

— From **Egypt**  
to **Canaan** —

Arlen L. Chitwood

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*By the Same Author —*

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JUDGMENT SEAT OF CHRIST  
SALVATION BY GRACE THROUGH FAITH  
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IN THE LORD'S DAY  
FOCUS ON THE MIDDLE EAST

## FOREWORD

Something which *must* be understood in Biblical study is the fact that Old Testament history has been recorded after a particular fashion. Not only does Old Testament history comprise an *actual account* of that which God wants His people to know concerning events throughout the 4,000 years preceding Christ's first coming, but this history is also fraught with *types and meanings*.

Actually, *all* Old Testament history has been written after this fashion. In the words of Paul to the Church in Corinth, "Now all these things happened to them for ensamples [*lit.*, 'for types']..." (I Cor. 10:11; *cf.* v. 6). And though this passage written to the Church in Corinth refers more specifically to events during the wilderness journey of the Israelites under Moses, other portions of Scripture make it perfectly clear that this is not the only block of Old Testament history which has been recorded after this fashion.

When Christ dealt with the two disciples on the Emmaus road following His resurrection, He began "at Moses and all the prophets" and "expounded unto them *in all the scriptures* the things concerning himself" (Luke 24:27). *All Old Testament Scripture is about Christ*, beginning with Gen. 1:1.

The Old Testament Scriptures, beginning with the opening verse of Genesis, set forth numerous inexhaustible word-pictures of the person and work of Christ. And these word-pictures are set forth largely within the numerous Divinely designed and established types found in *all revealed Old Testament history*.

God, in this manner, throughout the Old Testament Scriptures, has seen fit to reveal the numerous facets of Christ's person and work — past, present, and future. This is the way *Scripture has been written*, and this is the way *Scripture must be studied and understood*.

This book, FROM EGYPT TO CANAAN, deals not only with the



type extending from Ex. 12 through Joshua but also with the original type in Gen. 1:1-2:3. The latter type is simply an expansion of the former, adding numerous details. The original type in Genesis was set perfect at the beginning; and the subsequent type beginning in Exodus, designed and established by the same triune God, can only remain in complete accord with the original *at every point, in every detail*.

The second of the five major warnings in Hebrews, chapters three and four draws extensively from both types. Hebrews, chapter three draws its spiritual lessons from the type beginning with Ex. 12; and Hebrews, chapter four refers back to the original type in Gen. 1, 2 for its spiritual lessons.

And that is, accordingly, the order in which this book, FROM EGYPT TO CANAAN, deals with the two types. The first part of the book (Chs. I-IV) deals with the latter type, beginning in Exodus; and the last part of the book (Chs. V-VIII) deals with the former type, opening the Book of Genesis.

# 1

## Saved for a Purpose

**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Heb. 3:1).**

A large portion of Old Testament history is taken up with a basic, fundamental type which one must understand in order to properly understand the second and third warnings in the Book of Hebrews. This type encompasses the whole of the experiences of the Israelites under Moses, and later under Joshua, and deals with the overall scope of the Christian experience in the antitype — from that past day when the birth from above occurred to that future day when Christians will either realize or fail to realize the purpose for their salvation.

The type begins in Exodus, chapter twelve with the death of the firstborn in Egypt and progresses from that point toward the goal of the Israelites' calling out of Egypt, to be realized in the land of Canaan. The Israelites were called out from one land to realize an inheritance as God's firstborn son in another land. They were called out of Egypt to realize the rights of primogeniture in the land covenanted to Abraham, Isaac, and Jacob.

The antitype follows the type in exact detail. It must, for one is an exact replica of the other. "Egypt" is a type of the *world*, and the antitype of the death of the paschal lambs and the application of the blood in Ex. 12:1ff is seen in the death of the Passover Lamb and the application of the blood, by faith (through believing).

This is the point of beginning. And those applying the blood (Christians) have been called out from this world to realize an inheritance as God's firstborn son in another land. They have been called out from this earth to realize the rights of primogeniture, not in an earthly land as in the type, but in a heavenly land.

In the type though, numerous Israelites, “because of unbelief” (Heb. 3:19), were overthrown in the wilderness, short of the goal of their calling. Their calling was *earthly*, but the Christians’ calling is *heavenly*. And this is the reason that Hebrews, chapter three begins by identifying those addressed through referring to their calling — “...*holy brethren, partakers of the heavenly calling.*” The matter which the writer is about to address involves a saved people with a particular calling during the present dispensation (Christians), and he draws his spiritual lessons from the experiences of another saved people with a particular calling during the previous dispensation (the Israelites under Moses).

That which happened to Israel in the type (in relation to their earthly calling) will also happen to Christians in the antitype (in relation to their heavenly calling). From a Biblical perspective the second and third warnings in the Book of Hebrews must turn on this thought, and one must give heed to that which God intended in the antitype through reference to the type.

In I Cor. 10:1ff, immediately after referring to the race of the faith in which Christians presently find themselves (9:24-27), Paul calls attention to the experiences of the Israelites under Moses. After reiterating a number of experiences of the Israelites following the death of the firstborn in Egypt (vv. 1-5), Paul then states, “Now these things were our examples... [*lit.*, ‘Now these things happened as types for us...’]” (v. 6). Also note a similar statement in verse eleven: “Now all these things happened unto them for ensamples... [*lit.*, ‘Now all these things happened unto them for types...’].”

The word from the Greek text in both instances (translated “examples” and “ensamples”) is *tupoi* and should be translated “types” in the English text. Our English word “type” is derived from this word (*tupos* in its singular form), and that is the way in which the word should be understood and translated in I Cor. 10:6, 11.

The experiences of the Israelites under Moses form one overall type made up of numerous individual types. God, in His sovereign control of matters, allowed these things to happen to the Israelites relative to their calling in a past dispensation in order that He could have these things to draw upon to teach Christians deep spiritual truths relative to their calling during the present dispensation.

The opening verses of I Corinthians, chapter ten form the Lord's Own commentary on the closing verses of the previous chapter. An individual who does not run the race of the faith after the instructed fashion will *fail*. He will be *rejected* for the "prize." As revealed in I Cor. 9:27, he will find himself a "castaway," which is the translation of a Greek word (*adokimos*) meaning "disapproved." He, at the judgment seat of Christ will be *disapproved* for the "prize" (v. 24), which is a "crown" (v. 25; cf. Rev. 3:11, 21).

In the verses which immediately follow (I Cor. 10:1ff), disapproval of this nature is likened to that which befell an entire generation of Israelites under Moses. God was "not well pleased" with their actions, and "they were overthrown in the wilderness." They, in the words of I Cor. 9:27, were "disapproved" and failed to realize the goal of their calling. And the spiritual lesson drawn from that which happened to these Israelites in the type centers around the thought that the same thing will befall Christians who follow a similar course of action in the antitype. They will be "disapproved" and fail to realize the goal of their calling.

### WHEREFORE

Revelation in the Book of Hebrews is progressive. The book begins after a two-fold fashion: 1) by calling attention to Christ as the "heir of all things" and to Christians as those who will inherit as "companions" with Him in that coming day (1:2, 9, 14), and 2) by quoting seven Old Testament passages which are Messianic in their scope of fulfillment (1:5-13). The tone of the book is thus set at the very beginning. Revelation in this book surrounds *the coming inheritance of Christ and His co-heirs, which will be realized during the Messianic Era.*

That which lies in and beyond chapter one has to do with the realization of the rights of the firstborn — rights to one day be exercised by God's Firstborn Son (Jesus) and the firstborn sons (Christians) who will inherit as companions with Him. The great burden of Hebrews is, as set forth in Heb. 2:10, that of "bringing many sons unto glory" with God's Firstborn Son, Jesus. And each of the five major warnings is built around this thought.

Inheriting with God's Son in that coming day is called, "so great

salvation” in the first warning (Heb. 2:3). It is the greatest thing God could ever design for redeemed man, for it has to do with removing man from this earth and positioning him on the throne in a heavenly realm as a “companion” with God’s Son during that day when the Son comes into a realization of His inheritance. The first warning, along with background material in chapter one and supplementary material following the warning (1:1-14; 2:5-18), establishes *the goal of the Christians’ calling*.

Then the second warning comes into view and moves progressively forward from the first by showing how Christians are to properly conduct and govern their lives during the present pilgrim journey in order to move *from the point of their salvation to the goal of their calling* — that is, in order to move *from Egypt* (the point of their salvation in the present world) *to Canaan* (the goal of their calling in a heavenly land, wherein the rights of the firstborn will be realized). And the warning surrounds the fact that if Christians don’t so govern their lives during the present time, they, in the antitype, as the Israelites in the type, will forfeit the rights of the firstborn. They, as in the type, will be overthrown short of the goal of their calling.

The second warning begins with the word, “Wherefore,” calling attention to that which has preceded. Verses nine through eighteen of the previous chapter are particularly in view, but these verses rest upon preceding verses. Thus, when one arrives at chapter three, at the beginning of the second of the five major warnings in the book, the writer starts out by progressively building upon all which has preceded.

Each of the warnings actually begins after a similar fashion, though different words are used in the Greek text in each instance. Each begins in the English text with “Therefore” or “Wherefore,” calling attention specifically to that which has preceded (2:1; 3:1; 6:1; 10:19; 12:1). Several of these different words appear quite a few times throughout Hebrews, pointing to the writer continually building his remarks upon that which has preceded (*e.g.*, 2:17; 3:7, 10; 4:1, 6, 11, 14, 16; 7:11, 25; 8:3; 9:1, 18, 23; 10:35; 11:12, 16; 12:12, 28; 13:15).

Thus, when studying the Book of Hebrews, one must keep several things in mind: 1) There is one central subject, established in the opening chapter; 2) this central subject is developed in the book

mainly through reference to the Old Testament Scriptures in a type-antitype arrangement; and 3) revelation surrounding this central subject moves in a progressive fashion throughout the book.

### HOLY BRETHREN

Calling attention to that which has preceded by beginning his remarks with “Wherefore,” the writer of Hebrews then addresses those to whom he is writing first of all as “holy brethren.”

The word “holy” in this passage does not have to do with a quality of life, such as purity, but with being “set apart” for a specific purpose. Places and things, as well as people, were called “holy,” using the same word in the Greek text which appears here, the word *hagios* (cf. Matt. 4:5; Acts 7:33; Eph. 3:5; I Peter 2:5, 9; II Peter 1:18).

The writer of this book was a Jew who had believed on the Lord Jesus Christ, becoming a *new creation* “in Christ” (Psa. 147:19, 20; Rom. 3:2; Heb. 2:1, 3).

Positionally, “in Christ,” there is no such thing as a distinction between Jew and Gentile, for neither exists within the new creation to allow for such a distinction (Gal. 3:26-29); but actually, here in this present life, such a distinction exists and is recognized by Scripture.

Paul, who wrote passages such as II Cor. 5:17; Gal. 3:28; Eph. 2:15, all dealing with *the new creation* “in Christ,” recognized that “in Christ” he had relinquished his national identity and had become a part of *the one new man*, wherein there is “neither Jew nor Greek [Gentile].” But Paul also recognized that here and now, in the world, an individual from within the one new man is still “a Jew” or “a Gentile.” Paul, following his conversion, referred to himself as “an Hebrew,” “an Israelite,” and “a Jew” (cf. Acts 22:3; Rom. 11:1; II Cor. 11:22; Phil. 3:5).

The expression, “holy brethren,” in the light of passages such as Matt. 25:40 and Acts 2:37, could easily have been used by the writer of Hebrews as a reference to Israelites. They constitute a “set apart” people, set apart by God for a particular purpose; and they would have been the writer’s brethren according to the flesh. However, the writer didn’t stop with this expression. He further identified them through words which could not refer to Israelites, but to Christians alone.

The Book of Hebrews was written to a group of individuals who were neither Jews nor Jewish Christians. It couldn't have been written to Jews, for the next words which the writer used nullifies that thought; and it couldn't have been written to Jewish Christians, for no such group of individuals exists. There are Jews and there are Christians, but there is no such thing in Scripture as individuals who constitute a mixture of the two.

Using the expression "Jewish Christians" is in effect saying that within the new creation in Christ some things have been brought over from the old creation in Jacob — a denial that *all things become new* "in Christ" (II Cor. 5:17). Viewing matters after this fashion not only results in a non-Biblical outlook upon the "one new man" but also in a building up of that "middle wall of partition" which has been "broken down" (Eph. 2:14, 15).

The Book of Hebrews was written to one group of individuals and to one group alone. It was written to *Christians*, the only group of individuals in existence today who can be identified in connection with *a calling from this present world into the heavens*.

### PARTAKERS OF THE HEAVENLY CALLING

In Old Testament history, Israel was made the repository for both heavenly and earthly promises and blessings. Abraham was called out from Ur of the Chaldees to be the one through whom these promises and blessings would be realized. Within the initial promise to Abraham, given in Ur, God had said, "...in thee shall all families of the earth be blessed" (Gen. 12:3). These blessings were to be realized, not through the person of Abraham alone, but through his seed; and the benefactors of these blessings were to be all the Gentile nations (Gen. 22:18).

The nations of the earth were to be blessed through the seed of Abraham, and these blessings were to emanate from both heavenly and earthly spheres (Gen. 14:19; 22:17). That is, the descendants of Abraham — through Isaac, Jacob, and Jacob's twelve sons — were to ultimately reside in both heavenly and earthly places; and the Gentile nations of the earth were to be blessed through Abraham's descendants as his descendants resided in these two places.

Genesis 14:18, 19 provides the first mention of heavenly blessings associated with Abraham and his seed, though such was in view within God's original promise to Abraham in Ur of the Chaldees, as recorded in Gen. 12:1-3. And this first mention of heavenly promises and blessings appears in a Messianic type.

Melchizedek, one of two central figures forming the Messianic type (Abraham being the other) is also presented in Scripture for the first time in this passage. The type surrounds that day when Christ will come forth in the antitype of Melchizedek, as the great King-Priest in Jerusalem, with bread and wine (*cf.* Matt. 26:29), and bless Abraham and his descendants — both heavenly and earthly.

Thus, more than one first-mention principle is established in Gen. 14:18, 19, and that which is established in this passage remains constant throughout Scripture. Heavenly and earthly blessings *reside only in the seed of Abraham* (something which never changes in Scripture), and these blessings will be realized during that coming day *when Christ exercises the Melchizedek priesthood*.

(Even preceding the Messianic Era, any blessing realized by the Gentile nations comes to pass only because of God's dealings with these nations *through Israel*. This must be recognized as the way matters currently exist, for there can be no blessings apart from Abraham and his seed beyond that point God called Abraham out from Ur of the Chaldees 4,000 years ago. And there is also a negative side to the matter — blessings withheld and curses bestowed. For the past 4,000 years, in the realm of blessings and curses, God has dealt with the nations of the earth [and also individuals] *on one basis alone*, given in Gen. 12:3: "I will bless them that bless thee, and curse him that curseth thee.")

Even though Israel was made the repository for both heavenly and earthly promises and blessings, there came a day in history when the Jewish people forfeited the heavenly promises and blessings given to the nation through Abraham, Isaac, and Jacob. Israel though remained the repository for the promises and blessings associated with her earthly calling, allowing no change to occur in Israel's relationship to the Gentile nations of the earth, in accord with Gen. 12:3.

This forfeiture of heavenly promises and blessings occurred when



Christ was on earth the first time. He offered to Israel the “kingdom of the heavens,” and the nation spurned the offer. Not only did the Israelites reject the proffered kingdom, but they also rejected and crucified the One Who made the offer.

Immediately prior to the crucifixion of Israel’s Messiah, the kingdom was taken from Israel, in view of that which once belonged to this nation alone being given to an entirely separate and distinct nation, one “bringing forth the fruits thereof” (Matt. 21:33-43). Once this had been done — once the kingdom of the heavens had been taken from Israel — the Jewish people could no longer be the instrument through which blessings would flow from heavenly places during Messiah’s reign. Their earthly status in this respect remained unchanged, but their heavenly status was gone forever.

The “nation” destined to bring forth fruit relative to heavenly promises and blessings and eventually occupy heavenly places with Christ could not, under any circumstances, be one of the Gentile nations, for God had laid a principle down in His original call to Abraham. Blessings were to flow *only through Abraham and his seed*. Apart from such, there could be no blessings. Nor could those Semitic nations (looked upon in Scripture as “Gentile” nations) descending from Abraham through Ishmael, the sons of Keturah, or Esau be considered. According to Scripture the lineage is restricted to the descendants of Abraham through, Isaac, Jacob, and Jacob’s twelve sons (*cf.* Gen. 13:15, 16; 15:5; 21:12; 26:3, 4; 28:12-15).

The nation of Israel had relinquished her right to be the channel through which *heavenly promises and blessings* would flow out to the Gentile nations; and no Gentile nation on earth could qualify for this right, for not a single one could claim a relationship to Abraham through Isaac and Jacob. Thus, only one thing could be done: *A new nation, separate and distinct from both Israel and the Gentile nations, but one which was of Abraham’s seed from the correct lineage, had to be called into existence.*

And this is exactly what God did. He called the *one new man* “in Christ” into existence — anticipated in Matt. 16:18 — to be the recipient of that which Israel rejected. Christ is Abraham’s Seed, through Jacob’s son, Judah (Gal. 3:16; Rev. 5:5); and Christians, through their positional standing “in Christ,” are also “Abraham’s

seed,” through the proper lineage. And because of this positional standing “in Christ,” Christians can be “heirs according to the promise” (Gal. 3:26, 29; cf. vv. 16, 18).

Christians constitute an *entirely new* “nation” (I Peter 2:9, 10), identified as “Abraham’s seed.” They are the ones presently afforded the opportunity to bring forth fruit for that portion of the kingdom offered to and taken from Israel. They are the ones now in a position to inherit with Christ in heavenly places, which is why Gal. 3:29 identifies Christians as “heirs according to the promise.”

Consequently, when a person reads, “partakers of the heavenly calling,” in Heb. 3:1, only one group of individuals on the face of the earth could possibly be in view. Following Christ’s pronouncement in Matt. 21:43, Christians alone find themselves in a position to bring forth fruit in relation to the kingdom of the heavens, with the prospect of one day realizing the rights of the firstborn as co-heirs with Christ in heavenly places.

(The word “partakers” in Heb. 3:1 is the same word in the Greek text [*metochoi*] previously translated “fellows [‘companions’]” in Heb. 1:9. It is also the same word later translated “partakers” in Heb. 3:14. All three references refer to the same thing — to that day when Christ’s “companions,” His “co-heirs” will occupy their proper position on the throne with Him in heavenly places [cf. Eph. 1:3, 10, 11, 17-21; 2:6, 7; 3:9-11]. Thus, those singled out in Heb. 3:1 are “companions of the heavenly calling,” or, in the light of Eph. 3:6, they are “fellowheirs of the heavenly calling.”)

