. We will be filling in this chart as we progress in the lesson. You may want to pull that timeline sheet out in order to make your notes on it as you study. So, let's begin.

DAY 1 - Light/Darkness

Genesis 1:2b-5

2b... And the Spirit of God was hovering over the face of the waters. 3 Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 God

called the light Day, and the darkness He called Night. So, the evening and the morning were the first day.

Go back to the description of the earth according to the first half of v. 2 (v. 2a). Again, what was over the face of the “*deep*”?

And so, according to the second half of v. 2 (v. 2b), what did the Spirit of God do?

The *Spirit of God* hovered over the face of the waters. And what is the very next thing that happened in v. 3?

God said, "*Let there be light*"; and there was light. In v. 4, God saw that the light was good, so then what did He do?

God divided the light from the darkness.

Please mark this event on the first space which is Day One of your timeline.

Day 2 – Waters below/Waters above

Genesis 1:6-8

6 Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." 7 Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 8 And God called the firmament Heaven. So, the evening and the morning were the second day.

On Day Two, what did God put in the midst of the waters according to v. 6?

God put the firmament in the midst of the waters. The firmament is the visible expanse or arch of the sky. It can be described as a vault of heaven supporting waters above.

What did God do with the firmament in vv. 6, 7?

God had the firmament divide the waters below from the waters above. God called the firmament Heaven.

So far, we have seen that on Day 1, God brought forth Light to shine in the darkness (the darkness which covered the face of the deep/the face of the waters) and made a division between the Light and darkness.

Then we've seen on Day 2, God dealt with the waters that covered the earth. He made a firmament, a vault or canopy, which He called Heaven, and He divided the waters, placing some of the water above the canopy, while leaving some of the waters to still cover the earth below the canopy.

God divided the waters above from the waters below.

Please record what happened on Day Two, second space, on your timeline.

Day 3 – Earth and seas

Genesis 1:9-13

9 Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. 10 And God

called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. 11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. 12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. 13 So the evening and the morning were the third day.

What did God do in v. 9?

God let the waters under the heavens be gathered together into one place, and let the dry land appear.

What did God call the dry land?

What did God call the gathered waters?

God called the dry land earth and the gathered waters Seas.

What did God allow the earth to bring forth in vv. 11, 12?

In vv. 11,12, how is the seed described?

Please record what happened on Day Three on the third space of the timeline.

Day 4 – Greater Light/Lesser Light

Genesis 1:14-19

14 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; 15 "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. 16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. 17 God set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. 19 So the evening and the morning were the fourth day.

What did God put in the firmament of the heavens in v. 14?

What were the functions for the lights, according to vv. 14 and 15?

The lights divided the day from the night. They were for signs and seasons, and for days and years. They were placed there in order to give light on the earth. The word *sign* points to something future. The word *seasons* means *appointed times*.

What else did God make according to v. 16?

God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

In v. 16, which light ruled the day and which light ruled the night?

God gave the greater light to rule the day, and the lesser light to rule the night.

What division do we see taking place in these verses?

We see the division of light from darkness. We also see the division between day and night.

Mark Day 4 on your timeline.

Day 5 - Birds and sea creatures

Genesis 1: 20-23

20 Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." 21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." 23 So the evening and the morning were the fifth day.

With what did God let the waters abound in v. 20?

What did God allow to fly across the face of the firmament?

God let birds fly above the earth across the face of the firmament of the heavens. In v. 21, the phrase after its own kind or according to its kind means "after its own species with the species having the same ancestral gene pool."

Please record what happened on Day 5 on the fifth space of the timeline.

Day 6 - Beasts of the Earth and Man

Genesis 1: 24-31

24 Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. 25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. 26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." 29 And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. 30 "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. 31 Then God saw everything that He had made, and indeed it was very good. So, the evening and the morning were the sixth day.

What did God bring forth from the earth on Day 6 according to vv. 24, 25?

Did He make the earthly creatures after their own kind?

Who else was created on Day 6, according to vv. 26-28?

In Whose image was Man created?

Man was created in God's image. Notice the plural pronouns in v. 26 – *Us* and *Our*. God is more than one person. He is God the Father, God the Son and God the Holy Spirit – the three in one – the Trinity. As we will see in the subsequent lessons, Man was also created in three parts – spirit, soul and body.

What was the purpose for man's creation according to verse 26?

Rulership over God's restored creation is the stated purpose of man. What did God instruct man to do in v. 28?

What did God give man to eat in v. 29?

God gave every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed for food.

What did God give the beasts of the earth and birds of the air as food in v. 30?

Record what God did on Day 6 of your timeline.

Day 7 - Rest

Genesis 2:1-3

1 Thus the heavens and the earth, and all the host of them, were finished. 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

On the Seventh Day, what did God do according to v. 2?

God ended His work which He had done, and He rested on the Seventh day from all His work which He had done.

According to v. 3, what did God do to the Seventh Day to show that it was special, unique?

God blessed the Seventh day and sanctified it, because in it He rested from all His work which God had created and made.

To *bless* can mean to *adore*, to *kneel*, to *praise*. The Seventh Day was to be praised and adored. It was also sanctified by the Lord. *Sanctify* means to *be set apart, holy, consecrated*.

Record the events of Day 7 on your timeline.

Please review the following verses and see how God's restoration of creation came into being.

Day 1 – v.3 Then **God said**, "Let there be light"; and there was light.

Day 2 – v.6 Then **God said**, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Day 3 – v.9 Then **God said**, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so.

Day 4 – v.14 Then **God said**, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

Day 5 – v.20 Then **God said**, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens."

Day 6 – v.24 Then **God said**, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion.

Do you see a pattern here?

God said and it was. It is only through the Word of God that restoration of a ruined creation was made possible. As we will see in subsequent lessons, God's Word restores fallen Man also.

Hebrew 11:3

*3 By faith we understand that the worlds were framed [lit. restored, mended], by the **word of God**, so that the things which are seen were not made of things which are visible.*

Next lesson we will begin expanding on this passage in Genesis 1.

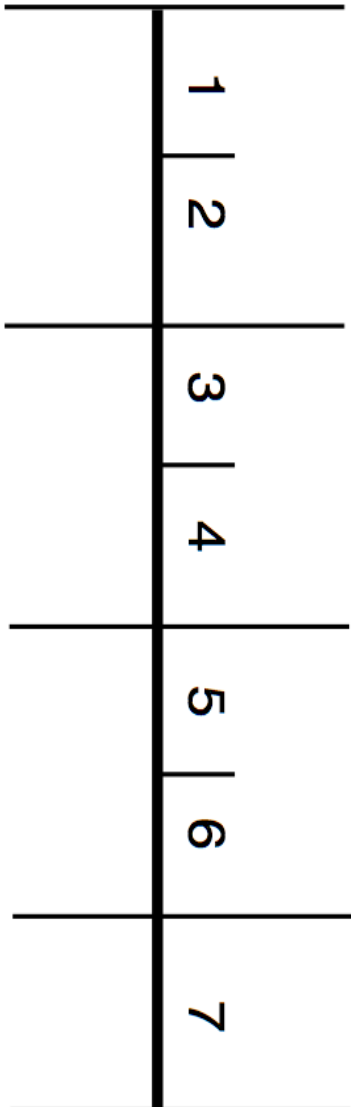
A Psalm of Praise to the Sovereign Lord for His Creation and Providence.

Psalm 104:1-31

1 Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty, 2 Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain. 3 He lays the beams of His upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind, 4 Who makes His angels spirits, His ministers a flame of fire. 5 You who laid the foundations of the earth, So that it should not be moved forever, 6 You covered it with the deep as with a garment; The waters stood above the mountains. 7 At Your rebuke they fled; At the voice of Your thunder they hastened away. 8 They went up over the mountains; They went down into the valleys, To the place which You founded for them. 9 You have set a boundary that they may not pass over, That they may not return to cover the earth. 10 He sends the springs into the valleys; They flow among the hills. 11 They give drink to every beast of the field; The wild donkeys quench their thirst. 12 By them the birds of the heavens have their home; They sing among the branches. 13 He waters the hills from His upper chambers; The earth is satisfied with the fruit of Your works. 14 He causes the grass to grow for the cattle, And vegetation for the service of man, That he may bring forth food from the earth, 15 And wine that makes glad the heart of man, Oil to make his face shine, And bread which strengthens man's heart. 16 The trees of the LORD are full of sap, The cedars of Lebanon which He planted, 17 Where the birds make their nests; The stork has her home in the fir trees. 18 The high hills are for the wild goats; The cliffs are a refuge for the rock badgers. 19 He appointed the moon for seasons; The sun knows its going down. 20 You make darkness, and it is night, In which all the beasts of the forest creep about. 21 The young lions roar after their prey, And seek their food from God. 22 When the sun rises, they gather together And lie down in their dens. 23 Man goes out to his work And to his labor until the evening. 24 O LORD, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions-- 25 This great and wide sea, In which

are innumerable teeming things, Living things both small and great. 26 There the ships sail about; There is that Leviathan Which You have made to play there. 27 These all wait for You, That You may give them their food in due season. 28 What You give them they gather in; You open Your hand, they are filled with good. 29 You hide Your face, they are troubled; You take away their breath, they die and return to their dust. 30 You send forth Your Spirit, they are created; And You renew the face of the earth. 31 May the glory of the LORD endure forever; May the LORD rejoice in His works.

**Genesis 1:1 – 2:3
6 Days of Work – 7th Day of Rest**



The Restoration of the Ruined Creation

The Book of Genesis
Lesson Two - The Trinity and the Defiled Sanctuaries of
Eternity Past

Objective of Lesson Two: Review the Trinity and the defiled sanctuaries of eternity past.

Genesis 1:1-2a

1 In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep.

As noted previously, Genesis is the Book of Beginnings. It establishes the foundation for all of Scripture. In Lesson One, we glimpsed the first 34 verses in the Bible. One thing we should realize is that God began His Word at a certain point for a specific purpose. He began laying out a six-day period of work followed by a seventh-day period of rest. And as stated, He did this with a purpose. Scripture also tells us God declared the end from the beginning:

Isaiah 46:9-10

9 Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,'

At the beginning of v. 9, what does God tell His people to do?

The last part of v. 9 validates what He is about ready to say. What does He tell us about Himself?

Then v. 10 explains why God wants us to remember the former things. Why is that?

Please think about what this is saying for a moment. Why do you think God declares *the end from the beginning, And from ancient times things that are not yet done*? What do you think this means?

How does God declare *the end from the beginning*?

He tells us to remember the *former things of old*, the things of ancient times, long ago because He is God and there is no one like Him. He alone is the One True Eternal God.

He declares *the end from the beginning*. The word *end* refers to the future time out ahead and therefore what He declared is prophetic in nature. He declares the future prophetic times out ahead *from the beginning*, in the Book of Beginnings, Genesis!

He declares *from ancient times things that are not yet done* (and the things that God is going to accomplish). His *counsel* (lit. purpose) shall stand. And the things He will accomplish are His *pleasure* (lit. delight).

In these next several lessons we are going to be doing just that! We are going to be *remembering the former things*, especially the former things, which are laid out at the beginning of the Bible, as these things are so *very* foundational to the information God gives us beyond the beginning. In doing so, we will begin to see just how the details at the beginning tell the details of the end. It's all so fascinating.

Do you remember who wrote the Book of Genesis under the inspiration of the Holy Spirit?

Moses wrote the first five Books of the Bible (the Pentateuch), which includes Genesis.

Genesis 1:1

1 In the beginning God created the heavens and the earth

The word *God* in Genesis 1:1 is translated from the Hebrew word '*Elohiym*' or '*Elohim*', a plural of the noun *el* which speaks of *deity* or *might(y)*. *Elohiym*, being the plural of the noun, shows that God is more than one – He is God the Father, God the Son and God the Holy Spirit – three in one – the Trinity. Three is a number which points to divine perfection. God is three in one. And yet the Scriptures also make it very clear that God is One.

Deuteronomy 6:4

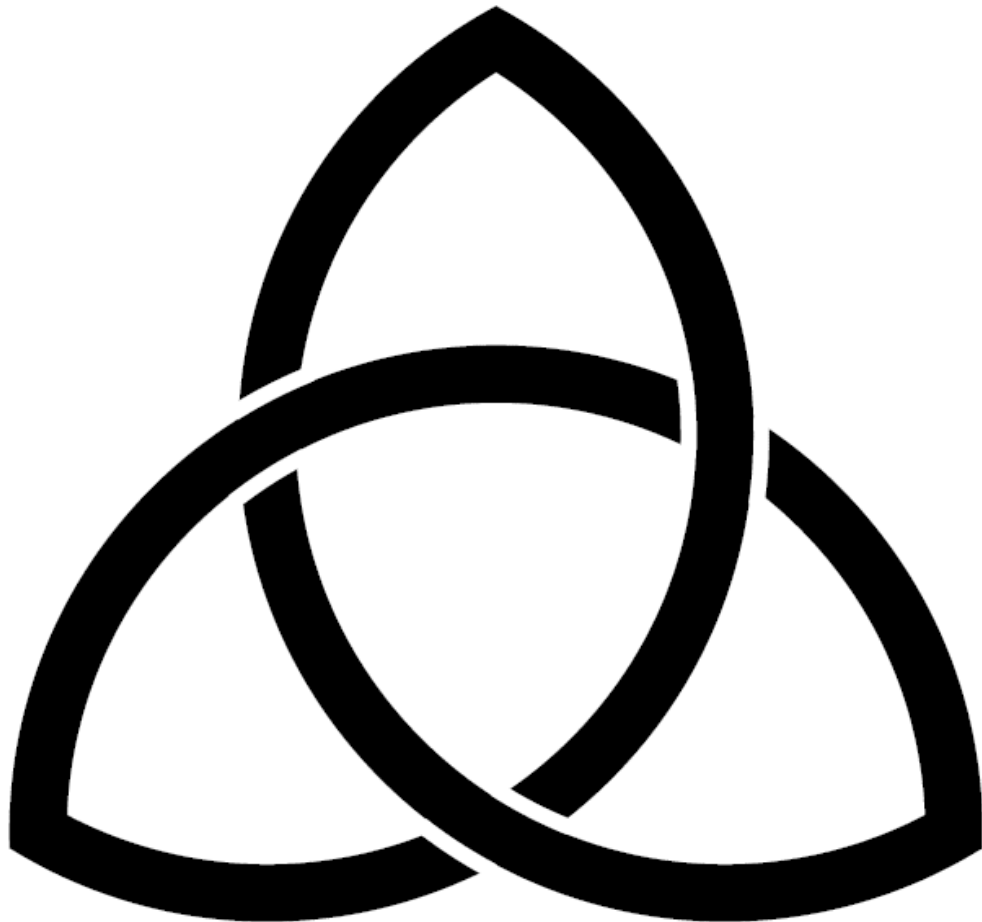
4 Hear, O Israel: The LORD our God, the LORD is one!

It is difficult to understand three in one. In the book *Mere Christianity*, C.S. Lewis explains the Trinity as God the Father walking before us, Jesus walking alongside us, and the Spirit dwelling within us.

Perhaps one way to better understand the Trinity is with the diagram on the next page.

The Triune God - 'Elohim'

God the Father



God the Son

God the Holy Spirit

Genesis 1:26

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion..."

In Genesis 11:4, 7-8 we read about the building of the tower of Babel:

Genesis 11:4-7

4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." 5 But the LORD came down to see the city and the tower which the sons of men had built. 6 And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. 7 "Come, let Us go down and there confuse their language, that they may not understand one another's speech."

Notice the plural pronoun *us* in v.7.

Below are some other verses showing the Trinity:

John 14:23, 25-26

23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ... 25 "These things I have spoken to you while being present with you. 26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

1John 5:5-7, 19-20

5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God? 6 This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. 7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. ... 19 We know that we are of God, and the whole world lies under the sway of the wicked one. 20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Can anyone think of another passage in Scripture that shows the presence of the Triune God?

The Hebrew name for Genesis is *bereshith*, which means, "in beginning." In the Greek, "in beginning" is translated from the Greek word *arche*. This is the same phrase used in

John 1:1

1 In the beginning [arche] was the Word, and the Word was with God, and the Word was God.

Genesis 1:1

1 In the beginning God created the heavens and the earth.

Who created the heavens and the earth according to verse 1?

Let's look at a passage in the NT that shows the plurality of God, even referring back to this beginning point:

John 1:1-3, 14

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made...

...14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Who created the heavens and the earth according to vs. 3?

Who is the incarnate (lit. bodily form) Word of God as described in John 1:14?

So now we see that Jesus Christ was in the beginning and all things were created by Christ (Who is the Word, Who is God), and all things were created for Christ.

The passage below gives more information about what Christ created at the beginning –

Colossians 1:16-17

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist.

What did the Lord create in the heavens and on the earth?

The things created have to do with thrones, dominions, principalities and powers, both invisible (in the heavens) and visible (on the earth), all of which points to rulership.

So, let's go back to Genesis and study *beginning things* a bit further.

Genesis 1:1-2

1 In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

In the last lesson, we considered the description of the earth in Genesis 1:2. It says that the earth was *without form* (Hebrew word *tohu*) and *was* or *became*

void (Hebrew word *bohu*). The word *was* used in v. 2 is *simply a state of being* verb. We will deal with this shortly. The phrase *without form* (*tohu*) means *chaotic, formless, empty*. The word *void* (*bohu*) means *emptiness or desolation*, which is a result of the chaos. The word *deep* means *an abyss, as a surging, agitated or raging mass of water*.

And so, the earth was in a state of chaos; there was no order to it. And darkness covered the raging waters, which covered the earth.

The question we may want to ask is: Was the earth initially created in this chaotic and darkened state, or did it become so? And if it became so, what happened?

Let's compare Scripture with Scripture and see what we can ascertain the answer to our question to be. We'll remember that Genesis 1:2a says: *And the earth was without form, and void...* But read how Isaiah refers to this:

Isaiah 45:18

18 For thus says the Lord, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place [tohu], but formed it to be inhabited), "I am the Lord, and there is none else. (NASB)

There is a phrase in this passage that is underlined. What does Isaiah clearly state about God creating the earth?

God is a God of order and in Genesis 1:2 we see His creation, which was originally created in order, is now in chaos! So, again, what happened?

Please refer to the Seven Day Timeline and the Basic Timeline located at the end of this lesson (and also in the Appendix).

On the Basic Timeline, above the solid black arrow to the left of the timeline, write EP for eternity past. Above the solid black arrow to the right of the timeline, write EF for eternity future.

The bulk of Scripture deals with the 7,000 years within the timeline, with little mention of events in eternity past and eternity future. Now at the top of this timeline write:

2Peter 3:8

“with the Lord one day is as a thousand years, and a thousand years as one day”.

In Ezekiel 28:12-18 and Isaiah 14:12-15 we will read about events that occurred in Eternity Past.

Ezekiel 28:12-18

12 Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. 13 You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. 14 "You were the anointed cherub ['Messianic angel'] who covers [rules]; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. 15 You were perfect in your ways from the day you were created, Till iniquity was found in you. 16 "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. 17 "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. 18 "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you.”

In this passage, the King of Tyre spoken to in v. 12ff, typifies the *anointed cherub* [a 'Messianic angel'] who covers [rules]. This anointed cherub was Lucifer.

In what state did God create the *anointed cherub* according to v. 12?

The word *beauty* in v. 12 means *splendor, brightness*.

Where did he reside according to v. 13?

In v.13 we read “*you were in Eden the garden of God*”. Precious stones are often used for attire in regality.

Eden (paradise) means place or garden of pleasure or happiness. We can read about another garden of pleasure in Rev. 2:7.

Revelation 2:7

7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God." '

Please take note that in both the first and last books of the Bible, and in Ezekiel 28:12-18 of eternity past, we see this garden of Eden (a garden of pleasure, paradise), as a place of rulership. Eden is where we see the man, Adam, and the woman placed in Genesis and they were created to rule or have dominion (Gen. 1:26).

In v.15 it says, “*You were perfect in your ways from the day you were created...*” until *what* was found in him?

In v.16, *mountain* in scripture denotes Kingdom so mountain of God refers to Kingdom of God.

According to v. 17, what was the cause of Lucifer’s heart being *lifted up* or exalted?

Apparently, what led to his downfall?

Verse 18 says that Lucifer profaned and defiled *his sanctuaries*. The word sanctuary means *sacred place consecrated or holy place*. Putting all this together, what do you think is being taught in this passage from Ezekiel 28?

Let's read another passage regarding Lucifer's rebellion in Eternity Past.

Isaiah 14:12-15

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! 13 For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; 14 I will ascend above the heights of the clouds, I will be like the Most High.' 15 Yet you shall be brought down to Sheol, To the lowest depths of the Pit.

What caused the fall of the head cherub, Lucifer, according to the Isaiah 14 passage?

Write down the five "*I will*" statements that Lucifer said.

What do you think Lucifer was intending in these verses?

Just as in the Ezekiel passage, power and pride led to Lucifer's downfall. A third of the angels also rebelled against God and fell.

The name *Lucifer* means, "light bearer, shining one, morning star." After the fall he came to be known as *Satan* which means an *opponent, adversary and arch enemy of good*.

In the book of Revelation, who else is referred to as the morning star? (Hint: He replaces Satan's rulership in the future.)

Revelation 22:16

*16 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and **Morning Star**."*

And to the overcoming Christian that is found faithful when we see Jesus, at the Judgement Seat of Christ, they will be given the morning star –

Revelation 2:26, 28

*26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- ... 28 "and I will give him the **morning star**."*

So, returning to our Ezekiel 28 passage, the consequence for the anointed cherub's rebellion is that his sanctuaries became defiled.

Ezekiel 28:18

18 "You defiled your sanctuaries, By the multitude of your iniquities,..."

Jeremiah 4:23

23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

Lucifer's sanctuaries encompassed the areas over which he was created to cover or rule – the heavens that surround the earth and the earth itself. Due to his rebellion, his sanctuaries **became** defiled, and so, *the earth became without form, and became void* with no order. And it **became** covered with raging waters and darkness.

Then, Genesis 1:2b onward describes the restoration of that which had fallen into ruin through Satan's rebellion. As you can see, this is not a description of the original creation given in v.1, but rather a restoration of the ruined earth and the heavens that surround the earth through six days of work followed by a seventh day of rest.

Genesis 1:2

2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Heaven and earth were no longer in a state of order but in a state of ruin, randomness, and chaos as described in Genesis 1:2a. Divine intervention would be required to bring about a restoration to “*hold things together.*” The Lord Jesus is the One Who *holds all things together.*

Colossians 1:17

*17 He is before all things, and in Him **all things hold together.***

Hebrews 1:3a

3a who being the brightness of His glory and the express image of His person, and upholding [upholding, bearing] all things by the word of His power...

Who *upholds all things?*

(To see an example in nature of Jesus holding things together at the cellular level, please see the article on Laminins in the Appendix. You may find it interesting).

Throughout Scripture, a pattern of rebellion, ruin and restoration is repeated. God created the heavens and the earth in a perfect state, Satan rebelled, and then the original perfect creation was ruined. Then, at some point in time thereafter, God began His restoration of the ruined creation.

How many days did God take to restore the ruined creation?

And then we read:

Genesis 2:1-3

1 Thus the heavens and the earth, and all the host of them, were finished. 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Upon which day did He rest?

As we progress through this study, hopefully we will see that God's purpose for creating Man is for Man to rule together with Christ in the 7th Day (also referred to as the Millennial Reign or 1,000-year Reign of Christ) in place of Satan and his fallen angels.

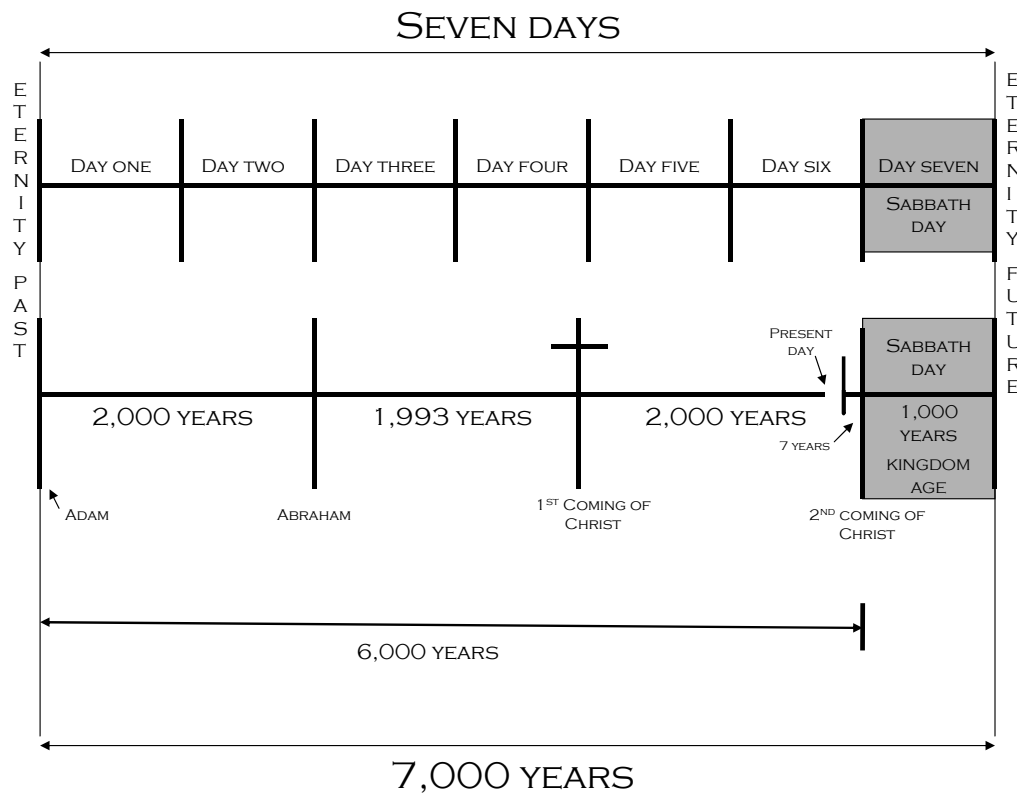
We will see that the first man, Adam, and his wife were disqualified from rulership because of the introduction of sin as the result of the Woman having been deceived. And in order to redeem fallen Man and the material creation ruined with him, God would work for 6 days, 6000 years, in order to fulfill His purpose for the 7th Day.

More on this later.

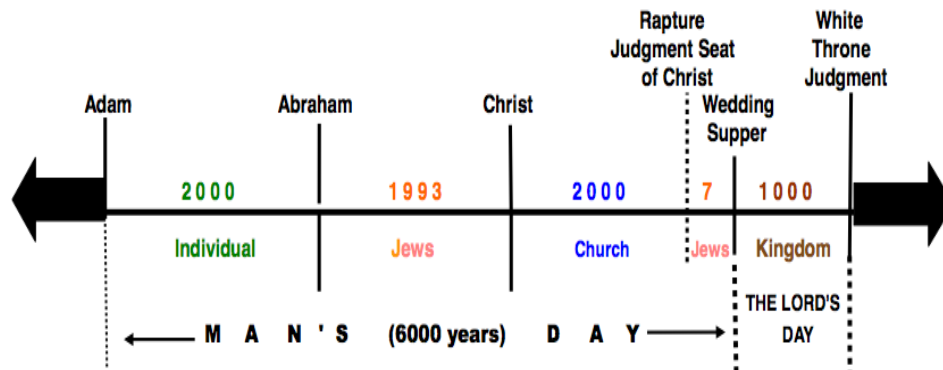
As you can see, there is so much important, foundational information in just these first few verses in Genesis. In our next study, we will see some details as to **how** God began His restoration.

Excellent job!

Seven Day Timeline



Basic Time Line



The Book of Genesis Part 1
Lesson Three - The Godhead, Restoration of the Ruined
Creation

Objective of Lesson Three: To examine how the Godhead was involved in the restoration of the ruined creation in Genesis Day 1 and the parallels that can be drawn with our own salvation experience.

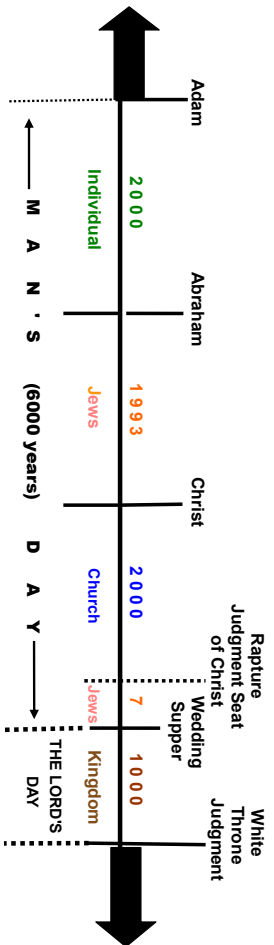
Last lesson we learned that God created the heavens and earth in perfect order. We also learned that He is the Triune God – He is God the Father, God the Son and God the Holy Spirit – the Three in One.

After the fall and subsequent judgement of Lucifer in Eternity Past, the earth, and the heavens associated with it, came to be in a state of chaos; there was no order to it. And darkness covered the raging waters, which covered the earth. This chaotic state was the result of God’s judgment against Lucifer’s rebellion.

In this lesson, we will study how God began the restoration process of this ruined creation, and then draw some conclusions for mankind with regards to man’s original perfect creation, his fall, and God’s subsequent process of man’s restoration.

Before beginning this study, I would like to view the Basic Timeline on the following page.

Basic Time Line



As mentioned before, the first 34 verses of Genesis set up the framework of creation, followed by ruin, then God's restoration over a six-day period, which is then followed by a seventh day of rest. This pattern of six days of restorative work followed by the seventh day of rest is seen throughout Scripture. This septenary (period of seven) pattern forms the foundational framework for the rest of Scripture.

This pattern of seven foreshadows the history of mankind also: a perfect creation, a subsequent ruin, a restoration over six 1,000-year days and a seventh 1,000-year day of rest – the Sabbath Rest out ahead, the Millennial Reign of Christ.

In the Scriptures, God divides the human race into three separate and distinct groups of individuals. The three groups are the Gentiles, the Jews and the Church. Each group exists as separate and distinct entities and each was brought into existence at different times as seen in our Basic Timeline:

- **During the first 2,000 years there were only *Gentiles* (individuals), which consisted of all mankind – the descendants of Adam. This time-period will be referred to as “the Dispensation of the Gentiles”.**
- **During the second 2,000 years, God brought forth the nation of Israel. After Abraham had been called out of the Chaldees and crossed the Euphrates, he was the first person to be called a Hebrew, which means *one who crossed over*. Abraham had a son named Isaac, and Isaac had a son named Jacob, and Jacob had twelve sons which became the twelve tribes of Israel, eventually forming the nation of Israel. (Through this nation, the seed of Abraham, would come the Redeemer of the world – Jesus Christ, and His Word – the oracles of God [Psalm 147:19,20]. Israel means *a prince who has power with God and with men*. This name foreshadows Israel's regal power in the future.) This time-period is referred to as “the Dispensation of the Jews”.**
- **Then we come to the third 2,000 years, when the Church is established. The Church is comprised of the spiritual seed of Abraham. This time-period is referred to as “the Dispensation of the Church.”**

Galatians 3:29

29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

So, how does a person become Abraham's seed according to this passage?

Due to the fall of Adam in the Garden, resulting in a second ruin of a second perfect creation (Man), we will see that God will use the same pattern of seven as He used in the first restoration, only this time it will be to bring about the restoration of Man.

There are two ruined and restored creations in view — the earth (ruined twice, restored once, to be restored again yet future), then man (presently being restored, to be completed yet future).

And an important fact to remember in studying this is that in order for God's plans and purposes for mankind to be realized, the restoration will only be realized through Abraham's Seed. But we have to 'get there' so to speak.

For this reason, as we review the restoration process in creation, we will be examining the restoration of Israel and the Church also.

There is one other interesting point regarding the three groups. They are represented by the three sons of Noah after the world-wide flood, with the flood being a type of the tribulation period.

Genesis 9:18-19, 22-27

18 Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. 19 These three were the sons of Noah, and from these the whole earth was populated. ... 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 23 But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and

they did not see their father's nakedness. 24 So Noah awoke from his wine, and knew what his younger son had done to him. 25 Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren." 26 And he said: "Blessed be the LORD, The God of Shem, And may Canaan be his servant. 27 May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."

Which son was cursed?

Which son was the only one to be blessed by God?

Ham represents the first creation, the Gentiles. Ham's descendants would be cursed and become servants of Shem's descendants.

Shem's descendants become the Semites, the second creation, the nation of Israel. Abraham was a descendant of Shem (Gen. 11:27) and through Abraham's seed, the nations would be blessed by God.

Japheth, whose name means opened, represents the third creation, the church, which would dwell in the tents of Shem, by becoming Abraham's spiritual seed, through faith in the Jewish Messiah, Jesus Christ.

Genesis 1:1, 2

1 In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

How did God begin His restoration according to Genesis 1:2b?

God, through the Person of His Holy Spirit, began the process of restoring the ruined earth as seen in the last part of Genesis 1:2.

The word *hovering* in v.2 means *a vibrating, fluttering, loving and cherishing movement that hovers over*. It is from the primary root word meaning to *brood*, like a bird that hovers over and cares for its young.

What might the action of *hovering* tell us about God's character?

The Spirit (Hebrew Word *ruwach*) of God moved over an utterly void and chaotic, ruined earth in Genesis 1:2 and, in an act of love, our nurturing God, through His Spirit, began His restoration. Love and compassion are God's character. This restoration is an act of divine intervention.

So, we can see God's Spirit begin the restoration in creation. And just as we cannot know the exact time gap between Gen. 1:1 in eternity past and Gen. 1:2, we are also unable to say how long the earth was in a state of ruin or how long God's Spirit hovered over the waters before Day 1. Scripture is silent regarding the length of this time period. We just know that God's Spirit started "stirring up" this restorative process even before Day 1.

Now let's review some passages in the Old Testament regarding Israel with respect to God's Spirit in the restoration process. Remember, in this study we will examine God's restorative work in creation, with Israel, and with the Church.

Let's examine how God brought His then redeemed Children of Israel out of Egypt. (We will be developing this more in the subsequent lessons but for now, I just want you to notice God's Spirit in Israel's.)

For the nation of Israel, their redemption in Egypt occurred on the night of Passover through the death and shed blood of the Passover lambs. This was Israel's deliverance from darkness to Light, as foreshadowed in Day 1 in Genesis. It was their spiritual redemption. After their spiritual redemption, God instructed the Israelites to leave Egypt. God took them to the Red Sea and there He parted the waters, allowing the Israelites to walk on dry ground.

Exodus 14:21-22

21 Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east **wind [ruwach]** all that night, and made the sea into dry land, and the waters were divided. 22 So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.

What did God use to cause *the sea to go back* thereby allowing them to walk on a dry seabed?

God used a *strong east wind*. The word *wind* is the same word used in Genesis 1:2 for *Spirit*. The same Hebrew word for *wind* is used in Genesis 8:1 after the flood in Noah's day. The Hebrew word **ruwach** is often used to describe a restorative act of God's Spirit.

And then we can read how God will yet restore Israel in the future –

Ezekiel 36:24-28

24 "For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 25 "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 "I will put My **Spirit [ruwach]** within you and cause you to walk in My statutes, and you will keep My judgments and do them. 28 "Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.

This passage speaks of a time yet future, when the nation of Israel will be saved at the end of the tribulation period. What will God *put* within Israel's heart to restore them, according to vv. 26,27?

Again, we see God's divine intervention, His Spirit, in the restoration process. As mentioned earlier, the Hebrew word for *Spirit* is *ruwach*. In the New Testament, the Greek word used for *spirit, breath* or *wind* is *pneuma*. (The medical term pneumonia originated from this root word for breath, *pneuma*.)

Now let's look at some New Testament passages regarding the Church and restoration by the *Spirit, Wind, and Breath*.

John 3: 8

*8 The **wind** blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the **Spirit**."* The word *wind* and *Spirit* are the same Greek word, *pneuma*, in the John passage given above.

This passage shows God's restorative work being done by His Spirit as we are brought forth from above.

We can see in **2 Timothy 3:16-17** that *all Scripture* is God breathed, God inspired-

2 Timothy 3:16-17

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.

What parallels can we draw from Genesis 1:2b with ourselves prior to our acceptance of Christ for our eternal salvation?

Before we came to Christ, we were in darkness, separated from God because of our sinful nature. In a real sense, the Holy Spirit began the process of our salvation by *hovering over us*. As the Word of God (which is God inspired by His Breath) is proclaimed, we trusted in His provision for salvation, and we "believed on the Lord Jesus Christ". Just as God breathed His breath into Adam, and at that point Adam became a living being, so too did God breathe His Breath, the Holy Spirit, into us, and at that point we became alive spiritually.

The Bible is a supernatural book *because* it is God breathed; it is alive! The Spirit transforms our human mind. Just as in Genesis 1:2, we saw the Spirit

beginning the restoration process of the ruined creation, so does His Spirit begin His restoration process within us, who prior to being saved were dead spiritually in trespasses and sin. We will be discussing more about spiritual salvation further along in this lesson.

So, we can see that it is the breath of God, the Holy Spirit, that begins the restoration process. But remember, this is where God *begins* His restorative process. He doesn't stop there, as there is *more* to this process! Now we will see that He also has to bring forth His Light!

God is Light

Genesis 1:3-5

3 Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

On Day 1, how did God bring in Light according to v.3?

God *spoke* and there was Light. His Words bring forth the Light.

According to v.3, God *saw the light, that it was good*. Does He say that the darkness was good?

No, God does not say the darkness was good. Darkness was a result of Lucifer's rebellion and it covered this ruined creation.

In v.4 we read that *God divided the light from the darkness*. What did He call the light and what did He call the darkness?

He called the light *day* and the darkness *night*. God says the light *was good* and He divides light from darkness.

God's purpose for bringing light into the darkness was to restore His ruined creation. God's plan would be to deliver the earth and the heavens connected to the earth. So, God's purpose for bringing light into the darkness was for salvation/deliverance of His ruined creation. So, what is Light?

Psalm 104:1, 2

"Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty, 2 Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain."

According to v.2, with what does God cover Himself with?

The word *light* in v.2 describes that with which God is covered. It is the same word for *light* seen in Day One of Genesis (Genesis 1:3). The light with which God is covered is what the scriptures call *glory*. The light, which is the glory of God, has always existed as God Himself has always existed covered in light. And God is Light.

1 John 1:5

5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

Day 1 also sets a foundational type of Israel's deliverance from darkness, enslaved under the gentile nation, Egypt, and the god of this age, Satan.

When the nation of Israel was in bondage in Egypt, completely unable to redeem themselves from the power of Pharaoh, God executed judgement upon Egypt through the ten plagues, with the final plague being the death of the first born. It was through this last plague that the Lord gave Israel instructions to kill a perfect, spotless lamb.

Exodus 12:1, 3, 5-8, 11-12

1 Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, ... 3 "Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. ... 5 'Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 'Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. ... 11 'And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD's Passover. 12 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

The death of a spotless lamb had to take place in each of the houses of the Children of Israel. Then when God saw the blood of the sacrificed lamb applied to the door posts and lintel of the houses, He would *pass over* their house because the blood showed that a *substitutionary* death had already taken place. Unable to do anything to help themselves, God intervened on their behalf.

All that they had to do was to believe in God's provision. This was their salvation – their deliverance from slavery, and it was only through believing in the provision God had given, the death and shed blood of the Passover lamb, as evidenced by the application of the blood as God instructed them to do, that they could be redeemed.

This then was Israel's Day 1 experience, their spiritual redemption, their separation from darkness into His Light.

Deuteronomy 15:15

15 "You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today.

Day 1 also sets a foundational type of the Christian's deliverance from darkness, our spiritual redemption, when we are saved through faith in Christ. Day 1 is the beginning point in our spiritual lives when the Word that was spoken brought about light in our lives.

All humans need restoration from their fallen state. We are all born with the original sin nature passed down from the first man Adam. We are all born spiritually dead.

Ephesians 2:1

1 And you were dead [spiritually] in your trespasses and sins.

So how can someone be quickened or made alive spiritually? How can someone receive this free gift of salvation? God always requires death and shed blood for the salvation of fallen man.

Hebrews 9:22

22 "And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness."

Jesus is our Passover Lamb Who has died on the cross for our sins. His blood cleanses us.

John 1:29

29 "The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

1 Corinthians 15:3

3 "...Christ died for our sins according to the scriptures."

In order for fallen man to be saved, God also requires that man believe in His Son Jesus, the Lamb of God Who has taken away the sins of the world!

John 3:16

16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Salvation is based entirely upon the finished work of Jesus Christ on the cross. The Lamb has died, His blood has been shed, and all that is left – all that can possibly be left – for man to do is simply believe that which has already been done on his behalf. This is why Scripture states:

Acts 16:31

"Believe on the Lord Jesus Christ, and thou shalt be saved".

Eternal salvation is by grace (that which God is able to do completely apart from human merit) through faith through believing on God's Son:

Ephesians 2: 8,9

8 "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast."

Once a person believes in Christ, God's Spirit dwells within them. They are now in the light of the Lord as described in

Ephesians 5:8

8 For you were once darkness, but now you are light in the Lord. Walk as children of light.

John 12:46

46 "I have come as a light into the world, that whoever believes in Me should not abide in darkness.

2 Corinthians 4:6

6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Colossians 1:13

13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

As on Day 1 in Genesis 1:3, summarize how you see the separation between Light and darkness in the passages above?

Light and darkness are separated within a spiritually redeemed individual. Having passed from spiritual death to spiritual life, we have a spirit that is alive to God. Our *now alive spirit* is separated from our unredeemed soul, our sinful nature, that remains associated with darkness and death.

The opening verses in the Gospel of John are very similar to the opening verses in Genesis. Let's look at these two passages together, and then make a list of similarities found in both.

Genesis 1:3-5

3 Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. So, the evening and the morning were the first day.

John 1:1-9

1 "In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend (lit. seize, overtake it). 6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was

sent to bear witness of that Light. 9 That was the true Light which gives light to every man coming into the world.”

On the following page, please list the similarities seen in Genesis 1:3-5 and John 1:1-9:

Genesis 1:3-5

John 1:1-9

As in Genesis 1, we see the Light dispelling darkness in John 1:5. Jesus is *the light of men. And the light shines in the darkness.* Jesus is *the true Light which gives light to every man.* God is Light and His Light is used in restoration and His Light is separated from darkness.

The word *comprehend* in John 1:5 means *overtake or seize*. According to this verse, can darkness ever overtake Light?

No, darkness can never overtake light. Light always overtakes and dispels darkness.

2 Corinthians 4:5-7

5 For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. 6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this

treasure in earthen vessels, that the excellence of the power may be of God and not of us.

According to v. 6, what light has God allowed to shine in our hearts?

God has allowed ***the light of the knowledge of the glory of God in the face of Jesus Christ.***

Can you see that just as in Genesis 1:3, God spoke? God commanded the *light to shine out of darkness*. And God has again separated Light from darkness within us! God *has shone in our hearts* thereby giving us *the light of the knowledge of His glory in the face of Jesus Christ*. And *the knowledge of His glory* is of such importance, as we will see in subsequent lessons.

So, on the first day a pattern was set. Light was spoken into the midst of the thick darkness (Gen. 1:2) that engulfed the raging waters covering the earth as a result of the ruin.

It is light that brings day and begins the process seen in the six days of Genesis Chapter 1. The light shone out of the darkness and although the light was now in existence, the creation at this point was not fully restored. There were another five days in which God would work to bring about the earth's complete restoration.

The redemption of our spirit then, equates with Day 1 in Genesis which is to be followed by a continuing work by the Lord to bring about our complete restoration.

In this lesson we examined how God began the restoration process on Day 1. His Spirit hovered over the darkness, He spoke and brought forth His light to shine in the darkness. We examined the parallels that can be drawn with regards to Israel's salvation as well as our own salvation.

Next lesson we will begin our study on the significance of Day 2 and the Third Day in scripture.

Keep up the good work!

The Book of Genesis Part 1
Lesson Four – Day 2 and Types/Antitypes in Scripture

Objective of Lesson Four: Studying events of Day 2 and their significance in Scripture regarding Israel and the Church. Review of types/antitypes.

In Lesson 3, we learned that the Spirit (Hebrew Word *ruwach*) of God moved over an utterly chaotic and desolate ruined creation and began the restoration process. We reviewed passages throughout Scripture regarding restoration through His Spirit and His Light.

We also learned that subsequent to the Spirit's movement on Day 1, *God said, "Let there be light"; and there was light.* God is Light and in Him is no darkness (1 Jn. 1:5). We also saw that God divided the Light from the darkness. We examined the parallels that can be drawn from this with regards to Israel's redemption and with regards to our own salvation experience. Israel trusted in God's provision, the blood of the Passover lamb for their spiritual salvation. In faith they applied the blood over their doorposts. This was their Day One experience. We also learned that Day One points to our spiritual salvation – the day we put faith in Christ, our Passover Lamb the Lamb of God that takes away the sins of the world.

In this lesson we will be examining Day 2 and Day 3 of God's restorative process.

DAY 2

Now let's read what happened on Day 2 and very briefly examine it.

Genesis 1:6-8

6 Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." 7 Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 8 And God called the firmament Heaven. So, the evening and the morning were the second day.

What did God call the firmament according to v. 8?

Psalm 19:1

1 To the Chief Musician. A Psalm of David. The heavens declare the glory of God; And the firmament shows His handiwork.

According to **Psalm 19:1**, what do the heavens declare and the firmament show?

The heavens declare the glory of God! The word *firmament* is the Hebrew word *raqiya* which is often translated as *expanse* or *visible arch of the sky* in Scripture. In Gen. 1:8 we read that *God called the firmament Heaven*. And this *firmament* displays the Creator's handiwork. As we look up in the night sky, we can get a glimpse of God's amazing handiwork and sing *how great is our God!*

(Later in our study, in Gen. 1:15, we will see that God placed lights *in the firmament of the heavens*).

In Day 1 we saw a separation. In Genesis 1:7, do you see a separation made on Day 2? If so, what was separated?

Just as we can see this type of separation on Day 2 in Genesis, so we might see a similar event for the Nation of Israel shortly after they were spiritually redeemed in Egypt on the night of the Passover. For Israel, the parting of the

waters of the Red Sea (Exodus 14:21) was subsequent to their Passover (Israel's Day 1 experience) and may typify their Day 2 experience. After God redeemed Israel, they departed Egypt and Pharaoh and his army pursued them. As Israel stood before the Red Sea, they were terrified.

Exodus 14:13-14, 16

13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. 14 "The LORD will fight for you, and you shall hold your peace." ... 16 "But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.

We will be examining this event again later in this lesson (and in future lessons) but for now, I just want you to see the separation of the waters in the Exodus 14 passage above.

This separation also points to Israel's separation from the place of their first birth. Before they trusted in the blood of the passover lamb, Israel was spiritually dead, under gentile rulership, which was under the god of this age, Satan.

After their spiritual redemption, Israel had to first separate themselves from the god of this age in order to move forward to the Promised Land.

Leviticus 20:7, 26

7 'Consecrate yourselves therefore, and be holy, for I am the LORD your God. ... 26 'And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine.

What did God instruct Israel to do in the above passage?

The word *consecrate* means *to sanctify, be separate, set apart*. Holy means sacred, set apart, clean.

So, Israel's Day 2 experience was their separation from the place of their first birth (before their spiritual redemption) under the god of this age.

(Another important point to remember regarding the separation of the waters in creation and in Israel is that it **precedes** Day 3.)

For the Church, the separated waters above from the waters below on Day 2 also points to the separation we must first go through, after we have received our spiritual redemption (our Day 1 experience). This separation, from the place of our first birth (before Christ) and from the *things of this world* under the god of this age, is necessary in order for the Christian to move forward in their faith, to our heavenly Promised Land.

(Ruth gives us a beautiful picture of this separation after she put faith in the God of Abraham, Isaac, and Jacob. She chose to separate from the place of her first birth, Moab (a gentile nation) and move forward to Bethlehem to receive her inheritance.)

2 Corinthians 6:17

17 Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you."

For the Church, the separated waters above from the waters below on Day 2 also points to the separation of things above from things below.

Colossians 3:2

2 Set your mind on things above, not on things on the earth.

As we will see in our subsequent lessons, the waters beneath the firmament typify wisdom from below, worldly wisdom, that which appears right with our fleshly eyes. The waters above the firmament typify the wisdom of God, the wisdom which would be brought forth from above.

James 3:13-18

13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. 14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. 15 This wisdom does not descend from above, but is earthly, sensual, demonic. 16

*For where envy and self-seeking exist, confusion and every evil thing are there.
17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.
18 Now the fruit of righteousness is sown in peace by those who make peace.*

From this passage, please write down the works of wisdom from below (v.14) and the works of wisdom from above (v. 17).

Wisdom below

Wisdom above

In Day 2 then, regarding creation, Israel, and the church, we see a separation that must occur before the events of Day 3.

Day 3

This is such an intriguing and important Day so we will have four lessons about the Third Day. In this lesson we will examine the Third Day with regards to Israel, in Lessons 5 and 6 we will examine the Third Day with regards to the Church, and in Lesson 7 we will discuss fruit-bearing in relationship to the Third Day.

Genesis 1:9-13

9 Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. 10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. 11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. 12 And the earth brought forth

grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. 13 So the evening and the morning were the third day.

According to v.9, how were the *waters under the heavens* gathered and what happened as a result of this?

God said, "*Let the waters under the heavens be gathered together into one place, and the dry land appeared.*

(Please refer to the *Earth out of water/Third Day* document in the appendix.)

And once the earth came up out of the waters, what did God say that the dry land was to bring forth in v.11?

Please refer to the ***Earth out of water/Third Day*** handout in the appendix.

Just as God spoke in Light in Genesis 1:3, so **God said**, "*Let the waters under the heavens be gathered together into one place, and let the dry land appear*". The earth **brought forth** *grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind.* After the dry land came up out of the waters, it was to bear fruit.

The dry land coming up out of the waters on the *Third Day* in Genesis 1 is the first mention of the Third Day. **What God does on the Third Day** sets a pattern, a **type** of how God will use the Third Day throughout the remainder of Scriptures. God often uses *waters* as a picture of a place of burial, and the *coming up out of the waters* as a picture of being raised up from that place of death, with a view to fruit-bearing. The Third Day lays foundational information about being raised up – the land coming up out of waters – with a view to fruit-bearing. This serves as a **type** for Baptism and being raised up by His resurrection power in order to bear fruit, with a view to the Seventh Day.

Let's look at a definition of **types and antitypes** to better understand the use of these in Scripture.

A *type* is something that points to something else; a type can be seen in a person, place, thing, or event in the Bible.

The *antitype* is the fulfillment of the type.

When looking at the type, the two comparative words “as” and “so” can be used to make the connections. The word “as” is used for the type and the word “so” is used for the antitype.

For example:

John 3:14

14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

In John 3:14, we see that Moses lifting up the serpent is a **type** of the Son of God, Jesus, being lifted up on the cross, which is the **antitype** (i.e., the fulfillment of the type).

The Serpent on the Pole

In Numbers 21: 5-9, we read about Moses lifting the serpent on the pole. The passage has to do with God’s children, the Israelites, murmuring about God’s provision for them as they traveled on their wilderness journey. In particular, they loathed the manna, the heavenly bread (which is a picture of the Word of God and the Bread of life, Jesus Christ; see John 6:31-51).

Numbers 21:5-9:

Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey.

The people spoke against God and Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water,

and we loathe this miserable food [manna].”

The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died.

So the people came to Moses and said, “We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us.” And Moses interceded for the people.

Then the LORD said to Moses, “Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live.” And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

These Israelites were not pagans. They were the redeemed children of God that had appropriated the blood of their Passover lamb and were now to follow God in their wilderness journey. But they did not like God’s leading. They complained and murmured against God provision, God Himself and against Moses. So, God reprimanded His children and sent fiery serpents to bite them and many died.

Then the Israelites realized their sin against God, and they cried out. God tells Moses to make a serpent on a pole and when anyone receives the deadly bite (of sin), they are to look at that serpent on the pole and they will be revived and restored! This serpent on the pole is of course Jesus Christ who willingly took man’s sin upon Himself:

2 Corinthians 5:21:

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

In John 3:14 Jesus says, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up...”

Jesus refers to this passage from Numbers 21, and says He, like the serpent on the pole, must be lifted up on the cross.

If a believer, a redeemed child (as were the Israelites), confesses their sin and looks to the cross, then the blood that poured out of the side of our High Priest Jesus on the cross will cleanse them and heal them. They will not be affected by the bite of our sin at the Judgment Seat of Christ and He will revive us!

So, Numbers 21 and John 3:14 brings us back to 1 John 1:9, which states:

If we [Christians] confess our sins, He [our High Priest, our serpent on the pole] is faithful and just to forgive us our sins [our murmuring, our complaining, our rebellion against God], and to cleanse us [with His blood] from all unrighteousness.

The serpent on the pole is the medical symbol for the World Health Organization. Most people believe the serpent on the pole used in medicine originated from Greek mythology (in particular, the Rod of Asclepius, which has two serpents, not one). But the writings of Moses in Numbers 21, inspired from God, came first and this passage of scripture points to God's restorative healing after confession of sin.



Here is another example of a *type* in Scripture.

Romans 5:14

14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

Who is the *type* in this passage? Who is the antitype?

In this verse, the *type* is Adam. The antitype of the One *who was to come*, is Jesus Christ. Types and antitypes in Scripture reflect back and forth on each other and help to explain the significance in each other.

Isaac as a type of Christ

Now let's review Isaac as a type of Christ.

Isaac is the promised seed and son, supernaturally born to father Abraham and his wife Sarah.

Genesis 18:10-14

10 And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.) 11 Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. 12 Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?" 13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?' 14 "Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

Genesis 21:1-3

1 And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. 2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son who was born to him--whom Sarah bore to him--Isaac.

Compare to Jesus:

Jesus was born supernaturally as God 's Spirit enveloped mother Mary. Jesus had no physical earthly father and therefore did not carry the old sin nature passed on from Adam on down in the male seed. Jesus was the supernatural hyperstatic union between God and man and He too was the promised Son and Seed as Isaac was (Gen. 3:15).

Genesis 22:1-18

1 Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." 2 Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." 3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. 4 Then on the third day Abraham lifted his eyes and saw the place afar off. 5 And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." 6 So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. 7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" 8 And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. 9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. 10 And Abraham stretched out his hand and took the knife to slay his son. 11 But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." 12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of the LORD it shall be provided." 15 Then the Angel of the LORD called to Abraham a second time out of heaven, 16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son-- 17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Compare v.2 to John 3:16 where it says:

"for God so loved the world that he gave his only begotten son that whoever believes in him should not perish But have eternal life."

(Also, Mount Moriah is in the same location where Christ was crucified in Golgotha.)

In Gen. 22:3-6 we read *on the third day Abraham lifted his eyes and saw the place afar off* and he faithfully obeyed.

And just as the son, Isaac, carried the wood for a burnt offering up to the mountain, so did Christ carry the wood cross on His back in faithful obedience, to be our sacrifice.

Abraham and Isaac went alone up to the mountain as Christ carried the cross and our sins alone.

(The word lad means grown man, not a child, and by the timeline given when Abraham left Ur, Isaac would be ~33 years of age, the age Christ died on the cross.)

7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" 8 And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

Circle *Himself* in your Bible. God would provide **Himself** as the lamb that would be the burnt offering to take away the sins of man.

9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. 10 And Abraham stretched out his hand and took the knife to slay his son. 11 But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." 12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

Notice the language in v.12. Father Abraham, like God the Father, did not withhold His only begotten Son.

13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of the LORD it shall be provided." 15 Then the Angel of the LORD called to Abraham a second time out of heaven, 16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son - 17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

In v.13 we read that God provided another substitute for the sacrifice. A ram caught in the thicket. Thorns and thistles were part of the curse on the earth after the fall of man. Christ, our substitute lamb, wore a crown of thorns upon His head at calvary, picturing Jesus taking the sins of the world upon Himself.

Genesis 3:17-18

17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. 18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

Due to Abraham's obedience, God promises him blessings saying:

"blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven (a picture of rulership from the heavens in the future) and as the sand (a picture of rulership on the earth) which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Now let's review Joseph as a type of Christ.

Joseph as a type of Christ

Joseph:

Abraham had Isaac and Isaac had Jacob who had twelve sons that become the twelve tribes of Israel. Joseph was one of the twelve sons of Jacob.

Genesis 37:1-9

1 Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. 2 This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father. 3 Now Israel loved Joseph more than all his children, because he was the son of his old age. Also, he made him a tunic of many colors. 4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. 5 Now Joseph had a dream, and he told it to his brothers; and they hated him even more. 6 So he said to them, "Please hear this dream which I have dreamed: 7 "There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf." 8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words. 9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

A tunic of many colors in v.3 means that it was a flowing robe of regality and Joseph was the well -favored son. He was also a shepherd.

Joseph is a type of Jesus, the well-beloved son of the Father (Matt. 3:17: "this is my beloved son in whom I am well pleased").

Jesus has a coat of regality as the beloved Son will return as King of kings and Lord of lords. Jesus also referred to Himself as the good shepherd –

John 10:11

11 "I am the good shepherd. The good shepherd gives His life for the sheep."

Just as Joseph's brothers hated him, so did the Jewish brethren hate Jesus at the first advent. And then Joseph has a dream:

Joseph's dream points to Christ's future rulership from the heavens (stars) over the earth in His Thousand-Year Reign as King of kings.

Just as Joseph's brothers mockingly say, "you will have dominion over us" so did the religious Jewish Pharisees (Jesus' Jewish brothers) mockingly question Jesus, "you will rule over us?"

And just as Joseph's brothers were jealous and hated their brother Joseph, so did the Jewish brethren hate Jesus at His first advent.

Well Joseph's jealous, Jewish brothers plot to kill him, just as the jealous Jewish brethren plotted to kill Jesus:

Genesis 37:18-28

18 Now when they saw him afar off, even before he came near them, they conspired against him to kill him. 19 Then they said to one another, "Look, this dreamer is coming! 20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!" 21 But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him." 22 And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him"--that he might deliver him out of their hands, and bring him back to his father. 23 So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. 24 Then they took him and cast him into a pit. And the pit was empty; there was no water in it. 25 And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt. 26 So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood? 27 "Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened. 28 Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt

The pit is a type of Christ's crucifixion, a place of death and the pit was empty and had no water in it. At the cross (the pit), Jesus was offered no water, just

vinegar (sour wine), thereby fulfilling prophecy regarding the Messiah in Psalm 69:21 -

John 19:28-30

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" 29 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. 30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

Psalm 69:21

21 They also gave me gall for my food, And for my thirst they gave me vinegar to drink.

After Christ's death He was buried in a tomb not used by another.

The pit being empty is a picture of Jesus hanging on the cross, paying the penalty of the sins of mankind, all alone. And after His death, He was buried in a tomb that was empty and had never been used before:

John 19:41

Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

Joseph's Jewish brethren stripped him of his clothes just as Jesus was stripped of His tunic on the cross.

Matthew 27:36

35 Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, And for My clothing they cast lots."

Jesus was sold by Judas for thirty pieces of silver, Joseph for twenty.

The spices the Ishmaelites carried, balm and myrrh, were for burial foreshadowing Christ's death and burial.

Genesis 39:11-14

11 But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, 12 that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside. 13 And so it was, when she saw that he had left his garment in her hand and fled outside, 14 that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

Well, Joseph was sold as a slave to an Egyptian officer named Potiphar where he was falsely accused of adultery by Potiphar's wife. Because of her accusations, Joseph was thrown into the prison.

Jesus was also falsely accused:

Matthew 26:59-60

"Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward"

Joseph is thrown into prison and he is able to explain the prisoners' dreams and the Pharaoh hears about this.

Joseph interprets Pharaoh's dream and tells him that there will be seven years of plenty followed by seven years of famine. Pharaoh allows Joseph to be the administrator over all the land:

Genesis 41:37-43

37 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. 38 And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?" 39 Then Pharaoh said to Joseph, "Inasmuch

as God has shown you all this, there is no one as discerning and wise as you. 40 "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you." 41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." 42 Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. 43 And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So, he set him over all the land of Egypt.

Here we see a picture of Christ too. That suffering preceded His glory. From the pit of death, the resurrected Christ has ascended to the right hand of the Father in the heavens.

Mark 16:19

19 So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

This exaltation of Joseph also foreshadows Christ's future return as King of Kings! And at that time, every tongue will confess that Jesus is Lord!

Philippians 2:10-11

10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

After Joseph's rise to power, Joseph marries Pharaoh's priest's gentile daughter and has two sons.

Genesis 41:45, 50

And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt. ... 50 And to Joseph were born two sons before the years of

famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

After Jesus' resurrection and ascension, Israel has been set aside while God's Spirit searches for a Bride for His Son from the gentile church.

After the rapture of the church, His gentile bride will be revealed at the Judgment Seat of Christ.

After our rapture, God then deals with Israel for the last seven years, known as the tribulation period. And just as Joseph's brothers did not recognize him the first time, the Jewish brethren did not recognize Jesus at the first advent. However, they will recognize Him the second time:

Genesis 45:1-7

1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. 2 And he wept aloud, and the Egyptians and the house of Pharaoh heard it. 3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence. 4 And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. 5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. 6 "For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. 7 "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

Zechariah 12:10

"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

And finally, in the last chapter of Genesis we read:

Genesis 50:17-21

17 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you." ' Now, please, forgive the trespass of the servants of the God of your father.' And Joseph wept when they spoke to him. 18 Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants." 19 Joseph said to them, "Do not be afraid, for am I in the place of God? 20 "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. 21 "Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

Just as Joseph said *God meant it for good*, we read in **Romans 11:25-26** -

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. 26 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

Types and antitypes in Scripture reflect back and forth on each other and help to explain the significance in each other. And we will see many types/antitypes in the Book of Ruth.

Examples of Types and antitypes

- **Enoch is a type of the rapture of the church.**
- **The flood of Noah's day is a type of the tribulation.**
- **The tower of Babel is a type of the one world government during the tribulation period.**
- **Pharaoh, Nimrod and Haman are types of the antichrist during the tribulation period. Antichrist will try to annihilate the Jews.**
- **Melchizedek (Gen. 14:17-20) is a type of Christ as the King-Priest in the Millennial Reign.**

- **Isaac is a type of Jesus and Abraham is a type of God the Father. Father Abraham was willing to sacrifice his son, his only son from the seed of Abraham and Sarah. (Gen. 22:1-14 and John 3:16).**
- **Rebecca, the wife of the son, Isaac, is a type of the Bride of Christ from the church.**
- **Joseph is a type of Christ at His first advent and His future return as King of Kings.**
- **Ruth and Orpah are types of the faithful and unfaithful Christians, respectively. Ruth means *friend of God* while Orpah means *stiff necked*. Ruth stayed close to her mother-in-law, Naomi. Naomi is a type of the Word of God and a type of Israel. Ruth followed God's Word while Orpah returned back to her worldly life as a believer in a pagan land called Moab.**
- **Joshua, whose name means Jesus in Hebrew, is a type of Christ who will deliver His people from the gentile world system.**
- **The articles within the Jewish temple are types of Christ.**

These are just a few examples of types/antitypes in Scripture.

Returning to Day 3, if a foundational type is laid out on Day 3, then we should be able to say: "Just **as** the land came up out of the waters on the Third Day with a view to bearing fruit, even **so**..." We should be able to see this type/antitype pattern in the remainder of Scripture.

In our next lesson we will examine passages in Scripture that discuss what occurred on the Third Day as a type pointing to something else in Scripture. Then we can better understand the significance of the Third Day.

Great job ladies!

The Book of Genesis Book Part 1
Lesson Five - Third Day and the Church

Objective of Lesson Five: Studying the significance of the Third Day in Genesis Chapter One and in Scripture regarding Israel, the Church, and the parallels that can be drawn with our own salvation experience.

Genesis 1:9-13

9 Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. 10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. 11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. 12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. 13 So the evening and the morning were the third day.

In our prior lesson, we studied the events that occurred on the Day 2 and their spiritual significance. We reviewed a few examples of types/antitypes in the Scriptures.

**A *type* is something that points to something else;
a type can be seen in a person, place, thing, or event in the Bible.**

The *antitype* is the fulfillment of the type.

When looking at the type, the two comparative words "as" and "so" can be used to make the connections. The word "as" is used for the type and the word "so" is used for the antitype.

Returning to Day 3, if a foundational type is laid out on Day 3, then we should be able to say: "Just **as** the land came up out of the waters on the Third Day

with a view to bearing fruit, even **so...**" We should be able to see this type/antitype pattern in the remainder of Scripture.

In this lesson we will examine passages in Scripture that discuss what occurred on the Third Day as a type pointing to something else in Scripture. Then we can better understand the significance of the Third Day.

We will see that the land being covered with water and coming up out of the waters on the Third Day is a type of baptism, of being raised up out of a place of death with a view to bearing fruit. We will begin looking at this with respect to the nation of Israel.

Last lesson, we learned that the death of a spotless lamb had to take place in each of the houses of the Children of Israel, in order for Israel to experience Day 1, their spiritual redemption. This was their salvation, and it was only through believing in the provision God had given, the death and shed blood of the Passover lamb, as evidenced by the application of the blood as God instructed them to do, that they could be redeemed. And their being redeemed out of *physical* slavery is a picture of their being redeemed out of *spiritual* slavery to sin.

The spotless lamb killed on the Night of Passover is a *type*. Who do you think the *antitype* might be? Just hold onto that thought and we will look at the answer as we proceed.

Exodus 12:13

'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

What was the sign on their household?

The sign was the blood. As mentioned earlier, it was through this act of faith on the part of Israel, in the substitutionary death, that the Lord delivered His people from slavery. Only through this Sovereign Act did God deliver His people.

So, Whom do you think the *antitype* might be?

The antitype of the Passover Lamb is Jesus. It is only through faith in the substitutionary death of our Passover Lamb, Jesus Christ, that the Lord will deliver us from the bondage of slavery of sin. More on this topic later.

As mentioned above regarding Israel, blood on the door posts and lintel of their houses represented the fact that death had already occurred in that household. A lamb from the flock had died (in the stead of the firstborn), and its blood applied. And since God viewed Israel as His firstborn son, His provision of a substitutionary death of the lambs satisfied His requirement of death and shed blood for their salvation, and so the Lord passed over the house.

For Israel, this was just the beginning point. This was their spiritual birth, their initial salvation. This represents Day 1 for Israel, God's bringing forth Light. And through this event on the Night of Passover, the birth of a Nation occurred that night – Israel was saved.

As mentioned previously, we will see that everything occurring **after** the Night of Passover deals with the maturation of their faith as Children of God.

God had judged Egypt by sending the ten plagues. Only after the tenth plague, when all the firstborn of Egypt died, did Pharaoh agree to let God's people go. But shortly after Israel departed, Pharaoh had a change of heart, and went after the departing Israelites. God then separated His people from Pharaoh and his army through their passage in the Red Sea. This separation of the waters was Israel's Day 2 experience.

God parted the waters, allowing Israel to walk on dry ground, in order to be raised up out of the waters on the eastern banks of the Red Sea. Because Israel trusted in the substitute death of the firstborn, through the Passover lambs, the waters of the Red Sea had no power of death over them. But since Pharaoh and his armies did not have a substitutionary death, they died and were buried in the Red Sea.

Exodus 14: 5, 9, 13-16, 21-22

5 Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?" ... 9 So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon. ... 13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. 14 "The LORD will fight for you, and you shall hold your peace." 15 And the LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward. 16 "But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea. ... 21 Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. 22 So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.

According to v. 13, what did Moses tell the people to do and Who would accomplish salvation for the Israelites?

Moses told the people not to be afraid. *Stand still, and see the salvation of the LORD, which He will accomplish for you today.* The word *salvation* in this passage means *deliverance*. The Lord would accomplish Israel's deliverance from the power of Egypt through the Red Sea; and this also is seen as salvation.

Could this salvation (deliverance) be speaking of their spiritual salvation?

Here is a hint: As discussed above, Israel's spiritual salvation (spiritual birth) occurred on the Night of Passover through faith in God's provision.

Everything occurring thereafter deals with the maturation of their faith as Children of God.

This salvation (deliverance) through the Red Sea cannot be speaking of their spiritual salvation, as that had already taken place with the death of the Passover lambs and the application of the blood. The salvation spoken of in Exodus 14 speaks of their deliverance from *the power of Egypt* through the Red Sea, and the burial of the old man and everything related to their first birth in Egypt. It has to do with their being raised up out of the waters on the eastern bank of the sea, by Divine intervention – God’s resurrection power. It speaks of their baptism.

The death of the firstborn had taken place in Egypt, and God’s adopted firstborn son, Israel, who had vicariously died that night was buried in the place of death, pictured through them going into the midst of the Red Sea. So, to clarify, we can see the death of Israelites (at Passover) and their burial (in the Red Sea). But what was it that can be seen as having been buried in the Red Sea?

After Israel was redeemed spiritually (a picture of Day 1), having died in Egypt via the substitutionary death of the Passover Lamb (a picture of their spiritual birth), they now possessed a new nature, a spiritual nature. But they still possessed their old sin nature, *which was what they were to leave in the place of death*, buried under the waters. This sets a type of baptism, demonstrating that *the sin nature of man*, that which is connected to one’s *first birth* (Eph. 2:1) died via the substitute. And this man of the flesh – this sin nature – was to remain buried in the place of death whereas the new man – the man of the spirit – was to be raised by God’s resurrection power in order to walk in newness of life, being led by the Spirit (seen through the pillar of cloud by day and the pillar of fire by night).

Exodus 13:21

21 And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

The man of the flesh is not to escape the place of death. The man of the flesh was to be seen as buried in the Red Sea as a one-time event based upon the vicarious death of the lambs in Egypt, and the man of the flesh would be incapable of making the journey onward. It is only the man of the spirit, raised to newness of life, led by the Spirit, who could then bear fruit and make the journey to the land of promise.

To reemphasize, this deliverance of being raised up from the place of death, is a picture of being delivered from the carnal state (the man of the flesh, associated with one's first birth, which is to remain buried) to a state of maturity – that of being led by the Spirit. Only after Israel's burial and resurrection, could they willingly and obediently bear fruit with a view to receiving their inheritance, rulership in the Promised Land.

Exodus 6:7-8

7 'I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 8 'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage [inheritance]: I am the LORD.' "

According to these verses, from whom did God separate His people in the Red Sea passage?

God separated His people from Egypt, which is a picture of gentile world power under satanic rulership.

Psalm 106:9

9 He rebuked the Red Sea also, and it dried up; So He led them through the depths, As through the wilderness.

The word *depths* in *Psalm 106:9* is the same word as the word *deep* in Genesis 1:2a –

The earth was without form, and void; and darkness was on the face of the deep...This word means deep places, abyss, the grave, seas.

And why did God separate His people, Israel, from the Egyptians? What would God give them according to Exodus 6:8?

After God redeemed His children, He says he will bring them into the land – *the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage* [inheritance].

What do the waters of the Red Sea returning to their former place symbolize for Israel?

Egypt is a picture of the world. Israel walking through the Red Sea points to the burial of their old man (the sin nature) associated with their first birth. Israel being brought out of the waters points to Israel being raised up as a new man associated with his new birth. Once the waters of the Red Sea returned to its place, Israel was to be completely separated from Egypt and all that was associated with the man of the flesh. As with the separation seen in the process of the restoration of the earth in Genesis 1 – the land being raised up and separated from the waters, here we see that there was to be a complete separation from a life in the flesh to a life in the spirit; from a life of unbelief to a life of faith.

Let's go back to the passage in Exodus 14 and reread the passage. What did God instruct Moses to do in Exodus 14:16?

Hand in v.16 means an open hand, signifying power.

After *Moses stretched out his hand over the sea, the LORD caused the sea to go back.* (We will see in subsequent lessons that the phrase *hand over the sea* is

also prophetic in nature, pointing to God's servants, Israel, having power over the gentile nations, the seas, in Christ's Millennial Reign.)

Exodus 14:23-27

23 And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. 25 And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians." 26 Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." 27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So, the LORD overthrew the Egyptians in the midst of the sea.

According to vv.26, 27, how did God have the sea return *to its full depth*?

As soon as the Children of Israel were on the other shore, the Lord overthrew Pharaoh and his army.

By God's Divine intervention, the seas were closed, thereby allowing Israel to be separated from Egypt, a gentile nation that worshipped the gods of this age.

Baptism is also used in Scripture to show identification with the Lord. For the Israelites, baptism *in the cloud and in the sea* (as mentioned in I Cor. 10:1-6) showed their identification with the Lord, His presence with them, His leading, and His protection in the pillar of fire and cloud of covering. This was the visible presence of God among His people, His Shekinah Glory! God led His people in their wilderness journey for the purpose of bearing fruit with the goal of ruling with God in His Promised Land. This also points to the man of the spirit being led by God's Spirit in the journey.

Can you see this picture in the account of the Third Day in Genesis? If so, how?

Initially, on Days 1 and 2 in Genesis, the land is in the place of death, under the waters. Then on Day 3, the land is brought up out of the waters, by divine intervention, by God's resurrection power, with the expectation of fruit-bearing. Again, as with Days 1 and Day 2, there is a separation.

In summary then, on the Third Day in the restoration, we see the dry land being brought up out of the waters as a type of Baptism- burial and resurrection with a view to fruitfulness and the goal of achieving rulership.

Israel died in Egypt the night of the Passover, via the substitutionary death of the paschal lambs. God accepted the sacrifice of the lambs as the death of their first birth – their old man. Then, as they left Egypt, they left as God's adopted firstborn sons (Day 1). God parted the waters of the Red Sea (Day 2). By God's strength, He led them into the sea (symbolizing the place of the dead) in order to "be buried" (in a figurative sense, pictured as their baptism). And when they came up out of the sea – on the other side – they were raised to walk in newness of life, a type of resurrection (Day 3), with a view to bearing fruit with respect to what lay ahead of them- their inheritance in the Promised Land within a Theocracy.

At this point, you might be wondering, what does this Third Day have to do with me, a Christian? Well, we are about to find out.

For the Israelites we saw that God was satisfied with the substitute death of the Passover Lamb and in God's eyes, He viewed this as the firstborn having experienced death himself. This was their Day 1 experience. After death, God separated the waters (their Day 2 experience), and Israel walked on dry ground through the Red Sea passage, picturing their burial of their old sin nature. This was followed by their being raised out of the waters, by divine intervention, picturing their resurrection (their Day 3 experience). This enabled the Israelites to walk in resurrected power, led by the Spirit in their wilderness journey, in order to bear fruit for the purpose of rulership in the Promised Land.

In this lesson, we will see that these two experiences for Israel, that of being brought forth out of water and being led by the pillar of cloud and the pillar of fire, form the type for our own experience pictured through the symbolism of baptism and then being led by the Spirit from faith to faith, towards the land of our inheritance, ruling in His heavenly Kingdom.

Just as God provided a substitutionary death (of the lambs) for Israel on the Night of Passover, even so God provides the substitutionary death of *the* Lamb for us. When we put faith in *this* Lamb (Jesus Christ), then God sees us as having died.

Paul, speaking to the Church in Rome says the following-

Romans 6:1-4

1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

These are the words used in a believer's baptism.

Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. And Paul, through inspiration of the Holy Spirit, likens our baptism with the baptism of Israel in the following passage:

1 Corinthians 10:1-4

1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

According to v.2, *all were baptized into Moses in the cloud and in the sea*. Baptism is also used in Scripture to show identification with the Lord. Last lesson, we learned that for the Israelites, baptism *in the cloud and in the sea* showed their identification with the Lord with His presence, His leading, and His protection in the pillar of fire and cloud. They were then separated from Egypt (*in the sea*) and led in their wilderness journey for the purpose of ruling with God in the Promised Land.

According to v.4, Who was the spiritual Rock that followed them in the wilderness?

For Christians, Baptism shows identification with the Lord. It points to our death, burial and resurrection – our having died with Christ, our Substitute, and our being buried with Him, and then raised with Him. And just as with Israel, this act enables us to walk in resurrected power, led by the Spirit in our wilderness journey, in order to bear fruit for the purpose of rulership in Christ's future Kingdom.

Man was initially created in the image of God, the three in one Trinity. Man is a tripartite being, comprised of spirit, soul, and body.

- **The word for *spirit* in the New Testament is the Greek word *pneuma* or breath.**
- **The word for *soul* is *psychē*. It is often translated as life or heart, and is the vital force that keeps us alive. It is the place of our feelings, desires, affections, and aversions.**
- **The word *body* is a translation of *sōma*. It means the physical body.**

All three—spirit, and soul, and body—are described in-

1 Thessalonians 5:23

23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

After the fall of Man in the Garden of Eden sin affected all three parts of their being:

- Their human spirit died, and they were separated from God.
- Their soul became corrupted with a sinful nature. The soul now knew not only good but evil too.
- Their body lost the glory covering and so they could not be clothed in garments of splendor and majesty for rulership. Their bodies also started to physically die.

Remember, God initially created Man in His image for the purpose of rulership. Salvation is given as the only means by which Man can be placed back in a position to fulfill his created position, which is rulership in God's image (Gen.1:26).

Here is a question to think about. Do you think that God's provision for salvation is only for our spirit?

No, God's provision for salvation provides salvation for all three parts of man—spirit, soul, *and* body. (Refer back to I Thess. 5:23 seen above.) And, as we will see, salvation with respect to each part is dealt with as past, present or future events with different verb tenses.

The *past* aspect of salvation refers to salvation with respect to our spirit, and is a result of our putting faith in Jesus, fully apart from our own works.

Ephesians 2:8

*8 For by grace you **have been saved** through faith, and that not of yourselves; it is the gift of God,*

Notice the past tense ***have been saved***. Adam's sin in the garden of Eden produced death. Since his physical body continued to live, and his soul continued to exist (although in a corrupted state), it is obvious that it was man's spirit which died the day he disobeyed and ate of the forbidden fruit. The death of Adam's spirit separated him from God. With an unredeemed, inanimate spirit, he was spiritually dead and alienated or separated from God.

Unredeemed man is a fallen creature, alienated from God. Two things are necessary for man's redemption:

1. Divine intervention.
2. Substitute death and shed blood, which is also provided for by Divine intervention.

So how can someone be quickened or made alive *spiritually*? How can someone receive this free gift of salvation?

God always requires death and shed blood for the salvation of fallen man. (Please feel free to review the spiritual salvation notes in Lesson 3.) Jesus, our Passover Lamb, has died on the cross and shed His blood on the cross for our sins.

John 1:29

"The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

In order for fallen man to be saved, God requires that man believes in the Provision that He gave – His Son Jesus, the substitute Lamb of God who has taken away the sins of the world!

Act 16:30-31

*30 And he brought them out and said, "Sirs, what must I do to be saved?" 31 So they said, "**Believe on the Lord Jesus Christ, and you will be saved, you and your household.**"*

The Lamb has died, His blood has been shed, and all that is left — all that can possibly be left — is for man to simply believe that which has already been done on his behalf. Eternal salvation is by grace (that which God does completely apart from human merit) through faith – through believing on God's Son. Once we *believe on the Lord Jesus Christ* then we are quickened or *made alive* spiritually.

Ephesians 2:1

1 And you He made alive, who were dead in trespasses and sins,

This is our past salvation, our spiritual birth. Just as Light came into darkness on Day 1 of Genesis and God separated the Light from the darkness, even so Light came into our darkened and dead spirit and enlightened and quickened us. Then God separated the Light from the darkness within us, as well. Our soul and body are still in darkness, separated from our enlightened spirit.

We will now be referring to the Restoration Circles Diagram, found on the last page of *this* lesson. ***(You may want to pull that chart out of your book so that you can have it in hand for the following reading.)

In the Restoration Circles Diagram, the first circle, entitled Flesh, represents the state we are all born into. We are all born spiritually dead, with the original sin passed down from the first man Adam. We are also born with an unredeemed soul and body. This is represented by the first circle.

The present aspect of our salvation deals with the salvation of our corrupted soul.

This salvation is an ongoing process, a present continuing action as we deny ourselves, take up our cross and follow Christ in our journey of life.

Philippians 2:12

12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

To whom is Paul speaking – Christians or the unsaved gentiles? Is the salvation speaking of spiritual salvation or salvation of the soul?

Paul is speaking to the *beloved*, the brethren, the Christians in the church of Philippi. The salvation he speaks of is the present aspect of our salvation, the salvation of the soul. Notice the words *work out*. This cannot be speaking of

the free gift of spiritual salvation as that does not involve works. This speaks of the ongoing process of our soul being saved.

While the salvation of the spirit is dealt with in the past tense, the salvation of the soul is always dealt with in the present and future tenses. The salvation of the soul is the present ongoing process for the Christian, with this salvation being realized at a future time, at the Judgment Seat of Christ. The following verses speak to Christians, not to unsaved individuals.

James 1:21

*21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to **save your souls**.*

Hebrews 10:38-39

*38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him." 39 But we are not of those who draw back to perdition, but of those who believe **to the saving of the soul**.*

1 Peter 1:9

9 Receiving the end [aim or goal] of your faith, even the salvation of your souls.

The second circle in the Restoration Circles Diagram represents a redeemed child who has been spiritually quickened or made alive through faith in Christ.

Ephesians 1:13

*13 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**,*

Once a person puts faith in Christ, who comes to dwell within them?

Once a person puts faith in Christ, they are *sealed with the Holy Spirit*. Our spiritual birth (the redemption of our spirit) happens at one point in time, the

moment one believes in Jesus Christ, and from that point on, that person has eternal salvation. But, is the soul redeemed yet?

No, the soul is still unredeemed, in a corrupt state. Is the arrow between the first and second circle in one direction or two directions? What might this represent?

This one-way arrow means that once man has put faith in Christ, they can never lose their spiritual salvation, they can never go back to a spiritually unsaved state.

Once a person is spiritually saved, they can never lose that position. Think of Israel after they were spiritually redeemed by placing their faith in the blood of their Passover lamb. Then God separated them from Egypt, and they could never go back to Egypt, even though they craved it at times in their rebellion. They could never return to Egypt and so we can never return to an unredeemed spiritual state.

In the second circle we can see that a saved person has a redeemed spirit alongside an unredeemed soul, both of which are housed within a body that still lacks the covering of pristine glory. And the unredeemed corrupt soul grieves or wars against the Holy Spirit Who dwells within us.

Ephesians 4:30

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

After a person becomes a Christian, do we still sin?

Yes, we do! While speaking to the Jewish religious leaders, Jesus makes it clear that if we even think sinful thoughts, we are guilty of sin.

Matthew 5:21-22a, 27-28

21 "You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' 22 "But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment...27 "You have heard that it was said to those of old, 'You shall not commit adultery.' 28 "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Are the arrows between circle two and circle three and between circle two and circle four pointing in one direction or two? What might this represent?

This bidirectional arrow points to the fact that we can go back and forth from being a Christian that is walking in the flesh to being a Christian led by the spirit, and from being a spirit led Christian to being a Christian that is walking in the flesh. As spiritually redeemed children of God, we are to realign our thoughts that the man of the flesh has been put to death. We are to “take up” the cross, as Christ did, at the beginning of our spiritual journey. And then we are never to lay it down! This is a one-time event. We are to make the decision to deny ourselves (deny our sinful nature) and take up our cross (an instrument of **suffering and death**).

Matthew 16:24

24 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

According to this verse, after our beginning point and one-time action of denying ourselves and taking up our cross, what are we to do?