### CONSIDER ... JESUS

Christ’s “companions,” “fellowheirs,” who will one day occupy positions with Him on His throne in a heavenly realm, are exhorted to *consider* God’s appointed “heir of all things” in a two-fold manner — as “Apostle and High Priest of our profession [‘confession’].”

The word “consider” is the translation of a Greek word which means *to fix one’s eyes or mind upon, to pay close attention to*. And Christians, after this fashion, are to fix their thoughts upon Jesus, with particularly attention given to two facets of His person and work — *His past work* as “Apostle” and *His present work* as “High Priest.”

In the first warning, the same individuals were exhorted to keep their attention fixed upon the things which they had heard — things surrounding Christ and His companions during that coming day when the rights of the firstborn will be realized. And now, beginning the second warning, they, at the same time, are exhorted to also center their attention upon things concerning Christ which precede but make possible those things mentioned back in chapter one.

The word translated “profession” in Heb. 3:1 could be better translated “confession.” Christ is “Apostle and High Priest of our confession [not ‘...of our profession’].”

The word *homologia* appears in the Greek text, which means “to say the same thing [as another].” This is the same word used in its verb form in I John 1:9, translated “confess.” Confession of sins, according to the word used in this verse, is saying or acknowledging the same thing which God says about sins (saying or acknowledging that they are wrong and have no place in one’s life). It is to agree with God concerning sin.

The same thought is in view in Heb. 3:1 through the use of this word. The thought is that of Christians agreeing with God concerning the record which He has given of His Son in His Word. We are to acknowledge that which God has stated in His Word relative to Jesus as “Apostle and High Priest.”

### 1. APOSTLE OF OUR CONFESSION

The word “apostle” signifies *one who has been sent on a special or particular mission*. Christ was God’s Apostle, sent to this earth on a particular mission almost 2,000 years ago (John 3:34; 12:49; 17:4, 8, 18). He was sent to the Jewish people, who, through birth, were His brethren according to the flesh, to offer to them the kingdom of the heavens. And He was also sent to the Jewish people to die as the Passover Lamb for the sins of the world (the passover lamb was given to Israel, and only Israel could slay this lamb. Thus, only Israel could slay Christ, the Passover Lamb).

Consequently, when considering Christ as God’s Apostle and His work during the time He occupied this office, a rather wide scope of ministry at His first coming could conceivably be in view. Contextually though, this would not be the case. Verses leading into Heb. 3:1

(cf. 1:3; 2:9, 10, 14) center around that part of His past work having to do with His sufferings and death on Calvary.

Within the scope of the overall type during the days of Moses and Joshua, this corresponds to that which occurred in Egypt the night of the Passover, recorded in Exodus, chapter twelve. The Lamb has died, but the blood must be applied. The application of the blood, believing on the Lord Jesus Christ, is the point of beginning. Apart from this, fallen man, “dead in trespasses and sins,” would forever remain alienated from God’s purpose for bringing him into existence. Apart from this point of beginning, wherein man passes “from death unto life,” there could be no *new creation* “in Christ,” “companions of the heavenly calling.”

Redemption through Christ’s finished work is the foundation upon which everything in the Book of Hebrews rests, *though this is not the central message of the book*. Hebrews deals mainly, not with redemption itself — not with Christ’s work as “Apostle” — but with *that which redemption makes possible, the purpose for redemption*.

This revealed purpose for redemption provides the central reason why the author, within one portion of Hebrews, where redemption is in view, is careful to state that Christ “took not on him the nature of angels; but he took on him the seed of Abraham” (2:16). Contextually, redemption in this passage (and other related passages in Hebrews) is with a view to bringing man (after he has been redeemed and is no longer alienated from God) into a realization of promises and blessings which can be possessed only by Abraham and his seed, *remaining in line with the central teaching of this book*.

Christians, with their thoughts fixed upon those things surrounding the “heir of all things” and His “companions” in that coming day when they ascend the throne together (2:1; cf. 1:2ff), are to fix their attention upon Christ in a past sense as well. They are to ever keep in mind His finished work on Calvary, *which makes everything possible*. But they are to view this finished work after the same fashion Christ viewed it.

While undergoing the sufferings surrounding Calvary, Christ had His eyes fixed on “the joy that was set before him [the day when He and those for whom He was paying redemption’s price would *inherit all things together*].” And Christians, though looking back at

Christ's finished work as Apostle, are to ever keep their eyes fixed upon that which lies out ahead, that which His finished work makes possible.

## 2. HIGH PRIEST OF OUR CONFESSION

As "Apostle," Christ died for our sins, providing redemption; and as "High Priest," He ever liveth to make intercession for us. Christ is performing a work today, as in the past; but His work during the present time has nothing to do with redemption. It has to do strictly with a work on behalf of those whom He has already redeemed.

He, as the Old Testament priests who performed a work in the earthly tabernacle on behalf of the Israelites, is presently performing a work in the heavenly tabernacle (after which the earthly was patterned) on behalf of Christians. The former ministry was performed on behalf of a redeemed people called out of Egypt to inherit an earthly land, and the latter ministry is being performed for a redeemed people called out from this earth to inherit a heavenly land.

Priests occupy a representative position between God and man, representing God to man and man to God. Representation of this nature during Moses' day centered around a sacrificial system in connection with the earthly tabernacle, and during the present time it centers around Christ's sacrifice in connection with the heavenly tabernacle. Blood from animals was placed on the mercy seat of the earthly tabernacle, but the blood of Christ has been placed on the mercy seat of the heavenly tabernacle.

In the antitype of Aaron, Christ effects a present cleansing for a redeemed people from the defilement brought about by sin, on the basis of blood. Christ's present ministry is performed strictly on the basis of His shed blood on the mercy seat in heaven, it has to do with the kingdom of priests (the many sons) He is about to bring forth, and it looks out ahead to the coming age.

Christ is performing His present ministry for those whom He has redeemed in order that He might ultimately present the Church unto Himself, "not having spot, or wrinkle, or any such thing." Only through this present cleansing can Christians have a *part with Him* (as "companions") in that coming day (John 13:8; Eph. 5:27).

*CONCLUDING REMARKS:*

Fixing our attention upon “the Apostle and High Priest of our confession” is fixing our attention upon the One Who performed a work in the past to effect our salvation and the One Who performs a work during the present to bring about the purpose for our salvation. One is inseparably linked to the other when both are looked upon in their correct perspectives, for both center around and have to do with the same thing, the coming Messianic Era.



## 2

### Two Callings, Two Houses

**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God (Heb. 3:1-4).**

The thought in the opening verses of Hebrews, chapter three turns on a type-antitype comparison between two houses — the house of Moses and the house of Christ. The former constitutes the *type* and the latter the *antitype*. Moses was a type of Christ (Deut. 18:15; Acts 3:22; 7:37), and the work which he performed in relation to his house typifies the work which Christ is presently performing in relation to His house. And there must be an exact parallel between the two.

The word “house” is used in Scripture to refer to both a material structure and the inhabitants of or the people associated with that structure, and the thought sometimes merges from one to the other in the same text.

In II Sam. 7:1ff, David sought to build the Lord a house in which to dwell, seeing that he himself dwelled in “an house of cedar” while the ark (resting within that portion of the tabernacle where God dwelled) was surrounded only by “curtains.” However, God had other thoughts in mind about the matter; and He instructed Nathan to tell David that rather than David building the Lord a house, the Lord would, instead, take David and build a house out of him (vv. 4, 11-13). That which is meant by “house,” thus, merges from the thought of a *material structure* to that of *the people associated with the*



*structure.*

When on earth the first time, Christ referred to both *Israel* and *the temple* as a “house” (Matt. 10:6; 21:13). The thought in Matt. 23:38 — “Behold, your house is left unto you desolate [left a ‘desert,’ ‘wilder-ness,’ ‘waste land’]” — was a reference to both the *people* and the *temple* (Matt. 23:39; 24:1, 2). The house of Israel was left desolate at the time Christ spoke these words (a reference to their spiritual condition, likened to a desert or waste land, void of water), the temple was destroyed forty years later (in 70 A.D.), and the house of Israel has remained desolate since that time.

Antichrist will complete this desolation (beginning in the middle of the Tribulation) by desecrating the rebuilt temple, destroying this temple, destroying the city of Jerusalem, seeking to destroy the Jewish people, and dividing the land presently occupied by the Jews “for gain” (Dan. 9:27; 11:39; Joel 3:2; Matt. 24:15-22; Luke 21:20-24). In this respect, “your house” in Matt. 23:38 could be expanded to include the temple, the city of Jerusalem, the land of Israel, and the people of that land.

The house of Moses likewise has to do with both a material structure and the people associated with that structure. The thought in the opening verses of Hebrews, chapter three is drawn from Numbers, chapter twelve. In verse seven of this chapter, Moses was said to have been “faithful in all mine house.” The immediate context has to do with “the tabernacle of the congregation.” Events surrounding the tabernacle furnish the backdrop for the statement concerning Moses’ faithfulness, and there is a shift in the passage from “the tabernacle” (a material structure in which priestly activity transpired) to “the congregation” (those who had been separated from Egypt with a view to their becoming “a kingdom of priests” in another land [Ex. 19:6]).

And the thought concerning a tabernacle and the people associated with the tabernacle as both comprising a “house” is the same when it comes to the house of Christ. There is a tabernacle in the heavens, after which the earthly tabernacle was patterned (Ex. 25:40; Heb. 8:5). Christ is today performing His high priestly ministry on behalf of Christians within that tabernacle, and He is presently building a house out of Christians — those separated from this world with a view to their becoming “kings and priests” in another land (Matt.

16:18; Eph. 2:19-22; Heb. 9:11ff; Rev. 5:10; cf. I Cor. 3:16, 17; 6:19, 20). This is a house separate and distinct from the house of Israel, made up of the “new creation” *in Christ*, comprising the “one new man” (II Cor. 5:17; Eph. 2:15).

The warning in Hebrews, chapter three turns on the thought of the headship of two individuals (Moses and Christ) over two groups of people (Israelites and Christians). There is a *tabernacle* in each instance (one *earthly*, the other *heavenly* [Num. 12:7; Heb. 3:1; 10:19-22]); and the warning involves the *people associated with both tabernacles* (drawn from the experiences of an earthly people in the type [separated from Egypt in order to realize an earthly inheritance in another land], applicable to the experiences of a heavenly people in the antitype [separated from this earth in order to realize a heavenly inheritance in another land]).

(Moses, though of the Levitical line, did not occupy a priestly position following the erection of the tabernacle and the anointing of his brother Aaron [Ex. 40:14ff]. Rather, this priestly work was carried out by Aaron, after which the present high priestly work of Christ is patterned. The positions held by Moses and Aaron are combined in the present position held by Christ. And Christ’s high priestly ministry would have to be viewed as an integral part of His present headship over His house, as the ministry of Aaron was an integral part of Moses’ past headship over his house. The two must function together after an inseparable fashion in both type and antitype.)

### THE PRIMARY, FUNDAMENTAL TYPE

The Spirit of God moved some forty different men over a period of about fifteen hundred years to record God’s revelation to man after a certain fashion, and Scripture must be interpreted after the fashion in which it was given to man through the Holy Spirit. According to I Cor. 10:6, 11, all recorded Old Testament history is not only an accurate account of past events but it is also fraught with types and meanings — “Now these things were our examples [Gk., *tupoi*, ‘types’; *lit.*, ‘Now these things happened as types for us’]...Now all these things happened unto them for ensamples [Gk., *tupoi*, ‘types’; *lit.*, ‘Now all these things happened unto them for types’].”

The Greek word *tupos* (pl. *tupoi*), found in I Cor. 10:6, 11, is the word from which we derive our English word “type.” The immediate reference surrounding these verses has to do with the experiences of the Israelites under Moses (and, correspondingly, later under Joshua [cf. Heb. 3:2-19; 4:1-8]). All these experiences occurred as “types for us.” However, the thought could not be limited to just this one section of Old Testament history — covering about one-fifth of the entire Old Testament. The Spirit of God didn’t move men to write this part of the Old Testament one way and the remainder another. History throughout the other four-fifths could only have been written after the same fashion, which is exactly what internal evidence reveals (cf. Matt. 12:40; Luke 24:26, 27; John 3:14, 15; Heb. 11:4ff).

Everything having to do with this earth and man occurred under the sovereign control of the Lord, and all Old Testament history has been recorded to not only provide man with a completely accurate account of certain events in history but also in order that the Lord could, at a later point in time, have these events to draw upon for the express purpose of teaching His people the deep things of God. Revelation of this nature *begins in Gen. 1:1 and continues throughout all of Old Testament history.*

There’s nothing quite like the study of Biblical typology. This is where the true meat of the word is to be found, and anyone ignoring the study of Old Testament history within a typical framework is not only refusing to study the Bible after the fashion in which it was written but is also denying to himself (and, in many cases, to others as well [by those in positions to teach]) great spiritual truths which God has for His people.

Scripture as a whole simply cannot be properly understood apart from viewing the Old Testament types. The Book of Hebrews is a good case in point. This Book is built around five major warnings, and all five of these warnings draw heavily from Old Testament typology. And the central reason this book has been understood so many different ways over the years is because those studying the book have either ignored or not properly understood the Old Testament types dealt with in the book.

All five warnings draw heavily from what could be called, “the primary, fundamental type.” This is the type dealt with through five

books in the Old Testament — from Exodus 12 through Joshua. The overall type (comprised of many different individual types) involves the numerous experiences of the Israelites under Moses, and later under Joshua, from the point of the appropriation of the blood of the paschal lambs in Egypt to the point of either their overthrow in the wilderness (between Egypt and Canaan) or their entrance into and conquest of the land of Canaan — the land to which they had been called for a revealed purpose, wherein they could realize the rights of the firstborn. And a person simply cannot understand the warnings in Hebrews apart from viewing them within the framework of this section of the Old Testament.

Within this overall type one will find God's Own source material given to instruct His people concerning how to safely and successfully move from Egypt to Canaan (that is, how to safely and successfully move from this world to that heavenly land to which we have been called). And, within this type, one will also find something else. One will find the basis for the warnings in Hebrews concerning what will occur if we don't follow the Lord's instructions in this respect.

That is to say, this primary, fundamental type covers *the whole of the Christian experience* — from the point of salvation to that future time when Christians either come into a realization of or fail to realize the goal of their calling. Hebrews provides instructions for Christians (*drawing from the type*) concerning how to govern their lives so they can ultimately realize the goal of their calling, and Hebrews also warns Christians (*drawing from the type*) concerning what will happen if they fail to so govern their lives.

### THE HOUSE OF MOSES

The house of Moses was simply the old creation in Jacob (Jacob's descendants through his twelve sons [Isa. 43:1]). Jacob and his family had gone down into Egypt during the days of Joseph and, over a period of four generations, covering slightly more than two hundred years (*cf.* Gen. 15:13-16; Ex. 12:40, 41; Gal. 3:16, 17), the descendants of this one family had become a great nation. And it was this nation (comprised of some two million people) over which Moses had been placed for the express purpose of leading the people out of the land of

Egypt into the land of Canaan.

Israel was (and remains today) God's firstborn son (Ex. 4:22), and the nation was to be led from Egypt to Canaan in order to realize the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob (Ex. 4:23; cf. Ex. 2:23-25; 3:7, 8). Occupying the position of God's firstborn in this land, Israel was not only to rule over all the Gentile nations (the *kingly* aspect of the birthright) but Israel was also to be the channel through which all the Gentile nations would be blessed (the *priestly* aspect of the birthright).

### 1. DEATH OF THE FIRSTBORN

The type begins with the death of the firstborn in Egypt as recorded in Exodus, chapter twelve. The firstborn had to die in Egypt before the nation could realize the rights of the firstborn in the land of Canaan (an *individual* and *national* death, brought to pass through the death of the firstborn in the family).

God rejects first things (the earth's first Messiah [Satan], the earth's first man [Adam], man's first birth [the natural birth], etc.), and, consequently, the first had to be removed before the second could be established. This is God's revealed method for carrying out His plans and purposes (Heb. 10:9).

In this respect, the firstborn in every household throughout all the land of Egypt (Israelite and Egyptian alike) fell under the sentence of death, a death which had to be carried out. And in order to bring about the death of the firstborn, the Lord was to pass through the land of Egypt at midnight, on a specified day, and slay all the firstborn throughout the land.

However, the Lord made a distinction between the Israelites and the Egyptians by providing the Israelites with a means of substitutionary death. A lamb, previously taken from the flock, could die in the place of, in the stead of, the firstborn in the family — a vicarious death. And to show that death had already occurred, blood from a slain lamb ("a lamb for an house") was to be applied to the doorposts and lintel of the houses in which the firstborn dwelled.

The paschal lambs were to be slain — followed by the application of the blood — on the fourteenth day of the first month of the year "in the evening ['between the evenings']." Then, when the Lord passed

through the land of Egypt a few hours later, at midnight, He looked for one thing *alone*. He looked for the blood applied to the doorposts and lintel of each and every house.

*If the blood was there*, the Lord knew that death had already occurred. A lamb from the flock had died in the stead of the firstborn in the family; and, in this respect, in God's eyes, the matter was viewed as the firstborn in the family having experienced death himself. And since the death of the firstborn had already occurred, the Lord passed over that house. *The firstborn had died, and God was satisfied.*

But, *if there was no blood on the doorposts and lintel*, then the firstborn himself, apart from a substitute, was slain (for the absence of blood showed that the firstborn had not yet died; death had not yet occurred). The firstborn in the family then experienced death himself, for that which God had previously decreed concerning the firstborn must be carried out. *God must be satisfied. The first had to be removed before the second could be established.*

Though the firstborn within a family is singled out after a particular fashion, all members of that family, and consequently the nation as a whole — God's firstborn son — must be included within the larger scope of the type. All members of the family had a part in taking, slaying, and eating the lamb. The lamb was "for an house," not just the firstborn in that house (Ex. 12:3, 4). And every family in the camp of Israel was to take, slay, and eat a lamb after this fashion. In this respect they *all (the entire nation)* appropriated the blood, in the same sense that Paul recounts, "*all* our fathers were under the cloud, and *all* passed through the sea, And were *all* baptized unto Moses in the cloud and in the sea; And did *all* eat the same spiritual meat; And did *all* drink the same spiritual drink..." (I Cor. 10:1-4).

This was the point of *beginning*. The birth of a nation occurred this night in Egypt. There was death, followed by resurrection to life (*cf.* Heb. 11:17-19). God set aside the first in order to establish the second. Only after this had been accomplished could God move His people out of Egypt with a view to establishing them in the land of Canaan.

## 2. THE RED SEA PASSAGE

Egypt though could have no part in the matter surrounding a substitutionary death. God set aside the first (an individual death,

reflecting on a national death) *apart from* establishing the second, for there was no second to be established. *There was no resurrection to life.* The firstborn died apart from a subsequent resurrection; and Pharaoh and his armed forces were then buried in the Red Sea, where they remained.