We are to follow Christ. And following Christ is a continual, daily, life-long process. The Light that was brought forth and separated from darkness on Day 1 is a type of our one-time spiritual redemption. Days 2-6 of the restoration point to our continual life-long process of transforming the unredeemed soul that wars against the spirit, with Day 3 particularly focusing on our burial and being raised to walk in newness of life, as pictured in Baptism.

Romans 12:1

1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

This offering ourselves as *a living sacrifice* as described in Romans 12:1, is a decision *subsequently* made to our faith in Christ and Paul is instructing *Christians* to do this as a one - time choice.

To repeat (and repetition is helpful when studying this message), just as Christ took up the cross, we are to “take up” the cross at the beginning of our spiritual journey. And then we are never to lay it down! We are to make the decision to deny ourselves (deny our sinful nature), take up our cross (an instrument of suffering and death) and then follow Christ. Following Christ is a continual daily life-long process.

Ephesians 5:1-2

*1 Therefore be imitators of God as dear children. 2 And walk in love, as Christ also has loved us and given Himself for us, **an offering and a sacrifice to God** for a sweet-smelling aroma.*

How did Christ demonstrate His love toward us and how can we be *imitators of God*?

Arlen Chitwood gives a clear interpretation of this passage in his book **Salvation of the Soul:**

The “cross” was the instrument of death, and taking up one’s cross is dying to self, dying to the self-life. Christians are told,

“For if ye live after the flesh ye shall die [death is separation]; but if ye through the Spirit do mortify the deeds of the body, ye shall live [life in the

age to come which is ruling in His Millennial Kingdom out ahead” - Rom. 8:13].

The man of flesh, the deeds of the body, exhibited through one’s self-life must be kept in a constant state of dying. The old man, so to speak, is to be affixed to the cross and not be allowed to move about. If mortification after this fashion occurs, the man will live (he will experience the salvation of his soul); however, if mortification after this fashion does not occur, the man will die (he will experience the loss of his soul, the loss of ruling alongside Christ as a joint heir in His Millennial Kingdom).

The words “take up” and “follow” in verse twenty-four appear in two different tenses in the Greek text. The first would refer to a one-time act, but the latter has to do with continuous action. That is, Christians are to “take up” the cross at the beginning of their pilgrim walk, never laying it down; and, in this manner, they are to “follow” Christ continuously throughout the pilgrim walk.

The same basic thought is set forth in Rom. 12:1, where Christians are told, “...present your bodies a living sacrifice.” The word “present” has to do with a one-time act to be performed at the beginning of the pilgrim walk, never to be repeated. As the Old Testament priest placed the sacrifice upon the altar and left it there, the New Testament priest (a Christian) is called upon to do the same with his body. The body is to be placed upon the altar through a one-time act, and the body is then to remain upon the altar in a continuous state of sacrifice, never to be removed.

“Continuous dedication” in the Christian life is the correct Biblical perspective.

Please feel free to read a few chapters from the book **Salvation of the Soul** by Arlen L. Chitwood, given in the appendix.

After we have been baptized into Christ’s death, and buried with Him in baptism, and raised with Him in resurrection power, then we can choose to continually follow Him and walk in the Spirit. But the fact remains that we can

still choose to follow the desires of the carnal flesh. The choice is ours to make moment by moment.

Please refer to the Restoration Circle diagram again. Our unredeemed soul, our thoughts and emotions, are still sin tainted and they war against our Spirit each second of the day! As the circles 3 and 4 show, we have a redeemed spirit alongside an unredeemed soul, both housed in an unredeemed body.

Do you think this makes for a peaceful existence?

No, this is not a peaceful existence. We are continually in a spiritual battle! Let's read what Apostle Paul says regarding this struggle.

Romans 7:18-25

18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God--through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

What did Paul say about his flesh in v.18?

In v.22, what did Paul delight in?

Paul delighted in the law of God according to the inward man (the man of the spirit).

In Psalm 1, we read about the blessings for those who delight in the law of the Lord-

Psalm 1:1-3

*1 Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; 2 But **his delight is in the law of the LORD**, And in His law he meditates day and night. 3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.*

Paul's flesh warred against his inward man, the man of the spirit. Paul struggled daily in this spiritual battle. And yet it was his inward man that delighted in God's Word. And for the Christian, as his man of the spirit delights in the Word of God, he shall bear much fruit for the Lord (Psalm 1).

Whom did Paul say would deliver him from this body of death?

Jesus Christ was the only one Who could deliver him from this body of death.

Jesus, our High Priest is sitting at the right hand of God the Father in the Heavens, as our Intercessor. And...

1 John 1:9

9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

What must the Christian do to have his sins cleansed (lit. removed) according to 1 John 1:9?

We must confess our sins (lit. agree with God about our sin), and then we can move forward to a state represented by the third circle in the Restoration Circle diagram. Here we see the unredeemed soul, our old sin nature, having been crucified and in the place of death. This circle represents the mature Christian who is led by the Spirit, following Christ.

Let's study the restoration diagram a bit more. In the Diagram Circle, #3, the redeemed spirit is crucifying the unredeemed soul and body. This represents a spirit filled Christian following the leading of the Holy Spirit. Compare this to circle four. Here we see a carnal Christian with their old sin nature, the unredeemed soul, grieving the Holy Spirit. The outcome for the unfaithful Christian is the loss of the prize.

Let's read some verses that describe the prize. First, let's go to Romans 8:1. Please take note that some of the Bible versions, such as the NASB and NIV, have omitted the last few words of this verse. However, the King James gives the complete verse. Here it is-

Romans 8:1

1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

In 1Corinthians, Paul says-

1Corinthians 9:24-27

24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

Philippians 3:10-14

*10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, 11 if, by any means, I may attain to the resurrection from the dead. 12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the **prize** of the upward call of God in Christ Jesus.*

The prize or reward for the good, and faithful servant is to rule and reign with Christ in His Millennial Kingdom. The reward is the inheritance, and the inheritance is reigning with Him in His heavenly Kingdom.

1Corinthians 3:11-15

*11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a **reward**. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

Who is this passage addressing? Can unbelievers receive a reward?

The passages below show the connection between the reward, the inheritance, and the Millennial Kingdom:

Matthew 25:34

34 "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

Colossians 3:23-24

23 And whatever you do, do it heartily, as to the Lord and not to men, 24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

Now let's examine Romans 6:3-6 again to better understand death-burial-resurrection in our lives-

3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

As discussed previously, just as Jesus died (with all the sins of humanity placed upon Himself), and was buried and rose again on the Third Day, so must we realign our thoughts that our old man was crucified with Him and our old sin nature is in the place of death, thereby allowing us to be raised in newness of life, led by the Spirit.

Just as Christ died once, so our man of the flesh died once. This death and subsequent burial is a one-time event, and therefore we must always realign thinking with the truth that *the old man is already dead and buried*, as Paul says in

Romans 6:11

11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Our first birth carried the sinful nature, the old man, and now that old man is dead through Christ! We are to *reckon ourselves* (realign our thinking) as being *dead to sin and alive to God in Christ Jesus our Lord*. This is our *dying to*

self daily, realigning ourselves with the truth that the old man is already dead, and we are therefore no longer slaves to sin, but slaves to righteousness.

Romans 6:12-13

12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

We examined the past aspect of our salvation, our spiritual salvation when we put faith in Jesus.

We reviewed the present aspect of our salvation, which deals with the salvation of our corrupted soul. This aspect of salvation is an ongoing process, a present continuing action. Once we choose to have denied ourselves and have taken up our cross, then we are to continually follow Christ in our journey of life.

We will briefly make mention of the future aspect of our salvation in this lesson in order to complete the three aspects of salvation. We will be studying more about this topic when we come to the Seventh Day.

The future aspect of our salvation speaks of the redemption of our bodies, after being found faithful at the Judgment Seat of Christ.

Romans 8:23

*23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for **the adoption, the redemption of our body.***

According to this passage, is the redemption of our body a past, present or future event?

Correct, it is a future event that will occur for the mature Christian who is found faithful at the Judgment Seat of Christ.

Just as Adam's body was enswathed in brilliant glory before the fall, so it will be again with the redemption of our body. And it is this glory covering that will enable us to rule with Christ in His Kingdom as His joint heir, adopted as His firstborn son.

The redemption of the body (salvation of the body) equates with our being 'adopted,' which literally means *being placed as a firstborn son within the family*, and glorified together with Christ, in His image, allowing us to rule by His side as a joint heir!

The rights of the firstborn son are the following:

- **Receive a double portion of the inheritance**
- **Ruler (king) of the family**
- **Priest of the family**

The double portion is rulership with Christ in His 1000-year reign from the heavenly portion of His Kingdom over the earthly portion of His Kingdom (with no sin nature I might add!).

The position of being a ruler (king) and priest of the family is promised to the faithful Christian at the Judgement Seat of Christ:

Revelation 1:5-6

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, 6 and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

Romans 8:16-17

16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Notice the words *if* indeed we suffer with Him, that we *may*... What might this imply?

The words *if* and *may* imply that becoming a joint heir is not something that happens automatically just because a person has become a Christian. A Christian must suffer with Christ, in order to also be glorified together with Christ in His coming Kingdom. ***Suffering always precedes glory.*** And the source of our suffering in our present ongoing journey towards spiritual maturity, is seen in the war that takes place within us as our redeemed spirit is constantly under attack by the fleshly desires and thoughts of our unredeemed soul.

Our suffering will be seen through the ongoing choices we make in bringing our unredeemed body and soul under submission to our redeemed spirit, as we are led by the Holy Spirit. And if we choose to make that choice ongoing, we will receive the Redemption of our body – that of being placed as a firstborn son within the Family of God and sharing in the Glory of Christ, ruling with Him in His Coming Kingdom. We will be studying more on the status of the firstborn son when we examine the Seventh Day.

In summary then, the Light that was brought forth and separated from darkness on Day 1 is a type of our one-time spiritual redemption. Days 2-6 of creation point to our continual life-long process of transforming the unredeemed soul that wars against the spirit, the light within us. We must go through this journey before we can reach the Seventh Day.

In this lesson we reviewed the significance of the Third Day regarding the Church. We studied the past, present, and future aspects of our salvation. Next lesson we will conclude our study on the Third Day regarding fruit-bearing.

(I highly recommend studying **The Salvation of the Soul** by Arlen Chitwood and **The Full Scope of Salvation** by Cindy Zeigler to better understand the

three aspects of salvation, which can be found at the links below. You can also find a chapter from **The Salvation of the Soul** in the appendix.

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Excellent job!

Our Restoration: Redemption and Rulership



Genesis Book Part 1
Lesson Six - The Third Day and Fruit-Bearing

Objective of Lesson Six: Studying the significance of the Third Day in Genesis Chapter One and in Scripture regarding fruit-bearing. (A portion of this lesson will be reviewing what the Third Day points to both for the Jew as well as for the Christian. The review is necessary to show what must *precede* fruit-bearing.)

Genesis 1:11-12

11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. 12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Last lesson we learned that spirit, soul and body are different words in Scripture and that the salvation/redemption of the spirit, soul, and body use different verb tenses.

The *past* aspect of salvation refers to salvation with respect to our spirit, and is a result of our putting faith in Jesus, fully apart from our own works.

The present aspect of our salvation deals with the salvation of our corrupted soul in our Christian journey. The salvation of the soul is always used in the context of works.

The future aspect of our salvation speaks of the redemption of our bodies, enveloped in His glory covering to rule, after being found faithful at the Judgment Seat of Christ.

We studied the significance of the Third Day regarding the Church. We learned about the flesh warring against the spirit that dwells within the Christian and reviewed the Restoration circles. The pattern of death- burial -resurrection was experienced by Christ. He *died for our sins, He was buried*, and He was resurrected on *the **third day***. After we have been baptized into Christ's death, and buried with Him in baptism, and raised with His resurrection power, *then* we can choose to follow Him and walk in the Spirit, which will allow us to bear fruit.

According to Genesis 1:11,12, what else did the Lord do on the Third Day after He gathered the dry land causing it to rise up out of the waters?

God had the earth bring *forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind.*

Could the land bring forth fruit under the waters?

No, only after the dry land was raised out of the water on the Third Day, was the earth able to bring forth the grass, the herb that yields seed, and the fruit tree that yields fruit.

Do you remember what the phrase *according to or after its own kind* (v.12) points to?

The phrase *after its own kind or according to its kind* means *after its own species with the species having the same ancestral gene pool.*

For Israel, as mentioned before, the death of a substitute lamb, had to first occur in Egypt, which was to be followed by their burial in the Red Sea (the place of death). Their being raised up to walk in newness of life allowed them to be led by the Spirit. Only *after they were raised up out of the waters*, were

they able to produce spiritual fruit for the Lord. They were led to Mount Sinai where God, through Moses, communicated His Word to His people.

Exodus 19:5-6

5 'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

What did Israel have the potential to become?

Israel had the potential to become God's *treasure, a kingdom of priests and a holy nation*. They were to be a special treasure, *above all people*. They were created to be God's firstborn son, ruling within a theocracy, occupying the land covenanted to Abraham, Isaac, and Jacob, bearing fruit in the land.

What would this be contingent upon according to v.5?

It was contingent upon being obedient to His Word and keeping His covenants.

Notice the word *if*. What might this imply?

Although the Nation of Israel will one day ultimately fulfill God's intended purpose for their creation and establishment, the word *if* in v. 5 is directed to the *individuals* within the nation. Each Israelite will have had a choice to *personally obey God's Word in faith* and thereby share in the fulfilled promises, or to not *obey God's Word* and forfeit the reward given in the promises. And so we see that individual participation in the Promises given to the nation through Abraham is based upon personal obedience.

Deuteronomy 4:1

1 "Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you *may* live, and go in and possess the land which the LORD God of your fathers is giving you.

What would be required in order for Israel to *possess the land*?

Notice the word *may*. What might this imply? (See also Exodus 19:5,6.)

The first generation of Israel, under Moses, failed to possess the land. After receiving God's commandments at Mount Sinai, they were led to the border of the Promised Land, to a place called Kadesh Barnea. They were right at the door, ready to enter and take possession of the covenanted land and thereby be an established nation under God – a Theocracy. They would be the only nation upon the earth to receive this position. As per their request (Deut. 1:21-23), Moses instructed twelve spies, each taken from the twelve tribes of Israel, to obtain a report of the land and its inhabitants. Ten spies gave an evil report of the land. Only Joshua and Caleb gave a good report:

Numbers 13:25-28, 30-33

25 And they returned from spying out the land after forty days. 26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land. 27 Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit. 28 "Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there. ... 30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it." 31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we." 32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its

inhabitants, and all the people whom we saw in it are men of great stature. 33 "There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."

The word *giant* is the Hebrew word *Nephilim* which means fallen ones. They were the offspring of fallen angels and women.

Satan tried to contaminate the human bloodline, the Seed of the woman, through the giants.

Genesis. 3:15

And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.

And we read that these giants were present before and after the flood:

Genesis 6:1-5

1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. 3 And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." 4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

And these giants are now locked up:

Jude 1:6

6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

So, wouldn't it be just like Satan to have his giants be present in the Promised land, to intimidate and frustrate God's plans for His people Israel, which was rulership in the Promised Land in a Theocracy!

(And in our future lessons, we will the same applies for Christians- the enemy of God frustrates God's plans for Christians to rule in our future Promised Land in His Heavenly Kingdom).

Numbers 14:6-9

6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; 7 and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land. 8 "If the LORD delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.' 9 "Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them."

According to v.8, who did Joshua and Caleb say would bring them into the land? What was that contingent upon?

God would conquer the inhabitants of the land and bring Israel into the land, *If the LORD delights in them*. And God would delight in them, allowing them to bear fruit in the land, if they **faithfully obeyed His Word!**

As an extra study, please look up the meanings of the names Joshua and Caleb. Can you see the significance of their meanings?

The people of Israel chose to believe the evil report of the ten spies rather than to trust in God. Rather than overcoming the inhabitants of the land, they failed to enter the land and thereby fulfill their purpose, which was to rule with God in a theocracy. Instead, the entire generation wandered in the

wilderness, until every individual in that generation, twenty years and older died, except Caleb and Joshua.

Numbers 14:26-30

26 And the LORD spoke to Moses and Aaron, saying, 27 "How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me. 28 "Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you: 29 'The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. 30 'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.

Deuteronomy 9:23

23 "Likewise, when the LORD sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the commandment of the LORD your God, and you did not believe Him nor obey His voice.

What were the three actions mentioned in this verse that prevented the people of Israel from possessing the land and bearing fruit?

The people *rebelled against the commandment of the LORD*. They did not faithfully obey His Word. They also *did not believe God!* After all the Lord had provided for them, they still did not believe God's Word. And due to Israel's unfaithfulness and disobedience, they did not bear fruit for the Lord!

Remember, Israel was the nation God called into existence to carry His message to the Gentile nations of the earth, to be God's witness to the ends of the earth.

Isaiah 43:10

10 "You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.

So, they failed to bear fruit for the Lord as His witnesses also. And as a result of their unfaithfulness and unfruitfulness, Jesus tells them that the Kingdom of the heavens, the heavenly portion of His Millennial Kingdom will be taken away from them and given to a new nation, the new creation in Jesus Christ.

We saw that due to Israel's unfaithfulness, they failed to produce fruit for the Lord. They did not faithfully obey God's word and in fact, they questioned God's word. They were intimidated by the giants, the Nephilim (which means fallen ones), in the Promised land.

And fear is the absence of faith.

Israel also failed to be God's witnesses to the lost pagans. Finally, when their King, Jesus, came to Israel 2000 years ago, saying "*repent, the Kingdom of God is at hand,*" instead of repenting they yelled "*crucify him, crucify him.*"

But because of Israel's years of unfaithfulness and unfruitfulness, Jesus tells the Jewish religious leaders that this heavenly kingdom, rulership in the heavenly realm of Christ Millennial kingdom, would be taking away from them and given it to a new nation that would bear the fruits thereof of, the church.

Matthew 21:33-43

33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. 34 "Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. 35 "And the vinedressers took his servants, beat one, killed one, and stoned another. 36 "Again he sent other servants, more than the first, and they did likewise to them. 37 "Then last of all he sent his son to them, saying, 'They will respect my son.' 38 "But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' 39 "So they took him and cast him out of the vineyard and killed him. 40 "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"

41 They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." 42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, And it is marvelous in our eyes'? 43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

The Kingdom of God and the Kingdom of Heaven are synonymous. They both refer to the heavenly realm of Christ's Millennial Kingdom. When you see the word *heaven* (not *Kingdom of Heaven*), this refers to heaven that exists beyond Christ's thousand - year reign. It extends into eternity future. And at the end of Christ's Millennial Kingdom, God the Father's Kingdom, which encompasses the entire Universe, will unite with God the Son's Kingdom and that union will be brought into the New Heaven and the New earth.

Now let's examine fruit-bearing regarding Christians.

As mentioned above, baptism for Christians points to our death, burial and resurrection – our having died with Christ, our Substitute, our having been buried with Him (the old sin nature dead and buried beneath the baptismal waters), and then our having been raised with Him, in order that we might walk in newness of life, being continuously led by the Spirit. Only then can we produce fruit for Him!

Romans 6:1-7

1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin.

In v. 3, if we were baptized into Christ Jesus, then we were baptized into what?

If we were baptized into Christ Jesus, we were baptized into His death. The word baptism (baptizo in the Greek) in v.4 means to *fully immerse in such a way so as to bring about a permanent change*. So, because we were buried with Him through baptism into death there is a permanent change. We can now walk in newness of life as the man of the spirit. And only the man of the spirit can bear spiritual fruit.

According to v. 5, if we have been united together in the likeness of His death, what will be the result?

*If we have been united together in the likeness of His death, certainly we also shall be **in the likeness of His resurrection***. The word *united* can be translated as *being planted together*. If we have been planted together in the likeness of His death, then we would be raised with Him in the likeness of His resurrection. Here we see *the seed after its own kind*.

Remember that on Day 3 God created the plant life to have seed *after its own kind or according to its kind*. If we have been united together (planted together) in the likeness of His death and burial, so we will also be in the likeness of His resurrection!

The word *likeness* means to *be made like*. This points to our resurrection to walk in newness of life in our journey, our man of the spirit imitating Christ. It also points to the future time when we will be made like Christ, in God's image with a glory covering, co-reigning with Christ in His Kingdom, should we be found faithful. (More on this when we get to Day 7.)

John 12:23-24

23 But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. 24 "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

A single grain of wheat has life in it but remains as a single grain of wheat until it is planted in the ground (falls to the ground), after which it dies, then it is

raised up, producing *much grain*. Jesus left Heaven's glory. He came to earth to die on the cross. He was buried (*falls into the ground*) and then rose up (out of the ground) as the first-fruit of many.

Hebrews 2:10

10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect [Lit., complete] through sufferings.

According to this verse, what fruit is being brought forth through the sufferings of Christ?

The fruit brought forth are the *many sons of glory* – sons who, having died with Christ and planted together with Him in baptism, then raised *like* Him in resurrection – raised to walk in newness of life, in order to bring forth much spiritual fruit for Christ.

John 15:1-5

1 "I am the true vine, and My Father is the vinedresser. 2 "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 "You are already clean because of the word which I have spoken to you. 4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

In this passage, Jesus compares Himself to a fruit-bearing vine. God's Children, Christians, are the branches. God's Spirit and God's Word nourishes and sustains the branches (Christians). God the Father is the vinedresser.

In v.2, the phrase *He takes away* can mean just that, *takes away*. It is used that way twenty-five times in Scripture. However, the phrase *takes away* is more often interpreted in the Scripture as *to lift up, raise up and elevate*. It is used this way thirty-two times in Scripture.

Jesus is saying that He will lift up, elevate, raise up an unfruitful branch. This unfruitful branch, possibly lying on the ground with no sunlight and little oxygen, will be lifted up (as a vine is lifted unto a trellis) and be brought to the Light and it will then begin to bear fruit!

But remember, context is also very important. And in the context of this passage, Jesus is describing a Christian (branch) that chooses to abide in Christ and bear fruit or **not** abide in Him.

According to v.2, what does the vinedresser do to the branches that bear fruit and why does He do it?

He does the pruning. He clips off the distractions and disobedient works of the flesh in our life which hinder our fruit-bearing for Him. Sometimes the pruning can be quite painful, but if it yields the peaceable fruit of righteousness in a believer, it has a favorable outcome. God always means it for good.

Hebrews 12:5-7, 11

*5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him; 6 For whom the LORD loves He chastens, And scourges every son whom He receives." 7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? ... 11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the **peaceable fruit** of righteousness to those who have been trained by it.*

The word *chastening* in the passage above means child-training.

In the John 15 passage, the Holy Spirit and God's Word flow through the branches of the vine, thereby nourishing and sustaining the branches (Christians).

Some branches are healthy and thereby bear much fruit. This portrays the Spirit filled Christian, allowing the Word of Christ to dwell richly within them (Col. 3:16), bearing much spiritual fruit for the Lord.

John 5:5 says *if we abide in Him, we will bring forth much fruit.*

Abide means *to remain in Him*—to be held or kept continually by Him.

Notice the word *if*. What might this mean?

The word *if* suggests that we as believers have a choice to abide in Him or not.

John 15:10

10 "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

According to this verse, how do we abide in Him?

If we obey His commandments, we will remain in His love and if we remain in His love, we abide in Him and we will bear spiritual fruit for His Glory.

However, we must follow a disciplined course of faithful obedience following Christ and realigning our thoughts that our man of the flesh is crucified and buried in the place of death. And the man of the spirit is to follow Christ. We still have the choice. Keep in mind that throughout this entire picture we can see that suffering always precedes glory. Keeping our old man buried – in the place of death and walking in the Spirit *is* the suffering that precedes glory.

Our works must also be done *by faith*, knowing that we can stand on God's promises regarding His Kingdom out ahead and our potential to co-reign with Him in His Kingdom. This is our reward out ahead. The Lord tells us in

Hebrews 11:6 to believe that He is a rewarder of those who diligently seek Him -

Hebrews 11:6

6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

Galatians 5:16-25

16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit.

In the Galatians 5:16-25 passage above, note that the word inherit in v.21 is a family term. It is addressing those that are in the family of God through faith in Christ. Those Christians who practice works of the flesh will not inherit the Kingdom of God, which is the prize of the upward calling, rulership with Christ in His Millennial Reign.

What wars against our Spirit? (Refer back to the Restoration Circles.)

The flesh wars against the Spirit. According to the passage, what are the works of the flesh?

If we walk in the Spirit, what fruit will we bear?

Last lesson we looked at Psalm 1. We also read that it was Paul's inward man that delighted in God's Word.

Psalm 1:1-3

*1 Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; 2 But **his delight is in the law of the LORD**, And in His law he meditates day and night. 3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.*

For the Christian, whose man of the spirit delights in the Word of God, they shall bear much fruit for the Lord.

All Christians will appear before the Lord Jesus at the *Judgment Seat of Christ* and their fruit, their works, will be tested.

2 Corinthians 5:9-10

9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him. 10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

We should strive to be like the righteous man described in

Psalm 92:12-15-

12 The righteous shall flourish like a palm tree, He shall grow like a cedar in Lebanon. 13 Those who are planted in the house of the LORD Shall flourish in the

*courts of our God. 14 **They shall still bear fruit in old age;** They shall be fresh and flourishing, 15 To declare that the LORD is upright; He is my rock, and there is no unrighteousness in Him.*

Now to summarize the events of the first three days of restoration, let's compare the Genesis account of restoration with the restoration of Israel and the Church.

On Day 1 in Genesis 1, we learned that the Spirit of God moved over an utterly chaotic and desolate ruined creation and began the restoration process. Subsequent to the Spirit's movement on Day One, *God **said**, "Let there be light"; and there was light.* God is Light and in Him is no darkness. We also saw that God divided the Light from the darkness. This is a picture of spiritual redemption.

On Day 2, God divided the waters above from the waters below, and placed the firmament between the two, which is the visible expanse of the sky. There were waters above the firmament and below the firmament. The waters above separated from the waters below on Day 2 points to the separation from the place of our first birth, before we trusted in Christ. It also points to the separation of things above from things below.

Colossians 3:2

2 Set your mind on things above, not on things on the earth.

The waters beneath the firmament typifies wisdom from below, worldly wisdom, that which appears right with our fleshly eyes. The waters above the firmament typifies the wisdom of God, the wisdom which would be brought forth from above.

On Day 3, *God **said**, "Let the waters under the heavens be gathered together into one place, and let the dry land appear".*

God separated the land from the waters, allowing the land to bring forth fruit. Only after the Lord spoke forth Light and only after the dry land was raised out of the water on the Third Day, was the earth able to bring forth the grass, the herb that yields seed, and the fruit tree that yields fruit.

We learned that the earth coming up out of the waters on the *third day* in Genesis 1 is a picture of **death-burial-resurrection**, which typifies baptism.

(There is one more important scriptural truth regarding the Third Day. The Third Day points to the 7th Day, the future Millennial Reign of Christ. But we will be learning more about this when we get to our study of the 7th Day.)

Now please refer to the following chart designed by Pastor John Herbert. It is an excellent comparison of the experiences of Israel and the Church in relationship to the first three days of Genesis. Please add the events of the first three days of Genesis alongside the left side of this chart.

Lastly, please study the article entitled **Earth out of water/third day** in the appendix.

That's it for Day 3. Next lesson we will study the events of Day 4.

Comparison of the Christian Experience with Israel

<u>Israel</u>	<u>Christians</u>
They experience a substitutionary death via the Passover lambs. (Ex.12:13)	We experience a substitutionary death through The Passover Lamb. (1Cor.5:7b)
Israel is delivered from the slavery and bondage of Egypt. (Ex.20:2)	We are delivered from the world and bondage to sin. (John 17:14-16; Rom.8:15; Gal.4:3)
They were 'buried' in the Red Sea. (Ex.14:22; Heb.11:29)	We are 'buried' through the symbolism of Baptism. (Rom.6:4; Phil.3:10)
They were raised from the place of death on the eastern shore of the Red Sea to walk in newness of life. (Ex.15:22; 19:4)	We have been raised from beneath the waters of Baptism, symbolizing the place of death, to walk in newness of life through the power of the Spirit. (Rom.6:4; Phil.3:10)
Israel was led by a pillar of cloud by day and a pillar of fire by night towards the land of their inheritance. (Ex. 13:21-22; Num.14:14)	The Holy Spirit guides us into all truth as we journey towards the land promised to us: the heavenly realm of the Kingdom. (John 16:13)
God provided the manna from heaven and water from the rock to nourish and sustain them on their journey. (Ex.16:4; Neh.9:13-15; 1Cor.10:3)	We are given everything we need to sustain us on our journey: Christ is the Bread of Life who came down from heaven; He is the Rock of our Salvation as we draw deeply from the well of water. (John 6:47-58; John 4:14; Eph.5:26-27)
God established a priestly ministry and tabernacle to provide instruction and cleansing from sins that they might receive their inheritance. (Ex.29:44; Deut.4:1; Neh.9:20)	Christ as our great High Priest provides cleansing from sin that we might be without sin when we stand before Him at His Judgment Seat and receive our inheritance. (Heb.4:14-16; 8:1-2)

The Book of Genesis Book Part 1
Lesson Seven – Studying the Significance of the Events on
Day 4

Objective of Lesson Seven: Studying the significance of the events on Day 4 in Genesis Chapter One.

In recent lessons we have compared the significance of the Third Day, in the restoration account in Genesis chapter one with regards to Israel and the Church.

Only after the dry land (the earth) was raised up out of the waters could the land produce fruit. And only after Israel was raised up out of the waters, and the Christian is raised up out of the waters, by God's resurrection power, could fruit production be possible.

Just as on the Third Day of the Restoration there had to be a separation made – things above from things below – in order for the land to bring forth fruit, so it is for both Israel and the Church. Fruit cannot be brought forth except there be a separation made first.

In Lesson 6 we saw that due to Israel's unfaithfulness, they failed to produce fruit for the Lord. They did not faithfully obey God's word and in fact, they questioned God's word. They were intimidated by the giants, the Nephilim (which means fallen ones), in the Promised land.

And fear is the absence of faith.

Israel also failed to be God's witnesses to the lost pagans. Finally, when their King, Jesus, came to Israel 2000 years ago, saying "*repent the Kingdom of God is at hand,*" instead of repenting they yelled "*crucify him, crucify him.*"

And because of Israel's years of unfaithfulness and unfruitfulness, Jesus told the Jewish religious leaders that this heavenly kingdom, rulership in the

Heavenly realm of Christ Millennial kingdom would be taken away from them and given it to a *new nation that would bear the fruits thereof*, the church (*Matthew 21:33-43*).

We examined the spiritual significance of Romans 6:1-7. If we *were baptized into Christ Jesus, we were baptized into His death*. The word baptism (baptizo in the Greek) in v.4 means to *fully immerse in such a way so as to bring about a permanent change*. So, because we were buried with Him through baptism into death there is a permanent change. We can now *walk in newness of life* as the man of the spirit. And only the man of the spirit can bear spiritual fruit.

We studied the parable of the Vine in John 15 regarding fruit bearing and the church. Faithful obedience to His Word, especially regarding His promises out ahead, yields much fruit for the Christian.

We learned that our fruit, our works, are what are judged at the Judgment seat of Christ.

2Corinthians 5:9-10

9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him. 10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

(See also 1 Corinthians 3:11-15.)

And finally, we reviewed the chart produced by Pastor Herbert, comparing the Christian experience with Israel.

Today we will be studying the events of Day Four.

Genesis 1:14-23

14 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; 15 "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. 16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. 17 God set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. 19 So the evening and the morning were the fourth day.

What did God place in the firmament or sky on Day 4 (vv. 14-17) and why did He put them there?

As with Days 1, 2, and 3, there is a division. Do you see a division in v. 14?

God placed *lights* in the sky *to divide the day from the night*.

According to v.14, how were the lights brought forth?

God does not restore the sun or moon until Day 4. As mentioned in Lesson 2, the light that was brought forth on Day 1 is the Light of God coming forth. He *is* the Light! He simply *spoke*, allowing His Light to shine forth.

The word *Light* used in Genesis 1:3 is the Hebrew word 'owr. It comes from the root word that refers to the Light, glorious Light. According to the

Gesenius' Hebrew-Chaldee Lexicon, it is *Light everywhere diffused*. God is Light and He is the source of light. It is His Glory Light and His Glory Light divides the light from the darkness, the day from the night.

However, the word *lights* used on Day 4 is the Hebrew word *ma'owr*. It means luminary. The sun is just a bearer of *the Light* spoken of and brought forth on Day 1, not the producer of it. The moon (the lesser light) does not have any light of its' own. The moon (the lesser light) only reflects the light of the sun (the greater light), and that is what we see when we look at the moon. The sun then provides light for the moon. And so, in this respect, both the sun and moon then became light bearers, giving light upon the earth.

But the sun and moon are not only light bearers, they are also time markers and are for signs and seasons and days.

The word *signs* points to something future, and *always* has to do with Israel and the Kingdom. The word *seasons* means appointed time or place.

Now let's study the stars. Just as the sun and the moon are literal entities in the galaxy, so are the stars. The statement *He made the stars also* in Genesis 1:16 sounds like God made (or restored) the stars at the same time He restored the light of the sun and the moon. However, in the proper context, the Hebrew text would simply read, "and the stars." The stars, though not part of God's restorative activity on Day 4, would provide some light in addition to the moon, although a very small amount compared to the moon reflecting the sun's light.

We know that stars are part of the physical universe but in Scripture, the word *stars* is also used to denote angelic beings in the heavens.

Job 38:4, 7

4 "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. ... 7 When the morning stars sang together, And all the sons of God shouted for joy?

In v. 7 we see the *morning stars sang together, And all the sons of God shouted for joy.*

Who are the sons of God in this passage? Let's see if the following passage helps us.

Job 1:6-7

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

In v. 6, who came to present themselves before the Lord in this passage?

Who was among them?

Then, who are the *sons of God* in this passage? Are they angelic beings or humans? (Hint: they presented themselves before God's throne in heaven.)

So then, who might the *morning stars* in Job 38:7 be?

Correct, the term *morning stars* also points to angelic beings.

Isaiah refers to the angels as stars in the following passage:

Isaiah 14:12-14

12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! 13 For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the

north; 14 I will ascend above the heights of the clouds, I will be like the Most High.'

Angels (sons of God) are created beings and they were created to rule.

In Revelation 1, John was translated forward in time and saw Jesus at the Judgment Seat of Christ. The stars referred to here are the angels of the Churches.

Revelation 1:16, 20

*16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword [the Word of God], and His countenance was like the sun shining in its strength. ... 20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The **seven stars are the angels of the seven churches**, and the seven lampstands which you saw are the seven churches.*

So, we see that stars can refer to angelic beings in scripture. Now let's discuss what the greater and lesser lights might represent in scripture.

Revelation 1:16

*16 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.***

How was the countenance of Jesus described in this passage?

Isaiah 9:2

*2 The people who walked in darkness Have seen **a great light**; Those who dwelt in the land of the shadow of death, Upon them a **light** has shined.*

Isaiah prophesized of the coming Messiah, Jesus. Can you guess what type of light is used in this verse? Is it the light/lights in Genesis 1:3 or Genesis 1:14?

Isaiah speaks of the Light, the Glory Light in Genesis 1:3. The Greater Light, Jesus Christ came to this earth two thousand years ago. Jesus referred to Himself as the Light of the world in John 8:12-

"I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

And when He returns as King of kings and Lord of lords, the *great light, the light of the world*, will be ruling in **that Day**, the Seventh Day, the Sabbath Rest, in His Glorious Millennial Reign! (There will be more on this topic when we get to Day 7 of our study.)

Acts 26:15-18

*15 "So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting. 16 'But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 'I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 'to open their eyes, in **order to turn them from darkness to light, and from the power of Satan to God**, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'*

When Saul (Paul) was persecuting the Church, Jesus appeared to him on the road to Damascus. In this passage, darkness and light are compared to what or whom?

Jesus told Saul (Paul) he would send him, *to open* the eyes of the lost gentiles *in order to turn them from darkness to light, and from the power of Satan to God*. We can see that darkness is associated with the power of Satan while light is associated with God.

The lesser light to rule the night (darkness), points to the power of Satan. As mentioned above, the moon (the lesser light) does not have any light of its' own. The sun (the greater light) reflects light on the moon. If the lesser light,

the moon, points to Satan and his power, does Satan produce any light of his own?

Satan does not produce light. The moon (the lesser light) also controls the tides of the seas. While both the moon and the sun influence the ocean tides, the moon plays the biggest role because it is so much closer than the sun. In fact, the tidal effect of the moon on earth is more than twice as strong as that of the sun. If the moon (the lesser light) has more influence over the tides of the seas, what might this be pointing to spiritually? (Hint: Seas in scripture can refer to the place of death, as we observed with the Red Sea passage. But seas can also refer to **gentile powers or nations.**)

Satan, the lesser light, has a strong, influential *pull* over the gentile nations in this current age.

1John 5:19

19 We know that we are of God, and the whole world lies under the sway of the wicked one.

John 14:30

30 "I will no longer talk much with you, for the ruler of this world [age] is coming, and he has nothing in Me.

In the passage above, Jesus refers to Satan as the ruler of this age (world).

Ephesians 6:11-12

*11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the **rulers of the darkness** of this age, against **spiritual hosts of wickedness in the heavenly places.***

The word *age* in this passage refers to the current period of time (six-thousand years) which is under the rulership of Satan and his demonic angels, the rulers of darkness.

How are the ***rulers of the darkness of this age*** described in Ephesians 6: 12?

They are described as *spiritual hosts of wickedness in the heavenly places*. They currently rule from the heavens over the earth until the Lord returns.

(We can also see this current rulership in passages about the temptation of Christ.

Luke 4:5-8

*5 Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. 6 And the devil said to Him, "All this authority I will give You, and their glory; **for this has been delivered to me, and I give it to whomever I wish.** 7 "Therefore, if You will worship before me, all will be Yours." 8 And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'")*

The *rulers of darkness* are the angelic beings (often referred to as stars) that currently rule alongside Satan. Notice Gen. 1:16-18 – the sun rules the day, and the moon and the stars rule the night. We have seen that the moon, the lesser light that rules the night, can typify Satan. The stars, which are seen at night, point to the angelic beings ruling alongside Satan in this current age. And just as we saw the significance of the sun (Son) in the Seventh Day, so can we see the same with the moon (Satan) and stars (fallen angels) in the Seventh Day. Please read 1 Corinth. 2:6-8 below –

1Corinthians 2:6-8

6 However, **we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.**
7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

2Corinthians 4:6

6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the **light of the knowledge of the glory of God** in the face of Jesus Christ.

What is the knowledge of the glory of God?

The knowledge of the glory of God must relate to that time when Christ's Kingdom will be established. A time remaining yet future. A time when God's plans and purposes for the rulership of the earth are to be brought to completion. And until that time, we are to be His light bearers in this *crooked and perverse* world!

Philippians 2:12-15

12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who works in you both to will and to do for His good pleasure. 14 Do all things without complaining and disputing, 15 **that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,**

During Christ's Millennial Kingdom, Satan and his angels will have no part of His Kingdom, as they will no longer be in a position of rulership in Christ's Glorious Kingdom (Gen. 37; Rev. 12). Refer to the Timeline.

Revelation 12:7-10

7 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, 8 but they did not prevail, nor was a place found for them in heaven any longer. 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. 10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

Colossians 1:12-13

12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. 13 He has delivered us from the power of darkness and conveyed [transferred] us into the kingdom of the Son of His love,

What have we been delivered from according to *Colossians 1:12-13*?

God has *delivered us from the power of **darkness***. He has given us the opportunity to be *partakers of the inheritance of the saints in the **light***, the Glory Light in His Kingdom! *He has transferred us into the kingdom of the Son of His love.*

We worship an amazing Creator who created us to rule with Him over His creation! *What is man that You are mindful of him.*

Psalms 8:3-4

3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, 4 What is man that You are mindful of him, And the son of man that You visit him?

To summarize then, *the lesser light that rules the night* (darkness) points to Satan. Currently he rules from the heavens over the earth until Jesus, the Greater Light, returns as King of kings and Lord of lords.

As mentioned above, the moon has a big influence on the seas and tides. In scripture the seas often picture gentile, pagan nations. The lesser light that rules the night, Satan, has great influence over the Gentile Nations during this present age. When Christ returns, He will remove Satan's influence over the nations and the seas will be calmed.

Psalm 65:6-7

6 Who established the mountains by His strength, Being clothed with power; 7 You who still the noise of the seas, The noise of their waves, And the tumult of the peoples.

As discussed earlier, the sun is a light bearer reflecting His Glory Light, and the moon reflects the light of the sun. They are also time markers and are for signs and seasons. The word *signs* can point to something future, but always has to do with Israel and the Kingdom. *Seasons* means *appointed time or place*. Now we will study how the lesser light, the greater light, and the stars are used as *signs* in scripture, pointing to events of a future time, just before Christ's return.

When the people asked Jesus about the timing of His return, He replied:

Luke 21:25-27

*25 "And there will be signs in the sun, in the moon, and in the stars; **and on the earth distress of nations, with perplexity, the sea** [Gentile Nations] **and the waves roaring;** 26 "men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. 27 "Then they will see the Son of Man coming in a cloud with power and great glory.*

Signs in *the sun - the moon - the stars*, will point to prophetic events having to do with Israel and the Coming Kingdom.

Revelation 2:25-29

25 "But **hold fast** what you have till I come. 26 "And **he who overcomes, and keeps My works until the end**, to him I will give power over the nations-- 27 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels'--as I also have received from My Father; 28 "and I will give him **the morning star**. 29 "He who has an ear, let him hear what the Spirit says to the Churches." '

According to this passage, what will Christ give to those who hold fast and overcome and keep His works?

For those who overcome then there is the promise of rulership over the nations and the promise of being given *the morning star*.