While at the same time, Moses and those whom he had led through the sea (who had experienced the death of the firstborn via a substitute, with its corresponding subsequent resurrection to life) stood on the eastern banks of the sea. They had walked across on “dry ground,” with the sea forming two walls of water, one on their right and the other on their left. Because of that which had previously occurred in Egypt surrounding the death of the firstborn, *the sea had no power over them.* Israel on the eastern banks, not Egypt beneath the waters of the sea, was God’s recognized firstborn — the nation in line to realize the rights of primogeniture.

The Red Sea lay between Egypt and the wilderness. The Israelites could not enter Canaan directly from Egypt even after the first had been set aside and the second established. They had to *first* go through the Red Sea and *then* traverse the wilderness.

God *separated* His people from Egypt via the Red Sea passage; and once in the wilderness, their thoughts were to be on the land to which they had been called, not upon the land from which they had been separated. Their eyes were to be focused on the goal of their calling, not on surrounding things in the wilderness or on the things back in Egypt (*cf.* Heb. 12:1, 2).

This though was often not the case. Because of the Israelites’ lengthy prior association with Egypt (dwelling in Egypt and partaking of the things of this land for over two centuries), trouble often developed in the camp of Israel throughout the wilderness journey; and this trouble could always, after some fashion, be traced back to what the people had learned in Egypt and brought out of Egypt into the wilderness with them.

At Mt. Sinai, for example, the Israelites fell into a pagan form of idolatry, desiring “gods” like unto the gods of the Egyptians, gods they had previously worshipped in Egypt (Joshua 24:14). The calf (or ox) was the principle Egyptian god, and Aaron fashioned a “molten calf” for the Israelites while Moses was in the Mount (Ex. 32:1ff).

On another occasion the Israelites grew tired of the manna which God had provided, remembering the fish, melons, and other food which they had previously eaten in Egypt (Num. 11:4-8). And at Kadesh-Barnea they climaxed their rebellion against the separation which God had established. At Kadesh-Barnea, rather than following the leadership of the Lord and entering the land of Canaan under Moses, they, instead, elected to appoint another leader and return to Egypt (Num. 14:1-4).

According to I Cor. 10:2, the Israelites were “baptized unto Moses in the cloud and in the sea.” The “cloud” was the *pillar of a cloud* by day and the *pillar of fire* by night which went before the Israelites — the Shekinah Glory, the visible presence of God among His people (Ex. 13:21, 22); and the “sea” was the *Red Sea* through which the Israelites passed (Ex. 14:22).

“Baptism” is used in Scripture in the sense of *identification*. Usually there is an element into which the individual is immersed to either bring about or show this identification (Matt. 3:11), but this is sometimes not the case (Matt. 20:22). The baptism of the Israelites “in the cloud and in the sea” showed their *identification* with the Lord (“in the cloud”) as a people *separated* from Egypt (“in the sea”). And there was a reason for this identification and corresponding separation, which had to do with their being positioned in the land of Canaan.

They had been *buried* “by baptism” on the western banks of the sea in Egypt and *raised* to “walk in newness of life” on the eastern banks in the wilderness (*cf.* Rom. 6:4; Col. 2:12). The firstborn had died. The first had been set aside and the second established. There had been a death and subsequent resurrection to life, in which the people were separated from Egypt for a purpose; and, within this new standing, with their eyes fixed on the goal of their calling, God expected His people to govern their lives accordingly.

### 3. THE WILDERNESS JOURNEY

The Israelites’ march through the wilderness was not directly to the land of Canaan. Rather, through God’s prior command to Moses, the march was first to Mt. Sinai (Ex. 3:12; 19:1, 2). God had to first communicate His Word to His people, and this was to be done through Moses at Mt. Sinai.



In the third month after their departure from Egypt, the people of Israel came into the wilderness of Sinai and camped before the Mount. Moses then went up into the Mount to receive the word of God, and the first thing which God communicated to Moses concerned the Israelites standing before Him. They were to be “a peculiar treasure,” placed “above all people” as “a kingdom of priests, and a holy nation.” This had to do with their *standing as firstborn*; and their occupying this position in the land covenanted to Abraham, Isaac, and Jacob was contingent on *obedience* (Ex. 19:5, 6).

They had to obey the voice of the Lord and keep His covenant (v. 5). Thus, at Mt. Sinai, the Lord, after singling out and identifying the people who had been brought out of Egypt under Moses, communicated His Word to His people through Moses.

Also at Mt. Sinai, in connection with God’s communication of His Word to His people, instructions for the building of the tabernacle and the manner in which the Levitical priests were to carry on their ministry were revealed to Moses. Subsequently, at Sinai, the tabernacle was constructed and the priesthood established (Ex. 25-40).

Then, immediately after Moses had “finished the work” which God had commanded, the “glory of the Lord filled the tabernacle” (Ex. 40:34); and at this point, a theocratic kingdom came into existence in the camp of Israel.

The people of Israel, in possession of the Word of God (rules and regulations governing them within the theocracy) and the Lord dwelling within the Holy of Holies of the tabernacle in their midst (forming a theocracy), were *now* in a position to march toward the land of Canaan, occupy that land, and realize the rights of the firstborn in that land.

#### 4. AT KADESH-BARNEA

Several months beyond Israel’s departure from the wilderness of Sinai (Num. 10:11, 12), about one and one-half years beyond the nation’s departure from Egypt, the newly established nation, God’s firstborn son, arrived at the borders of the land of Canaan. The end of an era was at hand. Heretofore the descendants of Abraham had been considered “strangers” in relation to the land of Canaan (Gen. 15:13; 37:1; 47:9; Ex. 6:3, 4). But the sojourn of the seed of Abraham had ended

(Ex. 12:40, 41), and the descendants of Abraham were now at the very borders of the land — an established nation *under God* (the only earthly nation which ever has been or ever will be so placed) — ready to enter in and take possession of the land covenanted to Abraham, Isaac, and Jacob.

Moses, as instructed by the Lord, first sent spies into the land to obtain a report concerning the land and its inhabitants. These spies traversed the land, “from the wilderness of Zin unto Rehob,” for forty days and nights. And at the end of this time they appeared before Moses, Aaron, and the congregation of Israel to give their report (Num. 13:1-33).

Their report contained both positive and negative aspects. The land was truly a land flowing with “milk and honey,” *but...* The inhabitants of the land were strong, they dwelled in walled cities, and the sons of Anak (the *Nephilim*) dwelled in the land (Num. 14:26-29, 33).

Then, Caleb “stilled the people before Moses, and said, ‘Let us go up at once, and possess it; for we are well able to overcome it’” (Num. 13:30). Within his and Joshua’s thinking concerning the matter, the strength of the land’s inhabitants was not the issue. Rather, that which God had promised and God’s faithfulness to carry out His promises, *through His strength*, was the issue with them. They believed God would be well able to complete His dealings with Israel through bringing the people of this nation into a realization of their calling (*cf.* Num. 14:8), ultimately effecting the fulfillment of Gen. 12:2, 3.

The other ten spies though presented an opposing report. They said, “We be not able to go up against the people; for they are stronger than we...” (Num. 13:31-33). These spies led the people of Israel to believe that they would be unable to go up against and conquer the inhabitants of the land. And viewing matters after this fashion, they were in essence saying that God would be unable to complete His dealings with Israel through bringing the people comprising this nation into a realization of their calling, resulting in Gen. 12:2, 3 remaining unfulfilled.

The people of Israel chose to believe the ten spies with their “evil report,” and it is at this point in Israel’s history that we find a national apostasy, resulting in the nation being overthrown in the wilderness.

Because of that which occurred at Kadesh-Barnea, rather than the people overcoming the inhabitants of the land and realizing their calling, the nation was overcome outside the land before ever engaging the enemy in battle.

The entire accountable generation, twenty years old and above, was caused to wander in the wilderness (for another thirty-eight and one-half years) until every single individual in that generation, save Caleb and Joshua, had died. Then, the second generation, under Joshua, was led across the Jordan to enter the land, engage the enemy in battle, and ultimately occupy the land.

This is the latter part of the overall type — that which occurred at Kadesh-Barnea under Moses and that which occurred thirty-eight and one-half years later after the Israelites had crossed the Jordan under Joshua — and central teachings surrounding the *warnings* and *promises* to Christians are drawn from these two places in the type.

### THE HOUSE OF CHRIST

Everything is identical when dealing with the house of Christ — from the death of the paschal lambs in Egypt to the overthrow at Kadesh-Barnea under Moses or the subsequent entrance into the land under Joshua.

Accordingly, the first matter which must be considered in the antitype is *the death of the firstborn*. The firstborn is under the sentence of death and *must* die, but, as in Moses' day, a substitute has been provided. "Christ our passover is sacrificed for us" (I Cor. 5:7). His blood has been shed — blood which *must* be applied. And this is accomplished through *faith* in the One Who shed His blood (John 3:16), effecting the birth from above (John 3:3).

(There is also a "national" aspect to the matter, as in Israel's case. Collectively, Christians comprise "an holy nation" (I Peter 2:9), which will be God's firstborn son during the coming age (Heb. 12:23); and the firstborn must die, with a view to resurrection to life.)

Then comes *the Red Sea passage*, showing that the firstborn has died, there has been a separation from the world, and the individual

has been raised to walk in newness of life on the eastern banks of the sea. The individual is identified with Christ in His death, burial, and resurrection (Rom. 6:3-5; Col. 2:12). And all of this is set forth through *baptism*, occurring following the death of the firstborn, following the birth from above.

Then comes *the wilderness journey*, wherein the person receives the Word of God and, through this Word, moves from immaturity to maturity in the things of God, with a view to entrance into the land whereunto he has been called. He cannot move from Egypt directly into this land, for he must first be *properly equipped* to engage and overcome the enemy occupying the land. And becoming equipped after this fashion occurs in the wilderness.

The individual must first be trained in spiritual matters over a period of time. Then, and only then, can he be in a position to *move forward into the land, engage the enemy, and overcome the enemy* (the different Gentile nations infiltrated by the *Nephilim* in the land of Canaan in the type, and *Satan and his angels* in that heavenly land in the antitype [cf. Num. 13:28-33; Eph. 6:11ff]).

But, as in the type, so in the antitype. Most (apparent from the type) will be overthrown in the wilderness. They will be overthrown on the right side of the blood — eternally saved — but stopped short of the goal of their calling. They will have failed to follow the Lord's leadership during the wilderness journey or relative to entering the land to which they had been called. Rather than overcoming the enemy in the land, they will have been overcome, most before ever engaging the enemy in combat. And, as a consequence, in that coming day they will be denied positions with Christ in the land, within the theocracy.

And also, as in the type, a smaller group will realize the goal of their calling. They will have possessed "another spirit," "followed" the Lord, and will ultimately "possess" the land (Num. 13:30; 14:24). Properly equipped for battle, they will have moved into the land and overcome the enemy. These are the ones who will occupy positions in the land, within the theocracy, as co-heirs with Christ.



# 3

## Whose House Are We, If...

**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end (Heb. 3:1-6).**

Teachings surrounding the house of Christ are drawn from those surrounding the house of Moses. The latter constitutes the *type* and the former the *antitype*. And the antitype must follow the type in exact detail — from the death of the firstborn in Egypt (Ex. 12) to the overthrow of an entire generation (save Caleb and Joshua) in the wilderness or the entrance of the second generation into the land of Canaan (Num. 14:29ff; Joshua 1:1ff).

The house of Moses is spoken of as consisting of *all* who came out of Egypt under Moses' leadership (*cf.* Num. 12:7; Heb. 3:5). Those comprising this house were *all* “under the cloud, and *all* passed through the sea; And were *all* baptized unto Moses in the cloud and in the sea; And did *all* eat the same spiritual meat; And did *all* drink the same spiritual drink...” But, “with many of them God was not well pleased: for they were overthrown in the wilderness” (I Cor. 10:1-5). They were cut off from the house of Moses. They fell as excommunicated pilgrims — on the right side of the blood, but on the wrong side

of the goal of their calling.

Then, immediately following these words reiterating the experiences of the Israelites in I Cor. 10:1-5, the Spirit of God moved the Apostle Paul to write, “Now these things were our examples [*lit.*, ‘Now these things happened as types for us’]...” (v. 6; *cf.* v. 11). Israel under the leadership of Moses forms the type, and the Church under the leadership of Christ forms the antitype. Nothing could be plainer than that.

With these things in mind, it is also clear that if the house of Moses consisted of *all* who came out of Egypt under his leadership, then the house of Christ must consist of *all* who have been separated from this world under His leadership. That is, if the house of Moses consisted of *all Israelites*, the house of Christ must consist of *all Christians*. And such is exactly the case, for there must be this parallel between type and antitype.

But, with this in mind, note that Heb. 3:6 speaks of the house of Christ in a more limited sense than consisting of *all* Christians. This verse places a condition on Christians being members of Christ’s house — “...whose house are we [Christians], *if...*”

And the reason Heb. 3:6 speaks of the house of Christ in a more limited sense is because this verse looks ahead to a time spoken of as “the end,” which could only be the *end* of our present pilgrim journey. In the type, most comprising Moses’ house were cut off *during* their pilgrim journey, prior to “the end” — the *end* of their pilgrim journey, which would have been at the time of the nation’s realization of the rights of the firstborn in the land of Canaan. And it will be the same for those in the house of Christ in the antitype. In both instances, individuals (Israelites, Christians) were/will be cut off from their respective houses (house of Moses, house of Christ) under their respective Heads (Moses, Christ).

The Israelites’ being cut off from the house of Moses had nothing to do with the previous death of the firstborn occurring in Egypt. The firstborn had died, God was satisfied, and that was the end of the matter. But being subsequently cut off from the house of Moses had everything to do with entrance into the land of Canaan. They fell as excommunicated pilgrims in the wilderness, on the right side of the blood (eternally saved) but on the wrong side of the goal of their

calling (outside the land of Canaan).

And the matter will be exactly the same for Christians who one day find themselves cut off from the house of Christ. The matter will have nothing to do with the death of the firstborn. Christ — the Passover Lamb, the antitype of the paschal lambs slain in Ex. 12 — has “died for our sins...” (I Cor. 5:7; 15:3, 4). And any person applying the blood (through believing on the Lord Jesus Christ) is eternally secure simply because God is satisfied with the finished work of His Son at Calvary. Nothing can ever nullify that which occurred at the point of belief (Rom. 8:38, 39), for it is based entirely on Christ’s finished work.

But the person applying the blood can be cut off from the house of Christ in the antitype of those who were cut off from the house of Moses. He can fall as an excommunicated pilgrim in the wilderness, on the right side of the blood (eternally saved) but on the wrong side of the goal of his calling (outside the land to which he was called).

In order to be a member of Christ’s house in that coming day, one must, according to Heb. 3:6, “hold fast the confidence and the rejoicing of the hope firm unto the end.” And the spiritual lesson concerning exactly what is meant by this statement must be drawn from the type.

### HOLDING FAST

The Greek word translated “hold fast” (*katecho*) refers, contextually, to keeping something constantly in mind or in one’s possession as that person presses toward the goal out ahead. This word is used two other places in the Book of Hebrews — once again in the second warning (3:14), and once more in the fourth warning (10:23). In each instance the thought is the same, though different facets of the overall subject matter are in view.

The word *katecho* is used in nautical circles in the sense of “holding one’s course straight.” Luke, in Acts 27:40, used the word relative to the crew of a ship holding the ship on a straight course in a storm. The crew discovered a bay along the shore of an island, which they later found to be the island of Malta; and they sought to ground the ship in the bay near the shore in order to escape the stormy sea. Thus, they held the ship on a *straight course* headed for the bay and the shore.

The backdrop to Heb. 3:6 is the journey of the Israelites from Egypt



to Canaan under Moses (vv. 2-5, 7ff). The Israelites had been removed from Egypt for a revealed purpose, which had to do with an inheritance in another land, the land of Canaan. And as they moved from Egypt to Canaan, they were to keep their eyes fixed on the goal of their calling, which was to be realized in the land of Canaan out ahead, not in the land of Egypt behind them.

And with Christians in the antitype under Christ, the thought is the same. We have been separated from this world for a revealed purpose, which has to do with an inheritance in another land, a heavenly land. And as we move from this world toward that land, we are to keep our eyes fixed on the goal of our calling, which is to be realized in that heavenly land out ahead, not in the world behind us (note the position which the “world” is to *always occupy* in relation to *all Christian activity* when viewed from the perspective of the type).

This overall thought is expressed many different times in various ways throughout Scripture. The end result of “holding fast” though, no matter how it is expressed, is always the same — ultimately occupying a position as co-heir with Christ in the kingdom, realizing the rights of the firstborn therein.

In Matt. 22:2-14, for example, in the parable of the marriage feast, proper attire was required for admittance to the festivities surrounding a royal wedding. A *wedding garment* was required, and only those clothed in this garment were allowed inside the banquet hall. But, despite this requirement, a man sought to attend the festivities improperly clothed. He didn’t have on a wedding garment. And the King coming in and seeing this man questioned him concerning why he had sought to attend the festivities without being clothed in the proper attire (the manner in which the question is worded in the Greek text shows that the man *knew* he was supposed to be clothed in a wedding garment but had *wilfully* refused to provide himself with one). The King then instructed His servants to bind the man “hand and foot” and cast him into the darkness outside.

The wedding garment, according to Rev. 19:7, 8, is made up of “the righteous acts of the saints” (ASV). That is, the wedding garment is constructed of works emanating out of faithfulness (James 2:14-26) — the faithfulness of household servants in the house of Christ as He leads them from this world to that heavenly land.

A Christian under the headship of Christ must exercise faithfulness in seeing that *nothing* during the present time interferes with his one day attaining the goal set before him. His every move in life must be in only *one direction*; he must move toward that heavenly land wherein Christians will realize the rights of the firstborn. And faithfulness after this fashion will result in the type works which form the wedding garment.

This same thing is illustrated after another fashion in the parable of the Householder and His servant in Matt. 24:45-51. In this parable, faithfulness is shown through providing other servants in the house with “meat in due season” (v. 45), and unfaithfulness is shown through refusing to provide this meat (v. 48).

“Meat” in Scripture, as distinguished from “milk,” has a peculiar reference to those things pertaining to the Lord’s return and the coming kingdom. “Meat,” for example, in Heb. 5:11-14 has to do with Christ exercising the Melchizedek priesthood, a ministry as both Priest and King, reserved for the coming age. And that which is meant by giving “meat in due season” in the parable of the Householder and His servant is shown by everything in the parable revolving around the Lord’s return, with either reward or chastisement (with the kingdom in view) awaiting the household servants.

Then, in the parables of the talents and the pounds (Matt. 25:14-30; Luke 19:11-27) the basic picture is again the same — faithfulness in the Lord’s house during the present time with a view to occupying a position as co-heir with Christ in His kingdom.