Revelation 22:16

16 "I, Jesus, have sent My angel to testify to you these things in the Churches. I am the Root and the Offspring of David, the Bright and Morning Star."

What does Jesus refer to Himself as in v. 16?

Jesus Himself is the Morning Star. In Revelation 2:25 we read that Christ will give the overcomer *power over the nations*, which implies rulership over the Gentile Nations in the age to come. Jesus also says, "and I will give him [the one who overcomes] *the morning star*." To the one who overcomes, Christ will give (appoint) them rulership in His Kingdom as a co-heir and **we will be like Him, that bright Morning Star in all of His Glory!**

2 Corinthians 3:18

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

2 Peter 1:19

*19 And so we have the **prophetic word** confirmed, which you do well to heed as a light that shines in a dark place, **until the day dawns and the morning star rises in your hearts;***

In this verse we are to heed the **prophetic word** *until that day* (the 7th Day when Christ will establish His Kingdom), *dawns*. We are also to heed this prophetic word *until the morning star rises in our hearts*. And when that morning star rises in our hearts, we will be like Him, the Bright and Morning Star!

We can also see the sun, moon, and stars as signs when comparing two passages given in Genesis and Revelation.

In the Genesis passage, Joseph is a type of Christ who will be reigning in His Millennial Kingdom.

Genesis 37:3

3 Now Israel [Jacob] loved Joseph more than all his children, because he was the son of his old age. Also, he made him a tunic of many colors.

In v. 3, Father Jacob made his son Joseph, *a tunic of many colors*. A tunic of many colors was worn by noblemen and points to a garment of regality.

Genesis 37:9

9 Then he [Joseph] dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

What might *the sun, the moon, and the eleven stars* bowing down to Joseph represent?

Bowing down is a sign of being under the authority of Joseph, and Joseph is a type of Christ. In Joseph's second dream we see Joseph ruling over his family, which foreshadows Christ one day ruling over the House of Israel during the Millennial Reign of Christ.

Revelation 12:1

1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

What is the *great sign* that appeared *in heaven* in this passage?

The *great sign* is the woman *clothed with the sun and the moon under her feet* with a crown of twelve stars on her head. This is a prophetic picture depicting Israel future, following their national repentance at the end of the tribulation. (Can you see how *signs* in Scripture always have to do with Israel and the Coming Kingdom?)

Genesis 37:9 has to do with Joseph ruling over his family, foreshadowing *Christ one day ruling over the house of Israel*. This is millennial in its scope of fulfillment.

Revelation 12:1 has to do with *Israel* during the Tribulation, depicted as *a woman* (at a time when *God will once again be dealing with Israel, with the kingdom in view*). And the sign has to do with *Israel* (crowned, clothed with the sun, the central governmental power) *about to be*

placed over all the Gentile nations (sub-governmental powers depicted by the moon and stars), alluding to conditions during the Messianic Era.

Arlen Chitwood

The Sun, Moon, and Stars

For SIGNS in the heavens, among other things

After the Lord returns, Satan and his demonic angels, along with the Gentile Nations, will be defeated as Christ will intervene on behalf of Israel. He will then set up His Millennial Kingdom in all His Glory! Israel (a woman), will be clothed in Christ's regality placed over all the gentile governmental powers, depicted by the moon and stars.

Why does the crown have twelve stars?

The number twelve in Scripture points to governmental rule. In the type, Joseph had eleven brothers with himself making a total of twelve. This would reveal the fact that Christ (in the Antitype of Joseph) will rule within the Nation of Israel (in the antitype of Joseph's brothers) exercising rulership over the Gentile nations during the Millennium.

What does the phrase *moon under her feet* signify? (Hint: moon can represent Gentile Nations.)

Moon under her feet signifies that the Gentile Nations will be under the authority of Israel in the Millennial Kingdom. And these Gentile Nations will be under the authority of Israel who will be under the authority of Christ. This has always been God's plan for His people Israel, to be at the head of the Gentile Nations.

Deuteronomy 28:13

And the LORD will make you the head and not the tail; you shall be above only, and not be beneath,

Deuteronomy 14:2

For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who are on the face of the earth.

The prophet Daniel describes the faithful Old Testament Jews during the Millennial Reign of Christ this way-

Daniel 12:3

3 Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.

Jesus, speaking to the faithful disciples in the New Testament says-

Matthew 13:43

43 "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"

Wow, the faithful child of God will *shine forth* as the sun in the Kingdom! This phrase *shine forth* is used only once in scripture. Interestingly, it is a variant in the Greek of *shine forth* in Daniel 12:3!

Even more amazing is that after Christ's Thousand-Year Reign, there will be a new heaven and new earth in eternity future-

Revelation 21:1-2, 23

1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also, there was no more sea. 2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ... 23 The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.

What illuminates *the New Jerusalem*?

There is no need of the sun or of the moon to shine in the New Jerusalem. The glory of God illuminates it!

This lesson we learned about the lights placed in the firmament of the heaven. The sun, moon, and stars are just light bearers of His Glory Light as described in Genesis 1:3. We learned what these light bearers represented in Scripture and how these lights were signs pointing to future events in Scripture.

Next lesson we will be studying the exciting events of Day 5 and 6. I hope you have enjoyed the examination of these first four days of restoration.

The Book of Genesis Book Part 1

Lesson Eight - Studying the Significance of Events on Days 5 and 6

Objective of Lesson Eight: Studying the significance of the events on Day 5 and Day 6 in Genesis Chapter One.

In Lesson 8, we learned about the lights being placed in the firmament of the heaven on Day 4. The sun, moon, and stars are just light bearers of His Glory Light as described in Genesis 1:3. We learned what these light bearers represented in Scripture and how these lights were signs pointing to future events in Scripture.

Today we will be studying Day 5 and begin our study on Day 6.

Genesis 1:20-23

20 Then God said, "Let the waters abound [bring forth abundantly] with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." 21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." 23 So the evening and the morning were the fifth day.

What did God do on Day 5?

God brought forth fish and birds and created great sea creatures and every living thing that moves was brought forth from the waters.

As with the other days of restoration, can you see a division here?

We see a division in that there are creatures below the sea and creatures that fly above the earth.

As we continue, remember the phrase *after its own kind* or *according to its kind* speaks of groups of living organisms which belong in the same created "kind" if they have descended from the same ancestral gene pool.

Day 6

Genesis 1:24-31

24 Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. 25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. 26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." 29 And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. 30 "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food";

and it was so. 31 Then God saw everything that He had made, and indeed it was very good. So, the evening and the morning were the sixth day.

In Genesis 1:24,25, God's Word ("God said") brings forth what?

On the 6th day, God also creates man and lays out His plans for man. As we examine the verses in Genesis 1:24-28, we will be reminded that God does tell the end from the beginning (Isaiah 46:10) and we will have a better appreciation for David's words in Psalm 8:4.... "*what is man that You art mindful of him*".

In v. 26 God says, *Let Us make man in Our image, according to Our likeness.* What do the pronouns *us* and *our* tell us about God?

Us and *Our* are plural pronouns, which tell us that God is more than one person – He is God the Father, God the Son and God the Holy Spirit – three in one – the Trinity. Do you remember that the word *God* in Genesis 1:1 is translated from the Hebrew word 'Elohiym' or 'Elohim', a plural noun which indicates that God is more than One? Subsequent Scripture show that God is Three-in-One, the one true God, the Triune God.

So, God has revealed Himself to us as three separate, but inseparable parts. Three is the number God uses for Divine perfection. We can see the Triune God at the baptism of Jesus –

Luke 3:22

22 And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

How do you see all three persons of God in this verse?

Now if Man was initially created in God's image (and he was), do you remember the three parts of man?

In previous lessons, we learned that man is a tripartite being comprised of spirit, soul, and body.

- The word for *spirit* in the New Testament is the Greek word *pneuma* and is sometimes translated breath.
- The word for *soul* is from the Greek word *psuchē*. It is sometimes translated as *life*. It is the place of our feelings, desires, affections, and aversions.
- The word *body* is from the Greek word *sōma*. It means the *physical body*.

It must be noted that the words for spirit and soul are *never* used interchangeably in Scripture. Never! These are *two separate parts* of man's being.

All three—spirit, and soul, and body—are described in

1 Thessalonians 5:23

23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

Now, let's go back to Genesis chapter one. According to Gen. 1:26, what was the reason for man's creation?

Man was created in God's image, after God's likeness. Man, (male and female), was created to have dominion over the restored creation. The word *dominion* in Gen. 1:28 is the Hebrew word *radah* which means *rule*.

After Satan rebelled in eternity past, wanting to be higher than God (Isaiah 14:12-17), the sanctuaries over which he ruled were defiled. Following Satan's sin, no redemption was provided for Satan and his angels. For an unknown period of time, the earth, and the heavens which surround the earth, remained in a state of complete ruin.

Subsequent to the restoration of the ruined earth (the 6 days in Genesis 1), God created man to rule in place of the incumbent ruler Satan, and host of angels. And, according to Genesis 1:26, 28, man's dominion would be over this one province in God's universal Kingdom – the earth and the heavens associated with the earth. The restorative (redemptive) process that we have seen in Days 1-6 in Genesis Chapter 1 is enacted because of, and for Man, not Satan.

So, man was created on the 6th Day. Let's see how he was created.

Genesis 2:7

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

When God formed Adam from the dust of a restored earth, *the dust of the ground*, Adam was a lifeless inanimate entity. Adam means *man* in Scripture. Here we read that man was formed from the dust of the restored earth. How did God impart life into the lifeless man, Adam?

God *breathed into his nostrils the breath of life*; and man [Adam] became a living being. The word breath in this verse is the Hebrew word *něshamah*. Here is another first mention principle established in Scripture –

Life in Scripture is inseparably connected with God's breath. God imparts life into man through breathing His breath into him.

The above first mention principle never changes throughout Scripture. As we have learned in previous lessons, unsaved man is "*born dead [spiritually] in trespasses and sins*" (Eph. 2:1). At the point of salvation, God breathes life into the one having no spiritual life.

Just as God's Spirit hovered over the ruined creation (Gen.1:2), God's Spirit breathes life into the one having no spiritual life.

In v. 28, besides having dominion over creation, what was man instructed to do?

God said, "*Be fruitful and multiply; fill the earth and subdue it.*" The word *subdue* is a primitive word meaning "to dominate."

God initially created Man in His image for the purpose of rulership. After the fall of man, salvation (of man's spirit, soul and body) through the work of a Divine Action, would be the only means by which Man could be placed back in a position to fulfill his created position, which is rulership in God's image.

According to Genesis 1:27, was man created to rule alone?

Now let's examine how the woman was created.

Genesis 2:7, 18, 21-25

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. ... 18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." ... 21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

The word *helper* in v.18 means a helper comparable, suitable for, counterpart. So how did God form the helper, the woman?

God caused a deep sleep to fall upon Adam and he slept. Then God took his rib, closed his flesh and made or built the woman from the rib taken from Adam's side. The woman was created in Adam at the very beginning, prior to her being brought into existence, then being built or fashioned as a separate person at a later time. According to vs. 23, what does the name woman mean?

Woman is the Hebrew word *'ishshah* which is a feminine noun meaning *wife, bride, female*. God *made* (literally *built*) the woman from a part of Adam's body in order to be a helper to Adam. Read verse 24. This describes the scriptural marriage relationship. Man is to leave his parents and cleave to his wife and they are to become one. Woman was not taken from Adam's head to be above him or his feet to be below him but from his side to be his helper, to co-reign alongside him. And all that forms a type of something yet future –

Romans 5:14

*14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, **who is a type of Him who was to come.***

In Romans 5:14b it says “... *Adam was a type of Him Who was to come.*” Remember that a “type” is something that points to someone or something else. It can be a person, place, thing or event from the Bible. What the type points to is called the antitype.

1 Corinthians 15:22, 45

22 For as in Adam all die, even so in Christ all shall be made alive. ... 45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.

Of whom is Adam a type?

Adam is a type of Christ.

Once we trust in Christ, we are made a new creation in Jesus Christ and we are part of the body of Christ.

2 Corinthians 5:17

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

1 Corinthians 12:12

12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.

Adam is a type of Christ. The Church is in the body of Christ just as the Woman was in the body of Adam. Prior to the Woman being *made* (built) she had been created in Adam, a picture of us having been created in Christ Jesus.

1 Corinthians 12:27

27 Now you are the body of Christ, and members individually.

Who makes up Christ's body according to 1 Corinthians 12:27?

God determined that it was not good for the Man to be alone and He made a helper comparable to have co-dominion with Adam. The word *made* in Genesis 2:22 means "to build". God determined that it was not good for His Son, the second Adam, to be alone and He is presently in the process of

building a helper comparable to co-reign with the Son in His future Millennial Kingdom!

Now let's compare Genesis 2:23, 24 with Ephesians 5:30-32 to better understand this.

Please underline the similar words in these passages.

Genesis 2:23

23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

Ephesians 5:30-32

30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the Church.

Can you see the type and antitype in these verses?

The word mystery in v.32 speaks of *something in the Old Testament, which is only fully understood when placed alongside the New Testament*. This is why it is so important to study all of Scripture! The great mystery concerns Christ and His Church. And this great mystery begins to be laid out in the first book of the Bible in Genesis 2.

So how did God form the woman?

God caused a deep sleep to fall upon Adam. God then removed a part of his body from his side. God then built the woman and then God presented her

back to him so that the two could become one and rule over the restored creation.

Once God removed part of Adam's body (the rib), was Adam incomplete?

After Adam had been put into a 'deep sleep' his side was opened, and God took a rib from Adam's side and "made he a woman." The Hebrew word translated "made" in this verse is *banah*, which means, "to build."

An important point to remember is that the Woman was entirely built from Adam's body, but was not the whole of Adam's body.

Eve was taken out of Adam and then presented back to Adam for "a helper comparable to him." In this respect, Eve, being presented back to Adam for "a helper comparable," *completed Adam and provided completeness for Eve as well*. Once God made the woman and presented her to Adam, he became complete again and the two became one flesh, in order to have dominion over God's creation.

Compare this to **Heb 2:10** -

"For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect [complete] the author of their salvation through sufferings."

Is the marriage relationship important to God? Can you see why the enemy wants to destroy and distort this foundation? Read Ephesians 5: 23-32 again.

Since Adam is a type of Jesus (Romans 5:14b), then how would God form the Bride of Christ? God caused a deep sleep to fall upon Adam. So, what about Christ?

When thinking this through, it is important to keep in mind that in the Bible, death is often referred to as sleep.

John 11:11, 13-14

11 ...and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." ... 13 However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. 14 Then Jesus said to them plainly, "Lazarus is dead.

Since *death* in Scripture is often referred to as *sleep*, then let's look to see how this idea of Adam being put into a deep sleep in order to build his wife is actually a type of how God will build the Bride for Christ.

Romans 5:6, 8

6 For when we were still without strength, in due time Christ died for the ungodly. ... 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

At Calvary 2,000 years ago, Christ, the One whom Adam typifies, was put into a deep sleep through His death on the cross.

John 19:32-34

32 Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. 33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

After God caused a deep sleep to fall on Adam, God removed a rib from Adam's side.

How was this fulfilled in Christ? What was pierced at the cross and what came out according to John 19:34?

The soldiers pierced His side with a spear, and immediately blood and water came out. The bride of Christ has existed *in the Son* from eternity. The bride's

existence and salvation date from “before the foundation of the world” (Eph. 1:4; Rev. 13:8). The bride, however, could not be brought into existence as a separate entity until *after* the Son had been put to sleep and His side opened. This occurred at Calvary. The Son was put to sleep (the Son died), and His side was opened. Christ was already dead when the Roman soldiers pierced His side and the blood and water supernaturally flowed from His side. And the water and blood are the two elements necessary to bring into existence the bride, separate from the body, but still part of the body (John 19:34).

Once the complete, redeemed bride has been brought into existence through the means which God has provided, the bride will be presented back to the Son, *completing the Son (in regards to a marriage relationship) and providing completeness* for the bride as well (Heb. 2:10). And God will view the existing union as “*one flesh*” (Eph. 5:26-32).

God’s past work having to do with bringing Eve into existence (Gen. 2:21-24) and His present work (to be completed in the future) having to do with bringing His Son’s bride into existence must be studied in the light of one another.

So how is the blood and water from Christ’s side used to form the bride of Christ? Let’s review what blood and water signifies in Scripture.

Hebrews 9:11-12

*11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but **with His own blood** He entered the Most Holy Place once for all, having obtained eternal redemption.*

1 Peter 1:18-19

*18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with **the precious blood of Christ**, as of a lamb without blemish and without spot.*

1 John 1:9

9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Jesus is currently sitting at the right hand of God the Father making intercession for us as our High Priest. It is His blood on the Mercy Seat in Heaven that cleanses us from sin as we confess our sin. This cleansing blood is available only to those who have become part of His body (part of the Church) through faith in His death as the Passover Lamb.

As we confess our sins, Jesus applies His blood over the mercy seat in the heavenly tabernacle and our sins are cleansed and removed and we are spotless, without blemish in God's eyes after that confession.

Scripture teaches us that without the shedding of Christ's blood, there is no cleansing or remission of our sins.

Hebrews 9:22

22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

All things are purified with His blood and blood is needed for remission (forgiveness) of sin. After Jesus died and blood flowed from His side, what else flowed from His side after He was pierced?

What does water represent according to Ephesians 5:23-32?

Ephesians 5:22-32

*22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the Church; and **He is the Savior of the body**. 24 Therefore, just as the Church is subject to Christ, so let the wives be to their own husbands in everything. 25 Husbands, love your wives, just as **Christ also loved the Church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.** 28 So*

husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the Church. 30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the Church.

In this passage, how does Christ **sanctify** (make holy) **and cleanse** His church?

Christians are cleansed by the Word of God. As we read His Word and trust and obey His Words, we are cleansed and transformed. As we study His Word, it is as if we are taking a "spiritual bath", not only cleansing us from our own sins but from the defilements of this present world system under the god of this age.

What is the reason for our cleansing according to v. 27?

It is from the body of Christ, that the Bride for Christ will be built – a Bride **not having spot or wrinkle or any such thing, but that she should be holy and without blemish**. And it will be the Christians who have availed themselves to the washing of the water with the Word (having diligently studied it and obeyed it in faith), and who have been forgiven of their sins by the blood of Christ on the Mercy Seat (having continually confessed their sins) who will be found faithful at the Judgment Seat of Christ. These individuals from within the Body of Christ, will be taken out of His Body at the Judgment Seat of Christ and built into His Bride, and thereby will receive His glory covering when He comes to rule together with His Wife in His coming Kingdom.

Now notice the wording in the first part of v.27 - *that He might present her to Himself a glorious church*. Compare this to *Genesis 2:22* –

*Then the rib which the LORD God had taken from man He made into a woman, and **He brought her to the man.***

What similarities do you see?

Just as the woman was formed and presented back to Adam, so will the Bride of Christ be formed at the Judgement Seat of Christ and presented back to Christ as a Bride without blemish.

1 John 5:4-6

*4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world--**our faith.** 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God? 6 This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.*

Our faith in Christ and His promises out ahead gives us victory over our three enemies - the world, the flesh and the devil! Jesus Christ *came by water and blood.* And it is only through His blood and water (poured from His side at Calvary), that we can be fashioned into a Bride without spot or blemish.

Just as God formed Adam's body from the dust of the earth at the end of the 6th day, so God will *form* the Body of Christ - the second Man, the last Adam, at the end of the 6th day (the 6,000th year). The resurrection/rapture of the Church will be another gathering of the "dust of the earth" in order to form His Body - the gathering of all Christians throughout the entire dispensation, gathering them to heaven to stand at the Judgement Seat of Christ. Here the Body of Christ will be formed, and the Bride taken out.

1 Thessalonians 4:16-17

16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Just as God presented back to Adam the one taken out of his body in order for the two to become one and rule over the restored creation, God will present back to the Second Man, the Last Adam, Jesus Christ, the one taken out of His body (the Bride of Christ) in order for the two of them to become One and rule over the restored creation.

Adam and the woman were naked before the fall but not ashamed, covered in glory while they awaited the reception of the garments of splendor and majesty, which would portend the fulfillment of their created purpose to rule. The Second Man, the Last Adam, Jesus Christ, along with His Bride, will be naked but not ashamed as they will be covered in His glory while awaiting the final redemption of the inheritance at which time they will be restored into their rightful place as Joint -Rulers over the earth.

We will be discussing more on this topic in Day 7. But for now, are you making yourself ready to become the potential Bride of Jesus Christ, to co-reign with the King of kings and Lord of lords? This is the ultimate perfect marriage!

Revelation 19:6-8

*6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunders, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and **His wife has made herself ready.**" 8 **And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.***

In summary then, Man - male and female, were created in God's image, after God's likeness. They were created to have dominion over the restored creation. The Bride of Christ will consist of Christians that are ready, prepared to meet the Lord. They have been washed in His blood and cleansed in the water of His Word. They have followed His Word in faithful obedience, which

are the righteous acts of the Christian that allows that Christian ***to be arrayed in fine linen, clean and bright.***

This forms a type of Christ and His Bride who will co-reign as one in His Kingdom out ahead.

Next lesson we will finally begin our study on the most significant Day of the restoration, the 7th Day!

Romans 5:14b says "... Adam was a type of Him Who was to come."	
First Adam	Second Adam - Christ
<p>The woman is in the body of Adam.</p> <p>Adam put to sleep.</p> <p>Rib removed from his side. (And from his side the woman was Made.)</p> <p>Then the rib which God had taken from man He made into a woman and He brought her to the man. Gen. 2:22</p>	<p>The bride of Christ in the body of Christ.</p> <p style="text-align: center;">1Cor. 12:12; 1Cor. 12:27</p> <p>Jesus died on the cross.</p> <p style="text-align: center;">Bride removed from Christ's body. (from His side the Bride was fashioned) John 19:32-34</p> <p>Blood and water, from His side, used to form The Bride; His blood cleanses us of our sins after we confess to our High Priest- 1John 1:9 Heb. 9:11,12; 1 Peter 1:18-19</p> <p>The water is the Word of God and we are washed by His Word as we faithfully obey it. Eph. 5:22-32</p> <p>At the Judgement Seat of Christ, the Bride of Christ will be removed from the Body of Christ (the Church), washed in His Word and cleansed by His Blood.</p> <p>Eph. 5:25,26 "that He might present her to Himself a Glorious church not having spot, blemish"</p> <p>Hebrew 2:10 "For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect (complete) the author of their salvation through sufferings"</p>

The Book of Genesis Book Part 1

Lesson Nine – Studying the Significance of Events on Day 7

Objective of Lesson Nine: Studying the significance of the Day 7 in Genesis Chapter Two and throughout Scripture.

Last lesson we learned that God created Man - male and female, after God's likeness (Gen. 1:26), three parts in one. Man is a tripartite being comprised of spirit, soul, and body.

- The word for *spirit* in the New Testament is the Greek word *pneuma* and is sometimes translated breath.
- The word for *soul* is from the Greek word *psuchē*. It is sometimes translated as *life*. It is the place of our feelings, desires, affections, and aversions. (While the salvation of the spirit is dealt with in the past tense, the salvation of the soul is always dealt with in the present and future tenses and deals with our works. The salvation of the soul is the present ongoing process for the Christian, with this salvation being realized at a future time, at the Judgment Seat of Christ.
- The word *body* is from the Greek word *sōma*. It means the *physical body*.

It must be noted that the words for spirit and soul are *never* used interchangeably in Scripture. Never! These are *two separate parts* of man's being.

All three—spirit, and soul, and body—are described in

1 Thessalonians 5:23

23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

Adam and the woman were created to have dominion over the restored creation. This lays out the type for Christ and His Bride, Who will co-reign as One in His Kingdom out ahead.

Now we have finally come to the most important Day, the Seventh Day in Genesis 2, which lays out the type for the 7,000-year day also called the Sabbath rest, the Age of Ages, the Lord's Day, and the Millennial Reign of Christ!

We have seen that the best place to begin the study of Scripture is where God began, the Book of Genesis. Also, a person must correctly understand that which God has revealed in the first 34 verses of Genesis as this sets the foundation for the rest of Scripture. This is so important in our study of Scripture. It is especially valuable to remember this as we begin our study of Day 7.

Seven is God's number showing the completion of that which is in view.

Another thing we should remember is that God began His Word at a certain point for a specific purpose. He began laying out a six-day period of work followed by a seventh-day period of rest. And as stated, He did this with a purpose. Scripture also tells us God declared the end from the beginning (Isaiah 46:9-10).

Before beginning our study of Day 7, it will be helpful to review the septenary pattern (pattern of 7's) set by God in the Scriptures.

We have seen that the heavens and earth were created in perfect order at the beginning, but because of sin (Lucifer's fall), there was a ruin of the material creation. God took six days to restore the ruined creation, and He rested on the seventh day.

Man was then created on the sixth day; then man also fell into a state of ruin (because of sin [see Gen. 3]). In all of this, we'll remember that according to 2 Peter 3:8, "... *that with the Lord one day is as a thousand years, and a thousand years as one day.*" God is presently taking six days (6,000 years) to restore man, and God will rest the seventh day (the seventh 1,000-year period).

Scripture deals with 7,000 years of time, beginning with the restoration of the earth and the creation of man to the end of the Millennial Kingdom, the 1,000-year Reign of Christ. Very little is mentioned about eternity past (before the creation of Adam) and very little is mentioned about eternity future (after the 1,000-year reign of Christ). But God chooses to give us much information on those ensuing years—those 7,000 years.

Please refer to the Basic Dispensational timeline on the next page.

On this basic timeline, Man's Day begins with the creation of Adam and extends up to the Millennial Reign of Christ, the Lord's Day. This is a 6,000-year period and it is the time God has allotted to restore fallen man.

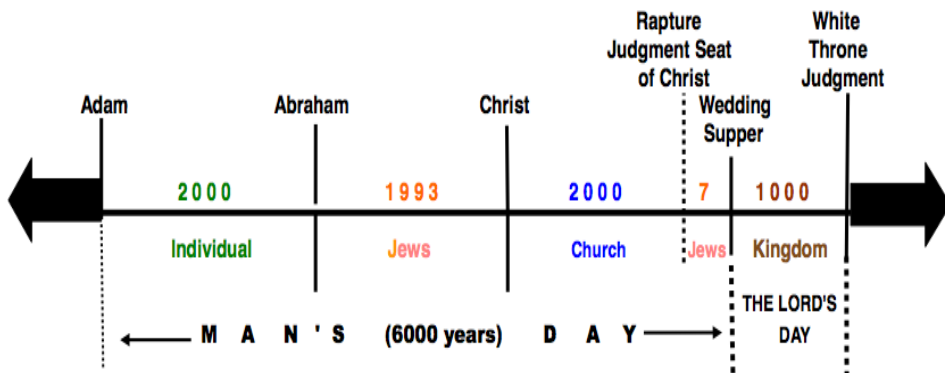
The word *dispensation* is used in Scripture to show distinctions in God's dealings with different groups of mankind during Man's Day, as well as during the Millennial Reign of Christ. The word *dispensation* comes from the root words meaning the *management of a house*. It has to do with the management of the Lord's household affairs through those whom He has placed in His house as stewards. And God deals with one specific group within each dispensation.

The full seven days in Genesis foreshadows the full scope of the 7,000 years seen on this timeline with four different dispensations seen throughout:

- God's dealings with mankind at large from Adam to Abraham, prior to His dealings with Israel.
- God's dealing with Israel from Abraham to the cross (which would also include the future seven-year tribulation).
- God's dealing with the Church from Pentecost to the Resurrection/Rapture of the Church.
- The Dispensation of the fullness of time (Eph. 1:10) when Christ will rule with His Wife from the heavens over the earth in His Millennial Reign.

This timeline shows the beginning point of the seven days – the seven thousand years - extending from the restoration of the earth and the creation of man to the end of the Messianic Kingdom.

Basic Time Line



Now we are ready to begin our study of Day 7.

Genesis 2:1-3

1 Thus the heavens and the earth, and all the host of them, were finished. 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

On Day 7, God had completed His work and He rested. Besides the earth being restored, what else was restored according to v.1?

What else did God do according to v.3?

The word sanctified means to be set apart, consecrated, holy.

This Seventh Day points to the future 1,000-year Reign of Christ, when rulership will change. God will finish His restorative work for fallen man and the ruined creation. Then God's original intent for restoring the earth and bringing man into existence will be realized! Man will replace the fallen angelic beings and rule with Christ in His Kingdom, as this was always God's plan. This then is the Sabbath rest awaiting the people of God.

1Corinthians 10:1-12

1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as they also

*lusted. 7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." 8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; 9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; 10 nor complain, as some of them also complained, and were destroyed by the destroyer. 11 Now **all these things happened to them as examples, and they were written for our admonition**, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed lest he fall.*

Hebrews 3:12-19

12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. 14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, 15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion." 16 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? 17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who did not obey? 19 So we see that they could not enter in because of unbelief.

Why could the Israelites not enter the Promised land according to the passage above?

They could not enter because of the sin of unbelief. And this sin of unbelief was the sin of not believing in God's promises regarding Israel's rest in the Promised Land. Remember, that most God's redeemed children (Israel), did not believe God's Word regarding their rest out ahead. At Kadesh Barnea, they were intimidated by the giants and fear replaced faith.

And the same can happen to us as God's redeemed children. We can have a heart of unbelief regarding our rest out ahead, His promises of the reward of reigning with Him in His glorious Millennial Kingdom should we be found faithful.

Jesus tells us to seek first His Kingdom out ahead and His righteousness and to believe not only that He exists but that He is a rewarder of those who diligently seek Him –

Heb 11:6

*6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that **He is a rewarder of those who diligently seek Him.***

Hebrews 4:1

Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. 3 For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,' " although the works were finished from the foundation of the world. 4 For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; 5 and again in this place: "They shall not enter My rest." 6 Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, 7 again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts." 8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His. 11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

From the passage above, to whom was the gospel first preached, and why did they fail to enter God's rest and be a "kingdom of priests, and a holy nation" (Ex. 19:5)?

Had Israel obeyed God, they would have ruled in a theocracy above all the gentile nations and they would be at rest, fulfilling God's purpose for their

creation and salvation. And although Joshua, a type of Christ, defeated the Gentile Nations at Jericho, there still remains *a rest for the people of God*, in Christ's future Kingdom.

Exodus 31:16-17

16 'Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 'It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

What is the Sabbath referred to as in v. 17?

The Sabbath was given to Israel as a sign of a *perpetual* [everlasting] *covenant*. Through keeping the Sabbath each week, Israel was reminded of 2 things:

1. A past rest following six days of work as given in Genesis chapter two.
2. A future rest, following six days (six-thousand years) of work.

The Sabbath was a sign, and a sign in Scripture points to something future. The Sabbath Rest points to the future seventh-day rest into which God will enter with His people (the people of God) following six days (six-thousand years) of restorative work. It points to His future Millennial Kingdom.

Due to Israel's millennia of disobedience culminating with the rejection of their King 2,000 years ago, the heavenly portion of the Millennial Kingdom was taken away from Israel and was offered to a new nation, the Church.

Matthew 21:33-45

33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. 34 "Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive

its fruit. 35 "And the vinedressers took his servants, beat one, killed one, and stoned another. 36 "Again he sent other servants, more than the first, and they did likewise to them. 37 "Then last of all he sent his son to them, saying, 'They will respect my son.' 38 "But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' 39 "So they took him and cast him out of the vineyard and killed him. 40 "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" 41 They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." 42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, And it is marvelous in our eyes' ? 43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. 44 "And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder." 45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

In this parable, who does the landowner represent and who are the vinedressers?

Who are the servants that were sent and what did the vinedressers do to them?

Please refer to the Parable of the Vinedresser at the end of this lesson.

Who was the son and what did the vinedressers do to him?

Due to the vine dressers' heartless actions, what does v. 43 say will happen to them?

Although Israel lost the offer of ruling in the heavenly portion of the Kingdom, they would still be the recipients of rulership over the earthly portion of the Messianic Kingdom. This was God's promise, and He does not change. Israel is God the Father's wife. Although they have committed spiritual harlotry throughout their history, after they repent, God forgives and restores His wife (see the book of Hosea).

However, a Sabbath rest is coming for the people of God and this includes the Church and Israel as well.

Referring back to the timeline, we see that after the 2,000-year dispensation of the Church, the Church will be raptured and stand before Jesus at the Judgment Seat of Christ.

Those Christians who followed His Word in faithful obedience, seeking First His Kingdom and His Righteousness, will receive a commendation and the reward of ruling alongside Christ as His Bride. (In our last lesson we will be studying Christ judging the works of all the seven Churches).

Matthew 25:21

21 "His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

Revelation 2:26-27

26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- 27 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels'--as I also have received from My Father;

In your own words, what is the reward or prize for the faithful Christian, according to the passages above?

After the Church is judged, the Bride of Christ will be taken out of the Body of Christ and built. The Bride will be comprised of those Christians who were the *faithful servants*, the overcomers. They will co-reign with Christ from the heavens over the earth as king-priests and a holy nation, **realizing the purpose for their salvation which is rulership with Christ**. They will be enveloped in His brilliant glory covering just as Adam and the woman were before the fall.

1 Peter 2:9

9 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;

Revelation 5:10

10 And have made us kings and priests to our God; And we shall reign on the earth."

1 Thessalonians 2:12

12 that you would walk worthy of God who calls you into His own kingdom and glory.

After the rapture of the Church, God will then begin to deal with Israel again. The number 7 at this place on the timeline represents the 7- year tribulation period. During this time, Israel will go through a time of great persecution under the antichrist and the Gentile Nations. At the end of that period, Israel will be brought to a place of repentance and recognize their Messiah and He will save His people.

Zechariah 12:10

10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

After Israel's national repentance, they will be placed back into the land covenanted to Abraham, Isaac and Jacob on the earth. Israel, with their Messiah seated on David's throne, will hold the scepter on earth and they too will be a kingdom of priests and a holy nation, fulfilling their purpose of being called out of Egypt, out of this world.

Exodus 19:6

6 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

On the Seventh Day, the seventh millennium, God will have three firstborn sons ruling over the earth: Jesus, Israel and the Bride formed from the Church. Man, along with the material creation, will enter into the Sabbath Day of Rest. And what a Day that will be! His Glory Light will cover His glorious Kingdom!

Psalms 145:8-13

8 The LORD is gracious and full of compassion, Slow to anger and great in mercy. 9 The LORD is good to all, And His tender mercies are over all His works. 10 All Your works shall praise You, O LORD, And Your saints shall bless You. 11 They shall speak of the glory of Your kingdom, And talk of Your power, 12 To make known to the sons of men His mighty acts, And the glorious majesty of His kingdom. 13 Your kingdom is an everlasting kingdom, And Your dominion endures throughout all generations.

In our final lessons, we will be examining the Seventh Day in more detail with an expanded timeline. Excellent work. Keep it up!

Parable of the vinedresser

The servants are the prophets of God, persecuted by the leaders of Israel:

Hebrews 11:35-40

35... Others were tortured, not accepting deliverance, that they might obtain a better resurrection. 36 Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. 37 They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-- 38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. 39 And all these, having obtained a good testimony through faith, did not receive the promise, 40 God having provided something better for us, that they should not be made perfect apart from us.

Matthew 23:27-36

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. 28 "Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. 29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, 30 "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31 "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32 "Fill up, then, the measure of your fathers' guilt. 33 "Serpents, brood of vipers! How can you escape the condemnation of hell? 34 "Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 "that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36 "Assuredly, I say to you, all these things will come upon this generation.

Zechariah, son of high priest Berechiah (Jehoiada):

After the high priest Berechiah (Jehoiada) died, the Israelite priests served idols. God sends Zechariah, son of high priest Berechiah, to warn them and they stoned him to death.

2 Chronicles 24:18-22

18 Therefore they left the house of the LORD God of their fathers, and served wooden images and idols; and wrath came upon Judah and Jerusalem because of their trespass. 19 Yet He sent prophets to them, to bring them back to the LORD; and they testified against them, but they would not listen. 20 Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.' " 21 So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD. 22 Thus Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his son; and as he died, he said, "The LORD look on it, and repay!"

Elijah:

Elijah was a prophet sent by God to warn Ahab to turn away from Baal worship. Elijah was pursued by Ahab and his wife, Jezebel.

1Kings 16:30; 19:1,2

*30 Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him.
19:1 And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."*

Isaiah:

Isaiah was a prophet sent by God to warn Israel to repent or there will be judgement. According to historical records, Isaiah (whose name means "the Lord saves") was sawn in two by the King Manasseh of Judah.

Read the parable of the vineyard in Isaiah 5:1-7.

Jeremiah:

Jeremiah's name means "whom Jehovah appointed." He is known as the weeping prophet. He warned the Israelites that God would severely chastise them for their unfaithfulness. God's hedge of protection would be removed from the nation and they would be taken into Babylonian captivity.

Jeremiah frequently opposed the king's favored prophets, gaining more adversaries in high places. During a lull in the final days of the siege on Jerusalem, Jeremiah left the city presumably to visit his family at Anathoth. He was apprehended and arrested in Benjamin, accused of desertion, beaten, and imprisoned (Jeremiah 37:11-16). After appealing to King Zedekiah, Jeremiah was placed under house arrest. While there, Jeremiah's enemies had him cast into an abandoned cistern to die, but he was rescued by an Ethiopian named Ebed-Melech (Jeremiah 38).

With regards to how Jeremiah died, the Scriptures leave no record. Church tradition suggests that Jeremiah was stoned to death in Egypt by the Jews.

New Testament Jewish saints warned Israel to repent and the Jewish leaders persecuted them also:

Stephen: stoned to death.

Peter: was crucified, possibly upside down.

John 21:18-19

18 "Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." 19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

Paul: imprisoned and executed, possibly beheaded.

Jesus tells us to expect persecution.

John 15:18-20

18 "If the world hates you, you know that it hated Me before it hated you. 19 "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 "Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

2Timothy 3:12

"Yes, and all who desire to live godly in Christ Jesus will suffer persecution."

The Book of Genesis Book Part 1
Lesson Ten - Studying the Significance of Events on Day 7

Objective of Lesson Ten: Continuing to study the significance of the Day 7 in Genesis Chapter Two regarding God's three groups of people and review an expanded timeline.

As we finish up with the last three lessons of our study, please remember what the prize of the upward calling is. It is the reward given to the Christians who are found faithful at the Judgement Seat of Christ. And the reward is receiving the inheritance and **the inheritance is reigning with Him in His heavenly Kingdom.**

In the following passages, Jesus is speaking to believers, not to the unsaved. These passages show the connection between the reward, the inheritance, and the Millennial Kingdom.

Matthew 25:34

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world.*

Colossians 3:23-25

*And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the **reward of the inheritance**: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

Revelation 3:21-22

*To him that overcometh will I **grant to sit with me in my throne**, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.*

The reward for the good, and faithful servant is to rule and reign with Christ in His Millennial Kingdom. The reward is the inheritance, and the inheritance is reigning with Him in His heavenly Kingdom.

Last lesson we discussed dispensations and reviewed a Basic Timeline. The first 34 verses of Genesis set up the framework of a perfect creation, followed by a ruin, then God's restoration over a six-day period followed by a seventh day of rest. This pattern of six days of restorative work followed by the seventh day of rest is seen throughout Scripture. This septenary pattern (period of seven) forms the foundational framework for the rest of Scripture.

This pattern foreshadows the history of man also: creation, a subsequent ruin, a restoration over six 1,000-year days and a seventh 1,000-year day of rest, the Sabbath Rest, the Millennial Reign of Christ.

The Seventh Day then points to the future thousand-year Reign of Christ, when rulership will change. God will finish His restorative work for fallen man and the ruined creation. Then God's original intent for initially restoring the earth and bringing man into existence will be realized! Man will replace the fallen angelic beings and rule with Christ in His Kingdom, as this was always God's plan. This then is the Sabbath rest awaiting the people of God.

As briefly discussed in Lesson 3, in the Scriptures, God divides the human race into three separate and distinct groups of individuals, which comprise the three creations. The three groups are

- **the Gentiles,**
- **the Jews and**
- **the Church.**

Each group exists as separate and distinct entities and each was brought into existence at different times as seen in our Basic Timeline. During the first 2,000 years, there were saved and unsaved Gentiles.

Enoch and Noah are examples of saved individuals during this period, and Scripture suggests that they saw His Kingdom out ahead during their lifetime. God had revealed His plans for man and His Son's future Kingdom out ahead to these saints. Enoch even prophesied about the return of the Lord according to

Jude 1:14

Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,

The second group that exists are the Jews. In Lesson 3 we learned that after Abraham was called out of the Chaldees and crossed the Euphrates, he was the first person to be called a *Hebrew*, which means *one who crossed over*. Abraham had Isaac, and Isaac had Jacob, and Jacob had twelve sons who became the twelve tribes of Israel, forming the Nation of Israel. Through this nation (the seed of Abraham) would come the Redeemer of the world (Jesus Christ) and His Word, the oracles of God (Psalm 147:19,20). *Israel* means *a prince who has power with God and with men*. This name foreshadows Israel's regal power in the future Millennial Reign of Christ. Abraham and many other Israelites walked by faith, confident in God's promises of the Kingdom out ahead.

(Read Hebrews 11: 1-16.)

An important fact to remember is that God's plans and purposes for mankind could only be realized through Abraham and his seed. And God's promises and blessings to Israel will result in the Gentile nations being blessed. These promises and blessings would apply to both earthly and heavenly spheres.

Genesis 22:17-18

17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

By the wording of this passage, can you identify the earthly and heavenly spheres in this Abrahamic covenant? Please write them down.

What other promises were given in this passage?

In Old Testament times, officials, or administrators in positions of rulership of a city would *sit at the gates of the city*. Examples are Lot (Gen. 19:1) and Mordecai (Esther 3:2; 6:12). To *possess the gate of their enemies* means that Abraham's descendants will one day be ruling over their enemies.

In the Messianic era, Israel will be the head of the gentile nations as this was their created purpose –

Isaiah 60:1-5

1 Arise, shine; For your light has come! And the glory of the LORD is risen upon you. 2 For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you. 3 The Gentiles shall come to your light, And kings to the brightness of your rising. 4 "Lift up your eyes all around, and see: They all gather together, they come to you; Your sons shall come from afar, And your daughters shall be nursed at your side. 5 Then you shall see and become radiant, And your heart shall swell with joy; Because the abundance of the sea shall be turned to you, The wealth of the Gentiles shall come to you.

The third creation, the Church, is comprised of the *spiritual* seed of Abraham. Do you remember how a Christian becomes the spiritual seed according to *Galatians 3:29*?

Galatians 3:29

29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

The first 2 groups (Gentiles and Israel) occurred in the physical realm, passed on through one's physical seed. The third creation, the Church, occurred in the spiritual realm. The Church, the new creation in Christ, came into existence

2,000 years ago, because the Nation of Israel, as a whole, rejected their King and His message.

Matthew 4:17

17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

According to this verse, what was the message Jesus preached to Israel?

In our last lesson, we learned that Israel, as a whole, rejected the offer of the Kingdom. They did not repent and they crucified their Messiah and King. (Remember that repentance is a term used in addressing spiritually redeemed individuals, not unsaved individuals. During the Lord's first advent, He came to the nation of Israel, His spiritually redeemed children, with the message of repentance - *Repent, for the kingdom of heaven is at hand.*)

Due to Israel's rejection of the message, the offer of the heavenly portion of Christ's future Kingdom would now be made to a new nation, the Church, who would bear the fruits thereof (Matt. 21:33-45).

The Church was brought into existence after the death, burial, and resurrection of Christ. Christians make up Christ's body and as we learned on Day 6, the Bride of Christ would be taken from the body of Christ, the Church. And the type was given to us in Gen. 2:21-23, with the woman being taken and formed from Adam's body. And it is the Bride of Christ that will reign as a consort queen with Christ from the heavenly places in His future Kingdom.

The heavenly sphere and the earthly sphere of Christ's future Millennial Kingdom cannot be inherited by individuals who are not of Abraham's seed, through Isaac and Jacob.

In Christ's coming Kingdom, Abraham's spiritual seed (the bride taken from the Church) will be reigning with Christ from the heavenly portion and blessings will flow out to the Gentile nations on the earth through Abraham's physical seed (Israel).

Now please refer to the expanded timeline on the next page so we can better understand the dispensations of the three creations.

In this timeline you will see that Man's Day extends from Adam to the beginning of the Millennial Kingdom. Recalling that "*with the Lord one day is as a thousand years, and a thousand years as one day*" (2 Peter 3:8), God is restoring fallen man over a 6,000-year (6 day) period. Six is the number for man in Scripture and 7 is the number for completion.

In the first 2,000-year (2 days) dispensation, God deals with His first creation, the Gentiles. In previous lessons, we learned the word *dispensation* is used in Scripture to show distinctions in God's dealings with different groups of mankind during Man's Day, as well as during the Millennial Reign of Christ. The word dispensation comes from the root word meaning *management of a house*. It has to do with management of the Lord's household affairs through a particular group of people that He has placed in His house as stewards for that time period. And God deals with one specific group at a time within each dispensation.

We can see God's first creation, the Gentiles, in the green color on the timeline. If you follow the green arrow, you will see that the next time God is dealing with this creation is on their Third Day which is the Seventh Day from Adam, the Sabbath Rest, the Millennial Reign of Christ.

After Abraham is called out of Ur, God deals with His second creation, Israel for 1,993 years, plus the seven years of the coming tribulation, totaling 2,000 years. We can see this creation in the gold color on the timeline. At the completion of the 2,000 years (2 days), Israel is taken into their Third Day which is the Seventh Day from Adam, the Sabbath Rest, the Millennial Reign of Christ.

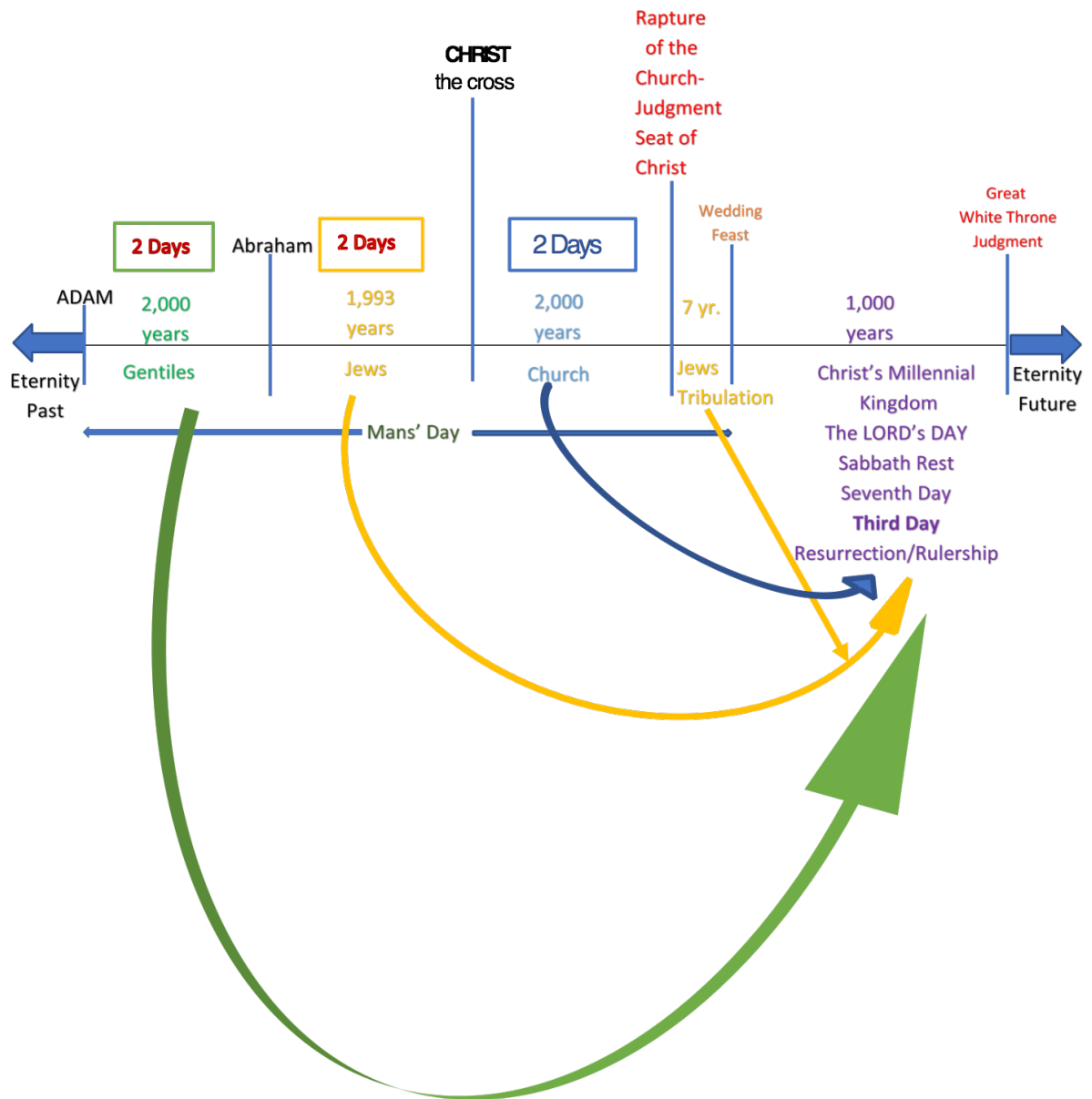
After Israel's rejection of their King at Calvary, God's third creation, the Church, is brought into existence. We can see this creation in the blue color on the timeline. God is currently dealing with the Church and at the end of this 2,000-year (2 days) period, the Church will be resurrected/raptured and judged at the Judgment Seat of Christ (seen in the red color). Following the completion of the 2,000 years (2 days), the Church is taken into their Third Day which is also the Seventh Day from Adam, the Sabbath Rest, the Millennial Reign of Christ.

In all of this, can you see how the Seventh Day (from Adam) is actually the Third Day for each of the respective dispensations? Can you see why the Third and the Seventh Days are so important?

Time Line

2 Peter 3:8

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.



Are you seeing a pattern here? Notice that each dispensation lasts for 2 days – 2,000 years, after which God deals with another group of household servants for another 2,000 years, until three groups of household servants are created and established, each having their own 2,000 years. Then on the 7th Day – the 7,000th year from Adam, God brings each group to their 3rd Day, which again is the 7th day from Adam. This is the Millennial Reign of Christ, that Day towards which the whole of Scripture moves! It is the Day when rulership over the earth will change.

And as mentioned earlier, this Kingdom will have two realms – a heavenly realm, and an earthly realm. Christ, the Seed of the Woman (Gen. 3:15), the Seed of Abraham, will be the Supreme Ruler in both realms. And the occupying positions of power and authority with Him will be the physical seed of Abraham (Israel) ruling from an earthly realm, and the spiritual seed of Abraham (the Church; specifically, the Bride from the Church) ruling from a heavenly realm.

Now let's review some passages in Scripture regarding the relationship between the 3rd Day and the 7th Day out ahead.

Do you remember what will happen in the future on the 3rd Day regarding Israel?

Hosea 6:1-2

1 Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. 2 After two days He will revive us; On the third day He will raise us up, That we may live in His sight.

In the Book of Zechariah, God tells the prophet Zechariah things that will happen to Israel at the end of the tribulation.

Zechariah 12:9-10

9 "It shall be in that day that I will seek to destroy all the nations that come against Jerusalem. 10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look

on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son and grieve for Him as one grieves for a firstborn.

What will God *pour on the house of David* and what will be their response?

According to this passage, once the eyes of the Jews are opened (on the 3rd day), who will they recognize (behold)?

Numbers 19:11-13

11 'He who touches the dead body of anyone shall be unclean seven days. 12 'He shall purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean. 13 'Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness is still on him.

What does God instruct Israel to do for purification after touching a dead body and can you see the spiritual significance of this in a time yet future?

Israel is presently unclean through the contact with the dead body of her Messiah, who they crucified. At the end of the tribulation, Israel will appropriate the blood of their Passover lamb and repent of their sin. Their sins will be atoned for by the Water, the living Word. In the Old Testament law, cleansing was provided for the spiritually redeemed children of Israel during the Feast of Atonement This feast **atoned** (or covered) for the sins of the **nation** of Israel. (*Leviticus 16:5-10, 14-16, 20-22*)

In a time yet future, Israel will also need to experience their Feast of Atonement. And then Israel will be purified on the Third day which is also their Seventh day.

Remember, in our prior lessons regarding the Third Day, we learned that the Third Day points to baptism and to the resurrection, our being raised up in newness of life to follow the Holy Spirit. After burying the old man, the old sin nature, passed on down from the seed of Adam, we are to follow the leading of the Holy Spirit in our wilderness journey. And as we trust and obey His Word in faithful obedience, our spiritual eyes will be opened to His deeper truths.

After Christ's crucifixion, He personally appears to his disciples on the road to Emmaus. The disciples did not recognize Jesus and they could not understand why He had died on the cross. Christ opened their eyes after two days, on the third day.

Luke 24:13-21, 25-27, 30-31

*13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14 And they talked together of all these things which had happened. 15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16 But their eyes were restrained, so that they did not know Him. 17 And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" 18 Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" 19 And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20 "and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is **the third day** since these things happened. ... 25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 "Ought not the Christ to have suffered these things and to enter into His glory?" 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. ... 30 Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened and they knew Him; and He vanished from their sight.*

In this passage we read that the disciples on the road to Emmaus had their eyes *restrained, so that they did not know Him.*

What did they say about Jesus in vv. 19,20?

According to Luke 24:21, what were they hoping Jesus would do for Israel?

How did Jesus describe them in Luke 24:25?

The disciples were foolish and slow (lit. dull or inactive) of heart.

Jesus tells them that it was always prophesized that the Messiah should suffer first (as the Passover Lamb) and then receive His Glory when He returns as King of Kings and Lord of Lords. (See Isaiah:1-7,12,13; Psalm 22:6,14,16-18.)

Suffering precedes Glory, for Jesus and for us too! Had they read the Scriptures diligently, they would have seen that this message was given to them in the Old Testament Scriptures.

The disciples on the road to Emmaus had their eyes opened on the 3rd Day.

Do you think we can restrain our own eyes, *so that we do not know these things about Him* therefore becoming *foolish ones, and slow of heart to believe in all that the prophets have spoken?*

We are to diligently study His Word, keeping our focus on *Seeking first His Kingdom and His Righteousness*, running this race of faith as a disciplined soldier.

Just as the disciples on the road to Emmaus initially had their eyes *restrained, so that they did not know Him* at first, so it was with Israel at the first advent of

Christ. Their eyes did not allow them to recognize their Messiah whom they pierced. Just as the disciples on the road to Emmaus later had their eyes opened on the Third Day and recognized Jesus, so will it be in the future for Israel at the end of the Tribulation. During the tribulation period, nations will come against Israel. When the Lord returns again, their eyes will be opened, and they will recognize Him Whom they pierced (*Zechariah 12:9-10*); and this will take place on their 3rd Day (Man's 7th Day).

Saul, a type of Israel, rejected the Messiah at first and persecuted the early church.

Acts 9:1-6, 8-10, 13, 15, 17-18

*1 Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" 5 And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." 6 So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." ... 8 Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. 9 And he was **three** days without sight, and neither ate nor drank. 10 Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord." ... 13 Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. ... 15 But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. ... 17 And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." 18 Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized.*

What blinded Saul according to v. 3?

A bright *light* shone around him from heaven. This Light from heaven was Christ in His Glory!

The same word *light* is used in the transfiguration of Christ:

Matthew 17:2

*2 and He was transfigured before them. His face shone like the sun, and His clothes became as **white** as the light.*

Saul is a picture of Israel being blinded for three days. The first two days are the 2,000 years when Israel has been blinded in part, and set aside, while God deals with His new creation, the Church.

Romans 11:25

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

What happens to Saul on the Third Day according to Acts 9:18?

On the Third Day, the scales on Saul's eyes were removed and he could see – both physically and spiritually! After Saul's eyes were opened, God used Paul (formerly Saul) to evangelize the Gentiles and bring many into the body of Christ.

As mentioned above, Saul, is a picture of Israel being blinded until *the fullness of the Gentiles has come in*. His name means *desired*. And Israel is the nation God called into existence to carry His message to the Gentile nations of the earth, to be God's *witness* to the ends of the earth.

Isaiah 43:10

10 "You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.

In the Millennial Reign of Christ, Israel will be placed back in the land under a new covenant, within a theocracy, and the Jewish people will then go forth to the Gentiles throughout the earth with God's message.

One son (Israel) will carry *the message of life*, which can be found *only in the other Son (Jesus)*. Then, and only then, will the fullness of God's blessings flow out through Israel to the nations of the earth.

There is one last Old Testament passage I wish to review regarding the Third Day in relationship to the 7th Day.

Esther is a book in the Old Testament that describes events that occurred when the nation of Israel was under captivity by the Medes and Persians. Esther, a Jew, became the Queen of the Mede-Persian King, Ahasuerus. The king promoted a man in his court named Haman. Haman had ten sons.

Esther 3:1

1 After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who were with him.

Haman, an enemy of the Jews, devised a plan to exterminate them.

Esther 3:8-11

*8 Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws are different from all other people's, and they do not keep the king's laws. Therefore it is not fitting for the king to let them remain. 9 "If it pleases the king, let a decree be written **that they be destroyed,**..." 10 So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews. 11 And the king said to Haman, "The money and the people are given to you, to do with them as seems good to you."*

The Book of Esther gives us a prophetic picture of Israel in the future time, the tribulation. Esther is a picture of God's wife, Israel. Haman is a picture of the antichrist who will try to annihilate Israel starting at the mid-tribulation period. The same satanic driving force behind Haman will be the same satanic force which will drive the antichrist. But God will intervene.

Esther 5:1, 3-4, 6-7

1 Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house. ... 3 And the king said to her, "What do you wish, Queen Esther? What is your request? It shall be given to you--up to half the kingdom!" 4 So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him." ... 6 At the banquet of wine the king said to Esther, "What is your petition? It shall be granted you. What is your request, up to half the kingdom? It shall be done!" 7 Then Esther answered and said, "My petition and request is this:

What day did Esther make her request unto the King?

Esther 7:3-6

3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. 4 "For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, although the enemy could never compensate for the king's loss." 5 So King Ahasuerus answered and said to Queen Esther, "Who is he, and where is he, who would dare presume in his heart to do such a thing?" 6 And Esther said, "The adversary and enemy is this wicked Haman!" So Haman was terrified before the king and queen.

Now let's read what happens to Haman, a type of the future antichrist.

Esther 7:10

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

Esther 9:5,12

*12 Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them. 12 And the king said to Queen Esther, "The Jews have killed and destroyed five hundred men in Shushan the citadel, and **the ten sons of Haman**."*

Just as Esther defeated Haman and his ten sons through divine intervention **on the Third Day**, so will Israel defeat the antichrist, the beast with his ten nations **on the Third Day**.

Revelation 13:1

*1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and **ten horns, and on his horns ten crowns, and on his heads a blasphemous name**.*

Notice that there are ten horns which represent the ten nations that will come against Israel during the tribulation period, led by the antichrist. Haman had ten sons that came against Israel during the time of Esther, under the influence of Haman. Ten could literally represent ten nations that will come against Israel during the tribulation (see Psalm 83: 4-9), but ten is also a number of completeness in Scripture so it may represent a complete number of Gentile nations during the tribulation that will coalesce together with the goal to annihilate Israel. Just as God intervenes for the Jews in the Book of Esther, we see God intervening for Israel at the end of the tribulation.

Revelation 17:12-14

12 "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. 13 "These are of one mind, and they will give their power and authority to the beast. 14

"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."

The Lamb, Jesus Christ, will defeat the antichrist and the Gentile nations that come against Israel at the end of the tribulation.

Revelation 19:19-21

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. 20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. 21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

I hope this brief study of the Book of Esther helps you to see the significance of the Third Day, not only in Esther's time but in the future tribulation. Just as God intervened in Esther's time after two days (two-thousand years) on the **Third Day** (three-thousand years), so will God intervene for Israel at the end of the tribulation. After their repentance, they will be **revived (resurrected) on the Third Day**. Then they will be brought into the Land during the Millennial reign of Christ, the 7th Day.

Please review the **Earth out of water/third day** in the appendix.

(Please also feel free to review the Third Day in the appendix. This goes over the counting of the Third Day according to the Jewish calendar.)

Next lesson we will continue to develop the significance of the 7th Day regarding Israel. Oh, glorious Day!

Keep up the good work. You have almost completed this study

The Book of Genesis Book Part 1
Lesson Eleven – Studying the Significance
of Events on Day 7

Objective of Lesson Eleven: Continuing to study the significance of the Day 7 in Genesis Chapter 2 regarding Israel.

Last lesson we discussed the three creations: Gentiles, Jews and Christians. We stated that God's plans and purposes for mankind could only be realized through Abraham's descendants:

- **his physical descendants through Isaac and Jacob, and**
- **his spiritual descendants – the Church, who make up the Body of Christ, the Seed of Abraham.**

We reviewed the timeline and saw that on the 7th day, all three creations are brought to the 3rd Day of their respective dispensation – the Millennial Reign of Christ. This 7th Day (which is the 3rd Day respectively for each of the dispensations), is what the whole of Scripture moves toward! It is the Millennial Reign of Christ; the Day of Rest when God will have completed His work of restoring that which was lost in the Garden through the sin of Adam. It is also when rulership over and upon the earth will change.

Seven is God's number, showing the completion of that which is in view.

Let's examine a few passages regarding the number 7, especially in regard to the nation of Israel. Please remember that the number 7 shows the completion of that which is in view.

We can see an example of this with regards to the Sabbatical Year which Israel was to observe.

The Sabbatical Year was also known as the Seventh Year since it was to be observed every seventh year.

Exodus 23:10-11

10 "Six years you shall sow your land and gather in its produce, 11 "but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard and your olive grove.

With respect to the Land, the Sabbatical Year was also known as the Sabbath of the Land because the land was to have a complete rest from the cultivation for the year.

Leviticus 25:4

4 'but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.

Deuteronomy 15:1-2

1 "At the end of every seven years you shall grant a release of debts. 2 "And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called the LORD's release.

According to the Deuteronomy passage above, what else was Israel commanded to do during the Sabbatical year?

The Sabbatical Year was also known as the Year of Release because farming and debt payment was released for the year.

Deuteronomy 31:10-11

10 And Moses commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles, 11 "when all

Israel comes to appear before the LORD your God in the place which He chooses, you shall read this law before all Israel in their hearing.

In the above passage, we can see that at the *end of every seven years*, the Sabbatical Year, during the Feast of Tabernacles, they were to read the law of God before all Israel. The Feast of Tabernacles (also known as the Feast of In Gatherings) was the most joyous and festive of Israel's feasts. This feast commemorated God's past goodness and provision during their wilderness journey, and it commemorated God's present goodness and provision with the completion of the harvest. And, as we will soon see, the Feast of Tabernacles points to God's future goodness and provision in the 1,000 - year Reign of Christ, when Israel will be brought into the covenanted land after their national repentance. Their debt of sin will have been released at the end of the seven - year tribulation (Dt. 31:10).

Seven 7s

Now let's examine another way the number 7 is seen in Scripture. God also uses seven periods of 7 years, or the equation, 7×7 , which of course would come to 49 years. After 7×7 years (49 years) follows the 50th year, which is a year of celebration for Israel.

After seven sabbatical years had passed (seven 7s), Israel was to observe the 50th year, called the Jubilee Year. The shofur (ram's horn) was to be blown to announce that the Jubilee Year had commenced. During this year, the land was to remain at rest. All hired workers were to be set free. All slaves were released.

Leviticus 25:39-43, 54-55

39 'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave. 40 'As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee. 41 'And then he shall depart from you--he and his children with him--and shall return to his own family. He shall return to the possession of his fathers. 42 'For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. 43 'You shall not rule over him with rigor, but you shall fear your God. ... 54 'And if he is not redeemed in these years, then he shall be released in the Year of Jubilee--he and his children with him. 55 'For the

children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the LORD your God.

According to v. 41, what else happened during the Jubilee Year?

We can see that during the Jubilee Year, all the land was to be returned to its original owner (Lev. 25:13, 23-28), thus preserving the identity of the tribes of Israel and their allotted inheritance of the land (Num. 36:4,7).

This 50th year, the Jubilee Year follows seven 7-year periods. The Year of Jubilee portrays a future time when Israel will be restored by their Messiah Jesus and brought into their land in the Messianic Kingdom. They will no longer be under the oppression of Gentile rule and they will be set free.

After 7x7 years, their debt of sin will be forgiven **after** they appropriate the blood of their Passover Lamb, Jesus, and are brought to a place of repentance.

We can see another example of this type when Joshua (whose name means *Jesus* in Hebrew), defeats the Gentile nation at Jericho.

Joshua 6:4, 15

*4 "And **seven** priests shall bear **seven** trumpets of rams' horns before the ark. But the **seventh day** you shall march around the city **seven times**, and the priests shall blow the trumpets. ... 15 But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times.*

Israel followed Joshua's instructions and on the 7th day they marched 7 times (7x7) around the walls, and the walls of Jericho came tumbling down; the Gentile nation was defeated. The destruction of the Gentile nations will occur at the end of the tribulation.

The 70 weeks of Daniel

Now let's review 7x7 (=49 years or seven weeks) and 7x7x10 (=490 years or seven weeks x10) in the Book of Daniel.

Please take note that seven years is often referred to as a week in Scripture. Please also take note that the Book of Daniel addresses the Nation of Israel, not the Church.

Daniel Chapter 2 is the foundational chapter for understanding the rest of the Book of Daniel. It gives a complete overview of **The Times of the Gentiles** beginning with Nebuchadnezzar through to when **The Times of the Gentiles** are fulfilled, and the Millennial Kingdom of Christ is set up. Please review the Times of the Gentiles timeline at the end of the chapter.

Luke 21:24

*24 "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until **the times of the Gentiles** are fulfilled.*

The Book of Daniel deals with the Jewish people in relation to The Times of the Gentiles, with a particular emphasis on that which will occur during the final seven years of this time.

The Times of the Gentiles is that period of time when Israel finds the scepter removed from her hand and placed in the hands of the Gentile nations.

Due to Israel's disobedience, Israel was taken captive in the year 605 B.C. by the Babylonian Empire ruled by King Nebuchadnezzar. Daniel, a prophet of Israel was taken into Babylonian captivity during this period.

Darius the Mede takes over the Babylonian kingdom in 539 B.C. followed by Persian rule under Cyrus in 538 B.C. **All of these Gentile powers had their seat of government in Babylon.**

Jeremiah 25:11-12

*11 'And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon **seventy years**. 12 'Then it will come to*

pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation.

How long was Israel to be held under captivity according to v.11?

Israel was under captivity for 70 years as prophesized by the prophet Jeremiah years before this event occurred.

Daniel 9:2

*2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish **seventy years** in the desolations of Jerusalem.*

Please refer to charts 1 and 2 below, produced by Ann Herbert. Review chart 1 and the timeline at the end of this lesson – **The Times of the Gentiles**. The Times of the Gentiles begins in 605 B.C. and will end at the completion of the seven-year tribulation.

(I highly suggest that you read Ann's most excellent Daniel study which can be found on the Cornerstone Christian Fellowship web site below.)

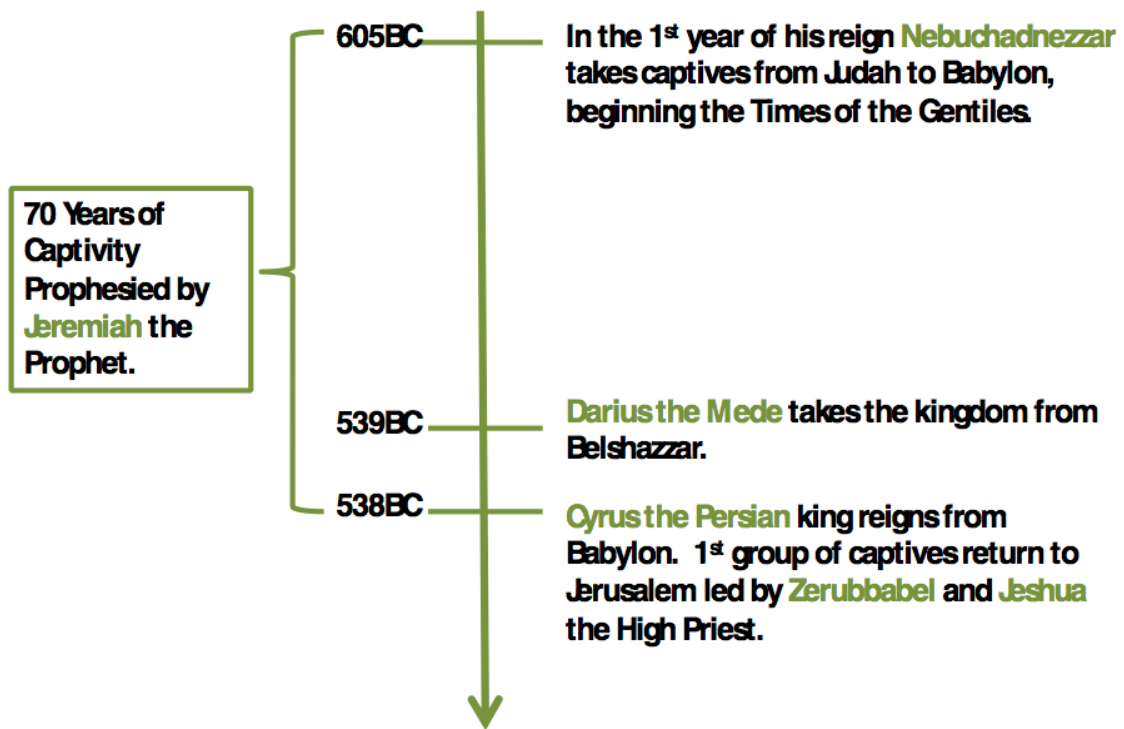
<https://cornerstonejacksonville.com>

After the 70 years of captivity, Israel is allowed to begin the restoration and rebuilding of Jerusalem and her walls in 445 B.C. Refer to Chart 2.

Please take note that in the Jewish calendar, a year is made up of 360 days, not 365 days. In examining the dates, the dates may not always match up exactly. This can be explained by the fact that the Jews counted part of their year as a whole year, just as with saw with counting part of a day as a whole day.

Also, the historical dates are just that: dates worked out by historians as best they could.

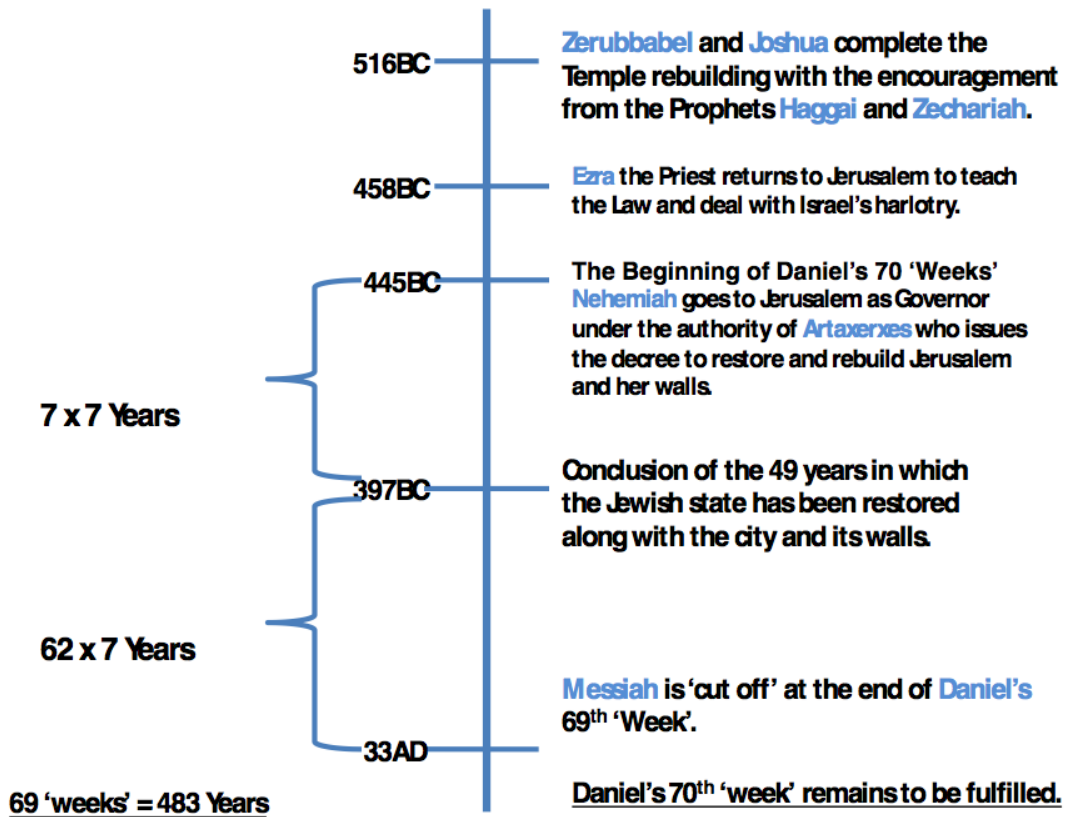
Chart 1



70 Years and Counting....

2

Chart 2



70 Years and Counting...

6

By reviewing charts 1 and 2, can you see that after **7x7 years**, the restoration and rebuilding of Jerusalem is completed in 397 B.C.? After 7x7 years, and in the fiftieth year, Israel is set free as observed in the Jubilee Year.

Daniel also prophesized about Israel's future restoration in the following passage:

Daniel 9:24-27

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. 25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. 26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

In the above passage, noting that **a week equals seven years**, Daniel says *Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins.*

In v. 25, how many weeks (a week equals a 7-year period) would go by until the Messiah Jesus would be cut off?

In v. 25 it says *from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks.*

Please refer to the chart 2 and the Times of the Gentiles timeline and the following table.

As mentioned earlier, Daniel deals with the nation of Israel.

A week = 7 years in Daniel's prophecy given in Daniel 9.
Seventy weeks are determined for Israel to finish or make an end to their transgressions and seventy weeks = 70×7 years = 490 years total.

In Daniel 9:25 it says that *from the going forth of the command to restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks...*

Seven weeks=seven 7-year period-

At the end of this period, the temple was rebuilt.

$7 \times 7 = 49$ yrs

Sixty-two weeks= sixty-two 7-year period-

At the end of this period, Messiah is cut off (crucifixion).

$62 \times 7 = 434$ yrs

The beginning of Jerusalem's restoration occurred in 445 B.C. and this was the beginning of Daniel's 70 Weeks or 70×7 years which equals 490 years. The restoration of Jerusalem was completed in 397 B.C. This was the first seven weeks (7×7 years).

After the restoration of Jerusalem in 397 B.C., we see that there are 62 weeks (or 62×7 years=434 years) until Messiah is cut off at the cross. So, we have the first 7×7 -year period with the rebuilding of Jerusalem followed by 62×7 -year period until the Messiah is crucified or *cut off*.

If we add up 7 weeks and 62 weeks, we have a total of 69 weeks or 483 years. We still have one more week (one week equals 7 years) to complete Daniel's 70 week prophecy (=490 years).

After the cross, Israel has been set aside while God deals with the Church. After the Church is raptured, God deals again with Israel in the 7-year tribulation known as the 70th week of Daniel. Daniel 9:26,27 speaks of this time.

As stated above, Daniel says *Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins*. Seventy weeks equals 70×7 years which equals 490 years ($7 \times 7 \times 10$). Ten is the number of completion, so 490 years represents a complete period of time,

after which Israel will be forgiven of their sins (debt of sin) and brought into the Land as in the Jubilee year, in the 1,000-year Messianic era.

Their debts (sin debts) will be paid, and their celebratory Jubilee Year will be experienced in His Glorious Kingdom out ahead!

[Remember that this 50th year, the Jubilee Year, follows seven 7-year periods (Seven Sabbatical years=7x7). The Year of Jubilee portrays a future time when Israel will be restored by their Messiah Jesus and brought into their land in the Messianic Kingdom. They will no longer be under the oppression of Gentile rule and they will be set free. After 490 years (7x 7x10 years), their debt of sin will be forgiven after they appropriate the blood of their Passover Lamb, Jesus, and are brought to a place of repentance. This Jubilee will be fulfilled and completed at the end of 7x7x10 years= 490 years (10 being the number of completion)].

Peter, who was of Jewish blood, asked Jesus *how often shall my brother sin against me, and I forgive him?*

Matthew 18:21-22

*21 Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22 Jesus said to him, "I do not say to you, up to seven times, but up to **seventy times seven**.*

How many times did Jesus tell Peter he was to forgive his brethren?

Remember that a week equals a 7-year period. Jesus tells Peter that they should forgive **seventy times seven** which represents a 490-year period after which Israel's sins are forgiven and they are set free from Gentile rule and brought into their covenanted land.

Now, I would like to end this lesson reviewing prophecy being fulfilled in the Old Testament.

Isaiah prophesized about the future Mede Persian King, King Cyrus, over 100 years before he was born.

Isaiah 44:28

28 Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid."'

The Gentile kingdoms that ruled over Israel were also prophesized about years before the kingdoms even came into existence!

Daniel 8:3-10, 12

*3 Then I lifted my eyes and saw, and there, standing beside the river, was a **ram** which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. 4 I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great. 5 And as I was considering, suddenly a **male goat** came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes. 6 Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. 7 And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. 8 Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven. 9 And out of one of them came a **little horn** which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. 10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. ... 12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.*

In Daniel 8, God gives us the exact names of the gentile kingdoms that would come into power.

Daniel 8:19-25

19 And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be. 20 **"The ram which you saw, having the two horns--they are the kings of Media and Persia. 21 "And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. 22 "As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power. 23 "And in the latter time of their kingdom, When the transgressors have reached their fullness, A king shall arise, Having fierce features, Who understands sinister schemes. 24 His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and also the holy people. 25 "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means.**

After the Grecian Kingdom, under Alexander the Great, was broken up into four parts under four generals, we see that the **little horn** that grows great in Dan. 8 is also described as a king that arises, **Having fierce features, Who understands sinister schemes.** As previously mentioned, the time clock is on hold for two thousand years while God is dealing with the Church. After the church is raptured, God then deals with Israel again for the 70th week of Daniel, the seven- year tribulation. This last kingdom speaks of the tribulation Kingdom under the antichrist, who will come unto the scene, described as **Having fierce features, Who understands sinister schemes.**

And this fierce king, the antichrist, will rule and he will turn against God's people mid tribulation. The seat of his governance will also be in Babylon and he will be Assyrian (as typified by the Assyrian Pharaoh in Egypt that turned against God's people).

Micah 5:6

6 They shall waste with the sword the land of Assyria, And the land of Nimrod at its entrances; Thus He shall deliver us from the Assyrian, When he comes into our land And when he treads within our borders.

So, 483 years of Daniel's prophecy have been fulfilled with pinpoint accuracy. The last seven years of his prophecy yet remain future, during the tribulation period. We can be confident that this will also be fulfilled with pinpoint accuracy.

We can trust the prophecies in God's Word. And we should be ready for His second advent when He returns. His timeline is unfolding, and His return should not take us by surprise. (Please review the timelines at the end of this lesson.)

Please review the table below (produced by Ann Herbert) for further understanding regarding the fulfillment of God's prophecy given in the Book of Daniel.

THE KINGDOMS OF THIS WORLD

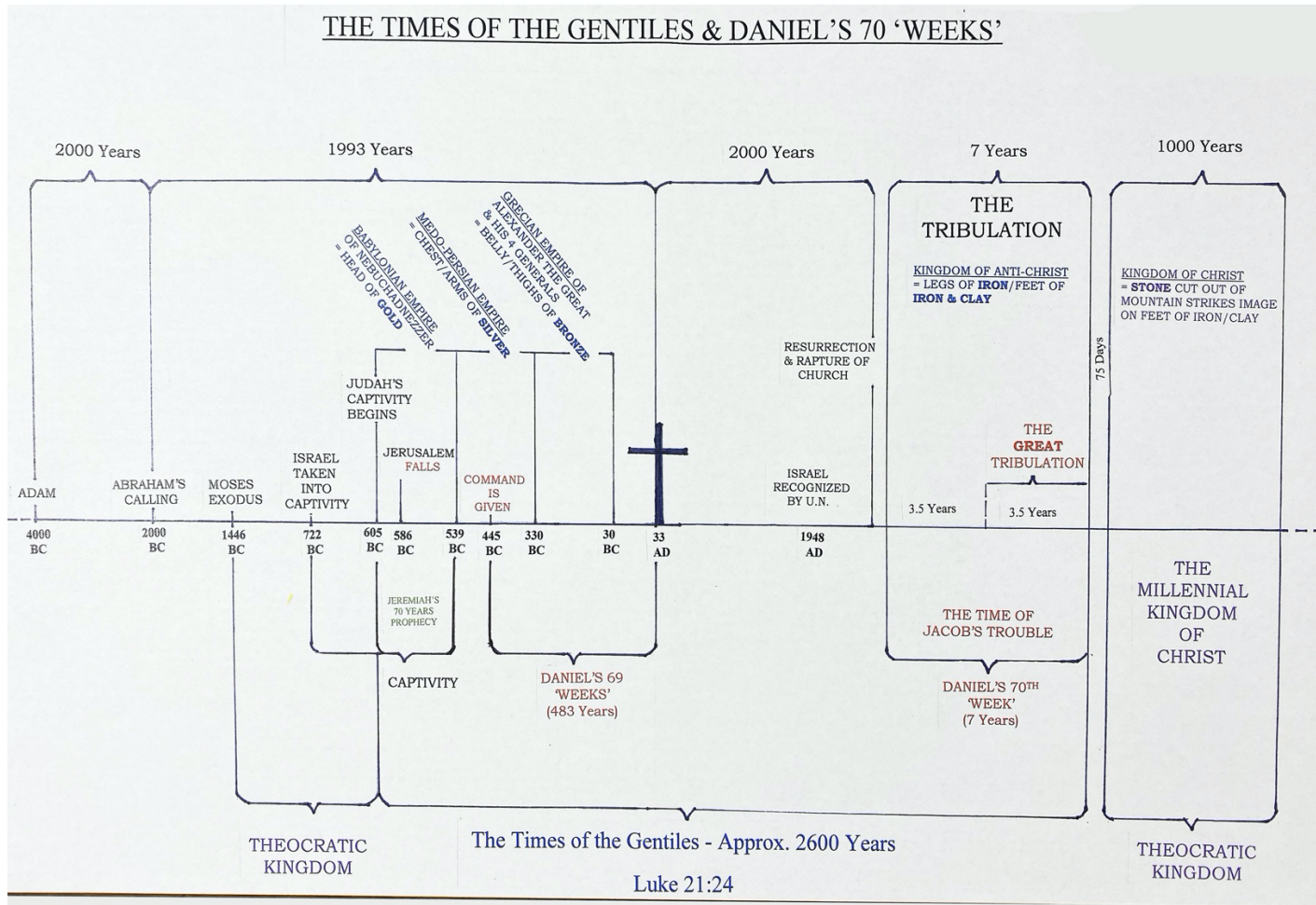
“The KINGDOMS of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Revelation 11:15)

KINGDOMS:	Daniel Ch.2	Daniel Ch.4	Daniel Ch.7	Daniel Ch.8	Hosea 13:7-8	Amos 5:18-20	Revelation 13:1-2
BABYLON <i>(Including Assyria)</i>	Head Of Gold	Tree cut down. Beastly Grazing.	Lion		Lion	Lion	Mouth Of Lion
MEDO-PERSIAN	Chest/Arms of Silver		Bear	Ram w. 2 horns. 2 nd is larger	Bear	Bear	Bear's feet
GRECIAN	Belly Of Bronze		Leopard	Male Goat 1 + 4 Horns	Leopard	Went into the House	Leopard
ANTI-CHRIST	Legs of Iron Feet of Iron & Clay		Terrible Beast	Small Horn grows GREAT	Wild Beast	Serpent Bites	Beast from sea w. 7 heads & 10 crowns. Dragon
CHRIST'S MILLENNIAL REIGN <i>(1000 Years)</i>	Stone cut out of Mountain strikes the image at its feet & destroys the whole image		Court seated. Ancient of Days			DAY Of The LORD	

Ann Herbert

I hope this lesson has helped you to see the importance of the number 7 in Scripture, especially regarding the Nation of Israel. It is God's number, showing the completion of that which is in view.