In these companion parables, the Householder has gone “into a far country [heaven, into His Father’s presence] to receive for Himself a kingdom [from His Father], and to return [back to earth]” (Dan. 7:13, 14; Matt. 25:14, 19; Luke 19:12, 15). During the time of the Householder’s absence — between the time of His departure to receive the kingdom and His return after receiving the kingdom — He has left His household business in charge of His servants. Those servants acting after a responsible fashion to the charge left them will be rewarded upon the Householder’s return, but those servants acting after an irresponsible fashion to this charge will suffer loss at that time (Matt. 25:20ff; Luke 19:16ff)

There will be “a just recompense of reward” for all servants when

the Householder returns (Heb. 2:2; 11:26). That is, each servant will receive exactly what he deserves, “according to that he hath done, whether it be good or bad” (II Cor. 5:10). Judgment will be based solely on the actions of servants relative to the charge left them by their Lord. They will be judged on the basis of whether they acted responsibly or irresponsibly, and each servant will, accordingly, be justly recompensed.

The *goal* is dwelling in that heavenly land as a co-heir with Christ in the kingdom which He has gone away to receive. From a Biblical standpoint, this is the *goal* toward which everything in the Christian life must move; and being rewarded for faithfulness or suffering loss for unfaithfulness has to do with the manner in which a servant in the house governs the course of his life as he moves toward this goal.

Accordingly, *holding fast* in Heb. 3:6 is responsible action on the part of the individual household servant as he exhibits faithfulness to his household duties during the time of the Householder’s absence. Having so governed his life, he will have acted after a fashion which will result in a commendation by His Lord. He will be told, “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” (Matt. 25:21, 23; Luke 19:17-19).

But the opposite will be the case for unfaithful servants, those refusing to act after a responsible fashion during the time of the Householder’s absence. They will not only be rebuked upon the Householder’s return but they will suffer loss; and, accordingly, they will occupy no position of honor and glory with Christ in His kingdom (Matt. 25:24-30; Luke 19:20-26).

Introducing the last of the five major warnings in Hebrews (12:1, 2) — which specifically warns household servants about the possibility that they can, as Esau, forfeit their birthrights (12:16, 17) — the servants are pictured as being in a race during the time of the Householder’s absence. And they are to run the race after a certain revealed fashion. They are to run the race with “patience [‘patient endurance’]...Looking unto Jesus...”

This is a race set over a lengthy course, covering a long period of time; and the runner is to pace himself after a fashion which will allow him to successfully complete the race. And, during the entire course

of the race, he is to focus his attention only in one direction — upon the One Who has gone away “to receive for himself a kingdom, and to return.”

The literal Greek rendering is “Looking *from unto* Jesus...” He is to look *from* all surrounding things — things which could distract him in the race — as he looks straight ahead *unto* Jesus.

The thought was expressed by Christ after another fashion in Luke 9:62. Jesus said, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

One’s attention is to always be focused on the goal out ahead. We’re not to look back to Egypt; nor are we to allow our attention to drift onto surrounding things in the wilderness. Rather, our attention is to be focused *in one direction alone* — on the land to which we have been called; it is to be focused *on one person alone* — on the One Who will rule as King of kings and Lord of lords in that land; and it is to be focused *on one goal alone* — on that of one day being accorded the privilege of ascending the throne with the King of kings and Lord of lords when He rules from the heavens over the earth for 1,000 years.

(*Ref.* the author’s book, RUN TO WIN.)

### THE CONFIDENCE AND REJOICING OF THE HOPE

According to the text, that which we are to “hold fast” under the headship of Christ, in the antitype of the Israelites under the headship of Moses, is “the confidence and rejoicing of the hope.”

The Israelites under Moses, after having passed through the experience of the death of the firstborn (a substitutionary death, effected through the death of the paschal lambs), had been “baptized unto Moses in the cloud and in the sea” (I Cor. 10:2). They had been buried on the western banks of the Red Sea in Egypt and raised to “walk in newness of life” on the eastern banks in the wilderness (*cf.* Rom. 6:4; Col. 2:12). And the Israelites had a *hope* set before them, which centered around the land of Canaan out ahead, not around the land of Egypt which they had left and from which they had forever been separated.

And exactly the same thing can be said relative to Christians under Christ. Christians have passed through the experience of the

death of the firstborn in this world (a substitutionary death, effected through the death of the Passover Lamb), and the next thing which is to occur is the immersion of the individual in the waters of baptism, typified by the Israelites passing through the Red Sea. He is to be buried “by baptism” and raised to “walk in newness of life,” and the only way to fully understand exactly what is involved is to view the matter from the perspective of the type.

The Christian has been separated from this world (buried on the western banks of the Red Sea in Egypt) and raised in resurrection to life (the first [birth] has been set aside and the second [birth] established) in an entirely new realm (on the eastern banks of the Red Sea in the wilderness). The person in this new realm has a *hope* set before him, which centers around a heavenly land (typified by the earthly land of Canaan, wherein the Israelites’ hope lay), not around the world which he has left and from which he has forever been separated (typified by the Israelites’ separation from Egypt).

There is no difference whatsoever in the manner in which the Israelites under Moses were to view their earthly calling and the manner in which Christians under Christ are to presently view their heavenly calling. The Israelites under Moses and Christians under Christ possessed/possess a *hope*, and they were/are to view this hope, as expressed in Heb. 3:6, *with confidence and rejoicing*. Problems developed in the house of Moses when the Israelites refused to view their hope after this fashion, and problems presently develop in the house of Christ when Christians refuse to view their hope after the same fashion.

(Note several things in passing relative to the death of the firstborn and baptism. “Baptism” portrays a *burial*, followed by *resurrection* [Rom. 6:4]; and only the dead are to be buried, to subsequently be raised. This sets forth two undeniable truths: 1) the experience surrounding the death of the firstborn in Exodus, chapter twelve must be looked upon as having to do with exactly the same people who passed through the Red Sea in Exodus, chapter fourteen, and 2) baptism [Ex. 14] must be looked upon as a separate, subsequent experience to that of the death of the firstborn [Ex. 12].

The *entire house of Moses* — *all the Israelites* — passed through the

Red Sea [I Cor. 10:2]. Therefore, it is clear that the previous death of the firstborn had to do with the *whole house of Israel*, not just one member of a family. If the death of the firstborn did not have to do with the entire nation, then the entire nation could not be included in the Red Sea passage. The simple truth of the matter is that the blood in Ex. 12 was shed and applied for God's firstborn son, the nation itself [Ex. 4:22], though this was expressed after an individual fashion through the slaying of numerous lambs in Israel — "a lamb for an house," with the firstborn of that household specifically in view [Ex. 12:3].

Then it should be noted that baptism, according to the type, has *nothing* whatsoever to do with one's salvation experience. Salvation occurs within the scope of Ex. 12, not Ex. 14. Salvation is contingent *entirely* upon applying the blood of the Passover Lamb, not upon any subsequent experience, whether it be baptism, works, etc. Baptism is to immediately follow one's salvation experience, showing the same thing that the Israelites' passage through the Red Sea showed; but, according to the type, it can have nothing whatsoever to do with this experience.)

### 1. THE HOPE

According to I Peter 3:15, Christians are to be "ready always to give an answer to every man that asketh you a reason of the *hope* that is in you with meekness and fear." This is called, in introductory verses to the book, "a lively ['living'] hope"; and it is made possible through "the resurrection of Jesus Christ from the dead" (1:3). Christ lives, and those "in Christ" will live with Him.

*Hope* in I Peter is associated with "an inheritance" (1:4), a future "salvation" (1:5 ["the salvation of your souls"; v. 9]), and "honour and glory at the appearing of Jesus Christ" (1:7; cf. 4:12, 13). When Christ appears, Christians will appear with Him in glory; and it is different facets of this entire matter — ruling as co-heirs with Christ, realizing the salvation of our souls — that Christians are to always be ready to discuss with anyone who asks "for a reason of the hope that is in you."

In Heb. 6:11, 12, the "hope" to be held by Christians is laid out in a very simple fashion: that "through faith and patience [present]" they would be able to "inherit the promises [future]."

Exercising "faith" is simply *believing what God has to say about a matter*, resulting in the person exercising faith acting accordingly. Hebrews 11 is the great chapter on faith, toward which everything in

the preceding part of the book builds: “*By faith Abel...By faith Enoch...By faith Noah...By faith Abraham...*”

Then Heb. 12, immediately following, forms the capstone to the whole matter. The fifth and last of the five major warnings comes into view — a direct reference to the rights of the firstborn (all the warnings have to do with these rights, though viewed from different facets of the overall subject) — and Christians are exhorted to run the race set before them after such a fashion that they will one day be accorded the privilege of realizing these rights.

Exercising “patience [*lit.*, ‘patient endurance’]” has to do with the manner in which one runs the race (*cf.* 12:1). This is a race of the faith (I Tim. 6:12; Jude 3), to be run continuously for the entire duration of the Christian life. This is a race over the long haul — not one for sprinters, but one for marathon runners (though runners may be called upon to sprint in the race at times). And Christians are to properly pace themselves so they will be able to victoriously complete the race.

The inheritance lying out ahead is the object of our *hope*, and one day realizing that which God has promised is, within the text, to be wrought *through patient endurance in the race of the faith*. “Faith” and “patient endurance” are inseparably linked after this fashion with *inheriting the promises*.

Hebrews 10:23-25 presents a companion thought. In verse twenty-three Christians are told, “Let us hold fast the profession of our faith without wavering [*lit.*, ‘Let us hold fast the confession of our *hope* without wavering’].” And the whole idea, contextually, behind Christians assembling together today (v. 25) is to “consider one another” and “provoke [one another] unto love and to good works,” with this *hope* in view. We are to assemble together to talk about that which lies out ahead, pray for one another, and exhort one another; and we are to do this “so much the more,” as we “see the day approaching [that coming day when one’s *hope* will be realized]” (vv. 24, 25).

This is “that blessed hope” in Titus 2:13, which is to be a *purifying hope* as Christians are exhorted to “live soberly, righteously, and godly, in this present world” (v. 12). “That blessed hope” is not Christ’s return per se (particularly not His return for Christians at the

end of this present dispensation, as is often taught). Rather, “that blessed hope” has to do with “the glorious appearing [*lit.*, ‘the appearing of the glory’] of the great God and our Saviour Jesus Christ” (v. 13), a glory which will not be revealed until Christ returns at the end of the Tribulation. And the “hope” surrounds the thought of our having a part in this glory. Actually, the Book of Titus is built around this whole overall teaching.

(Compare. Titus 1:1, 2; 3:7 [translate “eternal life” as “life for the age.” See the author’s book, SALVATION OF THE SOUL, pp. 82-84].)

## 2. WITH CONFIDENCE AND REJOICING

Christians are to hold fast the *hope* set before them after a revealed two-fold fashion — *with confidence and rejoicing*. The word “confidence” is a translation of the Greek word, *parresia*, meaning “to be bold, courageous, open, or plain” about a matter; and the word “rejoicing” is the translation of the Greek word, *kauchema*, meaning “to take pride in something,” resulting in the person having “something to boast about.”

*Parresia* is used a number of times in the New Testament in the sense of being “open or plain” about matters, with nothing being hidden. Jesus spoke *openly* and *plainly* to His disciples and the people of Israel (Mark 8:32; John 16:29; 18:20), though, because of the nation’s rejection of Him, the day came when He “walked no more *openly* among the Jews” (John 11:54). And it was because of this same rejection that Jesus had previously begun to teach through the use of parables (Matt. 13:10-15).

*Parresia* is also used in the New Testament a number of times in the sense of being “bold or courageous” about matters. Peter and John, standing before Annas the high priest, and others, exhibited “boldness” as Peter spoke; and those hearing Peter “ marvelled,” recognizing that both men exhibited these qualities because “they had been with Jesus” (Acts 4:5-13; cf. v. 31). Then Paul, at the end of his epistle to the Ephesians, requested prayer on his behalf: “that utterance may be given unto me, that I may open my mouth *boldly*, to make known the mystery of the gospel” (6:19).



(Note that the thought of “openness” or “plainness” would also have to be included within the idea conveyed by “boldness” in the preceding passages [*cf.* II Cor. 3:12; 7:4; see also Phil. 1:20; I Tim. 3:13; Heb. 4:16].)

Then the word *kauchema* (translated “rejoicing”), or the verb form of this word (*kauchaomai*), is also used a number of different times in the New Testament. The word is translated three different ways in the KJV — “boast,” “glory [used in the sense of ‘boast’ or ‘pride’],” and “rejoice” (*cf.* Rom. 2:23; 4:2; 5:2; II Cor. 1:14; 5:12; 9:3).

The thought of “rejoicing” (as in Heb. 3:6; *cf.* Phil. 1:26; 2:16), rather than being derived from the meaning of *kauchema*, appears to be derived more from the result of what this word means. That is, *kauchema* means “to take pride in something,” resulting in the person having “something to boast about”; and “rejoicing” would emanate out of the person being placed in this position.

Thus, when a Christian is told to be “ready always to give an answer to every man that asketh you a reason of the hope that is in you,” he is to be open about the matter, he is to exhibit plainness of speech, he is to be bold and courageous as he expresses himself, and he is to take pride in the matter, for he has something to boast about.

He has been extended an invitation to ascend the throne with the King of kings and Lord of lords to rule as co-heir with Him in His kingdom. He possesses the *hope* of having a part in what Scripture calls, “so great salvation” (Heb. 2:3), which is the greatest thing God has ever designed for redeemed man.

And this is what we are to be open and plain about. We are to tell it exactly like it is, regardless of what others may say or think. And we are to be bold and courageous as we tell it like it is, knowing that we have something of incalculable value, something we can boast about (*cf.* Matt. 10:32, 33; II Tim. 2:10-13).

#### FIRM UNTO THE END

Drawing from the type, everything from the death of the firstborn in Egypt throughout every subsequent experience in which the Israelites were led, occurred for a purpose. And that purpose had to do

with the goal of their calling, to be realized in the land of Canaan.

The death of the firstborn, the Red Sea passage, and the wilderness journey with all its experiences occurred with *one goal in view*. And the Israelites, within every single experience, were to keep their eyes fixed on this goal. They were to set their course straight and hold it there, not deviating; and they were to hold their course, after this fashion, “firm unto the end,” allowing them to one day realize the goal of their calling.

And this is exactly what is in view within the Christian experience. Christians, as the Israelites, possess a *hope*, which has to do with a realization of the goal of their calling in another land. They were saved for this purpose; and every experience in life, beginning at the point of salvation, has this *one goal in view*.

Christians are to set their course straight and hold it there, not deviating; and they are to hold their course, after this fashion, “firm unto the end,” allowing them to one day realize the goal of their calling.



## 4

### Companions of Christ, If...

**Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief (Heb. 3:12-19).**

The Israelites departing Egypt under Moses had been called out from one land in order to serve God in a particular capacity in another land. They had been removed from Egypt in order to realize the rights of the firstborn in the land of Canaan (Ex. 3:7, 8; 4:22, 23). They were to enter this land under Moses, overthrow the inhabitants through God's power, and not only rule over all the Gentile nations but be the channel through which God would bless these same nations (kingly and priestly aspects of the birthright). They were to be "a peculiar treasure" unto the Lord, placed "above all people [all the Gentile nations]" as "a kingdom of priests, and a holy nation" (Ex. 19:5, 6; cf. Num. 13:26-30; Joshua 3:10; I Sam. 17:47).

Israel though, at Kadesh-Barnea, refused to enter into the land, overthrow the inhabitants, and occupy the position for which the nation had been called. At Kadesh-Barnea the nation fell away; and, resultingly, during the next thirty-eight and one-half years God

overthrew an entire generation of individuals, save two, Caleb and Joshua.

The direction which Israel took at Kadesh-Barnea is looked upon in Scripture as *apostasy* on the part of the nation. The Greek word for “apostasy [*aphistemi*, the verb form of the word *apostasia*, from which we derive our English word, ‘apostasy’]” is used in Heb. 3:12 in a passage warning Christians (in the antitype) not to let the same thing happen to them which happened to Israel (in the type). Also, in the Book of Jude, a book dealing particularly with *apostasy*, Israel’s actions at Kadesh-Barnea form the first example which the writer gives to illustrate the subject matter at hand (v. 5).

The word *aphistemi* in Heb. 3:12, translated “departing,” has to do with removing oneself from a previously occupied position. This thought is easy to see from a breakdown of the noun form of this same word, the word *apostasia*. *Apostasia* is a compound word, comprised of *apo* (meaning “from”) and *stasis* (meaning “to stand”). Thus, the word simply means “to stand away from,” *i.e.*, occupy a different position than previously occupied.

The Israelites under Moses form one of the best examples of true apostasy to be seen anywhere in Scripture. These Israelites, at one time, held the position that under God they could enter the land of Canaan, overthrow the enemy, and occupy the position for which they had been called. However, at Kadesh-Barnea, after hearing the report of the spies concerning the strength of the inhabitants of the land and the evil report of ten spies concerning the inability of the Israelites to successfully go up against these people, the people of Israel changed their minds. They ceased believing that they could enter the land and be victorious over the land’s inhabitants, and their thoughts shifted away from the land set before them back to the land which they had left. Resultingly, they rejected the leadership of Moses, sought to appoint a new leader, and return to Egypt (Num. 13:26-14:4). Through this act they removed themselves from — they “stood away from” — the position relative to Moses and the land of Canaan which they had previously occupied.

Apostasy on Israel’s part had nothing to do with the death of the firstborn in Egypt or with the Red Sea passage. These were past, completed matters which could never again be brought up within the

scope of God's dealings with His people. The firstborn had died in Egypt, burial in the sea had occurred, and there had been a resurrection to walk in newness of life on the eastern banks of the sea. And within the scope of this resurrection to walk in newness of life, one central thing was in view — a realization of the nation's calling as God's firstborn son within the land covenanted to Abraham, Isaac, and Jacob.

Rather, apostasy on Israel's part had to do strictly with the Israelites' refusal to enter the land and occupy the position for which they had been called. It had to do solely with that which lay beyond the death of the firstborn and the Red Sea passage. And their resulting overthrow in the wilderness likewise had to do with the same thing. They were overthrown on the eastern side of the Red Sea, on the right side of the blood; but they were overthrown on the wrong side of the goal of their calling. They were overthrown short of entering the land and realizing the reason they had been removed from Egypt.

### TAKE HEED, BRETHREN

The spiritual lessons for Christians under Christ in Heb. 3, 4 are drawn, in their entirety, from that which happened to the Israelites under Moses, and later under Joshua. The historical account during a past dispensation forms the *type*, and that which is happening in Christendom during the present dispensation forms the *antitype*. And the antitype must follow the type in exact detail.

Those Christians who follow a similar path to that taken by the Israelites who believed the "evil report" of the ten spies relative to the land (an earthly land) to which they had been called will, as these Israelites, be denied entrance into the land (a heavenly land) to which they have been called. Such Christians will, as the Israelites under Moses, be overthrown short of this goal.

On the other hand though, those Christians following the path which the remaining two spies took relative to their calling will, as Caleb and Joshua, be allowed to enter the land. Christians exhibiting this type attitude, governing their lives accordingly, will one day realize the goal of their calling.