We have one more lesson to go. Next lesson, we will continue to study the significance of Day 7 in Genesis Chapter Two in relationship to the future Millennial Reign of Christ!



The Book of Genesis Book Part 1
Lesson Twelve – Studying Day 7 in Relationship to Christ’s
Reign

Objective of Lesson Twelve: Continuing to study the significance of Day 7 in Genesis Chapter Two in relationship to the future Millennial Reign of Christ.

Last lesson we discussed the significance of the 7th Day regarding Israel.

In this study, we have seen that God’s plans and purposes for mankind could only be realized through Abraham’s descendants – his physical descendants through Isaac and Jacob, and through his spiritual descendants – the Church, who make up the Body of Christ, the Seed of Abraham.

We have reviewed the timeline and saw that on the 7th day, all three creations are brought to the 3rd Day of their respective dispensation – the Millennial Reign of Christ. Please refer to the timeline from Lesson Ten.

And with regards to Israel, we learned about the third day pointing to the future 7th Day Rest, the Millennial Reign of Christ, in Hosea.

Hos 6:1-2

1 Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. 2 After two days He will revive us; On the third day He will raise us up, That we may live in His sight. (... in the 1,000 year Messianic Kingdom.)

The 7th Day (which is the 3rd Day respectively for each of the creative distinctions of Man), is what the whole of Scripture moves towards! It is the Millennial Reign of Christ; the Day of Rest when God will have completed His work of restoring that which was lost in the Garden through the sin of Adam. It is also when rulership will change.

God will have finished His restorative work for fallen man and the ruined creation. Then God's original intent for restoring the earth and bringing man into existence will be realized! Man will replace the fallen angelic beings and rule with Christ in His Kingdom, as this was always God's plan (Gen. 1:26).

And as mentioned earlier, this Kingdom will have two realms - a heavenly realm, and an earthly realm. Christ, the Seed of the Woman (Gen. 3:15), the Seed of Abraham, will be the Supreme Ruler in and over both realms. And the occupying positions of power and authority with Him will be the physical seed of Abraham (the Nation of Israel) ruling from an earthly realm, and the spiritual seed of Abraham (the Church) ruling from a heavenly realm.

So, in the creation account given in Genesis, God rested on the 7th Day. Last lesson we studied the significance of the number seven regarding Israel.

According to Jewish law, Israel was instructed to allow the land rest on the 7th year. This was the Sabbatical year when debt was also removed.

We also learned that after 7x7 years (=49 years), Israel was to celebrate the Jubilee Year, where not only was the land to rest and debt was removed but all Jewish slaves/servants were also set free.

And finally, we discussed Daniel's 70th week . God said it would take 490 years (70 weeks with a week = to 7 years) to make and end of their sins.

Daniel 9

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

The 7th Day then is the Sabbath Rest out ahead. The Book of Hebrews is a Book about the 7th Day, the Sabbath Rest for the people of God, the age to come, when God will rest from His work among fallen Man and rulership from the heavens over the earth will change.

Hebrews 3:1-19

1 Therefore, **holy brethren**, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house. 3 For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. 4 For every house is built by someone, but He who built all things is God. 5 And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, 6 but Christ as a Son over His own house, whose house we are **if** we hold fast the confidence and the rejoicing of the hope firm to the end. 7 Therefore, as the Holy Spirit says: "Today, **if** you will hear His voice, 8 Do not harden your hearts as in the rebellion, In the day of trial in the wilderness, 9 Where your fathers tested Me, tried Me, And saw My works forty years. 10 Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.' 11 So I swore in My wrath, 'They shall not enter My rest.' " 12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. 14 **For we have become partakers of Christ if** we hold the beginning of our confidence steadfast to the end, 15 while it is said: "Today, **if** you will hear His voice, Do not harden your hearts as in the rebellion." 16 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? 17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who did not obey? 19 So we see that they could not enter in because of unbelief.

In this passage, the author addresses Christians, *holy brethren* who can become *partakers of the heavenly calling if....*

In previous lessons, we learned that after God redeemed Israel and led them in their wilderness journey to the Promised Land, the first generation of Israel coming out of Egypt failed to enter that Rest, which was ruling with God in a Theocracy in the Promised Land.

In the Hebrews passage below, we saw that Israel heard the gospel. They heard about the Promised Land and the Theocracy as God's people in the land, yet they failed to enter it.

Hebrews 4:1-10

1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. 3 For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,' " although the works were finished from the foundation of the world. 4 For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; 5 and again in this place: "They shall not enter My rest." 6 Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, 7 again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts." 8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His.

Do you remember why Israel failed to enter into the rest (Hebrews 4:2)?

The reason they failed to enter was because of disobedience and unbelief in the promises of God regarding rulership.

In v.9, who does the rest still remain for?

This passage provides a clear warning for the Christian. For the believer, the Rest still remains to be entered into. This is referring to the time when we will cease from our works in this present age just as God will have ceased from His on the 7th Day. Presently, we are to be diligent to enter that Rest so that we do not fall from entering into Christ's Kingdom as His Bride, His Joint Heir.

The picture of Israel and the Promised Land is used as a type for Christians and the Heavenly City during the Millennial Kingdom (the Heavenly Promised Land). Israel failed to enter into God's Sabbath Rest –

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

The promise is still available for us, His new creation in Christ, the Church. But we too can still fall short of realizing that promise, just as Israel did.

1 Corinthians 10:1-11

*1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." 8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; 9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; 10 nor complain, as some of them also complained, and were destroyed by the destroyer. 11 Now **all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.***

The gospel was preached to the first generation of Israel. And the gospel (the good news) that was preached to them speaks of the gospel of glories. They already heard the gospel of grace as they were spiritually redeemed by the blood of their Passover Lamb (their gift of salvation). The gospel of glories proclaimed their purpose for their spiritual redemption, which was rulership in the Promised Land as God's chosen people. This rulership was their prize, their inheritance and it was conditional – *"if you obey, then...."*

Yet, they came short of entering the land of their inheritance, which was the reason for their deliverance in the first place. They were delivered from Egypt, separated from the gentile world system as God's spiritually redeemed people

for a purpose. And they could never return to their former unredeemed state in Egypt, just as Christians can never return to *Egypt* (our spiritually unredeemed state). Our spiritual salvation is eternally secure, and yet, we too can come short of receiving our inheritance, the salvation of our soul. Now all these things happened to them (Israel) as *examples*, and they *were written for our admonition*.

And so, what is at stake for the Christian?

1 Corinthians 9:24-25

24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.

In v. 24, what does the phrase *that you may obtain it* imply?

As discussed above, our eternal salvation is not a guarantee of entering the Rest and receiving this imperishable crown for rulership on the 7th Day. Our spiritual redemption is a free gift, but the prize, the salvation of our soul (which has yet to be redeemed), is something earned based on our faithful obedience.

In this study, you have heard the good news with respect to the coming Kingdom and the end goal of our faith – the salvation of our soul – will allow us to attain the prize of ruling by Christ’s side in His Kingdom out ahead.

1 Peter 1:9

9 receiving the end [goal] of your faith--the salvation of your souls.

Philippians 3:14

14 I press toward the goal for the prize of the upward call of God in Christ Jesus.

Do not miss the prize (earned by works of faithful obedience), the reward of entering His Rest in the future Millennial Kingdom, as Israel missed it.

Remember, the reward is the inheritance, and the inheritance is reigning with Him in His heavenly Kingdom.

In previous lessons we saw the connection between the reward, the inheritance, and the Millennial Kingdom:

Matthew 25:34

*34 "Then the King will say to those on His right hand, 'Come, you blessed of My Father, **inherit the kingdom** prepared for you from the foundation of the world...*

Colossians 3:23-25

*23 And whatever you do, do it heartily, as to the Lord and not to men, 24 knowing that from the Lord you will receive the **reward of the inheritance**; for you serve the Lord Christ. 25 But he who does wrong will be repaid for what he has done, and there is no partiality.*

So, the reward is the inheritance, and the inheritance is reigning with Him in His heavenly Kingdom, which is the prize. What might this look like? Well we can get a glimpse of this inheritance by reading the following passage on the transfiguration of Christ.

Matthew 17:1-9

*1 Now **after six** days Jesus took Peter, James, and John his brother, led them up on a **high mountain** by themselves; 2 and He was transfigured before them. His face shone like the sun, and **His clothes became as white as the light**. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." 5*

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" 6 And when the disciples heard it, they fell on their faces and were greatly afraid. 7 But Jesus came and touched them and said, "Arise, and do not be afraid."

In v. 2, we see Jesus in His transfigured state. *His face shone* (lit. gave out light) *like the sun* (the greater light)! *His clothes became white as the light*. The word white means bright, brilliant light. (It is the Greek word *leukos*, which means *white*, from which we get the medical term *leukocytes*, referring to white blood cells.)

The word *transfigure* comes from the word *transform* or *metamorphose*. At the transfiguration, the disciples were transported forward in time, witnessing the revealing of that future day (the Seventh Day) when Christ returns as King of kings, reigning in His Glory in His Millennial Kingdom (2 Peter 1:16).

Notice in Matt. 17:1 that this occurred *after six days*. What might this point to according to our timeline, and what day follows Day 6?

Day 7 follows Day 6 and points to the future Millennial Reign of Christ. At the first advent of Christ 2,000 years ago, Jesus died with a naked and marred body on the cross. When He returns, we will see Him in His Glorious metamorphosized state which was witnessed by the disciples at the transfiguration.

Jesus will be in His regal magnificence, covered in glory. And His clothes which *became as white as the light* would be referring to His brilliant Glory Light covering. This is the day, the 7th Day, about which the prophets of the Old Testament spoke.

Peter, along with James and John, witnessed the transfiguration. Peter writes about this experience –

2 Peter 1:16-19

16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

In v. 18 we read that the disciples were with Jesus, in all of His glory, on the holy mountain. A mountain refers to a kingdom in Scripture, and this holy mountain refers to Christ's Millennial Kingdom. In v. 19 Peter warns us that we should take heed of this prophetic word *as a light that shines in a dark place until the day dawns [7th day] and the morning star rises in your heart.* (Review notes in Lesson 8 regarding this verse.)

In Revelation Chapters 1-3, Jesus is seen as the Judge and He is judging all seven churches throughout this church dispensation. And He is judging their works as a Christian ("I know your works"). Listen to His words of commendation to the overcomers, those who have received the goal of their faith, the salvation of their souls-

Church at Ephesus

Revelation 2:7

"He who has an ear, let him hear what the Spirit says to the Churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God." '

What is the reward for the overcomer as stated here?

Remember that the tree of life was in the Garden of Eden (Gen. 2:8) and was available for Adam and the Woman before the fall, when they were covered in glory.

Genesis 2:27-29

27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." 29 And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

The Man and the Woman were created to rule over the newly restored earth in the place of its present ruler, Satan. And in order to rule the Man and the Woman were provided with sustenance. And such sustenance would have gone beyond the need for physical food to that which would also equip them for rulership.

The tree of life is first seen in the Garden of Eden in connection with the purpose for Man's creation, rulership. And we see it in Chapter 2 of Revelation as one of the overcomer's promises given to those who will fulfill God's purpose for Man and will rule with Christ in the Kingdom Age. The tree of life then is located in the 'paradise of God' – literally the garden of God.

Genesis 1:11

11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so.

In this passage, we see that the tree of life could only bring forth fruit *according to its kind*. And the fruit of this tree in Eden was for the purpose of equipping those created in the image and likeness of God for rulership. So, the tree of life in the garden of God (Rev. 2:7) can only produce fruit for this same

purpose. And as Adam and the Woman were barred from this tree once they were no longer in the image and likeness of God, so it has been kept from human beings ever since, awaiting the time when the overcomers will once again be in the image and likeness of God, having a redeemed spirit, a redeemed soul and a redeemed body covered in glory; then being in a position to eat its fruit with rulership in view.

This tree of life is what will give the overcomer wisdom in Christ's Kingdom regarding their rulership/administration as His joint heir.

Proverbs 3:13, 18, 35

13 Happy is the man who finds wisdom, And the man who gains understanding; ... 18 She is a tree of life to those who take hold of her, And happy are all who retain her. ... 35 The wise shall inherit glory, But shame shall be the legacy of fools.

Revelation 22:14

14 Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.

In Proverbs 3:35, what does it say *the wise shall inherit*?

The wise Christian (as described in the parable of the ten virgins below), those found faithful at the Judgment Seat of Christ, will inherit His brilliant glory covering, enabling that Christian to co-reign with Christ in His Kingdom.

<p>To the Church at Smyrna</p>

Revelation 2:11

11 "He who has an ear, let him hear what the Spirit says to the Churches. He who overcomes shall not be hurt by the second death." "

What is the overcomers' promise as stated here?

In Scripture, death means *separation*. The second death with respect to Christians refers to one's separation from Christ and His glory during the Kingdom reign of Christ over the earth.

We can foresee the separation made at the Judgment Seat of Christ in many parables. Let's just look at one parable that we are familiar with - the parable of the ten virgins.

Matthew 25:1-13

1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. 2 "Now five of them were wise, and five were foolish. 3 "Those who were foolish took their lamps and took no oil with them, 4 "but the wise took oil in their vessels with their lamps. 5 "But while the bridegroom was delayed, they all slumbered and slept. 6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' 7 "Then all those virgins arose and trimmed their lamps. 8 "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 "But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' 10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. 11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' 12 "But he answered and said, 'Assuredly, I say to you, I do not know you.' 13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

In this parable, there are ten virgins, all with lamps which have oil in them. Ten is a complete number; and in this parable, ten represents the complete Church. The ten virgins then represent all Christians at the Judgment Seat of Christ. In Scripture, oil represents the Holy Spirit. How can we know that all had oil in their lamps according to v. 8?

Even the five foolish virgins had lamps with oil in them that burned for a few hours but in v. 8 they state that their lamps, although burning with oil, were going out. They did not take an extra vessel of oil along with their lamps, as did the five wise virgins in v. 4. They were not being continually filled by the Holy Spirit through continually walking in the Spirit and letting the Word of God richly dwell within them:

Colossians 3:16

16 Let the word of Christ dwell in you richly [abundantly] in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

In v. 11, the foolish virgins call the bridegroom *Lord*, pointing to the fact that this parable is speaking about believers. Also, notice that in v. 9, the wise virgins tell the foolish virgins to go and *buy for yourselves* the oil. Salvation of the Spirit cannot be bought as it is a free gift. The word *buy* implies a work, confirming that this parable clearly speaks of the salvation of the soul.

The foolish virgins had not prepared themselves for the return of their Lord. Now while the bridegroom was delaying, they all got drowsy and began to sleep (just like the Church at large today). Then at midnight, when the cry was heard to go out and meet the Bridegroom, all those virgins rose and trimmed their lamps – both the wise and the foolish.

The foolish said to the wise, *“Give us some of your oil, for our lamps are going out.”* But the wise answered, *“No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.”* And while they were going away to make the purchase, the bridegroom came, and those who were ready (the 5 wise virgins) went in with him to the wedding feast; and the door was shut.

What happened to the foolish virgins according to vv. 11, 12?

Can you see the separation between those Christians who are prepared and faithful to meet Jesus, their Bridegroom, and those Christians who are not prepared? The foolish virgins did not take an extra vessel of oil along with their lamps, as did the five wise virgins in v. 4. They were not being continually filled by the Holy Spirit through continually walking in the Spirit. Instead, they walked in their fleshly carnal ways, unprepared for the Bridegroom's return.

The wise Christian, the overcomer, will enter into that marriage relationship as Christ's Wife, ruling alongside Him in His Glory Light. The Christian who is unprepared to meet His Lord will be separated from that Glorious Light for 1,000 years, and *this* separation is what is referred to by *the second death* with respect to Christians.

What do you think the phrase *I do not know you* means?

Contextually, by the fact that the foolish virgins call Him *Lord Lord*, His answer – "*I do not KNOW you*" speaks of Christ not knowing them in the respect of being their Lord, their Bridegroom. They were not prepared for His return.

The door was closed. They were shut out of, separated (second death) from the Glory Light in His Millennial Kingdom. They were disqualified to rule as His Wife in the Millennial Reign.

And then Jesus gives His disciples (and us) the warning: *Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.*

To the Church at Pergamos

Revelation 2:17

17 "He who has an ear, let him hear what the Spirit says to the Churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a

white stone, and on the stone a new name written which no one knows except him who receives it." ' "

What is promised to the overcomer as stated here?

We know that Jesus is referred to as the Heavenly Manna (John 6:58), the Bread of Life. He is the incarnate Word of God Who sustains us. There was also manna within the ark of the covenant which was in the Holy of Holies (Heb. 9:4).

It is the hidden manna that will be given to the overcomer which will sustain and enlighten those in positions of regality in His Kingdom.

The overcomer will also be given a white stone. The word *white* in this verse is the same white used to describe Christ's clothing in the transfiguration (leukos) -

Matthew 17:2

*2 and He was transfigured before them. His face shone like the sun, and His clothes became as **white** as the light.*

The word *white* in the transfiguration and again in Rev. 2:17 refers to a brilliant, dazzling white light, a description of the glory covering.

In ancient courts, the white stone was given to those acquitted, those who overcame. The white stone was also used for entry and was given to victors in a contest. This white stone will allow the overcomer his entrance into the Kingdom, receiving the victor's crown, enswathed in Christ's glory.

And the overcomer will be given a new name written which no one knows except him who receives it. Perhaps, just as Jacob's name (which means *supplanter*) was changed to Israel (which means *he will rule with God*), we too will have a new name of regality in His Kingdom out ahead.

**To the Church
at Thyatira**

Revelation 2:26-28

26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- 27 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels'--as I also have received from My Father; 28 "and I will give him the morning star.

What are the promises for the overcomer as stated here?

The overcomer will be given power over the nations to rule (the gentile nations existing during the Millennial Kingdom). They will also be given the morning star. Do you remember in Lesson 8, Jesus is referred to as the Morning Star; and we will be like Him, in all of His Glory!

**To the Church at
*Sardis***

Revelation 3:4-5

4 "You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. 5 "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

What are the promises for the overcomer as stated here?

The overcomer will be clothed in *white garments*. Again, this is the same word *white* (leukos) used in the transfiguration and refers to a brilliant, dazzling white light. Just as Jesus' clothes became as white as the light in the transfiguration, even so we will be clothed in white garments.

And remember, the wedding garment is comprised of the righteous acts (works) of the Christian.

Revelation 19:7

7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

It is only the Christian who is faithful and prepared, the Christian who has made themselves ready to meet the Bridegroom, who will be clothed in His brilliant white, glory covering.

The overcomer will also not have his name blotted out from the Book of Life and Jesus will confess his name before the Father.

2 Timothy 2:12

12 If we endure, We shall also reign with Him. If we deny Him, He also will deny us.

The Book of Life is a book of accounts which records the works of man.

(The **Lamb's Book of Life** in Rev. 21:27 is different from the Book of Life as this book retains the names of individuals who have put faith in Jesus Christ. The unsaved, those that have rejected Christ as their Savior, are already judged and have had their names blotted out of the **Lamb's Book** of Life.

John 3:18

"He who believes in Him is not condemned [judged]; but he who does not believe is condemned [judged] already, because he has not believed in the name of the only begotten Son of God.)

We can read about the Lord keeping an account of the works of an individual in *Malachi 3:16* -

16 Then those who feared the Lord spoke to one another, And the Lord listened and heard them; So a book of remembrance was written before Him For those who fear the Lord And who meditate on His name.

(We can see another example of this in the Book of Esther when King Ahasuerus records the good work of Mordecai in the book of chronicles or the book of accounts. Mordecai had warned the King of two traitors that were plotting to kill him. And this good work was recorded in the book of accounts - Esther 2:23; 6:1,2).

Here, addressing the Church at Sardis, the Book of Life lists the names of the faithful and their recorded acts of righteousness. They have been rewarded life in His Kingdom as a joint heir and their names remain in His Book of Life.

<p>To the Church at Philadelphia</p>

Revelation 3:12

12 "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.

What are the overcomers promises as stated here?

Ephesians 2:19-22

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.

According to the Ephesians passage, Christians are being built into this holy temple. And it is the overcomer who will be a pillar in the heavenly temple of God. So, what is the function of pillars in a temple?

In 1 Kings 7:21, we can read about the two bronze pillars in front of Solomon's temple. (Solomon's reign is a type of Christ's future Millennial Reign.)

The pillar on the right side of Solomon's temple was named Jachin, which means *establish*. The pillar on the left side of the temple was named Boaz, which means *strength (in him is strength)*. These two pillars establish strength in the temple.

The overcomer then will be like these pillars in Solomon's temple. They will have established strength in Christ's future heavenly tabernacle in His Kingdom.

The overcomer then will be a pillar in the heavenly temple of God and Christ will write on the overcomer His new name.

<p>To the Church at Laodicea</p>

Revelation 3:18, 21

18 "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. ... 21

"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.

What are the overcomers promises as stated here?

The Laodicean church is the lukewarm, compromising church of today. Jesus counsels the Christian to *buy from Me gold refined in the fire*. The gold refined in fire refers to works of the spirit, works of faithful obedience (1 Cor. 3:11-15). To the one who overcomes, they will wear a white garment. Again, this is the brilliant, white light that Christ is seen clothed in at the transfiguration. (Are you seeing a pattern here?) It is His Glory Light.

And this is the white garment in which the overcomer will be clothed. Jesus says, *"...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."* We see the promise of rulership by Christ's side.

Please review these beautiful promises given to the overcomers. For the overcomer then, they will receive the goal of their faith, the salvation of their soul. And this is *so great a salvation* because it allows the believer entry into that Rest, which is ruling with Christ as His joint heir in His Millennial Kingdom.

How could a Christian want to miss being commended by the Lord and being covered in His Glory covering to co-reign with Him as His Wife! (The Bride will have become His Wife by the end of the Tribulation, when Jesus will have redeemed His inheritance - the Earth.)

Those who overcome will be as Adam and the Woman in their originally created state - covered in glory; only the overcomers - having been tested and *found obedient* - will not only be covered in the glory covering, but they will also possess the royal garments of splendor and majesty. In this state, they will be able to fulfill God's created purpose for Mankind - to be like Him, ruling over the earth within a Husband/Wife relationship.

And remember, if we should be found faithful at the Judgment Seat of Christ, our old sin nature will be removed, and that includes our sin tainted thoughts. Our wisdom to rule and administrate in His Kingdom will come from the tree of life. This tree of life will be available to us as it had been available to Adam and the Woman in the Garden of Eden had they chose to eat from that tree rather from the one they chose.

The earth will also be restored in His Kingdom. It will no longer have thorns and thistles, diseases, environmental pollutants, pestilences, storms and such. And as before the fall of Adam and the woman, the earth will most likely be one land mass, with a tropical vapor that provides a thick ozone layer for longevity. The center of this land mass will be Jerusalem. Apparently, God will restore earth to its' original state as it was before the fall.

And as we have been studying throughout previous lessons, regarding the heavens, there will be a change in rulership. Satan and his demonic angels will be replaced by Christ and His Bride in the heavens.

For the unfaithful Christian, although they will miss out on reigning with Him in His Glory Light, they are still eternally saved, but will be separated from His glory for 1,000 years. Then, at the end of this Millennial Reign, scripture says the following -

Revelation 21:4

4 "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

The carnal Christians, who have missed out on reigning with Christ in His Millennial Kingdom, will have all their tears wiped away by our merciful Father. Praise God!

At the end of the Millennium, all the unsaved from Adam forward will be judged at the Great White Throne and then cast into the Lake of Fire for all the ensuing ages to come.

So, the physical seed of Abraham (the Jews) and the spiritual seed of Abraham (the Church) will be judged **before** the Reign of Christ, while the unsaved are judged **after** the Millennium.

Now we have reached the end of our study. We have seen how God does indeed tell the end from the beginning. The first 34 verses of Genesis are foundational in studying the remainder of Scripture. God's plan has been laid out in these opening verses of His Word. The defiled earth and heavens would be restored. Man was created to replace angelic rule, but the first man the first Adam sinned, so the Second Man, the Last Adam, the Redeemer, Jesus Christ, would be sent. He would establish a future Kingdom (on the 7th Day), where He would rule with His Wife from the heavens over the earth.

Jesus instructs Christians to seek first this Kingdom and His Righteousness but unfortunately, this Kingdom message has been hidden, and perverted by the enemy, Satan, as he does not want to lose his power. And the enemy perverts this message of the Kingdom by having Christians question what God's Word says regarding rulership in His coming Kingdom, just as he did in the Garden of Eden

Genesis 3:1,4

1 *...has God indeed say...* 4 *you shall not surely die* [be separated from rulership].

Old testaments saints saw this Kingdom out ahead (e.g., Abraham, Daniel). New Testament saints saw this Kingdom out ahead too (e.g., Paul). And we too can see this Kingdom out ahead as we study His Word, rightly dividing His Word and studying at the Book of beginning, Genesis, which correctly lays down the foundation for us.

It is my prayer that this study has helped you to see this Kingdom out ahead. I pray it has also given you incentive to keep on running this race of faith in a way that is well-pleasing to our Lord and Savior so that when you stand before Him, you will hear those words of commendation, *well done good and faithful servant, you have been faithful over a few things, now rule over many.*

And if you have been drifting away from **the Faith**, repent and God will forgive and restore you as promised. He is still our High Priest making intercession for us. Do not allow your hearts to be hardened.

Hebrews 3:14-15

*14 For we have become partakers of Christ **if we hold** the beginning of our confidence steadfast to the end, 15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."*

Thank you for your diligence, hard work, and faithfulness in completing this Bible Study.

Ruth 2:12

12 "The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

Psalms 8:1-9

1 To the Chief Musician. On the instrument of Gath. A Psalm of David. O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens! 2 Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger. 3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, 4 What is man that You are mindful of him, And the son of man that You visit him? 5 For You have made him a little lower than the angels, And You have crowned him with glory and honor. 6 You have made him to have dominion over the works of Your hands; You have put all things under his feet, 7 All sheep and oxen--Even the beasts of the field, 8 The birds of the air, And the fish of the sea That pass through the paths of the seas. 9 O LORD, our Lord, How excellent is Your name in all the earth!

Key Points of this study:

Day 1 – God said, “Let there be Light.” God divides the Light from the darkness.

This day represents Israel’s spiritual redemption as they trusted in the blood of their Passover Lamb.

This day represents the Christian’s spiritual salvation once they put faith in Jesus.

Day 2 – God divided the waters above from the waters below.

This day represents Israel’s passage through the divided waters of the Red Sea and separation from the gentile powers.

This day represents the Christian’s separation from wisdom below (worldly wisdom) from wisdom above, the wisdom of God.

Day 3 – God raises the restored earth up out of the waters, and it bears fruit.

What God does on Day 3 sets a type of baptism and resurrection. (A type is something that points to something else. The antitype is the fulfillment of the type.)

This day represents Israel’s passage through the Red Sea, their burial of their old sin nature and their resurrection up out of the waters (by divine intervention) to bear fruit.

This day represents the Christian’s baptism – our death and burial of our old sin nature and being raised in resurrection power to bear spiritual fruit (Romans 6).

Spirit and soul are different words and are never used interchangeably. Our spirit **has been** saved once we trust in Christ, our soul is **in the process of being saved** as our faith matures and we trust and obey, and our body **will be saved/redeemed** and receive a regal glory covering at the Judgement Seat of Christ, **if** we end our race of faith in a way well pleasing unto the Lord.

We learned that the unredeemed soul wars against our redeemed spirit which are housed in an unredeemed body. It is a tough battle within us, but we are instructed to crucify the flesh (the unredeemed soul), take up our cross and follow Jesus.

On Day 3, after the earth came up out of the waters, it bore fruit. After Israel came up out of the Red Sea, led by the Holy Spirit in their wilderness journey, they were to bear spiritual fruit as His chosen people.

After Christians come up out of the waters (a picture of the place of death where our old sin nature is to be buried), we are raised in newness of life and we are to bear spiritual fruit as we are led by the Holy Spirit to our Heavenly Promised Land.

Day 4 – God put lights in the firmament of the heavens and divided the day from the night.

The sun, moon, and stars are just light bearers of His Glory Light as described in Gen. 1:3. These light bearers were also for seasons and for signs pointing to future events in Scripture. The greater Light (the sun) to rule the Day pictures Christ reigning in the that Day, the 7th Day Sabbath Rest out ahead. We learned that the lesser light (the moon) points to the power of Satan in this current age. The stars pointed to angelic rulership.

Day 5 – God brought forth the sea creatures under the sea and let birds fly above the earth.

There are creatures **below** the sea and creatures that fly **above** the earth. Again, we see a separation of things above from things below.

Day 6 – God created the living creatures on the earth. God also created Man – male and female, after God’s likeness (as God is three in one, man is a tripartite being with spirit, soul, and body).

Adam and the woman were created to have dominion over the restored creation. The first Adam “*was a type of Him [Jesus] Who was to come.*” (Romans 5:14b.)

Just as the woman was removed from the **side** of the body of Adam, so will the Bride of Christ be removed from the Body of Christ (the Church) at the Judgment Seat of Christ. The Bride will be comprised of the overcomers who have been washed in the water of His Word and cleansed by His blood. The water and the blood flowed supernaturally from Jesus' dead body after His **side** was pierced.

Day 7 – God rested on the Seventh Day and God blessed and sanctified the Seventh day because He rested from all of His work.

God's pattern of six days of restorative work followed by the Seventh Day of rest is seen throughout scripture and forms the foundational framework.

2 Peter 3: 8

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

This pattern foreshadows the history of man also: creation, a subsequent ruin, a restoration over six 1,000-year days and a seventh 1,000-year day of rest, the Sabbath Rest out ahead, the Millennial Reign of Christ! God deals with three separate and distinct groups of individuals within their specific dispensational time period of ~ 2,000 years:

- **Gentiles**
- **Jews/Israel**
- **Christians/Church**

In reviewing the timeline, we saw that after 2,000 years (2 days) for each group, all three groups will be brought into the third day which also corresponds to the Millennial Reign of Christ, the Seventh Day Sabbath Rest out ahead.

This Seventh Day (which is the Third Day respectively for each of the dispensations), is what the whole of Scripture moves toward! It is the 1,000-year Reign of Christ, the Day of Rest when God will have completed His work of restoring that which was lost in the Garden through the sin of Adam and the woman. It is also when rulership over and upon the earth will change. Satan

and his demonic angels currently ruling from the heavens over the earth will be replaced by Christ and His Bride.

God's plans and purposes for mankind can only be realized through the physical seed of Abraham (the Jews) and spiritual seed of Abraham (the Christians).

Due to Israel's years of disobedience, after they crucified their King Jesus 2,000 years ago, the offer of rulership from the heavenly portion of Christ's Millennial Kingdom was taken from Israel and given to "*a new nation that would bear the fruits thereof...*" (the church). Israel is however, still in a position to rule on the earthly portion of Christ's Kingdom, after their repentance at the end of the tribulation.

We reviewed the number seven in scripture regarding Israel and the church.

Israel was to follow the Sabbatical Year. After six years, on the seventh year they were to let the land rest and lie fallow. Farming and debt payment were released for the year.

After seven sabbatical years had passed (seven 7's or $7 \times 7 = 49$ years), Israel was to observe the 50th year, called the Jubilee Year. During this year, the land was to remain at rest, all hired workers were set free, slaves were released, and the land was to be returned to its original owner, thus preserving the tribes of Israel and their allotted inheritance of the land.

We saw that the Jubilee Year portrays a future time when Israel will be restored by their Messiah Jesus and brought into their land in the Messianic Kingdom. They will no longer be under the oppression of the gentile nations and they will be set free.

We compared the Jubilee Year, which follows seven 7-year periods, with Daniel's Seventy weeks.

Daniel 9:24-26

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for

iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

The Book of Daniel deals with the nation of Israel. **A week = 7 years** in Daniel's prophecy given in Daniel 9. Seventy weeks are determined for Israel to finish or make an end to their transgressions and seventy weeks = 70×7 years = $7 \times 7 \times 10 =$ **490 years total.**

Here we see that as with the Jubilee Year, we have 7×7 , except that it is multiplied by ten. Ten is the number of completion, so 490 years represents a complete period of time after which Israel will be forgiven of their sins (debt of sin) and brought into their land in their final Jubilee Year. This will occur in the 1,000-year Messianic era, the Sabbath Rest out ahead.

And finally, we reviewed the Seventh Day regarding the church.

Hebrews 4:1-2, 9

1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2 For indeed the gospel was preached to us as well as to them; but the word which they [Israel] heard did not profit them, not being mixed with faith in those who heard it. ... 9 There remains therefore a rest for the people of God.

This passage provides a clear warning for the Christian. This refers to the time when we will cease from our works in this present age just as God will have ceased from His on the 7th Day. Presently, we are to be diligent to enter that rest so that we do not fall from entering into Christ's Kingdom as His Bride, His **joint heir**.

We learned that after becoming a Christian through faith in Christ (the gift), we are to strive to receive the prize, the goal of our faith, **the salvation of our souls**. And the prize is receiving the imperishable crown of rulership in Christ's heavenly Kingdom on the Seventh Day.

1Corinthians 9:24-27

24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes

for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified [disqualified from ruling with Christ in His Kingdom].

We reviewed the spiritual significance of the parable of the ten virgins.

In Revelation chapters 1-3, we examined Jesus as the Judge, judging all seven churches (all Christians) throughout this church dispensation. And what He is judging are the works of the Christian (“*I know your works...*”).

We reviewed His encouraging promises, His words of commendation to the overcomers of the church, those who have received the goal of their faith, the salvation of their souls.

1Peter 1:3-9

*3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time. 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 9 receiving the end of your faith--**the salvation of your souls.***

James 1:21

*21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able **to save your souls.***

Hebrews 10:38-39

*38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him." 39 But we are not of those who draw back to perdition, but of those who believe **to the saving of the soul.***

Matthew 6:25, 33

*25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? ... 33 "But **seek first the kingdom of God** and His righteousness, and all these things shall be added to you.*

And to Israel -

Isaiah 61:10

10 I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.

Thank you

Thank you, Abba Father, for sending your Son, Jesus Christ, the Redeemer of the world.

Thank you for creating man for the purpose of ruling with your Son as a joint heir in Christ's Heavenly Kingdom.

Thank you for being a God of love, mercy, patience and faithfulness.

Thank you for sending wonderful teachers that have correctly divided your Word and who are faithful to teach this most important message regarding your Son's Heavenly Kingdom. And their motivation in doing this is their love for the brethren.

Thank you

Pastor John Herbert for your in-depth sermons and your sincere love for the flock.

Cindy Zeigler and Ann Herbert, my editors and chiefs, that kept me focused. I am so grateful for their excellent teaching.

Arlen Chitwood, author of many books which have enriched the understanding of God's Kingdom for so many.

I encourage you to continue Seeking First His Kingdom and His Righteousness by visiting the websites below. Studying any of the material available on these websites will certainly be fruit-bearing for you as you continue in your race of faith.

<https://cornerstonejacksonville.com>

<http://www.lampbroadcast.org>

Reign of the Servant King by Joseph Dillow is also a good resource.

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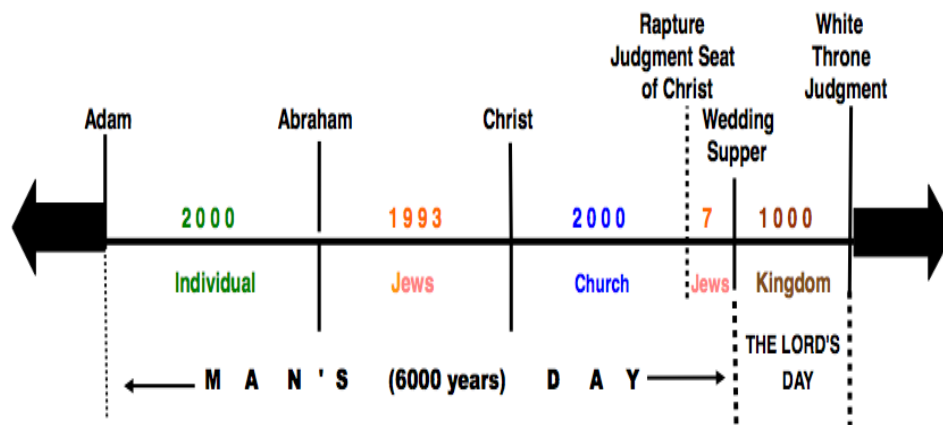
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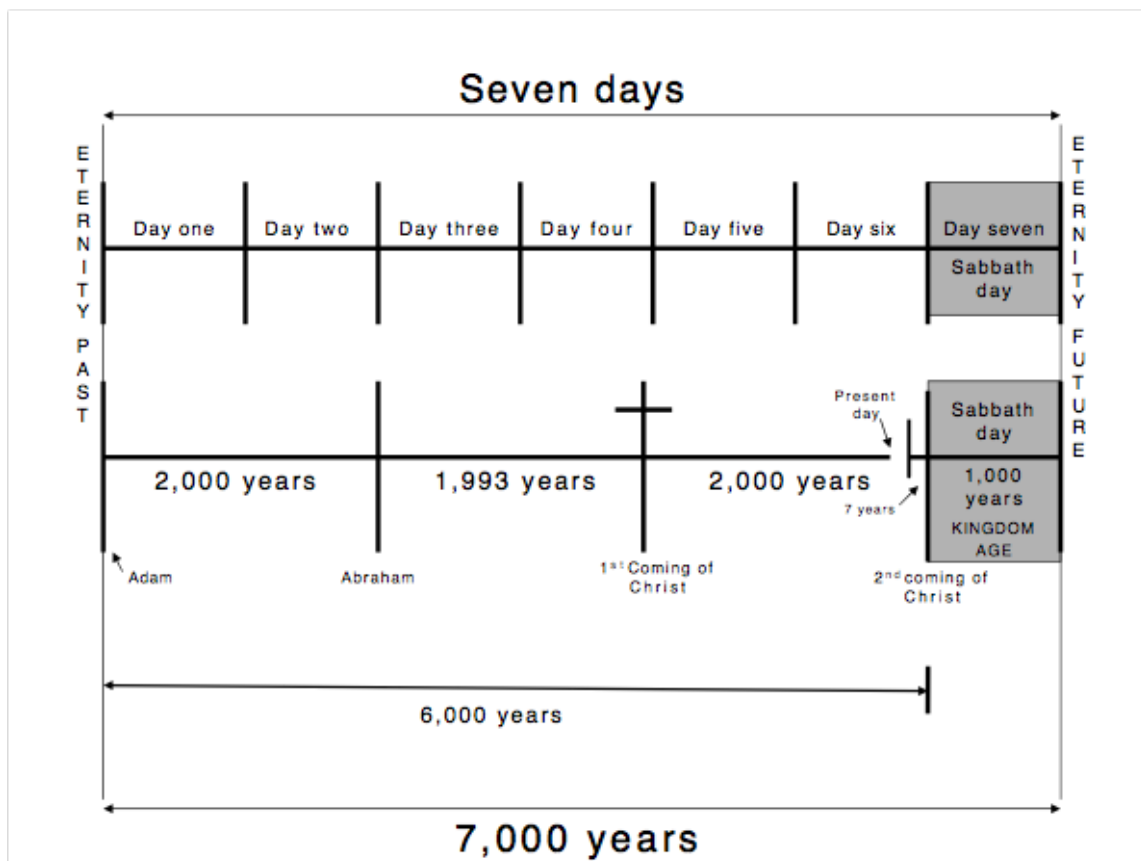
Basic Time Line



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Seven Day Timeline



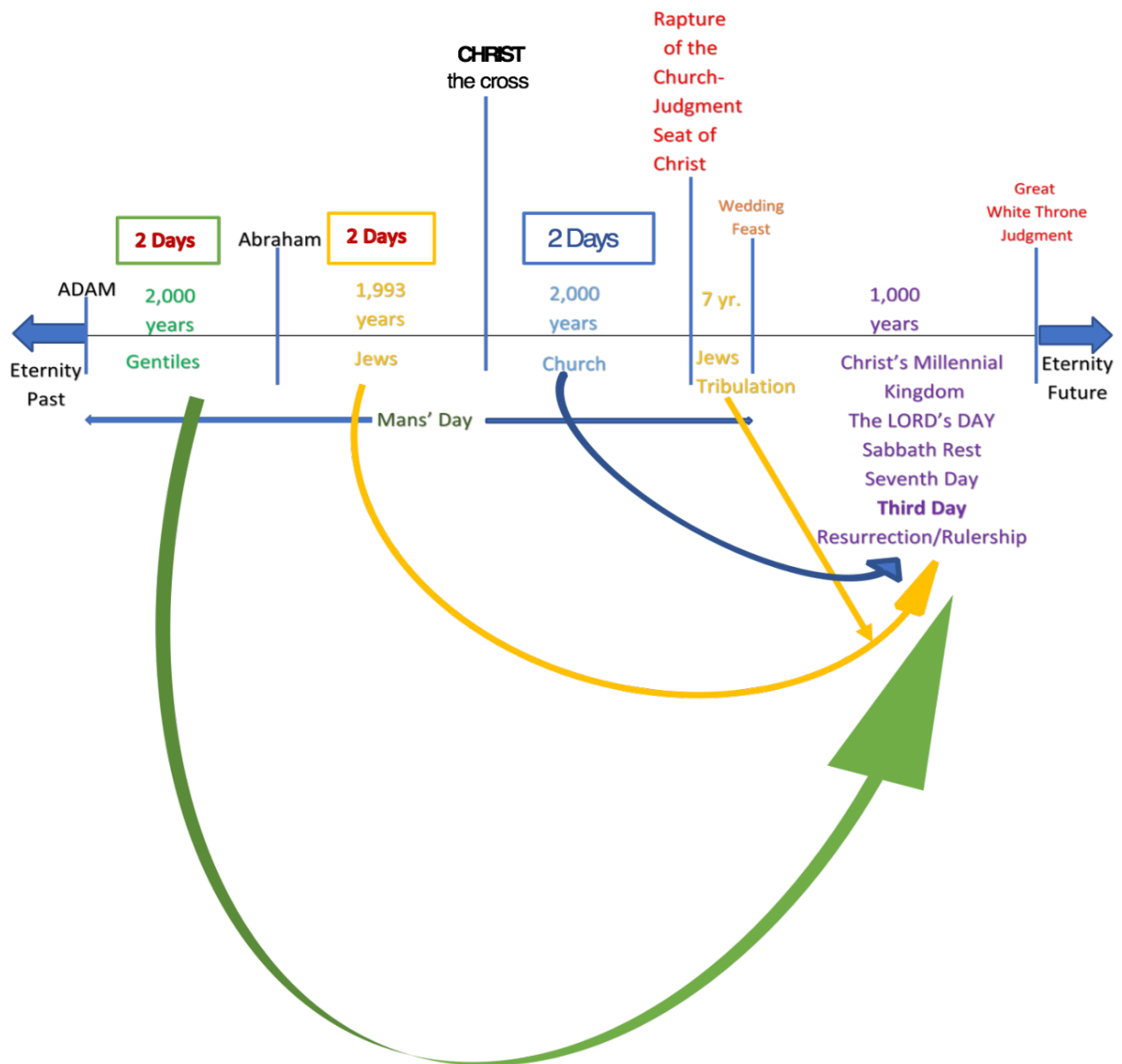
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Expanded Time Line

2 Peter 3:8

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.