This is the heart of the warning, and the whole matter is really as

simple as it sounds if one has eyes to see that which the Lord has outlined in His Word.

Do you, as one called out and separated from this world for a purpose, want to realize that purpose? Do you want to be a Caleb or a Joshua and one day enter the land to which you have been called?

Or, on the other hand, are you content to go along with the status quo? Does your interest lie in a realm other than this land, which could only be understood, after some fashion, as an interest in the things back in Egypt, the things of this present world?

The vast majority of Christians, like the vast majority of Israelites, fall within the scope of the latter group. For one reason or other, their interest is not centered on that heavenly land set before them, wherein the rights of the firstborn will be realized. And there is really no middle ground in the matter. In the words of Christ Himself, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

Most Christians today though haven't even heard the message. They don't know that they have been called to one day occupy positions as co-heirs with the King of kings in a heavenly land. They are pilgrims in a strange land, living their lives apart from a set goal, the goal of their calling.

Then there are others who have heard the message and have either ignored or rejected it, affixing their attention elsewhere. And these are also pilgrims in a strange land, living their lives apart from the same set goal, the goal of their calling.

Only a small minority of Christians have any understanding and appreciation at all of these things, which is exactly as it was in the camp of Israel during Moses' day. Only Caleb and Joshua exhibited any understanding and appreciation at all of the reason they had been removed from Egypt and led to the borders of the land at Kadesh-Barnea. Only Caleb and Joshua believed that, under God, they could go into the land, be victorious over the enemy, and realize their calling. The vast majority had no appreciation of these things, and, consequently, they turned away from the land and set their sights on the things back in Egypt.

With all of this in mind, in one sense of the word, the majority of Christians today would seemingly not fit within the framework of the

type. The Israelites under Moses heard the report of the spies concerning the land of Canaan, and they even tasted the actual fruits of the land which the spies had brought back with them. In the antitype, this would have to be understood in the sense of Christians hearing about the land to which they have been called and even “tasting” (through a knowledge of the Word) the fruits of this land. And this is an experience most Christians today have not had, mainly because of the failure of the pastor-teachers in the Churches to fulfill their calling.

This though has not always been the case. In the early Church, before the leaven which the woman placed in the three measures of meal in Matt. 13:33 began to do its damaging work, “the hope of the gospel [the gospel of the glory of Christ, not the gospel of the grace of God],” was proclaimed “to every creature under heaven” (Col. 1:23). There was an exact parallel in those days between type and antitype insofar as all hearing the message was concerned.

However, today, after almost 2,000 years, the leaven has done such a damaging work in Christendom that the message concerning “the hope of the gospel” is all but absent. And the leaven, according to Matt. 13:33, will work “till the whole” has been leavened. That’s why the Lord stated that He would not find “the faith” (an expression peculiarly related to the Word of the Kingdom) on the earth at the time of His return (Luke 18:8 [see section on “The Faith” in the author’s book, SALVATION BY GRACE THROUGH FAITH, pp. 18-20]).

Thus, because of the working of the leaven in Christendom throughout the present dispensation, *an exact parallel* between this one part of the type — which once existed — really no longer exists. Rather, today there is a *corrupted parallel*, brought about by the corruption produced by the leaven. The Israelites at Kadesh-Barnea heard the report concerning the land, and they tasted the fruits grown therein. Most Christians today though — and the number is increasing, not decreasing (corresponding to the working of the leaven) — have neither heard the report nor tasted the fruits.

This would really have no bearing though on viewing the entirety of the Christian life within the scope of the experiences of the Israelites in that portion of Scripture extending from Ex. 12 through the Book of Joshua. The message throughout, within the framework of the type, does not change. The beginning event (the death of the firstborn in



Egypt), subsequent events (the Red Sea passage, reception of the Word of God, the wilderness journey), and the goal (the things having to do with the land of Canaan) do not change.

The overall scope of this type is the message which was once proclaimed throughout Christendom (the death of the firstborn by an evangelist; and the Red Sea passage, reception of the Word of God, the wilderness journey, and the things having to do with the land by a pastor-teacher). Today though the leaven has done such a damaging work (within the confines of the “lukewarm” Laodicean Church [leaven works best in a place where it is not too hot nor too cold]) that even the message surrounding the death of the firstborn has become corrupted. In this respect, corruption has really entered into the whole scope of the various teachings drawn from the type.

(Concerning this corruption — “till the whole was leavened” — note, for example, the widely-accepted Lordship Salvation message. This is a message which attempts to introduce things beyond the Red Sea passage [things beyond that point where the dead had been raised to walk in newness of life on the eastern banks of the sea] into things surrounding the death of the firstborn back in Egypt, corrupting not only the message surrounding the gospel of the grace of God but also the message surrounding the gospel of the glory of Christ as well [again, see the author’s book, SALVATION BY GRACE THROUGH FAITH, Ch. II].)

Consequently, if things seem somewhat awry in Christendom today when viewing the antitype within the framework of the type, the reason is evident. We are living in that day when the leaven is not only completing its work but, with this completion, is doing its most damaging work of the entire dispensation. The mustard bush has become a great tree (an unnatural growth), and the birds of the air (ministers of Satan) have found a lodging place in the branches of the great tree (Matt. 13:31, 32; cf. vv. 4, 19).

### 1. *LEST...*

In Heb. 3:8, 9, 15, 16 Israel provoked the Lord in what is called “the day of temptation in the wilderness.” This provocation occurred at times other than at Kadesh-Barnea (*e.g.*, the forming of the molten calf at Sinai or the later rejection of the manna which God had provided

[Ex. 32:1ff; Num. 11:4-8]), and God's judgment was exhibited on each occasion. But it was not until the nation exhibited a negative attitude toward entrance into the land at Kadesh-Barnea that the whole matter came to a head, resulting in the overthrow of an entire generation.

To tempt an individual is to put that individual to the test to show or prove that the individual is who he declares himself to be; and, accordingly, the individual will always react after a particular fashion in keeping with his identity.

Note, for example, the temptation of Christ in the wilderness by Satan (Matt. 4:1-11). Christ was tempted, not to sin, for He couldn't be tempted to sin (*cf.* Heb. 4:15; James 1:13). Rather, Christ was tempted by Satan to show once and for all that He was exactly Who He declared Himself to be; and, accordingly, He reacted to each presented situation in perfect keeping with His identity, exactly after the fashion that any member of the Godhead would react.

God was tempted after a similar fashion by the Israelites through the provocation in the wilderness. They provoked Him and, in this manner, put Him to the test. And He, being God, One Who could not countenance sin, could react only in a certain manner. Sin must be dealt with after a particular fashion, which is exactly what occurred.

The word used for "provoke" in the Greek text means *to revolt* or *to rebel*. The Israelites rebelled against God in different ways during their wilderness journey, putting God to the test on each occasion. But when they rebelled against God at Kadesh-Barnea relative to entrance into the land set before them (through rejecting the true report concerning the land and subsequently rejecting the leadership of Moses), that was the end of the matter for that entire generation insofar as God was concerned. They had put God to the test; and He reacted in complete keeping with what He Himself must do concerning this particular provocation.

The enormity of Israel's sin, *viewed from an omniscient perspective*, was declared by God to necessitate the overthrow of that entire accountable generation. And an overthrow of this nature is exactly what God brought to pass.

Except for Caleb and Joshua, the entire accountable generation present at Kadesh-Barnea, because of their sin, was rejected by God; and, rather than subsequently being allowed to enter the land of

Canaan, they were, instead, overthrown in the wilderness. During the next thirty-eight and one-half years the Israelites comprising this generation were left to die in the wilderness, short of the objective, short of the goal of their calling.

This was what God thought about the Israelites attitude toward the things surrounding the land of Canaan when He was put to the test, which is exactly what God thinks about any Christian's attitude toward things surrounding that heavenly land when Christians put Him to a similar test today. God took a *hard line* toward the matter in the type, and He will take *the same hard line* toward the matter in the antitype. There can be no change in God's attitude and resulting action from type to antitype.

One must form an exact parallel of the other for two obvious reasons: 1) the antitype must follow the type in exact detail, and 2) there can be no change in the attitude and actions of a member of the Godhead relative to the same provocation, though by different individuals.

God was "grieved" with the generation of Israelites under Moses, and *He swore in His wrath* that they would "not enter" into his rest (Heb. 3:10, 11, 17, 18). They "could not enter in because of unbelief [unfaithfulness]" (vv. 18, 19). That is, they could not enter because they had not faithfully followed the Lord's leadership in the matter. Rather, they had believed the "evil report" of the ten spies (exhibiting unfaithfulness) instead of the "true report" given by Caleb and Joshua.

And relative to this whole matter, Christians are warned, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). Christians, as the Israelites, can go in one of two directions in this matter — the same two directions open to the Israelites. They can either believe the "true report" concerning the land or they can believe the "evil report." And God's attitude toward their actions, resulting in action on God's part (in exact keeping with the type), will be determined by which report they believe and follow.

(In either type or antitype, realizing one's calling in the land out ahead — the land of Canaan for the Israelites [3:18], or that heavenly land for Christians [4:10, 11] — is spoken of as a *rest* [3:11, 18; 4:1]. This rest is equated in Scripture with realizing one's inheritance, which is

synonymous with realizing one's calling [*cf.* Deut. 3:18-20; 12:9-11; Heb. 4:11]. And within the septenary arrangement of Scripture, this rest, still lying in the future, is spoken of as a "Sabbath rest." It will be realized during the seventh day, the seventh millennium, the earth's coming Sabbath [4:4-9].)

Christians are warned over and over in the Book of Hebrews concerning the goal of their calling. This is the central subject of the book, it is the central issue within the Christian life, and it should be the issue which occupies the central place in every activity of every Christian at all times. This overall matter is set forth in the Word of God to be *that important* in God's sight.

## 2. BUT EXHORT ONE ANOTHER DAILY

Right in the middle of the spiritual lessons drawn from the type, the Spirit of God commands Christians, "But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

In Heb. 10:23-25 the same command is restated after a slightly different fashion in connection with Christians assembling together. In verse twenty-three, Christians are exhorted, "Let us hold fast the profession of our faith [*lit.*, 'the confession of our hope'] without wavering." Then, in the following two verses, Christians are told to "consider one another to provoke unto love and to good works...exhorting one another"; and Christians are to conduct their affairs among one another after this fashion "so much the more" as they "see the day approaching [that coming day when one's present hope will be realized]."

Contextually, in Hebrews, chapter ten, a central purpose for Christians assembling together (really, *the central purpose* in the text) — "Not forsaking the assembling of ourselves together..." (v. 25) — is with a view to exhorting one another relative to the hope of our calling (*cf.* vv. 23, 25). And to do this, Christians would have to be knowledgeable, after some fashion, concerning this hope. They would have to talk about and discuss this hope with one another, for there could be no exhortation apart from some type knowledge of the facts surrounding the Christians' calling.

In other words, in the light of Heb. 3:13; 10:23-25, Christians are to

assemble together with a view to talking about and discussing among themselves the things surrounding their calling. They are to talk about that land out ahead (that heavenly land), the enemy therein (Satan and his angels), the necessity of present victory over the enemy (through the spiritual warfare), and the hope set before us (that of one day occupying that land with the “King of kings, and the Lord of lords” as Christ and Christians ascend the throne together [replacing Satan and his angels] and exercise the rights of the firstborn).

And, with these things in view, Christians are to spend time exhorting one another (“daily” in the text [3:13]) *relative to the importance of keeping their eyes fixed on the goal out ahead*; and they are to carry on an interchange with one another after this fashion *so much the more* as they “see the day approaching.”

And that’s exactly where we are today — at a time when Christians should be exhorting one another “so much the more,” for we are living very near the end of the present dispensation, very near the end of man’s allotted six days (6,000 years), immediately prior to the fast-approaching seventh day (the Lord’s Day, the Messianic Era, to last 1,000 years).

But are Christians assembling together today with this purpose in view? Hardly! Christians, by large, know little to nothing about this whole matter. This is not something which they talk about, discuss; nor, much less, is it something which is uppermost in their thoughts, governing their actions. Consequently, Christians are assembling together today for purposes which completely ignore that which is stated in Heb. 10:23-25. That’s how complete the leaven has done its damaging work.

Are conditions going to improve? Are Christians going to one day wake up? Not during the present dispensation! The dispensation will, according to Scripture, end in total apostasy; and that’s exactly the direction in which the Church continues, after a rapid fashion, to move today. The Church continues to move in a direction which is carrying it completely away from “the faith” which it held universally during the first century.

Christ’s statement, “till the whole was leavened” (Matt. 13:33), and His companion statement that at the time of His return He would not find “the faith on the earth” (Luke 18:8), must be taken at face

value. Christ, in His omniscience, knowing the future as well as the past and present, stated exactly what would occur within the Church during the dispensation.

After two millenniums, at the end of the dispensation, the leavening process would be so complete that, correspondingly, the message surrounding “the faith” would no longer be heard in the Churches. And the Church as a whole would be, as the Laodicean Church in Rev. 3:14-21, “...wretched, and miserable, and poor, and blind, and naked.”

### CHRIST’S CO-HEIRS, HIS COMPANIONS

Christians are to “exhort one another daily, while it is called To day,” in order to avoid, at all costs, following a similar course of action to that which the nation of Israel followed at Kadesh-Barnea (*cf.* Heb. 3:8, 13). For, according to Scripture, Christians will occupy positions with Christ on the throne, as His “companions,” *IF*... We will hold positions of this nature with Christ in that coming day only *IF* during the present day “we hold the beginning of our confidence stedfast unto the end” (Heb. 3:14).

(The word “companions” rather than “partakers” [KJV] would be the preferred translation of the word used in the Greek text in Heb. 3:14, the word *metochoi*. This is the same word which the writer of Hebrews also used in 1:9 [translated “fellows”] and in 3:1 [translated “partakers,” as in 3:14]; and the preferred translation in these two instances as well would be “companions” [*ref.* Ch. I; also see the author’s book, *SO GREAT SALVATION*, Chs. I, IV].)

Holding “the beginning of our confidence stedfast unto the end,” with a view to being “companions” with Christ in that coming day, must be understood within the framework of the type. Caleb and Joshua held the beginning of their confidence stedfast unto the end; the remainder of the nation however didn’t.

Relative to entering the land, overthrowing the enemy, and occupying the position for which they had been called, Caleb and Joshua said, “Let us go up at once, and possess it; for we are well able to overcome it” (Num. 13:30). But the remainder of the nation manifested an entirely different attitude and took an entirely different

approach toward the matter. They feared the inhabitants of the land, they wept through the night, they murmured against Moses and Aaron, and they sought to appoint a new leader and return to Egypt (Num. 13:32-14:4). This is where the difference lay, and, contextually, Heb. 3:14 must be understood within this framework.

### 1. BEGINNING OF OUR CONFIDENCE

The word “confidence” is the translation of the Greek word *hupostasis* (a different word than used in v. 6), meaning “assurance,” or, as translated, “confidence.” Possibly using the words together — “confident assurance” — would best express that which is in view.

The word *hupostasis* appears in Heb. 11:1 describing how “faith” is used in that chapter: “Faith is the substance [*hupostasis*] of things hoped for...” In other words, “Faith is the confident assurance of things hoped for...” This statement is not a definition of faith, as is often thought. Rather this statement has to do with that which emanates out of faith.

“Faith” is simply *believing that which God has to say about a matter*. The word for “faith” and the word for “believe” are actually the same in the Greek text. The former is a noun, and the latter is a verb (*cf.* Eph. 2:8; John 3:16). Hebrews 11:1 is stating, “Through believing God, we have the confident assurance of things hoped for...”

Thus, placing Heb. 3:14 within the framework of the type and Heb. 11:1, that which is meant by “the beginning of our confidence” is easy to see. It is confident assurance in that which God has said about the goal of the Christians’ calling. It is simply believing God about the matter, resulting in Christians expressing a confident assurance in that which God has said surrounding the goal of their calling, exactly as expressed in the actions of Caleb and Joshua (they believed God, resulting in a confident assurance that they could go in and, under God, take the land).

### 2. STEDFAST UNTO THE END

In the words of the text, Christians are to hold this confident assurance “stedfast unto the end.” They are to possess an unwavering confident assurance in that which God has said throughout every experience of life, typically, *from Egypt to Canaan*. They are to keep

their eyes fixed on the goal for *the whole course of the race* (cf. Luke 9:62; Heb. 12:1, 2).

The identical wording appears in the Greek text in Heb. 3:6 relative to the “hope” set before us. In this passage we are to hold this hope (which has to do with “the confession of our hope” [Heb. 10:23], “the hope that is in you” [I Peter 3:15]) *with confidence and rejoicing* “firm [or, ‘stedfast’] unto the end.” And in Heb. 3:14 we are to hold the beginning of our confident assurance in that which God has said relative to this same hope (being “companions” with Christ in that coming day) “stedfast [or, ‘firm’] unto the end.”

Both simply present two facets of the same subject: “...whose house are we, if...”; and, “...we are made companions of Christ, if...”





## 5

### The Sabbath Rest

**For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Heb. 4:4-11).**

Entrance into the land covenanted to Abraham, Isaac, and Jacob and occupying their God-ordained position in that land was spoken of in the Old Testament as a “rest” lying before the Israelites (Joshua 1:13). The same thing was in view in the seventh and last of the feasts of the Lord in Leviticus, chapter twenty-three, the feast of tabernacles (vv. 33-43). These seven feasts comprise the prophetic calendar of Israel, and the seventh and last feast sets forth a time of rest which will follow the fulfillment of the preceding six festivals, depicting the same rest set forth in Joshua 1:13. And today that rest, for Israel, awaits the Messianic Era.

Hebrews, chapter four deals with this rest in a type-antitype relationship — the Israelites under Moses and Joshua (vv. 6, 8), and Christians under Christ (vv. 1, 11). And reference is made to the seventh day in which God rested after He had completed His work of

restoring the ruined material creation and bringing man into existence during the preceding six days (v. 4; cf. Gen. 2:2, 3).

Hebrews, chapter four deals with this rest within the scope of the septenary arrangement of Scripture, drawing from basic types in Genesis, Numbers, and Joshua. The matter, within the septenary arrangement of Scripture, has its basis in the opening two chapters of Genesis and is projected out into the seventh day — a “rest [Gk. *Sabbatismos*, a ‘Sabbath rest’]” awaiting “the people of God” (vv. 4, 9). And the Spirit of God, projecting the matter out into the seventh day, the seventh millennium, then sounds an exhortation and warning to Christians: “Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (v. 11; cf. v. 1).

### GOD’S REST FROM ALL HIS WORKS

Scripture begins with a simple statement concerning the creation of the heavens and the earth: “In the beginning God created the heavens and the earth” (Gen. 1:1). This verse is comprised of ten words in the English text but only seven in the original Hebrew, from which the English rendering was translated. “Seven” is *God’s number*, showing the completion of that which is in view. In seven words, twenty-eight letters (*four sevens* [“four” is the number of *creation*]), the Spirit of God provides a *complete statement* revealing a *completed Divine work* — the creation of the heavens and the earth.