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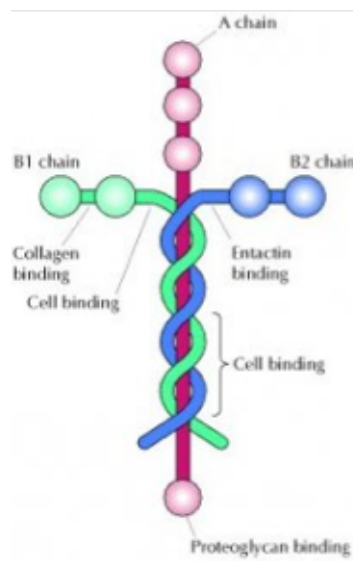
Laminins

We can see an example in nature of Jesus *holding things together* at the cellular level with a family of proteins called laminins. Laminins are an integral part of the structural scaffolding of basement membranes in almost every animal tissue. Laminins are cell adhesion molecules which hold the cells in our body together. They have arm like projections that connect to other laminin proteins to form sheets that bind the cells and glue the cells to a foundation which keeps the cells in place.

K Beck, I. Hunter, and J. Engel, "Structure and Function of Laminin: Anatomy of a Multidomain Glycoprotein," *The FASEB Journal* 4 (1990): 148–160, [doi:10.1096/fasebj.4.2.2404817](https://doi.org/10.1096/fasebj.4.2.2404817)

Due to the adhesive nature of laminins, everything is kept in an orderly arrangement, fastening the cells together. Without them, our cells would drift to randomness and we would literally fall apart.

Given below is a diagram of laminin at the microscopic level.



Amazingly, the structure of laminin reveals a cross, which points us to Jesus and His restorative work on the cross. He is the energy—the glue—that holds creation together. Without Him, there would be disorder, randomness, and chaos.

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Examples of types and antitypes

Enoch is a type of the rapture of the church.

The flood of Noah's day is a type of the tribulation.

The Tower of Babel is a type of the one world government during the tribulation period.

Pharaoh, Nimrod, and Haman are types of the antichrist during the tribulation period. Antichrist will try to annihilate the Jews.

Melchizedek (Genesis 14:17-20) is a type of Christ as the King-Priest in the Millennial Reign.

Isaac is a type of Jesus and Abraham is a type of God the Father. Father Abraham was willing to sacrifice his son, his only son born supernaturally from the seed of Abraham and Sarah. (Gen. 22:1-14 and John 3:16.)

Rebecca, the wife of the son, Isaac, is a type of the bride of Christ from the church.

Joseph is a type of Christ at His first advent and His future return as King of Kings.

Ruth and Orpah are types of the faithful and unfaithful Christians, respectively. Ruth means *friend of God* while Orpah mean *stiff necked*. Ruth stayed close to her mother-in-law, Naomi. Naomi is a type of the Word of God and a type of Israel. Ruth followed God's Word while Orpah returned back to her worldly life as a believer in a pagan land called Moab.

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Joshua, whose name means Jesus in Hebrew, is a type of Christ who will deliver his people from the gentile world system.

The articles within the Jewish temple are types of Christ.

These are just a few examples of types/anti-types in Scripture.

Appendix

The Serpent on the Pole

Numbers 21: 5-9; John 3: 14

In Numbers 21: 5-9, we read about Moses lifting the serpent on the pole. The passage has to do with God's children, the Israelites, murmuring about God's provision for them as they traveled on their wilderness journey. In particular, they loathed the manna, the heavenly bread (which is a picture of the Word of God and the Bread of life, Jesus Christ; see John 6:31-51).

Numbers 21:5-9:

Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey.

The people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food [manna]."

The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died.

So the people came to Moses and said, "We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us." And Moses interceded for the people.

Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live." And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

These Israelites were not pagans. They were the redeemed children of God that had appropriated the blood of their Passover lamb and were now to follow God in their wilderness journey. But they did not like God's leading. They complained and murmured against God provision, God Himself and against Moses. So, God reprimanded His children and sent fiery serpents to bite them and many died.

Then the Israelites realized their sin against God, and they cried out. God tells Moses to make a serpent on a pole and when anyone receives the deadly bite

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(of sin), they are to look at that serpent on the pole and they will be revived and restored! This serpent on the pole is of course Jesus Christ who willingly took man's sin upon Himself:

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

In John 3:14 Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up..."

Jesus refers to this passage from Numbers 21, and says He, like the serpent on the pole, must be lifted up on the cross.

If a believer, a redeemed child (as were the Israelites), confesses their sin and looks to the cross, then the blood that poured out of the side of our High Priest Jesus on the cross will cleanse them and heal them. They will not be affected by the bite of our sin at the Judgment Seat of Christ and He will revive us!

So, Numbers 21 and John 3:14 brings us back to 1 John 1:9, which states:

If we [Christians] confess our sins, He [our High Priest, our serpent on the pole] is faithful and just to forgive us our sins [our murmuring, our complaining, our rebellion against God], and to cleanse us [with His blood] from all unrighteousness.

The serpent on the pole is the medical symbol for the World Health Organization. Most people believe the serpent on the pole used in medicine originated from Greek mythology (in particular, the Rod of Asclepius, which has two serpents, not one). But the writings of Moses in Numbers 21, inspired from God, came first and this passage of scripture points to God's restorative healing after confession of sin.

World Health Organization symbol

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The Gospel: The Gift and the Prize

The Gift

All humans need restoration from their fallen state. We are all born with the original sin passed down from the first man Adam. We are all born spiritually dead.

Ephesians. 2:1

And you were dead [spiritually] in your trespasses and sins.

So how can someone be quickened or made alive spiritually? How can someone receive this free gift of salvation? God always requires death and shed blood for the salvation of fallen man.

Hebrews 9:22

"And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness."

Jesus is our Passover Lamb that has died on the cross for our sins. His blood cleanses us.

John 1:29

"The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

I Corinthians 15:3

"...Christ died for our sins according to the scriptures."

In order for fallen man to be saved, God also requires that man believe, trust, in His Son Jesus, the substitute Lamb of God that has taken away the sins of the world!

John 3:16

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

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The Lamb has died, His blood has been shed, and all that is left — all that can possibly be left — for man to do is simply believe that which has already been done on his behalf.

Eternal salvation is by grace (that which God is able to do completely apart from human merit) through faith through believing on God's Son:

Ephesians 2: 8,9

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast."

Acts 16:31 *"Believe on the Lord Jesus Christ, and thou shalt be saved"* .

God, because of His love for fallen man — created in His image, after His likeness, for a purpose (Gen. 1:26-28) — gave his only begotten Son [I Cor. 15:3], that whosoever believeth in him [Acts 16:31] should not perish but have everlasting life.

Jesus paid it all! Christ is the One Who died, Christ is the One Who performed the work to obtain man's salvation, and God is satisfied with His Son's finished work. All man can possibly do is simply receive, through believing on the Son, that which has already been done on his behalf.

Will you believe on the Lord Jesus Christ today? Will you believe that Christ died on the cross for you? If you believe on the Lord Jesus Christ, then you have received the free gift of eternal salvation, praise God.

The Prize

After a person trusts in Christ as their Savior, we have a spirit that is alive to God. Our now alive spirit is separated from our unredeemed soul, our sinful nature, that remains associated with darkness and death.

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God created man to rule (Gen. 1:26) over His creation. Currently, Satan and the fallen angels are reigning from the heavens over the earth (Eph. 6:12). Jesus is returning soon, and the works of the Christian will be judged at the Judgement Seat of Christ.

2 Corinthians 5:10

10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

Confessed sins will not be seen at the Judgement Seat of Christ (1John 1:9). Scripture is clear that the Lord will reward the Christian who has been faithfully obedient to His Word!

And the reward for the good, and faithful servant is to rule and reign with Christ in His Millennial Kingdom. The reward is the inheritance, and the inheritance is reigning with Him in His heavenly Kingdom (Matt. 25:34, Col. 3:23-25).

Not all Christians will receive this privilege of ruling and reigning with Christ in His Kingdom. Only those who have been found faithful at the Judgment Seat of Christ.

Confess your sins (1 John 1:9), obey His Word so that you will receive the salvation of your soul and the prize of reigning with Christ as His joint heir in His Kingdom out ahead.

James 1:21

*21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to **save your souls**.*

Matthew 25:21

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

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Revelation 3:21

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

Seek first His Kingdom and His Righteousness!

<http://www.cornerstonejacksonville.com>

<http://www.lampbroadcast.org/pdfbooks.html>

Appendix

The Third Day Three Days and Nights

by Paul F. Taylor

If Jesus was to be in the grave three days and nights, how do we fit those between Good Friday and Easter Sunday?

[Editor's note: This article was taken, with slight modification, from *The New Answers Book 2.*]

If Jesus was to be in the grave three days and nights, how do we fit those between Good Friday and Easter Sunday?

There are several solutions to this problem. Some have suggested that a special Sabbath might have occurred, so that Jesus was actually crucified on a Thursday. However, a solution, which seems to me to be more convincing, is that Jesus was indeed crucified on a Friday but that the Jewish method of counting days was not the same as ours.

In *Esther 4:16*, we find Esther exhorting Mordecai to persuade the Jews to fast. "Neither eat nor drink for three days, night or day" (NKJV). This was clearly in preparation for her highly risky attempt to see the king. Yet just two verses later, in *Esther 5:1*, we read: "Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace." If three days and nights were counted in the same way as we count them today, then Esther could not have seen the king until the fourth day. This is completely analogous to the situation with Jesus's crucifixion and resurrection.

For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth (*Matthew 12:40*; NKJV).

Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb (*Matthew 28:1*; NKJV). Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying,

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“The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again” (*Luke 24:5-7*; NKJV).

If the three days and nights were counted the way we count them, then Jesus would have to rise on the fourth day. But, by comparing these passages, we can see that in the minds of people in Bible times, “the third day” *is equivalent to “after three days.”*

In fact, the way they counted was this: part of a day would be counted as one day. The following table, reproduced from the Christian Apologetics and Research Ministry (CARM) website, shows how the counting works.¹

Day One		Day Two		Day Three	
FRI starts at sundown on Thursday	FRI ends at sundown	SAT starts at sundown on Friday	SAT ends at sundown	SUN starts at sundown on Saturday	SUN ends at sundown
Night	Day	Night	Day	Night	Day
Crucifixion		Sabbath		Resurrection	

This table indicates that Jesus died on Good Friday; that was day one. In total, day one includes the day and the previous night, even though Jesus died in the day. So, although only part of Friday was left, that was the first day and night to be counted. Saturday was day two. Jesus rose in the morning of the Sunday. That was day three. Thus, by Jewish counting, we have three days and nights, yet Jesus rose on the third day.

It should not be a surprise to us that a different culture used a different method of counting days. As soon as we adopt this method of counting, all the supposed biblical problems with counting the days disappear.

Footnotes

1. Christian Apologetics and Research Ministry, “How Long Was Jesus Dead in the Tomb?” http://www.carm.org/diff/Matt12_40.htm.

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Salvation of the Soul by Arlen Chitwood

Forward

The salvation of the soul is one of the most misunderstood subjects in Scripture. And it is misunderstood because of the way most Christians view salvation.

Contrary to common belief, the salvation of the soul has nothing to do with man's eternal destiny. Biblical teachings surrounding eternal salvation are always related to the spiritual part of man, never the soulical, and are centered in one realm alone — in Christ's finished work at Calvary.

And the salvation message, having to do with Christ's finished work at Calvary and one's eternal destiny, is very simple: "Believe on the Lord Jesus Christ, and thou shalt be saved [made possible through that which Christ has done on man's behalf]..." (Acts 16:31).

But the salvation of the soul is dealt with after an entirely different fashion in Scripture. Rather than Christ's past work at Calvary being in view, His present work as High Priest is in view; and rather than the unsaved being in view, Christians alone are in view.

Christ is presently performing a work as High Priest, on the basis of His shed blood on the mercy seat, to effect a cleansing from sin for the kingdom of priests which He is about to bring forth. And

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Christ's present work in this respect relates to Christians and to the saving of the soul.

Scripture deals with the salvation of the soul in relation to the present faithfulness of Christians, and this salvation will be realized only at the end of one's faith (I Peter 1:9). And a realization of this salvation is associated with rewards, Christ's return, and His kingdom (cf. Matt. 16:24-17:5; Heb. 10:35-39).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted [‘implanted’] word, which is able to save your souls [the souls of Christians, those who have ‘passed from death unto life,’ the only ones in a position to receive ‘the implanted word’]” (James 1:21).

Christians talk about soul-winning in connection with the unsaved. And soul-winning conferences are held with this same end in view. But this is not the way Scripture deals with soul-winning at all.

Soul-winning, as seen in Scripture, has to do with reaching those who already possess eternal life (those who have a redeemed spirit, those who have “passed from death unto life”), not with reaching those who are still “dead in trespasses and sins.” Soul-winning, rather than having to do with the free gift of eternal life, has to do with the faithfulness of the saved (resulting in works), a just recompense of reward, and life in the coming kingdom of Christ. Soul-winning is reaching Christians with the Word of the Kingdom, reaching those who have already believed on the Lord Jesus Christ with the message concerning the purpose for their salvation.

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Salvation — Past, Present, Future

“For by grace are ye saved [lit., ‘you have been saved’] through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Eph. 2:8, 9).

“For the preaching of the cross is to them that perish [lit., ‘to the ones perishing’] foolishness; but unto us which are saved [lit., ‘who are being saved’] it is the power of God (I Cor. 1:18).

“Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation [lit., ‘for the sake of the ones about to inherit salvation’] (Heb. 1:14)?

“Salvation” in the Word of God is spoken of in three tenses — past, present, and future:

- 1) Christians have been saved.
- 2) Christians are being saved.
- 3) Christians are about to be saved.

The previously quoted verses provide examples of how Scripture deals with each of these three tenses or aspects of salvation. In Eph. 2:8, 9, salvation is a past, completed act.

In I Cor. 1:18, salvation is a present, continuous work. In Heb. 1:14, salvation is a future, inherited possession.

Since the Word of God presents salvation in a framework of this nature, it is vitally important in Scriptural interpretation to first ascertain to which of these three aspects of salvation any given

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passage pertains.

In the past aspect of salvation, dealt with in Eph. 2:8, the words in the corrected text, “you have been saved,” are a translation of two Greek words which form what is called in the Greek text a “periphrastic perfect.” The “perfect” tense refers to action completed in past time, with the results of this action extending into present time and existing in a finished state. The “periphrastic” construction places additional emphasis on the present, finished state and refers to the persistent results during present time of the past, completed work.

Salvation in this verse is wrought by grace through faith, accomplished completely in past time, and is the present possession of every believer. This present possession, in turn, constitutes an active, continuing, ever-abiding salvation.

The eternal security of the believer cannot be expressed in stronger terms than the periphrastic construction of the perfect tense in Eph. 2:8, for the present results of the past action, in this case, can only continue unchanged forever.

However, in I Cor. 1:18, dealing with the present aspect of salvation, things are presented in an entirely different light than seen in Eph. 2:8. Rather than the verb tense in the Greek text referring to a past, completed act, the tense refers to a present, continuous work. The former has already been completed, but the latter has yet to be completed.

Then, in Heb. 1:14, dealing with the future aspect of salvation, matters are presented in a completely different light yet. The wording in the Greek text of this verse refers to something which

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is about to occur. Nothing is past or present; the reception of this salvation, in its entirety, is placed in the future.

Further, the salvation referred to in Heb. 1:14 is not only to be realized in the future, but it is also an inherited salvation. And the thought of inheritance further distinguishes the salvation in this verse from the salvation previously seen in Eph. 2:8, for the salvation which Christians presently possess is not an inherited salvation.

Rather, our present salvation was obtained as a free gift during the time we were alienated from God. And, as aliens (outside the family of God), we were in no position to inherit salvation, for inheritance in Scripture is always a family matter.

In the Old Testament, “sons” were first in line to receive the inheritance, with “daughters” next. If there were no sons or daughters in the immediate family, the inheritance was passed on to the nearest family member or members, designated by the law of inheritance (Num. 27:8-11). Consequently, an individual had to be a family member before he could be considered for the inheritance, which, during the present dispensation, is restricted to “children” or “sons” of the Owner. That’s why the statement is made in Rom. 8:17, “If children, then heirs...” And that’s also why, in Heb. 1:14, that an inherited salvation pertains to those who have already been saved, those who are no longer alienated from God but are presently family members.

In this respect, the complete scope of salvation — past, present, and future — has a beginning point, with an end in view. It involves the Spirit of God breathing life into the one having no life, effecting the birth from above. And this has been done with a purpose, an end, in view. This has been done so that the Spirit

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can take the one who now has spiritual life and perform a work in the life of that individual, with a view to an inheritance which will be realized at a future time.

Thus, one should immediately be able to see the importance of proper distinctions being drawn and observed in the realm of these three aspects of salvation. And depending on how one approaches and deals with the different salvation passages in Scripture, either difficulties can be avoided on the one hand or insurmountable problems can result on the other.

The Tripartite Nature of Man

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (I Thess. 5:23).

Man is a tripartite being comprised of spirit, soul, and body; and the salvation of man within its complete scope (past, present, and future) pertains to the salvation of man with respect to his complete being. In the study of Scripture, it is revealed that each of these three parts of man is subject to salvation at different times. Thus, to understand salvation in its complete scope, one must first understand certain things about man’s tripartite nature. Then, salvation in relation to this tripartite nature becomes the issue.

The first chapter of Genesis reveals that man was created in the “image” and “likeness” of God. The word translated “God” in the Hebrew text of this statement is Elohim. This is a plural noun, which, in complete keeping with related Scripture, would include all three members of the Godhead — God the Father, God the Son, and God the Holy Spirit (e.g., cf. John 1:1-3).

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Since Elohim is a trinity, for man to be created in the “image” and “likeness” of God, he too must be a trinity. Unlike the dichotomous animal kingdom (created apart from the “image” and “likeness” of God) possessing only bodies and souls, trichotomous man (created in the “image” and “likeness” of God) is a triune being. Man not only possesses a body and a soul, but he also possesses a spirit as well.

Jesus is Elohim manifested in the flesh; and having been made in the “likeness” of man (but apart from man’s fallen nature), He, as man, must also be a trinity (John 1:14; Phil. 2:7). This tripartite nature of Christ, in Whom “dwelleth all the fulness of the Godhead bodily” (Col. 2:9), was clearly revealed at the time of His death. At this time Jesus yielded up His spirit, which went back into the presence of His Father in heaven (Luke 23:46; cf. Eccl. 12:7; Acts 7:59); His soul went into Hades, the place of the dead, housed inside the earth at that time (Acts 2:27); and His body was removed from the Cross and placed in Joseph of Arimathaea’s tomb (Matt. 27:57-61). This threefold separation persisted until the soul and spirit re-entered the body at the time Christ was raised from the dead.

Thus, God, Elohim, is a trinity; Jesus, Elohim manifested in the flesh, is likewise a trinity; and man, created in the “image” and “likeness” of Elohim, can only be a trinity as well. Accordingly, a complete redemption provided by the triune God must, of necessity, pertain to man as a complete being. Man’s complete redemption must encompass spirit, soul, and body.

When man sinned in the garden in Eden, the complete being of man — spirit, soul, and body — became in a fallen state. God had commanded Adam concerning the fruit of the tree of the

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knowledge of good and evil, “thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). After Satan had deceived Eve into eating of the fruit of this tree, she then “gave also unto her husband with her; and he did eat.” Immediately following this, “the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Gen. 3:1-7).

At the time of the fall, Adam and Eve lost something; and it is clearly stated in Scripture that both immediately recognized this fact. That which they lost could only have been a covering of pristine glory which had previously clothed their bodies, for they, following the fall, found themselves in a twofold condition:

- 1) Naked.
- 2) Separated from God.

God is arrayed in a covering of “light,” connected with “honour and majesty.” And man, created in the “image” and “likeness” of God, could only have been arrayed in a similar manner prior to the fall.

“Bless the Lord, O my soul. O Lord my God, thou art very great; thou art covered with [‘you have put on’] honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain” (Ps. 104:1, 2).

Recognizing the loss of this covering, realizing that they were naked, explains why Adam and Eve immediately sought to clothe themselves following the fall. They tried to replace the covering which had been lost with a work of their own hands, with fig leaf aprons. And then, apparently realizing the utter inadequacy of this covering, they, in their fallen state, sought to hide from God.

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God, finding Adam and Eve in this condition, completely rejected the works of their hands. God completely rejected their feeble efforts to atone for their own sin through seeking to replace the covering of pristine glory with fig leaves.

Then, to bring His fallen creature back into a right relationship (although not in complete keeping with their previously unfallen state — something still future even today), God provided a covering consisting of animal skins (Gen. 3:21). This necessitated death and the shedding of blood; and herein lie basic, unchangeable truths concerning the state of fallen man and the means which are necessary to effect his redemption.

Unredeemed man is a fallen creature, alienated from God; and two things are necessary to effect his redemption:

- 1) Divine intervention.
- 2) Death and shed blood.

These truths have forever been set forth in the opening chapters of Genesis and can never change.

(Two different words are used for “naked” in the Hebrew text of Gen. 2:25 [before the fall] and Gen. 3:7 [after the fall]. In the latter [3:7], the word has to do with absolute nakedness, but not so in the former [2:25].

Remaining within the way a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used relative to nakedness pertaining to Adam and Eve preceding the fall [2:25] could be used to describe a person clothed in a tunic [inner garment] but lacking the mantle or cloak [outer garment]. In the preceding respect, prior to the fall, Adam and Eve

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were clothed in the Glory of God but had yet to possess the regal outer garments worn by kings [fulfilling the reason for man's creation — to rule the earth (Gen. 1:26-28)].

Then, following the fall, no longer clothed in the Glory of God, Adam and Eve were no longer in a position to be further clothed in regal garments, realizing the purpose for their creation. They, apart from the inner garment [the Glory] could not wear the outer garments [royal apparel].

Adam, prior to the fall, never wore regal garments or held the sceptre. In this respect, he never moved beyond the description given in Gen. 2:25 — a “naked” condition, “naked” in relation to the reason for his creation [lacking the outer regal garments]. Thus, if man, now separated from the Glory, is to ever fulfill the purpose for his creation, God must act. Redemption has to occur; and this, of necessity, has to include the complete man — spirit, soul, and body — with a view to not only a restoration of the Glory but to regality beyond this restoration.)

Spirit

Man's sin in the garden in Eden produced death. Man died the day he ate of the forbidden fruit. Since his body continued to live, revealing that his soul — the life-giving principle in the blood (Lev. 17:11; cf. Gen. 9:4) — remained unchanged with respect to life (natural life), it is evident that it was his spirit which died.

The spiritual nature is that part of man which links him directly with God. “God is spirit,” and man's worship of God must be “in spirit and truth” (John 4:24, NASB). The death of Adam's spirit separated him from God (establishing the primary meaning of “death” in Scripture — separation from God), and this death (this separation from God) “passed upon all men” (Rom. 5:12).

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Scripture speaks of an unsaved person as being “dead in trespasses and sins” (Eph. 2:1). With an unredeemed, inanimate spirit (spiritually dead), he is alienated from God, separated from God (Eph. 2:12).

But once the person has been born from above, he is then spoken of as having passed “from death unto life,” as having been “quickenened” (John 5:24; Eph. 2:5). Possessing an animate spirit, possessing spiritual life (having been made alive spiritually), he is no longer separated from the One Who Himself is “Spirit” (John 4:24).

This aspect of salvation is brought to pass through the Spirit of God breathing life into the one having no life, based on Christ’s finished work at Calvary; and once this has been accomplished, everything surrounding the work effecting this aspect of salvation has been completed, with this work existing in a finished state (as previously seen through the use of the perfect tense in Eph. 2:8). Thus, the salvation experience which man enters into at the time of the birth from above is a work of the Spirit, based on a previous work of the Son. It is a spiritual birth and has to do with man’s spirit alone: “...that which is born of the Spirit is spirit” (John 3:6b).

The salvation of the soul, on the other hand, should never be associated with the past aspect of salvation. Scripture carefully distinguishes between the soul and the spirit, never using the words interchangeably in this respect (cf. I Thess. 5:23; Heb. 4:12). And Scripture also carefully distinguishes between salvation in relation to the spirit and salvation in relation to the soul. Salvation in relation to the spirit is always dealt with in a past sense, but not so with the salvation of the soul. Rather, the salvation of the soul is always dealt with in present and future senses:

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SALVATION OF THE SOUL

“Receiving the end of your faith, even the salvation of your souls” (I Peter 1:9).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (James 1:21).

“But we are not of them who draw back unto perdition; but of them that believe [are faithful] to the saving of the soul” (Heb. 10:39).

The statements and exhortations in these verses pertain to Christians alone — those whose spirits have already been saved and whose souls are in the process of being saved, with the salvation of the soul being realized only at a future time.

Body

The salvation of the body presents very few problems for the majority of Christians. Very few Christians contend, contrary to Scripture, that the body has either already been redeemed or is in the process of being redeemed. Scripture places the redemption of man’s body entirely in the future (Rom. 8:23).

The Christian’s body is presently in a continuous state of deterioration. The body grows old and weakens with time; and the body is subject to sickness, disease, and eventually death. This must ever remain the case as long as the body remains in its present state.

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The “wages of sin is death” (Rom. 6:23), and the unredeemed body must pay the price which sin requires.

Within this unredeemed body lie two opposing entities, each seeking dominion — a redeemed spirit, and an unredeemed soul. The unredeemed soul is housed in an unredeemed body, and the two are mutually compatible. But the redeemed spirit housed alongside an unredeemed soul in an unredeemed body experiences no compatibility with either of the other two at all. Compatibility is not possible, for “what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” (II Cor. 6:14).

This heterogeneous union is what produced the cry of the Apostle Paul in Rom. 7:24, “O wretched man that I am! Who shall deliver me from the body of this death?”

(For information on the redemption of the body, refer to the appendix — “Adoption, Redemption of the Body” — in the author’s book, GOD’S FIRSTBORN SONS.)

Soulical, Spiritual, Carnal

According to the Word of God, every man can be categorized as being either soulical, spiritual, or carnal. The word “soulical” pertains to all non-Christians, and the words “spiritual” and “carnal” pertain to two classes of Christians.

Soulical

“But the natural man [the ‘soulical’ man] receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can

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he know them, because they are spiritually discerned” (I Cor. 2:14).

The Greek word translated “soul” throughout the New Testament is psuche. This word has to do with “the natural life” of the individual. The soul is the seat of a person’s emotions, feelings, and desires pertaining to his man-conscious existence.

The Greek word translated “natural” in I Cor. 2:14 is psuchikos, a form of the word psuche. Psuchikos is the “natural” or “soulical” life (self-life) which man has in common with the animal kingdom. The soulical man is dominated or ruled by his soul, which includes all the experiences, desires, emotions, sensations, likes, and dislikes within the personal, natural life of the individual. Such likes, dislikes, etc. will vary from individual to individual, but all emanate from the soul-life of man. The soulical man is alienated from God and, thus, possesses no way to grasp spiritual truth. A man must be born from above — made alive spiritually — before he can possess spiritual discernment.

Spiritual

“And I, brethren, could not speak unto you as unto spiritual...” (I Cor. 3:1a).

The Greek word translated “Spirit” throughout the New Testament is Pneuma. This word is used in the New Testament referring to the Holy Spirit, man’s spirit, angels (both fallen and unfallen), a state of mind or disposition, wind, and breath.

Examples in Scripture of the last four are Luke 8:55; John 3:8; I Cor. 4:21; II Tim. 1:7; Heb. 1:7; I Peter 3:19. Man’s spirit is the

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seat of the higher Divine life pertaining to his God-conscious existence.

The Greek word translated “spiritual” in I Cor. 3:1a is pneumatikos, a form of the word pneuma. The spiritual man is one who is controlled by the Spirit of God acting through his own spirit (through a spirit made alive by the birth from above).

The spiritual man, unlike the soulical man, controls his emotions, feelings, and desires pertaining to his still-present, man-conscious existence. He brings his unredeemed body under subjection and exerts control over the soulical man. This, of course, is not performed within his own power, but within the power of the indwelling Holy Spirit. This is an experience open to redeemed man alone, to an individual who has been made alive spiritually. Unredeemed man, on the other hand, although a trichotomous being, fails to rise above the dichotomous animal kingdom in his natural or soulical existence. He lacks a redeemed spirit with the accompanying, indwelling Holy Spirit. He, with an inanimate spirit, is spiritually dead. And, consequently, he remains alienated from God. Thus, an existence outside the soulical (natural) for unredeemed man is not possible.

Carnal

“...but as unto carnal, even as unto babes in Christ” (I Cor. 3:1b).

The Greek word translated “carnal” is sarkikos. This is a form of the word sarx, which means “flesh.” Sarkikos (fleshly) is the opposite of pneumatikos (spiritual). The carnal Christian is, thus, “fleshly” as opposed to “spiritual.” He is one who allows himself to be controlled by his soul rather than by the indwelling Holy Spirit.

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He, as the soulical man (the unsaved man), follows his personal emotions, feelings, and desires.

He, however, unlike the soulical man, has been born from above and is capable of grasping spiritual truth. But, unlike the spiritual man, this truth is not being received. Thus, the carnal Christian, without an impartation of spiritual truth flowing into his saved human spirit, remains immature and fleshly, following the fleshly impulses of the soul.

(The use of “flesh” or “fleshly” in the preceding respect would be a direct allusion back to that which occurred in Eden at the time of the fall. Man, following his fall, possessed a body which was no longer enswathed in a covering of Glory, with the exposed flesh openly demonstrating this fact. This is what is meant by Christ coming “in the likeness of sinful flesh” [Rom. 8:3]. Christ came to earth in a body not enswathed in the Glory of God.

This was the crux of the ignominy and shame surrounding the events of Calvary. Not only was Christ’s body of flesh [apart from the covering of Glory] arrayed in a mock regal manner [with a robe and a crown of thorns], but He hung on the cross without even His Own garments to cover His body, for all to behold that which had been wrought by sin 4,000 years earlier — nakedness, and death [Matt. 27:27-36].

There though is nothing wrong with “flesh” per se. Man was created in a body of flesh, Christ presently has a body of flesh, and both God’s Son and man will live in bodies of flesh forever.

But, though there is nothing wrong with a body of “flesh,” there is something wrong with a body of flesh which is not enswathed in the Glory of God.)

Within the scope of that which God reveals about the impartation

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of spiritual truth to redeemed man alone lies the great lesson concerning unredeemed man's relationship to the Word of God. It is utterly futile for unredeemed man to either himself attempt to understand the Word of God or for redeemed man to attempt to teach him the Word of God. Scripture is "spiritually discerned," and a man must be born from above — be made alive spiritually, which places him in a position where he can exercise spiritual discernment — before he can understand the things of the Spirit of God. The soulical (unredeemed) man, completely alienated from God — spiritually dead and in no position to exercise spiritual discernment — cannot understand spiritual things, and they appear to him as no more than "foolishness" (I Cor. 2:14). (Unredeemed man can understand the letter of Scripture [i.e., the stories or accounts of events in Scripture, viewing them as he would a secular book]. But to take these stories or accounts of events and see the spiritual content which God has built into them is completely beyond his ability [cf. II Cor. 3:6ff]. He simply cannot understand the things of the Spirit, for, spiritually, he is dead; he is alienated from God.)

Thus, herein also lies the reason why the things of the Spirit have been hidden from the "wise and prudent," but revealed unto "babes" (cf. Matt. 11:25). Certain Christian intelligentsia of the present dispensation, even though saved and in a position to understand the Word of God, too often seek spiritual discernment in the light of worldly wisdom rather than through comparing Scripture with Scripture and looking to the indwelling Spirit to lead them "into all truth" (John 16:13; I Cor. 2:9-13).

And, although those Christians who seek spiritual discernment in this manner may often be looked upon as great spiritual leaders, theologians, expositors, etc., they, in the final analysis, cannot understand these things. Such individuals can only be sadly

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lacking in the very realm where they are held in high esteem. While at the same time, “babes” (Gk., *nepios*, those who are still on the milk of the Word and have not grown enough to even partake of solid food), through the leadership of the Spirit of God — as they compare Scripture with Scripture and look to the Spirit to lead them “into all truth” — can invariably be brought into an understanding of these things. They, through turning to the Word and looking to the Spirit for discernment and leadership, can understand more about these same spiritual truths than the “wise and prudent” who turn to places other than the Word and either ignore or reject the Spirit’s discernment and leadership.

Redeemed Man

Redeemed man, through a past and finished work of the Spirit, based on a past and finished work of Christ, has been brought from a dead to a living state spiritually. He has passed “from death unto life.” And in this living state, he is now in a position to realize the purpose for his salvation — the salvation of his soul. One aspect of salvation is past. The individual presently possesses eternal life, and nothing can ever change or nullify this fact. But the individual has been saved for a purpose, which will be brought to pass only within the framework of his realizing present and future aspects of salvation.

And this complete panorama of the salvation message, with a purpose in view, must be recognized. Redeemed man must recognize that there is not only a past aspect to salvation but present and future aspects as well. And the present and future aspects of salvation are inseparably connected with man one day being brought into a realization of the purpose for which he was created in the beginning — “... let them have dominion” (Gen. 1:26-28). Present and future aspects of salvation have to do with

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man occupying regal positions following the time when he, in that coming day, is brought into a realization of the salvation of his soul.

The Complete Salvation Issue

In order to effect man's eternal redemption, the Spirit of God deals with unsaved man on one basis alone. The Spirit deals with unsaved man solely on the basis of Christ's finished work at Calvary.

But once an individual has believed on the Lord Jesus Christ and has been dealt with on the basis of Christ's finished work, realizing the birth from above — the salvation of his spirit — the salvation is- sue then shifts from the salvation of his spirit, to the salvation of his soul. The salvation of the spirit becomes a past, completed work and is never dealt with as an issue beyond this point. The Spirit of God, from this point forward, deals with the individual solely on the basis of present and future aspects of salvation. The individual, from this point forward, is dealt with in relation to the salvation of his soul.

Thus, all Scriptures dealing with carnality or unfaithfulness of Christians, resulting in forfeiture or loss, **MUST** pertain to issues surrounding the salvation of the soul, **NEVER** to issues surrounding the salvation of the spirit.

Once the salvation of the spirit has been effected, making it possible for the indwelling Spirit of God to impart spiritual truth into and control an individual's life through his own spirit, then man's unredeemed soul occupies the center of attention. And salvation now (in relation to the soul, not the spirit) becomes dependent on the actions of the individual. Salvation now becomes dependent on the life one lives after his spirit has been

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saved. Salvation now becomes dependent on the individual allowing the Spirit of God to impart spiritual truth into and control his life through his own spirit.

An individual allowing the Spirit of God to impart spiritual truth into and control his life through his own spirit progressively grows from immaturity to maturity. He progressively grows into a spiritually mature Christian. Growing in this manner, he exerts control over his emotions, feelings, and desires pertaining to his man-conscious (soulical) existence. And, through this means, he will ultimately come into a realization of the salvation of his soul (life). On the other hand, an individual who refuses to allow the Spirit of God to impart spiritual truth into and control his life in the preceding manner can only remain a carnally immature Christian. Apart from the assimilation of spiritual truth, resulting in spiritual growth, he cannot help but be controlled by his emotions, feelings, and desires pertaining to his man-conscious (soulical) existence. And, accordingly, such a person will ultimately suffer the loss of his soul (life), which can have no bearing whatsoever on his eternal salvation (for that is a past, finished matter which has already been dealt with).

The Complete Salvation Message

The shift of the salvation issue from the spirit to the soul at the time of the birth from above necessitates a corresponding shift from the salvation message which is to be proclaimed to the unsaved (which concerns the salvation of the spirit) to the salvation message which is to be proclaimed to the saved (which concerns the salvation of the soul). This must ever be the case, for that which is past ceases to be the issue, and that which is present and future becomes the issue.

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The only message to be carried to the unsaved is the gospel of grace. This is the good news that “Christ died for our sins according to the scriptures.” This message alone forms the basis upon which the Spirit can breathe life into the one having no life (I Cor. 15:3; cf. I Cor. 2:1, 2).

But once the unsaved individual has believed on the Lord Jesus Christ, experiencing the birth from above, the message must then change, for the goal of the message will have been realized. The Spirit must then deal with the individual on an entirely different plane, with the issue at the forefront no longer being the salvation of the spirit, but the salvation of the soul.

Thus, a minister with a congregation placed under his care has been charged with a tremendous responsibility. His central ministry is among the saved, among those capable of grasping spiritual truth; and he is to disseminate spiritual truth to these individuals as it relates to things surrounding present and future aspects of salvation, not to things surrounding the past aspect of salvation. He, in this manner, is to “feed the flock of God,” looking ahead to Christ’s appearance in all His glory (I Peter 5:2-4). This individual is responsible, under the leadership of the Spirit of God, to provide proper spiritual nourishment for those Christians placed under his care. And the only thing which God has provided for him to use as he feeds the flock of God is the Word of God. As a minister in charge of a flock, he is to expound this Word under the leadership of the Holy Spirit. And Christians placed under his care are to receive this proclaimed Word into their saved human spirits. Then the Spirit of God can take this “engrafted [‘implanted’] word” and effect spiritual growth unto maturity, with the end result being the salvation of their souls (James 1:21).

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The tragedy in Christian circles today is the light regard which pastors of Churches have for fulfilling the very purpose for their ministry. And, the end result of pastors failing to properly “feed the flock” entrusted to their care will be the entrance of innumerable carnal, immature Christians into the Lord’s presence at the end of the present dispensation with redeemed spirits, changed bodies, but wasted and thus unredeemed souls — forfeited lives. Their eternal salvation will remain unaffected; but, with the forfeiture or loss of their souls, they will be unable to realize the inheritance presently “reserved in heaven” for the faithful. Consequently, they will occupy no position among the “many sons” who will be brought unto glory.

(The subject surrounding pastor-teachers and each having been entrusted with a flock, with a view to the salvation of not only the souls of the pastor-teachers but the souls of those in their flocks as well, is developed more fully in Chapter VIII of this book.)

Concluding Thoughts:

Failure to understand and distinguish between the salvation which we presently possess and the salvation to be revealed when our Lord returns has wrought untold confusion in Christian circles. Many Christians take Scriptures dealing with the salvation to be revealed and seek to apply them to the salvation which we presently possess. And misapplying Scripture in this manner, these individuals arrive at the erroneous conclusion that it is possible for a saved person to be lost, which not only casts reproach upon the sufficiency of the finished work of Christ at Calvary, but also does violence to numerous portions of the Word of God.

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Then, on the other hand, there are those Christians who recognize that the loss of one's eternal salvation is not possible, but still fail to understand distinctions between the salvation of the spirit and the salvation of the soul. Most from this group take many of these same verses and seek to either apply them to the nation of Israel or to un-regenerate individuals, whether Jew or Gentile. And applications of this nature not only remove the Spirit's exhortations and warnings to redeemed individuals, but erroneous interpretations in one area of Scripture will often, for the sake of consistency, lead to erroneous interpretations in other areas.

Thus, the importance of understanding distinctions between the salvation of the spirit and the salvation of the soul becomes self-evident. Let it be forever stated: Redeemed man has come into a position from which he can never be removed. But this same redeemed man, in this position, is directly responsible to his Creator; and, at a future date, he will either inherit as a joint-heir with his Lord or suffer loss in the presence of his Lord. The former will be realized through the salvation of his soul, or the latter will, instead, be realized through the loss of his soul.