Then the following verse, Gen. 1:2, reveals a ruin of the creation and the beginning of God’s restoration of the ruined creation. The creation itself in verse one and the subsequent ruin revealed in the first part of verse two occurred at unrevealed times in the past, occurring, in both instances, over 6,000 years ago. The restoration of the ruined creation though occurred at the very beginning of the 6,000 years allotted to man, comprising Man’s Day. In that respect, the restoration of the ruined creation would be the beginning point of the seven days — the seven thousand years — around which Scripture is built. This would be the beginning point in the septenary arrangement of Scripture, extending *from* the restoration of the earth and the creation of man *to* the end of the Messianic Kingdom (*ref.* Chapter VI).

The earth was originally created as one of apparently innumerable

provinces in God's kingdom (cf. Job 1:6; 2:1; Isa. 14:13). Satan, in his unfallen state (along with numerous angels holding different positions under him), was appointed the Messianic (ruling) angel over the newly created earth (Ezek. 28:14). Exactly how long Satan held this position until, as Scripture declares, "iniquity was found" in him (Ezek. 28:15), is unrevealed in Scripture. And exactly how long his kingdom lay in ruins (Gen. 1:2a; Isa. 14:16, 17; Jer. 4:23-28), resulting from "iniquity" being found in him, is also unrevealed. *Time* in Scripture begins with the restoration of the ruined creation. That which precedes the restoration occurred during unrevealed time in eternity past.

(Scripture actually has very little to say about that which occurred prior to the beginning of the earth's restoration from its ruined state [eternity past], as it also has very little to say about that which will occur beyond the end of the Messianic Kingdom [eternity future]. The focus of Scripture is on the seven thousand years lying between events surrounding the restoration of the heavens and the earth and the creation of man on the one hand and the destruction of the same heavens and earth (with a view to a new heavens and earth) at the end of the Messianic Kingdom on the other. Scripture provides only a glimpse into events outside the scope of the seven thousand years, revealing only essential information for man to possess, allowing him to place events occurring during the seven thousand years in their proper perspective.)

Satan, as provincial ruler over one province in God's kingdom, became dissatisfied with his position and sought to *exalt his throne*. Rather than being content to rule under God over one province, he sought to be "like the most High" and rule over all the provinces (Isa. 14:13, 14). He sought to occupy the place which God occupied, becoming the Supreme Ruler of the universe.

Satan though failed in his attempt, and, as a result, his kingdom was wrecked. The end result of Satan's failure is revealed in Gen. 1:2a: "And the earth was ['became'] without form, and void; and darkness was ['became' (word not in Heb. text, though implied from the first verb)] upon the face of the deep." The earth was brought into a ruined state, and the light of the sun was darkened (cf. Jer. 4:23, 28). Thus, Satan's sin must have affected the entire solar system with its sun and

nine revolving planets.

However, though Satan had disqualified himself as the earth's ruler and his kingdom had been reduced to a ruined state, submerged in total darkness, he continued to reign. A principle of Biblical government necessitates an incumbent ruler holding his position until he is actually replaced (*cf.* I Sam. 15:26; II Sam. 1:10).

Then, in Gen. 1:2b-31, we read about the beginning of God's intervention in matters surrounding His original intent for the earth. According to Isa. 45:18, God had not created the earth to lie in the ruined state in which it lay following Satan's sin: "...he created it [the earth] not in vain [*i.e.*, not 'without form' (the same word appears in the Heb. text as found in Gen. 1:2a)], he formed it *to be inhabited...*"

But, even though God set about to place the material creation back in a condition wherein its original purpose could be realized, He could not allow Satan to continue reigning over the earth as its provincial ruler. Thus, immediately following the restoration of the earth with its plant and animal life, God created man. And the stated reason is clearly given: "And God said, Let us make man in our image, after our likeness: and *let them have dominion...*" (Gen. 1:26). This is the dominion which Satan possessed. Thus, man was brought into existence to rule the restored earth in the stead of Satan.

Man though didn't receive the sceptre immediately following his creation (in fact, man has never held the sceptre, else he, rather than Satan, would still hold it today [had man held the sceptre, it could not have reverted back to Satan's possession at the time of man's fall — note the principle of Biblical government concerning incumbent rulers]). Rather, immediately following his creation, apart from holding the sceptre, man was told, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion [Heb. *radah*, 'rule' (same word translated 'rule' in Psa. 110:2)]..."

Man was eventually to hold the sceptre, but before man could act in the capacity for which he had been created, Satan, through Eve, brought about his fall (Gen. 3:1-7). Satan knew *why* man had been created; and he knew, *from experience*, that if he could bring about man's fall, man would no longer be qualified to hold the sceptre. Man would be in a fallen state, as Satan, allowing Satan to continue holding the sceptre.

When man sinned, the earth once again became in a ruined state. However, this time the ruin was of such a nature that it allowed man to continue living on the earth in his fallen state, for God's purpose surrounding His bringing man into existence *must* ultimately be realized (Rom. 11:29).

Thus, though the entire material creation has been brought under a curse because of man's fall, it will one day be lifted. Redemption has been provided, and redeemed man will one day be brought back into the position where he can hold the sceptre; and he will hold this sceptre on a restored earth. In the interim though, Satan continues to reign.

In accord with the original pattern set forth in Genesis, chapters one and two, God is going to work six more days to restore both the material creation and man. God's original intent for restoring the earth and bringing man into existence *must* be realized. A qualified provincial ruler (rather than a disqualified provincial ruler) must ultimately hold the sceptre and rule over this one province in God's kingdom. Then, also in accord with the original pattern, God is going to rest the seventh day from all His work — the time during which man will hold the sceptre.

One of God's attributes is His immutability. He does not change (Mal. 3:6). Consequently, once God has established a pattern revealing His work in a particular realm, no change can ever occur. And with this in mind, when we read in the opening verses of Genesis about the way God restored a ruined creation in the beginning, we can only expect any subsequent ruined creation to be restored after *exactly the same fashion*. This is why we find God taking six more days to restore the present ruined creation and ruined man, with a view to a seventh day of rest following the six days of work. And Peter is very careful to tell us that the six and seven days in the latter restoration and rest are not days of twenty-four hours each but days of 1,000 years each (II Peter 3:5-8; see the author's book, WHAT TIME IS IT?, Ch. III).

### THE REST SET BEFORE ISRAEL

The rest set before Israel was to be realized following the Israelites' conquest of Canaan and the nation being established in that land

“above all people [all the Gentile nations],” as “a kingdom of priests, and an holy nation” (Ex. 19:5, 6; cf. Joshua 1:1-13). Israel, occupying this position, was to be at rest; and the nations, likewise, in subjection to and being blessed through Israel, were to be at rest as well.

From a naturalistic viewpoint, somewhat of a mystery within the eternal plans and purposes of God enters at this point in Scripture. The removal of Israel from Egypt to realize what could only be a seventh-day rest within the septenary arrangement of Scripture (Heb. 4:4-9) was extended to Israel after only two and one-half days (two and one-half millennia) of the necessary six days (six millennia) had elapsed. That is, the rest set before Israel under Moses (and later under Joshua) was extended to the nation about 2,500 years beyond the creation of Adam, only 2,500 years into the 6,000 years which must come to pass (years which God must use to restore the ruined creation, in accord with the original pattern) before God could rest from His work.

Aside from the preceding, the Sabbath was given to Israel shortly after the nation came out of Egypt, forming a *sign* of a “perpetual [an ‘everlasting’] covenant.” The Israelites, through keeping the Sabbath week after week, following six days of work, were to be continually reminded of two things: 1) a past rest, following six days of work (Gen. 1:2b-2:3), and 2) a future rest, following six days of work (Heb. 4:4, 9). The Sabbath was a *sign*, and a *sign* portends something beyond itself.

According to Ex. 31:13-17, the Israelites were to look back to the Sabbath in Gen. 2:2, 3 (preceded by six days of work) and know that the Sabbath which they were to keep week after week (following six days of work) pointed to a future day of rest (following six present days of work). The Sabbath was to be kept by Israel “throughout their generations, for a perpetual covenant”; and the Sabbath constituted a “sign” which reflected back on the opening two chapters of Genesis but looked to a day beyond the weekly Sabbath itself.

This is the primary reason God was so particular about Israel observing the Sabbath. The Sabbath pointed to something beyond itself, with the basis for that to which it pointed established after *an unchangeable fashion* in history. And at the time God gave the Sabbath to Israel, He thought enough of seeing His plans and purposes pertaining to the material creation and man one day coming to pass —

plans and purposes which will be realized on the seventh day, the coming Sabbath of rest (after six days of work, after 6,000 years) — that He set the penalty for any Israelite's failure to keep the Sabbath as "death" (Ex. 31:14, 15).

However, seemingly, under Moses (and later Joshua), God was moving Israel toward a goal which, according to the "sign" of the Sabbath given to Israel during this same time, could not be realized for three and one-half millenniums. Thus, how could God remove Israel from Egypt to fulfill a purpose, which, according to the very "sign" of the Sabbath, could not be fulfilled at this time?

A somewhat similar set of circumstances can be seen at Christ's first coming almost 1,500 years later. Christ offered to Israel the kingdom of the heavens, with the thought in mind that, contingent on Israel's acceptance of the King and the Kingdom, the Messianic Era would be ushered in at that time (*cf.* Matt. 23:37; Acts 2:15-21, 37, 38; 3:19-21; 7:54-56).

The questions are, How could God deliver His people from Egypt to occupy a position in the land of Canaan which, according to the septenary arrangement of Scripture, it was not possible for them to occupy for another 3,500 years? Or, How could Christ make an honest bona fide offer of the kingdom to Israel at His first coming which, again, according to the septenary arrangement of Scripture, could not have been established at that time? The offer was extended at a time 2,000 years prior to the 1,000-year Sabbath of rest.

And to further complicate the matter, note the severity of God's punishment for Israel's actions in each instance. An entire unbelieving generation was overthrown during Moses' day because of Israel's refusal to enter the land at Kadesh-Barnea, and the house of Israel was left desolate (a desolation which would last 2,000 years and reach its peak at the end of this time) because of Israel's rejection of the King and Kingdom at Messiah's first coming.

Why such dire consequences for Israel's actions in each instance if we are dealing with things which the nation couldn't actually enter into and fulfill at either time?

Then there's the matter of the Old Testament types dealing with the Church to add a further complication. These types *must* be fulfilled, which means Israel could not have received the King and the



proffered Kingdom. For, had Israel received the King and the Kingdom, there would have been no need for God to call the Church into existence (the Church was called into existence to be the recipient of that which Israel had rejected, and had Israel not rejected the kingdom of the heavens...).

Any Biblical response to the preceding questions or thoughts can really only be looked upon after one fashion. In Isa. 55:8, 9 God states,

“For my thoughts are not your thoughts, neither are your ways my ways...For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Man looks upon matters from a finite perspective, seeing only the past and present. God though looks upon the same matters from an infinite perspective, seeing not only the past and present but also the future. Resultingly, God’s thoughts about matters and His ways of doing things, emanating from the infinite, are not the same as finite man’s thoughts and ways at all.

Thus, for the creature to question why the Creator has carried or presently carries out His plans and purposes after a certain fashion is completely invalid. Such should never happen. We’re told how God has carried out His plans and purposes in the past, we’re told how He is presently carrying out these same plans and purposes, and we’re told what will occur in the future (after six days, after six millenniums) surrounding His plans and purposes being brought to fruition. And, from beginning to end, this is not only the *sole Word* on the matter but it is also the *final Word*.

“The wisdom of this world [man’s wisdom]” is *foolishness with God*, and “the thoughts of the wise [man’s thoughts]” are *vain* (I Cor. 3:19, 20). It is all *finite* and not in accord with Isa. 55:8, 9 at all. That’s why we are called upon to simply believe the record which God has given. Though there are many things which we cannot understand, we can know that the record was given by One with infinite wisdom and understanding and will always be in perfect accord with that which He has revealed in Isa. 55:8, 9.

This is why Paul told Timothy, “Preach the Word...” (II Tim. 4:2). What man has to say or what he thinks about matters is of no moment whatsoever. In God’s eyes it is no more than *foolishness*; it is no more

than *vain*. But what God's Word has to say about matters is of infinite, supreme moment. It's as simple and plain as that.

## THE REST AWAITING THE PEOPLE OF GOD

A Sabbath rest is coming for the people of God. This is plainly taught in many portions of Scripture. And this rest awaits Israel as well as the Church.

Israel in that day will be placed back in the land covenanted to Abraham, Isaac, and Jacob *on the earth*; and the Church in that day will be placed in that promised heavenly land *above the earth*. And there will be a dual reign by Israel's Messiah from both David's throne on earth and His Own throne in the heavens above the earth.

Israel, with the nation's Messiah dwelling on David's throne in the midst of the Jewish people, will hold the sceptre on earth. Israel, placed under the new covenant, will be "a kingdom of priests, and an holy nation" (Ex. 19:6), at last realizing the reason why the nation was called out of Egypt under Moses almost 3,500 years ago.

And the Church, seated on the throne as consort queen with Christ in the heavens, will likewise hold the sceptre. The "new creation" *in Christ* — the "one new man" — will rule from the heavens over the earth as "kings and priests," "an holy nation" (I Peter 2:9; Rev. 5:10). The Church will, in that day, realize the reason God called this new entity into existence almost 2,000 years ago.

This will occur following the adoption of the Church (at Messiah's return preceding the Tribulation [Rom. 8:23]) and following Israel's national conversion (at Messiah's return following the Tribulation [Rom. 11:25, 26]). God will then have three firstborn Sons — *Jesus*, *Israel*, and *the Church* — to exercise rule over the earth (Ex. 4:22; Heb. 1:6; 12:23; cf. Heb. 2:10, 11). And in that day, during the seventh millennium, man, along with the material creation, will enter into the long-awaited Sabbath of rest.

### 1. ISRAEL TODAY AND IN THAT DAY

There is an unrest in the world today unlike anything man has ever previously seen. And this unrest, from a Biblical perspective, can be directly attributed to only one thing — Israel's presence in the land,

out of God's will. The working of Satan as he directs his attack against Israel fits into the matter after a particular fashion *because of the present position which Israel occupies in relation to the Gentile nations.*

Satan has always directed his attack against Israel, whether the nation was in or out of the land. Satan, at all costs, has unceasingly sought to destroy this nation since the days of the Assyrian Pharaoh in Egypt. And his most intense and final blow against Israel will occur yet future during the days of another Middle East ruler — Antichrist, also an “Assyrian.”

Thus, Satan's attack against Israel really remains unchanged whether Israel is in or out of the land (e.g., note conditions during the days of the Third Reich [immediately prior to the present existence of the nation], present conditions [during the time an Israeli nation exists in the Middle East], and conditions which will exist during the last half of the Tribulation [when the nation once again no longer exists as we know it today]). But, with Israel in the land, out of God's will, there is an unrest among the Gentile nations (nations through which Satan and his angels rule) which does not exist with Israel out of the land, out of God's will.

An allusion to this national unrest with Israel in the land but out of God's will is the way which the Book of Jonah begins. Jonah had been called to go to “Nineveh, that great city, and *cry against it.*” He was a prophet within the nation called into existence to carry God's message to the Gentile nations of the world (Isa. 43:10; Matt. 12:39), and God had called Jonah to carry His message to a particular segment of the Gentiles — those within the city of Nineveh.

However, Jonah refused to heed God's call and went, instead, in the opposite direction. Jonah booked passage on board a ship headed for Tarshish. Nineveh was east, but Jonah headed west. In this respect, Jonah became a type of the *nation of Israel* (Jonah, in his experiences, was also a type of *Christ* in another respect [Matt. 12:39, 40]).

Viewing the whole book of Jonah after this fashion, 1) Jonah was commissioned by God to go to the Gentiles; 2) he refused to go and ultimately ended up in the sea; 3) he later cried out to God in his distress and sufferings [from the place of death]; 4) God then heard his cry, raised him from the dead, removed him from the sea, and placed him back in the land; 5) Jonah, back in the land, was recommissioned

to go to the Gentiles; 6) and his recommission resulted in the salvation of the Gentiles to which he had originally been sent.

We are presently living during the latter time of that period typified by Jonah in the sea (part two in the preceding). Though a remnant is in the land, comprising a present Israeli nation, the majority of Israelites in the world today are still dispersed among the Gentile nations (the “nations” typified by the sea into which Jonah was cast [cf. Dan. 7:2, 3; Rev. 13:1; 17:1, 15]).

The time when Israel will cry out in her distress and sufferings (part three in the preceding) will be during the latter half of the coming Tribulation. This is seen in an earlier type, during the days of Moses (Ex. 2:23, 24). And as then, so in the Book of Jonah, and so will it be yet future: “God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them” (Ex. 2:24, 25).

With Jonah in the ship out of God’s will, “the Lord send out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.” And the reason was because of Jonah’s presence in the ship, going in a direction contrary to that which the Lord had called him to go (typifying Israel in the land, out of God’s will). The sea raged (typifying the raging Gentile nations) *until* Jonah was cast into the sea, and only *then* did the sea become calm (Jonah 1:3-15).

The same situation exists in the world today — a situation which is more intense in the Middle East but exists worldwide. And a major move among the Gentile nations during the present time is their efforts to bring about peace in the troubled Middle East. Leaders among the Gentile nations *know* that Israel is the *key nation* in any Middle East peace endeavor (and, consequently, world peace as well), though the reason for this is not understood at all. The one thing which they completely fail to grasp is the fact that what they are attempting to solve involves a *spiritual problem* (in more ways than one — ways which the Gentile nations do not even begin to understand or have any control over whatsoever). And even if the nations did have an understanding of the problem, they couldn’t solve it. The nations don’t — they can’t during the present age — act together in the

spiritual realm.

Thus, though Antichrist, when he appears, will seemingly bring about Middle East peace, appearing to solve the present intractable problem, the latter end will be worse than the former (for his act will not only run completely contrary to the existing spiritual problem but he will, in the end, seek to utterly destroy Israel). Middle East conditions, though seemingly appearing to stabilize or improve at times for brief periods, can really *only* go in one direction under existing circumstances. They can only continue to *deteriorate*. If they didn't, we would have a theological problem, for Scripture teaches that they *must* move in such a direction. That is, the sea *must* rage so long as Jonah is in the ship out of the Lord's will, which is exactly the case today.

True peace in the Middle East, producing rest among the Gentile nations, can result *only through bringing about a correct solution to the real problem*. And that can be brought to pass *only one way*: the return of Israel's Messiah, the national conversion of the nation, and the nation's subsequent willingness — even apparent eagerness (*cf.* Isa. 53:1ff; Jonah 3:1ff) — to then go to the Gentile nations as God's witness to these nations.

The present unrest among the Gentile nations of the world will reach its climax in the very near future with “all nations” being brought against Jerusalem to battle; and it will end with the return of Christ, the treading of the winepress, and the national conversion of Israel (Zech. 12:9-14; 14:1-9; Rom. 11:26; Rev. 14:14-20; 19:11-21). Only then can there be rest among the nations; only then can the earth's awaiting Sabbath be brought to pass (Rev. 20:1ff).

## 2. THE CHURCH TODAY AND IN THAT DAY

Scripture teaches unequivocally that Christians are to “labour [present]” in order to “enter into that rest [future]” (Heb. 4:11). This is activity during the six days of work (6,000 years) in view of resting on the Sabbath day (the seventh 1,000-year period).

Christians are to be busily engaged during the six days (actually the last two days of the six — the present dispensation) with activity as outlined in the parables of the talents and pounds (Matt. 25:14-30; Luke 19:12-27). And, in the light of that which is taught in Hebrews,

chapters three and four, Christians are to ever be engaged in this activity with the *purpose* for their salvation in view.

The Householder has gone away “to receive for himself a kingdom, and to return” (Luke 19:12). In the interim, in connection with His household servants properly carrying out their assigned household activity during His time of absence, the Householder has promised His servants compensations, rewards upon His return, commensurate with their faithfulness in the house during His time of absence. And these compensations, rewards will be realized in the kingdom which He has gone away to receive (Matt. 25:19-23; Luke 19:15-29).

Servitude in the house (present), within a Scriptural framework, is always with a view to the kingdom (future). Thus, faithfulness in the Lord’s house during the present dispensation is to unceasingly be carried out with this one goal in view; and works emanating out of faithfulness exhibited after this fashion — having one’s eyes fixed on the goal out ahead (Heb. 12:1, 2) — will result in the proper “just recompense of reward” (Heb. 2:2; 10:23-26), allowing Christians to enter into the earth’s coming Sabbath rest, *not as servants in the house but as co-heirs with Christ in the kingdom.*



# 6

## The Septenary Arrangement of Scripture

**There remaineth therefore a rest ['Sabbath rest'] to the people of God (Heb. 4:9).**

Hebrews 4:1-11 deals with a *rest* which will be realized by “the people of God” during the seventh millennium dating from the restoration of the earth and the creation of man in the first chapter of Genesis. Teachings surrounding this rest, textually and contextually, are based on three portions of Old Testament Scripture: 1) The experiences of the Israelites under Moses, and later Joshua (Heb. 3:2-19), 2) God’s work and subsequent rest during the seven days of Gen. 1, 2 (Heb. 4:4), and 3) the Sabbath given to Israel which the nation was to keep week after week following six days of work (Heb. 4:9).

The experiences of the Israelites under Moses, and later Joshua, during a past dispensation form the *type*; and the experiences of Christians under Christ during the present dispensation form the *antitype*. Then teachings surrounding a *rest* lying before both the Israelites in the type and Christians in the antitype are drawn from the rest which God entered into following six days of work in Gen. 1, 2. And the Sabbath was given to Israel to keep the whole overall thought of that which occurred in the opening two chapters of Genesis ever before them (*cf.* Ex. 20:8-11; 31:13-17).

Teachings drawn from the opening two chapters of Genesis form the *key* to the entire matter, and a correct understanding and interpretation of these opening chapters is not something which should be taken lightly. Scripture is actually built upon a structure which is laid down in these two chapters, and an individual’s understanding and interpretation of numerous things throughout the remainder of Scripture will be governed by his understanding and interpretation of this opening section of Scripture.



If one understands these opening verses correctly, he will understand how God has structured His revelation to man, allowing him to grasp numerous things which he could not otherwise understand. However, if one fails to understand these opening verses correctly, the opposite will be true. He will have gone wrong at the beginning, and he will remain wrong the remainder of the way.

The preceding, for example, is the reason many individuals fail to see the proper relationship of the Sabbath rest in Heb. 4:9 to God's rest following six days of work in Gen. 2:2, 3. They attempt to relate this rest to something which Christians enter into during the present day and time, which is a time prior to the seventh day, a time not even in view (except possibly by way of a secondary application). Or this is the reason many individuals attempt to understand II Peter 3:8 in the light of Psa. 90:4, when, contextually, II Peter 3:8 must be understood in the light of the opening two chapters of Genesis (*cf.* II Peter 1:16-18; 3:5-7).

With these things in mind, the remainder of the material in this chapter will deal with the structure of the Hebrew text in parts of especially the first chapter of Genesis — particularly verse two — and the testimony of the remainder of Scripture insofar as the opening two chapters of Genesis are concerned.

One *MUST* understand what is revealed at the beginning *first*. This is the *key*. Only then can an individual be in a position to move forward and properly understand the remainder.

### “WAS” OR “BECAME”

It would go without saying that there has been a great deal of controversy over the years among theologians and Christians in general concerning exactly how the opening two chapters of Genesis should be understood. And it would also go without saying that, resultingly, confusion has reigned supreme in Christian circles concerning not only these chapters but the general tenor of the remainder of Scripture as well.

There are actually two major schools of thought surrounding these two opening chapters, though there are a number of variations within that held by those in each school. Those in one school (probably the position held by the majority today) view the six days in the first

chapter as time revealing God's creative activity from verse one, and those in the other school view these six days as time revealing God's restoration of a ruined creation seen in verse two.

Then there is a somewhat popular third school of thought which views Gen. 1:1 as other than an absolute beginning. Most of those holding this view see verse one as an opening statement dealing with restoration, not creation. That is, they see the verse dealing, not with God's creation of the heavens and the earth in an absolute sense (as most view the verse), but with the beginning of God's restoration (reforming, remolding, refashioning) of a previously perfect creation which had fallen into a state of ruin.

Much of the controversy surrounding these different views is centered in the linguistics of verse two. Grammarians go back to the Hebrew text and deal with two areas: 1) the relationship to verse one of the three circumstantial clauses making up this verse, and 2) the meaning of the Hebrew word *hayah* (translated "was"). And good Hebrew grammarians reach different conclusions in both realms.

### 1. THE THREE CIRCUMSTANTIAL CLAUSES

The three circumstantial clauses in Gen. 1:2 are simply the clauses which form the verse: a) "And the earth was without form, and void," b) "and darkness was upon the face of the deep," c) "And the Spirit of God moved upon the face of the waters."

In the Hebrew text there is what is called a "waw" beginning verse two (a conjunctive or disjunctive particle, translated "And" in most English texts). Some grammarians view this particle in a *conjunctive* sense (showing a connection between v. 1 and v. 2), and others view it in a *disjunctive* sense (showing a separation between v. 1 and v. 2). Normally the context determines how the particle is to be understood.

(The Hebrew text of the Old Testament uses the "waw" more frequently in a conjunctive [and] rather than a disjunctive [but] sense. Of the approximately 28,000 usages of this particle, some 25,000 appear to be conjunctive and some 3,000 disjunctive.)

Those viewing the "waw" beginning Gen. 1:2 in a conjunctive sense would see the three circumstantial clauses as inseparably connected with verse one, and those viewing the "waw" in a disjunctive

sense would, instead, see a separation between these two verses.

If there is an inseparable connection of the clauses in verse two with verse one, and verse one describes an absolute beginning in relation to the heavens and the earth (God's actual creation of the heavens and the earth in the beginning), then verse two would have to describe how God created the earth in the beginning (*i.e.*, "without form, and void"). Understanding the structure of the Hebrew text after this fashion would necessitate viewing that which is described at the beginning of verse two as the condition of the earth at the time of the action described in verse one. Then the six subsequent days would have to be looked upon as time in which God, step by step, performed and completed his work of creation introduced in verse one.

The preceding view of the structure of the Hebrew text is the reason for the position held by some that Gen. 1:1 describes the beginning of God's restorative work rather than an absolute beginning. Those holding this view see the three circumstantial clauses in verse two as inseparably connected with verse one, but they also see that Scripture teaches a subsequent ruin of the creation following God's creation of the heavens and the earth in the beginning (*e.g.*, *cf.* Gen. 1:2 and Isa. 45:18 [the Heb. word *tohu*, translated "without form" in Gen. 1:2 is translated "in vain" in Isa. 45:18; and this verse in Isaiah specifically states that God did not create the earth *tohu*, *i.e.*, after the fashion in which it is seen in Gen. 1:2]).

Thus, those who see God's perfect creation undergoing a subsequent ruin but also view the three circumstantial clauses in verse two as inseparably connected with verse one are forced into a particular position concerning the interpretation of the opening verses of Genesis. They are forced into the position of seeing the actual creation of the heavens and the earth, and also the ruin of the heavens and the earth, as occurring at a time prior to Gen. 1:1, events which they would see as not being dealt with *per se* in the opening verses of Scripture at all.

Then there are those grammarians who see the "waw" beginning verse two as disjunctive (similar to the Greek "*de*," which is used both ways in the New Testament [*cf.* Matt. 1:2-16; 25:31, ASV]; also the Septuagint [Gk. translation of the O.T.] uses "*de*" in a disjunctive sense beginning Gen. 1:2). And, viewing the matter after this fashion, there

would be no connection between the first two verses of Genesis. Rather, a separation would exist instead. Within this view, one would normally see verse one revealing an absolute beginning, with verse two (along with the verses following) revealing events occurring at later points in time.

(Most holding this linguistic view see verse two as a description of God's perfect creation [from verse one] being brought into a ruined state, separated from verse one by an unrevealed period of time; and they would, accordingly, see God's activity during the six days as activity surrounding the restoration of this ruined creation. Some holding this linguistic view though still see the six days as time revealing God's creative activity. They view verse one as describing a "grand summary declaration that God created the universe in the beginning." Then they view God's activity during the six days as a revelation concerning how God accomplished that which He had previously stated in verse one.)

## 2. THE HEBREW WORD "HAYAH"

*Hayah* is the Hebrew word translated "was" in most English versions of Gen. 1:2 ("And the earth was..."). The word is found numerous times throughout chapter one and about 3,570 times in the entire Old Testament.

The etymology of the word is somewhat questionable (most look at the probable primary meaning of *hayah* as "falling" or "to fall"). Hebrew scholars though see the word used over and over in the Old Testament in the sense of "to be," "to become," or "to come to pass." And through attempts to trace the etymology of the word, comparing the Hebrew with the Arabic (a related Semitic language), and seeing how the word is used in the Old Testament, many scholars have come to look upon the word in the sense of *a verb of being* ("to be"). But scholars also recognize that it is not completely valid to equate the word with the English verb of being after this fashion.

The word is translated different ways in English versions — e.g., "was" or "were" (Gen. 1:2, 3, 5, 7, 8, 9, 13, etc.), "be" (Gen. 1:3, 6, 14, 29, etc.), "became [or, 'to become']" (Gen. 2:7, 10; 3:22, etc.). But that's in English versions. In the Latin Vulgate there are thirteen instances where *hayah* has been translated in the sense of "became" in Genesis,

chapter one alone (the word appears twenty-seven times in this chapter); and in the Septuagint there are twenty-two such instances in this one chapter.

The first use of *hayah* in Scripture is in Gen. 1:2 — the verse under consideration in this study. But going beyond this verse for a moment, note how the word is used elsewhere in chapter one.

*Hayah* appears twice in verse three, translated “be” and “was.” And translating, “Let light *be* [or ‘become’]: and light *became*,” would actually best convey the thought of that which occurred.

Then note verses 5, 8, 13, 19, 23, 31. The word *hayah* appears two times in the latter part of each verse (both translated in the English text by the one word, “were”). Translating literally from the Hebrew, using “was” in the translation, the text would read, “...And there *was* evening and there *was* morning, [comprising] the first day...the second day...the third day,” etc.

Actually though, “became” would really better convey the thought surrounding that which occurred, for evening and morning came to pass, “became,” comprising each of the six different days. Leupold appears to capture the overall thought quite well in his commentary by translating, “...Then came evening, then came morning — the first day...the second day...the third day,” etc.

Then note the words, “...and it *was* so,” at the end of verses 7, 9, 11, 15, 24, 30. “Was” in each reference is a translation of the word *hayah*, and it is easy to see that “became” rather than “was” would really provide a better description of that which occurred in each instance, translating, “...and it *became* so” (cf. “Let there *be* [a translation of *hayah*]...” [vv. 3, 6, 14]).

Though *hayah* has been translated “was,” “were,” or “be” throughout the first chapter of Genesis, the word is actually used mainly throughout this chapter in the sense of “be,” “became,” or “had become.” Attention is called to this fact because numerous individuals look at the translation “became [or ‘had become’]” as so rare in the Old Testament that serious consideration should not be given to the thought of translating Gen. 1:2, “And [or ‘But’] the earth *became* [or ‘had become’]...” But the rarity is in the English translations, not in a literal Hebrew rendering or in certain other translations (e.g., in the KJV there are only 17 instances in all of Genesis where *hayah* has been

translated “became [or, ‘...become’]” [2:7, 10; 3:22; 9:15; 18:18; 19:26; 20:12; 21:20; 24:67; 32:10; 34:16; 37:20; 47:20, 26; 48:19]; but in the Septuagint there are at least 146 instances [and some 1,500 in the entire O.T.).

### 3. THE HEBREW TEXT ALONE

Can linguistic questions surrounding the first two verses of Genesis be resolved from the Hebrew text alone? Can one determine from the Hebrew text alone whether the “waw” beginning verse two is conjunctive or disjunctive? Or can one determine from the Hebrew text alone how the word *hayah* should be translated in verse two? Or can one determine from the Hebrew structure of verse two alone how the remainder of the first chapter should be understood in an overall sense?

Some Hebrew scholars would answer in the affirmative, but because of the different ways a number of Hebrew scholars view the matter at hand, the issue could only be resolved within their minds and possibly within the minds of others who follow their same line of reasoning. And note that the issue would be resolved by different scholars after entirely different fashions, all based on their understanding of the grammatical structure of the Hebrew text.

However, there is another way to approach the matter; and that other way is to see how the whole of Scripture deals with the issue at hand. If the whole of Scripture can be shown to support one view alone — which it can — then the correct linguistic understanding of Gen. 1:2 and the corresponding correct interpretation of chapter one can easily and unquestionably be demonstrated.

This is not to say that Gen. 1:2 or the first chapter of Genesis as a whole cannot be understood correctly apart from first going to the remainder of Scripture, for that cannot be the case. God would not have begun His revelation to man after a fashion which man could not have understood apart from subsequent revelation (requiring approx. 1,500 years to complete). But this is to say that the correct linguistic position for Gen. 1:2 and the correct corresponding interpretation of the entire chapter — which can be shown by going to the remainder of Scripture — is a position which God would have expected man to see as *evident* when he began reading at this point in Genesis, though

man many times does not do so.

Thus, in this respect, a knowledge of the way in which the Hebrew text is structured is really not going to resolve the issue at hand. And time has been spent in the Hebrew construction of Gen. 1:2 and other related passages, not in an attempt to resolve the issue, but to demonstrate two basic things: a) There are good, reputable Hebrew scholars who hold varying views on the opening verses of Genesis, which are many times based strictly on their understanding of the structure of the Hebrew text, apart from contextual considerations; and b) though the linguistics of the Hebrew text (within the different ways scholars understand the text) will support any one of these views, all but *one* are out of line with the remainder of Scripture and are, consequently, *wrong*.

That is to say, though different views *can* be supported from the structure of the Hebrew text alone, different views *cannot* be supported when the remainder of Scripture is taken into consideration — with or without the Hebrew text. Scripture will support *only one view*, and that one view is the position alluded to in the opening portion of this chapter (see also Chapter V).

Scripture will support “Creation” (an absolute creation [v. 1]), a “Ruin” of the creation (which means that the “waw” beginning v. 2 must be understood in a disjunctive sense [‘But’], and the Hebrew word *hayah* must be understood in the sense of “became [or ‘had become’]” [v. 2a]), a “Restoration” of the ruined creation (performed entirely through Divine intervention [vv. 2b-25]), and “Time” (six days of restorative work, followed by one day of rest [1:2b-2:3]).

And to illustrate this is not difficult at all. In fact, the opposite is true. It is a very simple matter to illustrate, from other Scripture, exactly how the opening verses of Genesis *must* be understood.

### DAYS IN SCRIPTURE

The structure of God’s revelation to man will be set forth briefly under three headings, and material discussed under these three headings will relate specifically to how particular sections of Scripture handle the matter at hand. Then attention will be called to other related Scriptures outside these sections to better present the overall

picture from the whole of Scripture.

1. *THE SIGN OF THE SABBATH*

The Sabbath was a *sign* of “a perpetual covenant.” God stated concerning the Sabbath, “It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed” (Ex. 31:16, 17). When giving the Sabbath to Israel (*cf.* Ex. 20:11) or referring to the Sabbath rest awaiting the people of God in Hebrews, in each instance, *for a very good reason*, God called attention to that which occurred in Gen. 1, 2. There is a latter work of restoration, followed by rest, which is based on the former; and the Sabbath was given to Israel to keep this thought ever before the nation.

That is, though the sign of the Sabbath concerned a present work and future rest, it was based on a past work and rest. God worked six days to restore a ruined creation in the opening chapter of Genesis; and on the sixth day, along with the completion of His work of restoration, He brought man into existence to rule over the restored material creation. Then God rested on the seventh day. But a ruin ensued once again. Man, an entirely new creation in the universe, fell; and, as a result, the restored material creation was brought under a curse, leaving God with two ruined creations: *man*, and *the material creation*.

With that in mind, how did God, in the Genesis account, set about to restore these two ruined creations? The answer is not only clearly revealed but it is also very simple. According to Scripture, God set about to restore the subsequent ruined creations *in exactly the same manner* as He had restored the former ruined creation in the opening chapter of Genesis. He set about to restore the ruined creations over six days of time, and He, in accord with Gen. 2:2, 3, would then rest on the seventh day.

The latter restoration *must* occur in complete keeping with the former restoration. A pattern has been set in the opening verses of Genesis which cannot change. The latter restoration *must* occur over a six-day period. And also in accord with this pattern there *must* be a day of rest following the six days of work.

The Sabbath was given to Israel to keep the thought ever before



the nation that God, in accord with the opening verses of Genesis, was going to once again rest for one day following six days of work to effect the restoration of that which is presently in a ruined state (both man and the material creation). The Sabbath was a “sign,” and a sign in Scripture points to something beyond itself. The Sabbath points to a seventh-day rest which God will enter into with His people (“the people of God” in Heb. 4:9) following six previous days of restorative work.

Each day in the former restoration and rest was twenty-four hours in length, but each day in the latter restoration and rest is revealed to be one thousand years in length (II Peter 1:16-18; 3:3-8; cf. Matt. 16:28-17:5). Based on the pattern set forth in Gen. 1, 2, God is going to work for six thousand years during the present restoration and then rest the seventh one-thousand-year period.