If Any of you

Then said Jesus unto his disciples, If any man [lit., 'If any one,' i.e., 'If any of you'] would come after me, let him deny himself, and take up his cross, and follow me.

For whosoever would save his life [soul] shall lose it: and whosoever shall lose his life [soul] for my sake shall find it.

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For what shall a man be profited, if he shall gain the whole world, and forfeit his life [soul]? Or what shall a man give in exchange for his life [soul]?

For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds (Matt. 16:24-27, ASV).

In Matthew chapter sixteen, coming into the vicinity of Caesarea Philippi, Jesus took His disciples aside on several occasions and continued to teach them, as before, revealing things to come. Beginning with verse thirteen, immediately after His warning to beware of the leaven (false doctrine) of the Pharisees and Sadducees, this revelation falls into four categories, which are all interrelated:

- 1) The true identity of Christ (vv. 13-16, 20).
- 2) The impending inception of the Church (vv. 17-19).
- 3) The approaching crucifixion of Christ (vv. 21-23).
- 4) The salvation of the soul in relation to the coming kingdom (vv. 24-27; cf. v. 28; 17:1-9).

Overall Scope of Events

“Thou Art the Christ, the Son of the Living God.”

The disciples, as evidenced by Peter’s confession, believed that Jesus was the Christ (v. 16); but the masses in Israel believed otherwise (vv. 13, 14).

The word “Christ” (or “Messiah,” as translated from the Hebrew text) means Anointed One. In the Old Testament, prophets, priests, and kings were anointed; and the complete ministry of

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Christ (past, present, and future) encompasses all three of these offices.

As Prophet (past), “Christ died for our sins”; as Priest (present), “he ever liveth to make intercession” for us; and as King (future), “he shall reign forever and ever” (cf. I Cor. 15:3; Heb. 7:25; Rev. 11:15).

Insofar as Peter himself was concerned, his confession really involved only the latter, the kingly office, rather than all three. The disciples at this time did not grasp the fact that the Cross and the present dispensation (in which Christ would exercise the office of Priest) would precede the kingdom (vv. 21-23; cf. 17:3, 4, 22, 23; 20:17-19; Luke 9:30, 31).

Peter acknowledged Jesus as God’s Son immediately following his acknowledgment of Jesus as “the Christ.” “Sonship” implies ruler-ship, and this is exactly what Peter had in mind (cf. Ex. 4:22, 23; 19:5, 6; II Sam. 7:12-14). It was simply a recognition, through an additional means, of that which he had already stated. In reality though, an acknowledgment of Jesus as “the Christ,” God’s Son, must involve His complete, threefold office — Prophet, Priest, and King. And this was something which Peter did not understand at this time, as shown by his further remarks. Christ’s future ministry as King, within the Scriptural framework in which it is set forth, cannot exist apart from two things:

- 1) A finished work in His past ministry as Prophet.
- 2) A continuing work (to be completed in the future) in His present ministry as Priest.

This is the primary reason for Christ’s severe rebuke of Peter in Matt. 16:23. Peter, in verse twenty-two, unknowingly denied to

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Christ that which he had previously attributed to Christ in verse sixteen (cf. Matt. 26:63, 64).

Note Christ's words in this respect to the two disciples on the road to Emmaus, following His resurrection:

“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?” (Luke 24:25b, 26).

“Suffering” must precede “glory.” And apart from the former, the latter cannot occur. This is an established Biblical principle which cannot change (cf. Gen. 37:23-36 and 45:1-15; Ex. 2:11-15 and 40:33-38; Job 2:6-8 and 40:12-17; Ps. 137:1-9; I Peter 1:11; 2:21; 5:1).

“I Will Build My Church.”

Matthew's gospel is the only one of the four gospels which records Christ's announcement that He was going to build His Church. The record of this announcement is given in a gospel which, throughout the gospel, centers around Christ's kingship and the coming kingdom. And the record is given at a particular time in Christ's ministry. It is given following Israel's climactic rejection of the King and the proffered kingdom of the heavens. Thus, this revelation of the Church occurred following a particular set of circumstances occurring within Christ's ministry, necessitating a change. This though would not be a change in the message but a change pertaining to the recipients of the message, a change concerning those to whom the message would be proclaimed.

The message would still center around the kingdom, but there would be a change concerning those to whom the offer of the

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kingdom would be extended. In complete keeping with Israel's climactic rejection in chapter twelve and Christ's departure from the house in chapter thirteen, the kingdom was about to be taken from Israel and given to "a nation bringing forth the fruits thereof" (Matt. 21:43).

The Church, in this respect, was to be called into existence for definite and specific purposes surrounding the kingdom of the heavens; and these purposes were not only intimately associated with the coming kingdom, but the complete fulfillment of these purposes could not be realized until that day Christ exercised His office as King.

But, preceding the Church being brought into existence, the events of Calvary had to occur first. A means of salvation had to be provided first (a means connected with Israel, yet separate from Israel), else there could be no new entity of the nature referred to by Christ.

(Note that the Passover lamb was given to Israel, and only Israel could slay this lamb [Ex. 12:1ff]. Thus, only Israel could have slain the Paschal Lamb in 33 A.D., which is exactly what occurred [Acts 2:23, 36; 7:52].

Man today is saved on the basis of the death of a Jewish Paschal Lamb and His shed blood — a Lamb slain by the only one who could slay this Lamb, by Israel. But, though the Lamb was given to Israel and Israel slew the Lamb, unsaved man today doesn't have to go to Israel per se to avail himself of that which has been done. Rather, the slain Lamb [Who was raised from the dead and lives forevermore], with His shed blood, has been made available for all — Jew and Gentile alike.

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And because this is true, all that a person has to do today — Jew or Gentile alike — is “believe on the Lord Jesus Christ” [Acts 16:30, 31]. Then, because of Christ’s finished work at Calvary, the believing individual passes “from death unto life” [John 5:24; Eph. 2:1, 5].

This then allows the Spirit to perform a work in the individual [an immersion in the Spirit], placing him “in Christ.” And this, in turn, allows the individual to be numbered among those forming the new entity — the “one new man” — which Christ announced during His earthly ministry that He was about to bring into existence.)

And, beyond being brought into existence in this manner, it would be necessary that this new entity, as Israel, have a priest. This would be necessary because, as in Israel, salvation wouldn’t do away with man’s sin nature. And, with man still retaining his sin nature, the ever-present possibility of individuals falling into sin would exist among those within the camp of the saved; and sins committed by the saved, by Christians, would have to be dealt with in a manner which was in complete keeping with the way God, in the Old Testament, had previously established that they be dealt with — through a priest ministering on the individual’s behalf, on the basis of death and shed blood. The whole of the matter of the sin question in relation to salvation — past, present, and future — was dealt with in the camp of Israel through death and shed blood. It was dealt with first through the application of the blood of slain paschal lambs (Ex. 12:1-13). Then it was subsequently dealt with through the blood of other slain animals and the work of priests (e.g., Lev. 1-7, 16).

The whole of the matter of the sin question in relation to salvation

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— past, present, and future — is dealt with today through exactly the same means, through death and shed blood. This has forever been established in the Old Testament, and it can never change. Today, as in the Old Testament, the sin question in relation to salvation is dealt with first through the application of the blood of the slain Paschal Lamb (cf. Acts 16:31; I Cor. 5:7). Then it is subsequently dealt with through Christ's high priestly work and His shed blood presently on the mercy seat in the heavenly sanctuary (Heb. 9, 10).

In this respect — to effect salvation past, present, and future — Christ died “for our sins” (I Cor. 15:3); He presently lives, exercising a priestly office, in order “to make intercession” for us, providing a present cleansing from sin (Heb. 7:25; I John 1:6-2:2; cf. John 13:4-12); and Christians, because of this twofold work of Christ (Prophet and Priest), can look forward to a third work of Christ when He comes forth as King. They can look forward to reigning as consort queen with Him during the coming day of His power.

In this respect, everything surrounding God's redemptive work through His Son — past and present — moves toward a revealed time when this redemptive work will be realized in its fullness, in the coming kingdom.

Thus, when Peter denied to Christ His work as Prophet at Calvary — “Lord: this shall not be unto thee” — he, apart from realizing that which he was doing, was not only denying to Christ His subsequent work as Priest but he was also denying to Christ His future work as King as well (something which he had previously acknowledged [v. 16]). And, for this reason, Peter then experienced a severe rebuke at Christ's hands — “Get thee behind me, Satan...” (v. 23).

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The events in Matthew chapter sixteen occurred shortly after Israel's "blasphemy against the Holy Spirit" and Christ's subsequent departure from "the house" — the house of Israel (chs. 12, 13). And, for all practical purposes, even though the announcement was not made until later (Matt. 21:43), the kingdom of the heavens (at the time of the events in Matt. 16) had already been taken from Israel and was about to be offered to a separate and distinct "nation." This new "nation," the Church (I Peter 2:9, 10), would, in turn, do that which Israel had failed to do — bring forth "the fruits thereof [fruits relating to the kingdom]." Thus, attention called to the Church in connection with the kingdom of the heavens at this point in Christ's ministry, to later be more fully revealed through the Apostle Paul, is at the exact juncture where one might expect such revelation — after Israel's climactic rejection (ch. 12), followed by Christ's departure from the house (ch. 13).

3) Church, Body, Bride

Viewing the matter from another perspective, the basic principles relating to the formation of the bride (who is to one day reign with Christ as consort queen) and the redemptive work of the Son in relation to the bride are introduced in the New Testament at this time, though previously set forth millenniums before. They were previously set forth in the first three chapters of Genesis, through the experiences of Adam in relation to Eve; and these principles remain unchanged throughout Scripture, having been reintroduced by Christ during His earthly ministry.

Adam was the first man upon the earth. He was also a type of Christ, the second Man, the last Adam (Rom. 5:14; I Cor. 15:45-

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47); and the experiences of Adam in relation to Eve prefigure the experiences of Christ in relation to His bride.

Eve was created in Adam at the very beginning, but was not brought into existence as a separate entity until a later point in time. Adam was put to sleep, his side opened, and from this opened side God took one of his ribs and formed Eve from the rib. Eve, in this manner, was taken out of Adam and then presented back to Adam for a helpmate (Gen. 2:20).

Adam, apart from Eve, was incomplete (for she was part of his very being — bone of his bone, and flesh of his flesh). And, because of this, when presented back to Adam, Eve completed Adam, along with realizing completeness herself. In the highest sense, Eve was still part of Adam's body, and God looked upon both together as "one flesh." Both together, though two entities, formed one complete person (Gen. 2:21-24). In the antitype, the bride of Christ has existed in the Son from eternity. The bride's existence and salvation date back to a past time, "before the foundation of the world" (Eph. 1:4; Rev. 13:8). The bride, however, could not be brought into existence as a separate entity until the Son, at a time during Man's Day, was put to sleep and His side opened. This took place at Calvary. The Son died, and His side was opened.

And out of this opened side came forth "blood" and "water" (John 19:34) — the two elements necessary to bring into existence the bride, separate from the body, but still part of the body (the "water" speaks of cleansing after the application of the "blood"). Once the complete, redeemed bride has been brought into existence in this manner, "not having spot, or wrinkle...without blemish" — once Christ has completed the work announced in Matt. 16:18, building His Church — the bride will be presented

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back to the Son; and the bride will complete the Son (Heb. 2:10 [the word “perfect” in this verse should be understood in the sense of bringing to completion]). Then, when the bride completes the Son in this manner, in the highest sense, as in the type, God will look upon both as “one flesh.” Both together, though two entities, will form one complete person (Eph. 5:26-32).

In the preceding respect, God’s past work in bringing Eve into existence and His present work in bringing His Son’s bride (the Church) into existence, based on the events of Calvary, must be studied in the light of one another.

As previously seen, in Gen. 2:22 God took a rib from Adam’s side and “made her a woman.” The Hebrew word translated “made” in this verse is *banah*, which means “to build.” Eve was created in Adam at the very beginning, later taken out of Adam, built into a bride, and then presented back to Adam.

In Matt. 16:18 Christ said, “...upon this rock I will build my church.” Then Christ was later put to sleep at Calvary, His side was opened, and the two elements necessary to bring the bride into existence flowed forth — blood and water.

(The word “Church” [Gk., *ekklesia*, meaning “called out”] is used more than one way in the N.T. The word is used, for example, in Rev. 2, to refer to all of the saved during the present dispensation, those called out of the world. But the word is also used in a futuristic sense, as seen in Matt. 16:18, referring to a segment of the saved — those called out of the larger body of Christians, those called out of the saved [cf. Heb. 12:23].)

The Church to which Christ referred in Matt. 16:18, synonymous with the bride — created in Christ from eternity — is presently being built in the previous manner. It is presently being removed

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from the body, called out of the larger body of Christians, and built into a bride. And the time when this process will be completed, with the bride being revealed and presented back to the Son, lies in the future.

Just as Eve was taken out of Adam's body, the bride of Christ is presently being taken out of the Son's body. The entire body over which He is the Head consists of all the saved during this present dispensation. But the bride is a smaller group which is presently being called out of the larger group, i.e., called out of the body. All of the saved are "called" (or, "called out" in relation to the world) and form the body, but only the "called out" (from among the saved) — those taken out of the body — will form the bride of Christ. The bride is a selection out of a selection (a removal from the body of those previously removed from the world):

"For many are called, but few are chosen [lit., 'few are called out,' referring to a select group removed from the 'called']" (Matt. 22:14).

Note that man had no part in God's work surrounding the formation of Eve — from the time of her creation in Adam, to the time when she was presented back to Adam. Nor can man have a part in the formation of the Son's bride. Jesus said, "I will build my church."

The word "Church" comes from a compound Greek word (ekklesia), which, as previously seen, means "called out" (ek, "out"; kaleo [or, klesis], "to call"). And the clear teaching of Scripture attests to the fact that the Church which Christ is building consists of individuals who are being called out of the saved, not individuals who are being called out of the world.

The Church, in the preceding respect, is the body of Christ in the

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same sense that Eve was the body of Adam. Eve was bone of Adam's bones, and flesh of Adam's flesh (Gen. 2:23). All of Eve was of Adam's body, but she was not all of his body. "We [Christians] are members of his [Christ's] body, of his flesh, and of his bones" (Eph. 5:30).

All of Christ's bride will be of His body, but the bride will not be all of His body.

And as Eve was to reign as consort queen with the first man, the first Adam (Gen. 1:26-28), thus will it be for the second Man, the last Adam and His bride. The first man, the first Adam, could have reigned only as a complete being, with Eve completing Adam; and the second Man, the last Adam, can, in like manner, reign only as a complete being, with the bride completing God's Son.

In that coming day, the King with His consort queen will reign in this manner — as one complete person — fulfilling that set forth surrounding man's creation (male and female) in the beginning.

4) "Whosoever..."

"...whosoever will lose his life [soul] for my sake shall find it. For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:25b, 27).

Following the revelation of "Jesus" as the Christ, the coming inception of "the Church," and the coming "sufferings," "death," and "resurrection" of Christ, revealed events continue with the announcement concerning "the salvation of the soul" in relation to the coming "kingdom" (vv. 24-27). Then, the last verse in chapter sixteen, along with the first five verses in chapter seventeen

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(ignore the chapter break), continue with the subject of the kingdom itself.

The entire program of God during the preceding two dispensations (Gentile and Jewish), along with the present dispensation (Christian), moves toward the climactic dispensation having to do with this present earth — the Messianic Era. During Old Testament days, the salvation of the soul in relation to the heavenly sphere of the kingdom was open to those in Israel. Numerous Old Testament saints, desiring positions in this heavenly sphere of the kingdom, governed their pilgrim walk accordingly. And these Old Testament saints, in that coming day when the kingdom is under the rule of their Messiah, Jesus the Christ, will realize these heavenly positions (Matt. 8:11; Luke 13:28, 29; Heb. 11:8-16).

However, with the removal of this offer from Israel and the subsequent setting aside of the nation, the offer today is being extended to an entirely new nation, a new creation — the “one new man” in Christ. Individuals from this new creation in Christ can govern their lives in a manner during the present dispensation (as individuals from the old creation in Jacob could during the past dispensation) which will allow them to qualify for positions in the heavenly sphere of the coming kingdom. And in that coming day, Christians shown qualified will, as certain Israelites from the prior dispensation, realize the salvation of their souls (lives). Hebrews 2:3 reveals that the message concerning “so great salvation [salvation of the soul]” was first announced by the Lord. This message, however, within the text, had to do with a particular group of people outside Israel (“we” [Christians — the new creation in Christ, which was about to be brought into existence when the message was first announced]). And the message involved the same salvation, in connection with a kingdom,

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previously offered to and taken from Israel — the saving of the soul in relation to the kingdom of the heavens.

The salvation of the soul, as previously seen, was a major subject of Old Testament Scripture (Prov. 11:30; Ezek. 3:17-21; 14:14-20); and numerous Old Testament saints, as Moses, “had respect unto the recompense of the reward.” They looked beyond their earthly inheritance to a heavenly inheritance. They desired a higher calling, “a better country,” and they will have a part in “a better resurrection” (Heb. 11:10-16, 26, 32-40). They will realize the salvation of their souls in relation to the heavenly inheritance (cf. Heb. 10:26-11:1), with the remainder of the nation (the vast majority) realizing an earthly inheritance in the land covenanted to Abraham, Isaac, and Jacob.

(The fact that the heavenly sphere of the kingdom was taken from Israel at Christ’s first coming, following almost fifteen centuries of Jewish history dating back to Moses, or following almost two millenniums dating back to Abraham, cannot do away with the attitude which numerous O.T. saints took relative to this sphere of the kingdom. Many O.T. saints exercised faith relating to the heavenly sphere of the kingdom, and they will not be denied an inheritance therein [Heb. 11:39, 40].)

The message concerning the salvation of the soul in relation to a “nation” (the Church) which was not Jewish, first announced by the Lord, was not understood by the prophets. They “inquired and searched diligently” concerning something which was beyond their day and, thus, not for them — coming into possession of this salvation through being “partakers of Christ’s sufferings” (I Peter 1:9-12; 4:12, 13).

Jesus alluded to this new “nation” which would inherit “so great

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salvation” in Matt. 12:46-50 by referring to a new relationship which was not conditioned on lineal descent (descent from Abraham), and Jesus made known to His disciples additional facts concerning this new entity through the parables in Matt. 13:1ff and His revelation of the Church in Matt. 16:18ff. Then, the full revelation surrounding this separate, distinct “nation,” the Church, was later vouchsafed to the Apostle Paul and is called in Eph. 3:3 “the mystery,” referring to something heretofore not opened up and revealed.

Revelation surrounding the mystery, in this respect, “first began to be spoken by the Lord,” the message was “confirmed unto us by them that heard him,” and the full revelation was then given through the Apostle Paul.

(That seen in the mystery revealed to Paul was not something unknown and foreign to the O.T. Scriptures. Rather, that seen in the mystery revealed to Paul was a major subject of O.T. typology. The Spirit of God simply took that seen in the types and, through Paul, opened up and revealed numerous things previously recorded in this manner.)

Matt. 16:13ff outlines the transfer of the salvation of the soul in relation to the kingdom of the heavens from Israel to the Church, and these verses constitute one of the pivotal sections in Matthew’s gospel. Matthew chapter twelve is the beginning pivotal section, and chapters thirteen and sixteen continue this same trend of thought, providing additional details.

Then, the announcement is made in chapter twenty-one(vv.33-43) concerning the removal of the kingdom from Israel. And the events of Calvary follow, allowing the Church — the new recipient of the offer to occupy heavenly positions in the kingdom — to be brought into existence and occupy the necessary position “in

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Christ” (necessary to form a new creation, a new man, a new nation [cf. II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15; I Peter 2:9, 10]).

(For additional information surrounding “the one new man” in Christ, refer to the author’s book, SEARCH FOR THE BRIDE, Chapters V, VI.)

If Any Disciple

The text from Matt. 16:24-26, dealing with the saving or the losing of the soul, has been removed from its context by numerous individuals over the years and erroneously used relative to the message of salvation by grace as it relates to the unsaved. These verses, however, have nothing to do with a message to the unsaved in this respect. Truths brought out in these verses relate to the saved alone, those already in possession of eternal life. (Note: Removing these verses from their contextual setting and using them in relation to the unsaved does away with, destroys, that which is actually taught in this section of Scripture, along with fostering confusion relative to the Biblical teaching concerning the salvation of the soul.

Other passages of Scripture dealing with this same overall subject are, more often than not, accorded this same type treatment [e.g., the warning passages in Hebrews, or the overcomer's promises in Rev. 2, 3].)

Within the text, Jesus is speaking to His disciples. The words, “If any man,” in verse twenty-four could be better translated, “If any one,” i.e., “If any of you [disciples].” The word “man” is not in the Greek text but has been supplied by the translators. The disciples were saved individuals (all, including Judas), and the message

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concerning denying oneself, taking up one's cross, and following Christ (things not possible for the unsaved to accomplish) was directed to them.

This thought surrounding the disciples in verse twenty-four leads into verses twenty-five and twenty-six, which refer to the saving or the losing of the soul, with a view to being recompensed as stewards in the Lord's house (reward according to works) in the coming kingdom (vv. 27ff). The word "For" connects verse twenty-five with verse twenty-four, and the same word again connects verse twenty-six with both preceding verses. Denying oneself, taking up one's cross, and following Christ in verse twenty-four is the manner in which the salvation of the soul is brought to pass (vv. 25b, 26b). And the inverse of this would be true concerning the manner in which the loss of the soul is brought to pass (vv. 25a, 26a).

Within the context, as previously shown, Jesus is dealing with things relating to the kingdom of the heavens (v. 19). His Messiahship (vv. 13-16, 20), the Church (vv. 17-19), the Cross (allowing the Church to be brought into existence [vv. 21-23], along with showing "death" which Christians must experience relative to the self-life, the soul [I Cor. 1:18; Col. 2:12; 3:1-4]), and the salvation of the soul in relation to the coming kingdom (vv. 24-27) constitute the subject matter at hand. One thought leads into another related thought, with the latter, the salvation of the soul in relation to the coming kingdom, being the end or the goal toward which everything moves.

Note how plainly and unmistakably the salvation of the soul (vv. 24-26) is connected with the coming kingdom (vv. 27ff) rather than with eternal life. The word "For" (same word which begins vv. 25, 26) appears once again, connecting verse twenty-seven with

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the preceding verses. Thus, verses twenty-four through twenty-seven can only be looked upon as an indivisible unit in Scriptural interpretation, with one thought leading into another and all things moving toward a revealed goal.

(Note that Matt. 16:28-17:5 forms an additional explanation and provides commentary for v. 27, explaining that which is in view through the Son of Man coming “in the glory of his Father with his angels.”)

And the thought of reward according to works is dealt with in related Scripture, seen both in connection with the kingdom [Luke 19:12ff] and the salvation of the soul [Heb. 10:35-11:1, 23-26; James 2:5, 14-26].)

Deny Oneself

To deny oneself is to deny the fleshly impulses of the soul — the self-life. The unredeemed soul housed in an unredeemed body is to be kept under subjection through the instrumentality of man’s redeemed spirit. Through the impartation of the Word of God into man’s redeemed spirit, individuals, under the leadership of the indwelling Holy Spirit, progressively grow into spiritually mature Christians; and, through the power of the Holy Spirit, Christians growing in such a manner are able to deny the fleshly impulses of the soul, keeping their bodies under subjection.

This subjective state of the soul in relation to the spiritual man can be graphically illustrated from Old Testament typology in the lives of Sarah and Hagar. Hagar (the bondwoman), despised in the eyes of Sarah (the freewoman), had fled into the wilderness. But the angel of the Lord finding her by a spring of water gave the

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command, “Return to thy mistress [Sarah], and submit thyself under her hands” (Gen. 16:4-9).

If a Christian is to be victorious over the fleshly impulses of the soul, that which is under the bondage of sin must be made submissive to that which has been removed from this bondage. This is the clear teaching of Scripture, and there is no alternate way that this can be accomplished.

Sarah’s and Hagar’s sons (Isaac and Ishmael) are set forth in both Genesis and Galatians as typifying respectively the man of spirit (Isaac) and the man of flesh (Ishmael). The soul (self-life) of man (in association with the flesh) must be made submissive to the spiritual man. Hagar was blessed, but only subsequent to her submission to Sarah (Gen. 16:10); and man in his self-life will be blessed, but only subsequent to the submission of the soul to the man of spirit, empowered and controlled by the indwelling Holy Spirit.

Accordingly, blessings relating to the self-life (soul) can occur only in connection with the saving of the soul. Thus, the great issue centers around the man of flesh and the man of spirit both striving for control of the Christian’s life (soul), with the salvation of the soul hanging in the balance and being realized only through control of the self-life by the spiritual man.

(Blessings in connection with man’s self-life though are not as one may be led to think — having the best of both worlds, for such is impossible. Blessings in connection with the self-life are inseparably connected with dying to self. One has to die in order to live [John 12:24, 25]. The section which follows deals with this aspect of the matter.)

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Take Up One's Cross, and Follow Christ

The “cross” was the instrument of death, and taking up one's cross is dying to self, dying to the self-life. Christians are told,

“For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13).

The man of flesh, the deeds of the body, exhibited through one's self-life must be kept in a constant state of dying. The old man, so to speak, is to be affixed to the cross and not be allowed to move about. If mortification after this fashion occurs, the man will live (he will experience the salvation of his soul); however, if mortification after this fashion does not occur, the man will die (he will experience the loss of his soul).

The words “take up” and “follow” in verse twenty-four appear in two different tenses in the Greek text. The first would refer to a one-time act, but the latter has to do with continuous action. That is, Christians are to “take up” the cross at the beginning of their pilgrim walk, never laying it down; and, in this manner, they are to “follow” Christ continuously throughout the pilgrim walk.

(The translation of the parallel passage in Luke's gospel, “...and take up his cross daily, and follow me” (9:23b), would seemingly militate against the preceding. This though is not the case at all. First, there is some question concerning the validity of the word “daily” in the text. The word is not found in a number of the better manuscripts. But, if the word is to be considered part of the text, this part of the verse should be translated and understood in a similar manner to the way Wuest has it in his Expanded Translation: “...let him at once and once for all pick up and carry his cross day after day.”)

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The same basic thought is set forth in Rom. 12:1, where Christians are told, "...present your bodies a living sacrifice." The word "present" has to do with a one-time act to be performed at the beginning of the pilgrim walk, never to be repeated. As the Old Testament priest placed the sacrifice upon the altar and left it there, the New Testament priest (a Christian) is called upon to do the same with his body. The body is to be placed upon the altar through a one-time act, and the body is then to remain upon the altar in a continuous state of sacrifice, never to be removed. "Continuous dedication" in the Christian life is the correct Biblical perspective. "Rededication" — as men often use the term — is, on the other hand, completely out of place, for such cannot exist within the Biblical framework of the pilgrim walk.

A Christian cannot rededicate his life for the simple reason that he doesn't have a life to rededicate. He has a life which can be given over to "continuous dedication" alone (whether or not he does so), and faithfulness or unfaithfulness among Christians will have to be understood and dealt with in this Biblical respect.

The word "whosoever" in verse twenty-five refers directly back to verse twenty-four. The thought is, "Whosoever of you [disciples]..." Verses twenty-five and twenty-six further amplify that which has already been stated in verse twenty-four, and, along with verse twenty-seven, form the Lord's Own commentary on this verse.

The word translated "life" twice in verse twenty-five and twice again in verse twenty-six (ASV) is from the Greek word *psuche*, which means either "soul" or "life." A number of translations (e.g., KJV, NASB, NIV) render the word *psuche* "life" in verse twenty-five but "soul" in verse twenty-six.

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Since “soul” and “life” are synonymous terms, translating psuche as “life” in one verse and “soul” in the next verse cannot really be considered incorrect. But not everyone has access to the Greek text or understands that “soul” and “life” are synonymous terms; and an inconsistent translation of this nature has, over the years, served to foster confusion in the interpretation of these verses.

Any Christian who refuses to “deny himself, and take up his cross, and follow” Christ during the present day (v. 24) — synonymous with “whosoever will save his life” (v. 25a) — “shall [in that coming day] lose it” (v. 25a), i.e., he will experience the loss of his soul/life.

On the other hand, any Christian who will “deny himself, and take up his cross, and follow” Christ during the present day (v. 24) — synonymous with “whosoever will lose his life for my sake” (v. 25b) — “shall [in the coming day] find it” (v. 25b), i.e., he will realize the salvation of his soul/life.

The inverse of the place which the soul/life is allowed to occupy during the Christian’s present pilgrim walk will be true during the coming reign of Christ. A Christian who saves his soul/life today (allows his self-life to gain the ascendancy, allows his soul to rule) will experience the loss of his soul/life in that coming day; and a Christian who loses his soul/life today (keeps his self-life under subjection, refuses to allow his soul to rule) will realize the salvation of his soul/life in that coming day.

(Ref. Appendix III in this book, “The Preaching of the Cross,” where this subject is developed more fully.)

Profit ... Exchange

The words “profited” and “exchange” in verse twenty-six have to do with building or refusing to build upon an initial investment.

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Christians alone are in view. Only the saved are in possession of this initial investment and, thus, in a position to profit.

The very ultimate in man's goals, aims, ambitions, and aspirations — gaining the entire world in the self-life — is set over against forfeiting one's life (his self-life) for the sake of Christ. And profit is accrued only in the latter. There can be no profit in the former, for the initial investment cannot be used in this realm. The initial investment can be used in the realm where the man of spirit alone is operative. And an accrual of profit on the initial investment will result in the salvation of one's soul, but no accrual of profit on the initial investment will result in the loss of one's soul.

“Profit” and “exchange” are the subject of several parables on stewardship which the Lord gave during His earthly ministry, and a brief review of two of these parables, the parable of the pounds and the parable of the talents, will illustrate what is meant by these expressions in Matt. 16:26.

In the parable of the pounds (Luke 19:11-27), a certain Nobleman (the Lord), before departing into “a far country,” delivered “ten pounds” unto His “ten servants” and commanded them, “Occupy till I come.” “Ten” is the number of ordinal completion, signifying all of the Lord's business delivered to all of His servants. “The pound” is a monetary unit of exchange, and all of the Lord's servants were to trade and traffic in all of the Lord's business during His time of absence. And they were to continue in this manner until their Lord returned.

Christ's clear statement to His household servants before His departure was, “Occupy till I come” (Luke 19:13b). Those in the parable who followed their Lord's instructions and used the initial investment realized a profit, but the servant who refused to follow

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his Lord's instructions and use the initial investment realized no profit at all.

Then, upon the Lord's return, the servants profiting from the initial investment were rewarded, but the servant who realized no profit suffered loss.

The parable of the talents (Matt. 25:14-30) presents another picture of this same truth. A certain Man (again, the Lord) called "his own servants," delivered unto them "his goods [talents]," and then departed into "a far country." "The talent," as the pound, is a monetary unit of exchange, pointing to the Lord's business. The Lord's servants, as in the parable of the pounds, were to trade and traffic in the Lord's business during His time of absence. And, as in the parable of the pounds, those servants who exercised faithfulness and used the talents entrusted to them realized a profit from the initial investment; but the servant who refused to exercise faithfulness and use the initial investment entrusted to him realized no profit at all.

Then, upon the Lord's return, the servants profiting from the initial investment were rewarded, but the servant who realized no profit suffered loss.

Concluding Thoughts:

The salvation of the soul is clearly set forth in Matt. 16:24-27 as emanating from works following the salvation of the spirit and has to do with rewards in the coming kingdom. Salvation completely apart from works applies to the "spirit" alone, and salvation in connection with works applies to the "soul" alone. The former must first be realized before the latter can come into view at all. Through the salvation of the spirit (Eph. 2:8, 9), Christians have

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been “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10).

(James is the main epistle in the New Testament dealing particularly with faith and works in relation to the salvation of the soul. This subject is developed more fully in Chapter V of this book. Also see Appendix I in this book.)

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Earth out of water/Third Day

Psalm 90:1-4

1 A Prayer of Moses, the man of God. Lord, You have been our dwelling place in all generations. 2 Before the mountains were born Or You gave birth to the earth (whole earth)and the world (habitable part of earth; country), Even from everlasting to everlasting, You are God. 3 You turn man back into dust And say, "Return, O children of men." 4 For a thousand years in Your sight Are like yesterday when it passes by, Or as a watch in the night. NASB

Gave birth (bring forth) in v.2 is the Hebrew word *khool* which means to twist or writhe in pain (especially of parturition-childbirth).

The earth comes up out of the water (place of death) on the third day. In this passage, the earth coming up out of the water is compared to the birth of a baby twisting and coming out of the womb.

(This phrase is used to describe Israel and their future delivery at the end of the tribulation –

Isaiah 66:8-9

8 Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion was in labor, She gave birth to her children. 9 Shall I bring to the time of birth, and not cause delivery?" says the LORD. "Shall I who cause delivery shut up the womb?" says your God.)

After the fall of Adam and the woman, we read that the woman would bring forth children in pain –

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Genesis 3:16

16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."

The earth being brought forth out of the waters is described as a painful twisting action, perhaps depicting the earth as twisting and having rotation as it came up out of the waters. But there is a deeper spiritual meaning and pattern set here by the third day.

The third day in Scripture points to resurrection, being raised in newness of life to follow Christ –

And suffering must precede glory. We must crucify our flesh, take up our cross and follow Him in order to be found faithful at the JSOC (Judgment Seat of Christ) and receive His glory, to co-reign with Christ in His coming Kingdom.

Romans 6:3-5

3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

After Jesus was resurrected, he appeared to his disciples on the road to Emmaus. The disciples didn't recognize the Lord at first –

Luke 24:13-21, 25-27, 30-33, 44-46

13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14 And they talked together of all these things which had happened. 15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16 But their eyes were restrained, so that they did not know Him. 17 And He said to them, "What

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kind of conversation is this that you have with one another as you walk and are sad?" 18 Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" 19 And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20 "and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ... 25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 "Ought not the Christ to have suffered these things and to enter into His glory?" 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. ... 30 Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened and they knew Him; and He vanished from their sight. 32 And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" 33 So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, ... 44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures. 46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

There is much in this passage to make note of.

The disciple's eyes were *opened* and they knew Him after they ate the bread. Jesus is the bread of life and He is the incarnate Word of God. And it was only after His body (the Bread) was broken on the cross that the Holy Spirit was sent to teach us and open our eyes to the Scriptures (the Bread) so that we may know Him!

The word *knew* in this passage is the Greek word *epignosis* which means to become thoroughly acquainted with, to know thoroughly; to know accurately, know well.

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It refers to having a mature knowledge regarding the Lord's coming Kingdom out ahead.

Please take note of the word *opened* which is mentioned three times in the above passage.

The word *opened* means to open by dividing, the opening of the womb by the first-born son.

If we rightly divide (open) the Word of God, we can become first-born sons, joint heirs with Christ in His coming Kingdom.

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Tofu/Bohuw by Arlen Chitwood

The Interpretation of Genesis 1:2

The words *tohu wavohu* are translated “without form and void” in the KJV and NKJV English text (“formless and void,” NASB; “formless and empty,” NIV; “waste and void,” ASV).

These two Hebrew words are used together only two other places throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And both of these passages present a ruin of that previously seen existing in an orderly state.

Isaiah 34:1-2, 5, 11

1 Come near, you nations, to hear; And heed, you people! Let the earth hear, and all that is in it, The world and all things that come forth from it. 2 For the indignation of the LORD is against all nations, And His fury against all their armies; He has utterly destroyed them, He has given them over to the slaughter. ... 5 "For My sword shall be bathed in heaven; Indeed it shall come down on Edom, And on the people of My curse, for judgment. ... 11 But the pelican and the porcupine shall possess it, Also the owl and the raven shall dwell in it. And He shall stretch out over it The line of confusion and the stones of emptiness.

In Isa. 34:11, “Edom” (v. 5), representing *all nations in the future Lord’s Day* was destined to become *tohu wavohu*, translated “confusion” and “emptiness.”

And in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

Jeremiah 4:22-24, 26

22 "For My people are foolish, They have not known Me. They are silly children, And they have no understanding. They are wise to do evil, But to do good they have no knowledge." 23 I beheld the earth, and indeed it was without form, and void; And the heavens, they had no light. 24 I beheld the mountains, and indeed they trembled, And all the hills moved back and forth. ... 26 I beheld, and indeed the fruitful land was a wilderness, And all its cities were broken down At the presence of the LORD, By His fierce anger.

The land of Israel was about to become *tohu wavohu*. That is, as seen in Jer. 4:22-28, God was about to do *the same thing to the land of Israel* (cf. vv. 14-21) *that He had previously done to the earth in Gen. 1:2a*.

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And the reason for both of these actions — that which God had done to the earth, and that which He was about to do to the land of Israel — was the same. *Sin had entered* (*sin* on the part of Satan in the former, and *sin* on the part of the Jewish people in the latter).

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isaiah 45:18 (where the Hebrew word *tohu* is used, translated “in vain”) clearly states that God **did not** create the earth (in Gen. 1:1) in the manner described in Gen. 1:2a. Isaiah 45:18 states that God “created it [the earth] *not* in vain [*not ‘tohu,’ not ‘without form,’*].”

Isaiah 45:18

18 For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other.

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject (which it must be [*cf.* Ps. 12:6; Isa. 8:20; 28:10; I Cor. 2:13]), *there can be only one possible interpretation — the ruin of a prior existing creation (from v. 1), because of sin.* The earth from verse one “became” *tohu wavohu*.

The ruin seen in both Gen. 1:2a and Jer. 4:23, for a purpose, is with a view to eventual *restoration*. And *the restoration* seen in the continuing text of Gen. 1:2 (vv. 2b-25) and in the overall passage of Jer. 4:23ff (v. 27b), as well as in related Scripture (*e.g.*, Isa. 35:1ff), is also for a purpose.

Arlen Chitwood

(A complete discussion of this topic can be found in *The Interpretation of Genesis 1:2* in the appendix of the book, *End of Days*.)

Appendix

Helpful notes for studying God's Word

All Scripture is God breathed, God's inspiration.

2Timothy 3:16-17

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.

The phrase *inspiration of God* means inspired by God; God breathed. (It comes from the Greek word *theopneustos* with *theo* meaning God and *pneustos* meaning inspiration. Interestingly, this phrase only occurs one time in Scripture.)

God's Word then is what gives us spiritual life and life in the age to come. It is our only source of truth. It is our spiritual nourishment, and it equips us to be complete, perfect.

Since this Book is so valuable, spending hours in the Word of God each day is time well spent. And it is important to rightly divide His Word as you diligently seek Him in His Word.

Study His Word in the context of the chapter (using at least ten verses before and ten verses after a passage), comparing Scripture with Scripture. And consider the text within the larger context, even beyond the chapter and book the passage is in.

When studying a passage or topic within Scripture, it is important to build upon the seven-day foundation given in the first thirty-four verses of Genesis. (That is why having a correct understanding of the first thirty-four verses in Genesis is so important.)

Ask and answer questions from the passage you are studying.

For example, in John 1:1-5 we read –

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1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it.

You might ask and answer the question, what was the Word in v.1?

How were all things made according to v.3?

What was the life of men according to v. 4?

What is darkness unable to comprehend according to v. 5 and what does comprehend mean in the original Greek language?

If you do a word search on the word *comprehend* you will see that this word means *overtake, seize upon*. In v.5 then, the phrase *the darkness did not comprehend it* means that the darkness cannot overtake the Light.

In this study, we will see that God uses types/antitypes in order for us to understand and rightly divide His Word.

A type can be a person, place, thing or institution, which points to something beyond itself. The antitype is the fulfillment of that type.

We will be discussing this in greater detail in our study but here is an example of types/antitypes –

Romans 5:14

14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

1Corinthians 15:45, 47

45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. ... 47 The first man was of the earth, made of dust; the second Man is the Lord from heaven.

In these passages we can see that Adam was a type of Jesus. Types/antitypes are given throughout Scripture. In this study we will see that Isaac is a type of

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Christ, Joseph is a type of Christ, the articles within the Holy Place of the temple are a type of Christ. Types/antitypes are *treasures* given by God to help us come into a greater understanding of His Word and His plans and purposes for man.

If you do not understand a passage in Scripture, pray and ask the Holy Spirit to guide you into the correct understanding of His Word –

John 16:13

*13 "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.*

Keep asking, keep seeking, keep knocking and He will show you all truth –

Matthew 7:7-8

7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

And most importantly, our faith comes by hearing the Word of God and it continues to mature as we study it and faithfully obey it –

Romans 10:17

17 So then faith comes by hearing, and hearing by the word of God.

My prayer is that this study will give you a greater desire and understanding to *seek first the kingdom of God and His righteousness, **Matthew 6:33***

Good Bible resources, which are free, are the Olive Tree app and the Blue Letter Bible (on internet). Both have the root words and concordance and lexical aids for Scripture, which are helpful in correctly understanding His Word.

(Example: Bethlehem means house of Bread and Jesus was born in Bethlehem. He is the Bread of life, and He is the incarnate Word, the heavenly manna.)

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I use the Hebrew Greek Key Study Bible in the New King James version. This Bible has the concordance, lexical aids and the Hebrew and Chaldee Dictionary within it.

(If using Zoom, make sure you have your strongest WIFI/internet connection set up. Have video camera enabled unless you have a poor signal with your WIFI. If that is the case, just have the audio enabled and you should still be able to hear the Bible study and participate.

Please keep your microphones muted. This way we will not get any feedback noise. When you are ready to answer a question, make a comment, read scripture, or pray, please just unmute your microphone.

Please feel free to ask questions but to ensure that we finish each Bible Lesson, please write, and save your questions and we can go over them at the end of the lesson.)

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