Scripture begins by laying the basis for this septenary arrangement of time in the opening verses (Gen. 1, 2), this is something seen throughout Scripture (Ex. 31:13-17; Num. 19:12; Hosea 5:15-6:2; Jonah 1:17; Matt. 17:1; Luke 24:21; John 1:29, 35, 43; 2:1; 5:9; 9:14; 11:6, 7; Heb. 4:1, 4, 9), and this is the way God concludes His revelation surrounding time immediately prior to the eternal ages (Rev. 20:4-6).

Scripture deals with 7,000 years of time — time extending *from* the restoration of the earth and the creation of man *to* the end of the Messianic Kingdom. Scripture has very little to say about what occurred prior to these 7,000 years, and it also has very little to say about what will occur following these 7,000 years. Scripture is built on this septenary arrangement of time, which is based on the opening two chapters of Genesis; and this is an evident fact which *must* be recognized if one would correctly understand God’s redemptive plans and purposes which He has revealed in His Word.

## 2. THE SIGNS IN JOHN’S GOSPEL

The Gospel of John is built around seven signs; and, as in the sign of the Sabbath, the signs in this gospel point to things beyond the signs themselves.

It is the Jews who require a sign (I Cor. 1:22); and these signs, taken from numerous signs which Jesus performed during His earthly ministry, are directed (as was His ministry in that day) to the Jewish

people. Jesus performed such signs for *one central purpose*: "...that ye [the Jews] might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31; cf. John 2:11; 5:46, 47; 6:14, 21; 11:45).

Six of the seven signs in John's gospel were performed in connection with particular days, all in perfect keeping with one another, all in perfect keeping with the sign of the Sabbath, and all in perfect keeping with the septenary arrangement of Scripture. And all of the signs refer, after different fashions, to the same thing. They all refer to Israel's coming salvation and restoration.

*The first sign*, in 2:1-11, has to do with Jesus turning the water in six waterpots to wine ("six," man's number; the waterpots made from the earth, as man; filled with water [the Word]; and through Divine intervention a change ensues). This sign, pointing to the future salvation of Israel, occurred *on the seventh day* (1:29, 35, 43; 2:1), which is when Israel will be saved yet future.

*The second sign*, in 4:40-54, has to do with the healing of a nobleman's son. This sign occurred after Jesus had spent *two days* with the Samaritans, *on the third day* (vv. 40, 43). It will be *after two days* visiting "the Gentiles, to take out of them a people for his name," *on the third day*, that Jesus will return to the Jewish people and the nation will be healed (cf. Hosea 5:15-6:2; Acts 15:14-18).

*The third sign*, in 5:1-9, has to do with a man being healed. This occurred *after thirty-eight years, on the Sabbath* (vv. 5, 9). The reference (in the type) would be to the healing of the nation through the second generation of Israelites being allowed to enter the land under Joshua *after thirty-eight years* (dating from the overthrow at Kadesh-Barnea), referring to that time (in the antitype) when the nation will be healed and be allowed to enter the land under Christ, an event which will occur *on the seventh day, the Sabbath*.

*The fourth sign*, in 6:1-14, has to do with bread being provided for the multitudes; and the sign occurred in connection with *the Passover* (v. 4). Jesus is that "bread of life" which will be provided for the nation

yet future (v. 35), and *the Passover* is the festival in Lev. 23 which has to do with the future salvation of Israel, when the nation will receive the true “bread of life.” Israel has slain the Lamb (*cf.* Ex. 12:6; Acts 2:36; 3:14, 15), but the nation has yet to appropriate the blood (*cf.* Ex. 12:7, 13; Zech. 12:10; Rom. 11:26).

*The fifth sign*, in 6:15-21, has to do with Christ’s departure, a storm, His return, the disciples’ attitude toward Him at this time, and the geographical location in which they subsequently found themselves. It points to Christ’s departure from Israel two thousand years ago (v. 15), the coming Tribulation (vv. 16-18), Christ’s return (vv. 19, 20), the nation receiving Him (v. 21a), and the nation’s restoration to the land (v. 21b). This is the only sign giving no specific reference to particular days, but the chronology must be understood in the light of the other six signs.

*The sixth sign*, in 9:1-41, has to do with the healing of a blind man, *on the Sabbath day* (v. 14). This points to Israel’s future deliverance from her blindness (Rom. 11:25), which will occur *on the seventh day, the Sabbath*. Or, as in Luke 24:13-31, it will occur *after two days* (dating from the crucifixion), *on the third day* (v. 21).

*The seventh sign*, in 11:1-44, has to do with the resurrection of Lazarus. This resurrection occurred after Jesus had been out of the land of Judea *two days, on the third day* (vv. 6, 7), after Lazarus had lain in the grave *four days* (v. 17). This points to Israel’s future resurrection (Ezek. 37:12-14; Dan. 12:2) after *two days, on the third day*; and at this time Israel will have been in the place of death *four days*, dating four millenniums back to Abraham.

### 3. THE STRUCTURE OF II PETER

II Peter parallels Jude in the sense that both deal with the *Word of the Kingdom* and *apostasy* after a similar fashion.

Both epistles begin the same way. The first chapter of II Peter is taken up with that which is stated in one verse in Jude (v. 3). Then the matter of apostasy is dealt with throughout most of the remainder of both epistles. However, there are things dealt with in the first and

third chapters of II Peter, showing the septenary structure of the epistle, which are not dealt with at all in Jude.

Peter exhorts his readers to make their “calling [pertaining to the kingdom] and election [‘selection’ for a position of power and authority in the kingdom] sure” (1:1-15); and Jude states the same thing in Jude 3 when he exhorts his readers to “earnestly contend for [‘strive with respect to’] the faith” (cf. I Tim. 6:12; II Tim. 4:7, 8). Then the thought of *apostasy* relative to “the faith” comes into view in both epistles.

However, Peter does something which Jude does not do. Before beginning his dissertation on apostasy he calls attention to that which occurred on the Mount in Matt. 17:1-8 (II Peter 1:16-18), which has to do with the Son of Man coming in His kingdom, *after six days, on the seventh day* (cf. Matt. 16:28-17:1).

Then toward the end of his epistle, Peter, unlike Jude, moves from thoughts surrounding apostasy to thoughts surrounding the existence and subsequent destruction of the heavens and the earth at *two different times* — a) at a time following the creation of the heavens and the earth (“the heavens...of old” and “the world that then was [the world existing at the time of ‘the heavens...of old’]” [vv. 5, 6]), and b) at a time following the restoration of the heavens and the earth (“the heavens and the earth which are now” [v. 7]).

The destruction of the former is seen in Gen. 1:2a (“But the earth had become without form, and void; and darkness [the sun had ceased to give its light] was upon the face of the deep [‘the raging waters’]”), and the destruction of the latter — a destruction by fire — is seen in succeeding verses in II Peter (3:10ff).

Peter then draws the entire matter to a climax by stating that “one day is with the Lord as a thousand years, and a thousand years as one day” (3:8). Understood contextually, the verse is self-explanatory. “The heavens and the earth, which are now” (v. 7) *must cover the entire septenary period from chapter one* (vv. 16-18), else II Peter 3:8 would be meaningless. And each day in this period is revealed to be one thousand years in length — six millenniums of work, followed by one millennium of rest, based on the opening verses of Genesis.

*CONCLUDING REMARKS:*

Viewing the whole of Scripture, the correct interpretation of the opening verses of Genesis can be clearly and unquestionably presented through the typical nature of Old Testament history (I Cor. 10:6, 11), as it is set forth in the very evident Divinely established septenary arrangement of Scripture. And these opening verses, providing the Divinely established basis for that which follows, *must* be understood accordingly.

The Bible is a *book of redemption*; and only a correct view of the opening verses of Genesis can reflect positively, *at the very outset*, on God's redemptive message as a whole (the restoration of a ruined creation, performed in its entirety through Divine intervention, for a revealed purpose).

An incorrect view can, on the other hand, only have negative ramifications. *Creation alone*, apart from a ruin and restoration of the creation, fails to convey the complete message; and *Restoration alone* (viewing the opening verse as other than an absolute beginning), apart from a record of the preceding creation and ruin, likewise fails to convey the complete message.

It is as F. W. Grant stated years ago: "The thought of a ruined condition of the earth succeeding its original creation...is...required by the typical view [man's creation, ruin, and subsequent restoration *paralleling* the earth's creation, ruin, and subsequent restoration]."

Accordingly, the opening verses of Genesis cannot deal strictly with *Creation*; nor can these verses deal strictly with *Restoration*. Either view would be out of line with the whole of Scripture, beginning with the central theme of Scripture, *the message of redemption*.

The *only* interpretative view which will fit — *at all points* — within the Divinely established septenary arrangement of Scripture (which has its basis in these opening verses) is...

*Creation* (an absolute creation [v. 1]).

*A Ruin of the Creation* (v. 2a).

*A Restoration of the Ruined Creation* (vv. 2b-25).

*Time* (in the type — six days of restorative work, followed by a day of rest; in the antitype — six thousand years of restorative work, followed by one thousand years of rest [1:2b-2:3]).

# 7

## Let Us Labor Therefore...

**Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do (Heb. 4:11-13).**

The rest lying before Christians is spoken of different ways in Scripture. It is a rest typified by the rest which lay before the Israelites under Moses, and later under Joshua (Heb. 3:7-19; 4:6-8; cf. Deut. 12:9; Joshua 1:13); it is a rest referred to by the sign of the Sabbath (Heb. 4:9; cf. Ex. 31:13-17), and a rest which has its basis in the opening two chapters of Genesis (Heb. 4:4; cf. Gen. 2:1-3; Ex. 20:11; 31:17).

This is a rest into which one can enter only *after* he has entered the land to which he has been called (that heavenly land for Christians, typified by the earthly land for Israel). Further, this is a rest into which one can enter only *after* the enemy inhabiting the land has been overthrown (Satan and his angels in the heavenly land, typified by the Gentile nations infiltrated by the *Nephilim* in the earthly land). And this is a rest into which one can enter only *after* six days, on the seventh day (that is, after six millenniums, on the seventh millennium). The latter has to do with the sign of the Sabbath, which, in turn, is based on the opening two chapters of Genesis; and this is that rest to which Joshua looked when he spoke of “another day” (Heb. 4:8; cf. vv. 4, 9).

Thus, the rest which Christians are to labor to enter into has to do with a future rest which can be realized *only* during the earth’s coming

Sabbath (the seventh millennium); and this rest can be realized *only* in that heavenly land to which Christians have been called, *after* the enemy presently inhabiting the land has been overthrown.

We are to labor to enter into rest in that heavenly land, “lest any man fall after the same example of unbelief” (Heb. 4:11; *cf.* v. 1). The allusion, of course, is to the experiences of the Israelites under Moses. They failed to enter into the rest set before them “because of unbelief [‘unfaithfulness’]” (Heb. 3:18). And the warning to Christians under Christ is that exactly the same fate can likewise befall them. They too, through *unfaithfulness*, can fail to enter into the rest set before them.

In the type, those comprising the house of Moses had been called out of the land of Egypt to inhabit an earthly land removed from Egypt, the land of Canaan. All activity in the house was for a purpose. There was a goal in view. But an entire *unfaithful* generation was overthrown short of this goal. Those comprising this generation were cut off from the house of Moses, overthrown in the wilderness on the right side of the blood but on the wrong side of the goal of their calling (Num. 13:31-33; 14:29, 30).

Caleb and Joshua alone, of that generation, were singled out as exercising *faith* relative to their calling. And Caleb and Joshua alone were singled out as being allowed to later enter the land, conquer the inhabitants, and realize an inheritance in the land (Num. 13:30; 14:30; Joshua 14:13, 14; 19:49, 50).

And in the antitype, the purpose for and end result of activity in the house of Christ can only be the same as the purpose for and end result of activity in the house of Moses. The antitype demands this, *for the antitype must follow the type in exact detail*. Christians have been saved for a purpose, and that purpose has to do with the land set before them. All activity in which household servants have been called to engage themselves during the present time, after some fashion, has to do with this purpose. There is a goal in view, and that goal has to do with the heavenly land to which Christians have been called.

A servant in the house of Christ can exhibit either *faithfulness* or *unfaithfulness*, as clearly set forth by the actions of those comprising the house of Moses. And also, as clearly set forth by the actions of those comprising the house of Moses, *faithful servants* will one day realize the

goal of their calling, but not so with *unfaithful servants*.

*Faithful servants* will pass through the same experiences in the antitype as did Caleb and Joshua in the type. They will be allowed to enter the land, victoriously combat the inhabitants (Eph. 6:12ff), and one day realize an inheritance therein (Eph. 1:11-23). Christians exhibiting faithfulness after this fashion will one day realize the rights of the firstborn, inheriting as joint-heirs and ruling as co-heirs with God's Son (Rom. 8:17, 18; II Tim. 2:10-12; Rev. 3:21).

*Unfaithful servants* though will be cut off from the house of Christ, as unfaithful Israelites were cut off from the house of Moses (Heb. 4:1). They, as the unfaithful Israelites in relation to their earthly calling, will not be allowed to enter that heavenly land and realize an inheritance therein. They, as the unfaithful Israelites, will be overthrown on the right side of the blood but on the wrong side of the goal of their calling (Matt. 24:48-51; II Tim. 2:5, 12b).

If the preceding is not what is meant by the exhortation and warning in Heb. 4:11, then, from a Scriptural framework, no meaning can really be derived from this verse. The verse *must* be understood within a type-antitype framework in the light of its immediate context, which begins with chapter three. And this section of Scripture leading into Heb. 4:11 has to do with the Israelites under Moses, Christians under Christ, and a rest lying before both.

“Let us [Christians] labour therefore to enter into that rest [seventh-day rest, Sabbath rest], lest any man [Christian] fall after the same example of unbelief [‘unfaithfulness’ exhibited by the Israelites under Moses, which can also be exhibited by Christians under Christ].”

## THE WORD OF GOD

The concluding part of the portion of Scripture covering the second of the five major warnings in Hebrews deals with *the Word of God* (vv. 12, 13) and *the Spirit of God* (vv. 14-16). And there is a natural flow of thought from the lengthy section dealing with parallels between the house of Moses and the house of Christ (3:1-4:11) into this section.

Revelation in verses twelve and thirteen, dealing with *the Word of*



*God*, begins with “For,” showing a direct relationship between that which is about to follow and that which has preceded; and revelation in verses fourteen through sixteen, dealing with *the Spirit of God*, begins with “Seeing,” again showing a direct relationship between that which is about to follow and that which has preceded. And viewing these two sections together, they, in one respect, form a capstone to the second warning, much like chapter eleven of this book (the chapter on faith) forms a capstone to the entire preceding ten chapters.

The Spirit of God, beginning this section through calling attention to the Word of God, states things about this Word which must be understood in the light of other Scripture; and the first thing stated about this Word provides an explanation concerning how the remaining things stated about this Word can be possible.

### 1. THE LIVING WORD

Hebrews 4:12 begins, “For the word of God is quick [‘alive’], and powerful [‘effectually works’], and sharper than any twoedged sword...” The key word is “quick [‘alive’],” and the Word of God is *alive* for one simple reason: *This Word is “God-breathed.”*

II Timothy 3:16 states, “All scripture is given by inspiration of God...” The words, “given by inspiration of God,” are a translation of one Greek word, the word *theopneustos*. This is a compound word made up of *Theos* (“God”) and *pneuma* (“spirit,” “wind,” “breath”). The word *theopneustos* thus, literally translated, means “God-breathed”; and, accordingly, II Tim. 3:16 should either be translated or understood in the sense, “All scripture is God-breathed...” (*ref. NIV*).

Because all Scripture is “God-breathed,” it is *living*; and for that reason alone this *living Word* can *effectually work* to the point of accomplishing things far beyond the natural, things which can be explained only through its supernatural origin.

The connection of “God’s breath” with *life* (the connection between II Tim. 3:16 and Heb. 4:12) is given in Gen. 2:7. Man was not created alive. Rather, man was formed from the dust of the ground as an inanimate, lifeless being. Then God, through breathing into His lifeless new creation, imparted life. God “breathed into his [Adam’s] nostrils the breath of life; and man became a living soul.”

This is the first mention in Scripture of life in relation to man, establishing a first-mention principle which can never change throughout Scripture. Any time beyond this point in Scripture when one finds *life* in relation to man, this life must *always* be effected by means of “the breath of God.” There must *always* be a *breathing in* on God’s part in order for life to exist (*cf.* Ezek. 37:1-10; Luke 8:54, 55).

And the inverse of that is equally true. The removal of breath, a *breathing out*, results in death. A body “without the spirit [*pneuma*, ‘breath’] is dead” (James 2:26).

This is possibly best illustrated in Scripture by Luke’s description of that which occurred at the exact moment Christ died. Luke 23:46 states, “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost [*lit.*, ‘and having said thus, he breathed out’].” At the exact moment Christ “breathed out,” life ceased to exist in His physical body.

The Word of God was given to man through man after one revealed fashion: “...holy men of God spake as they were moved [‘borne along’] by the Holy Spirit” (II Peter 1:21). This is what is meant by the statement, “All scripture is God-breathed...” It is the Holy Spirit’s inseparable connection with the Word of God which makes it so. God, through the instrumentality of the Spirit (the *Pneuma*; same word which is also used for “breath”), gave His word to man through man.

This Word, though given through man, is thus not of human origin. *It is of Divine origin* (Psa. 12:6). And because of its Divine origin — because it is God-breathed, because it is *living* — this Word can *effectually work after a supernatural manner* to accomplish that which God has intended for it to accomplish (Isa. 55:11).

The word translated “power” in Heb. 4:12 is *energes* in the Greek text, the word from which we derive our English word “energy.” The Word of God has the Divine energy — *it can effectually work after a supernatural manner* — to divide between the “soul and spirit,” penetrate the “joints and marrow,” and discern the “thoughts and intents of the heart.”

(*Ref.* the author’s book, SALVATION OF THE SOUL, Chs. II, III, for a more comprehensive treatment of the God-breathed Word.)

## 2. BETWEEN THE SOUL AND SPIRIT

The reference in Heb. 4:12 to a division being effected by the Word of God between man's soul and spirit is drawn from the opening verses of Genesis (as seen earlier in this chapter relative to the "rest" set before "the people of God" [vv. 4, 9]). The Spirit of God moves in Gen. 1:2b, and God speaks in Gen. 1:3. In relation to man's salvation, it is at this point in the type that a division is made between his soul and spirit in the antitype.

In the type, the Spirit of God moved, God spoke, and light came into existence. Genesis 1:2b, 3 records the initial act of the Triune Godhead in bringing about the restoration of the ruined material creation, an act in which the Father, the Son, and the Holy Spirit each participated (note that nothing can come into existence apart from the Son [John 1:3]).

In the antitype, within the framework of man's salvation experience, the matter is identical. There must be an act of the Triune Godhead, for this is how God worked to restore a ruined creation in the Genesis account, establishing an unchangeable pattern for a later work. The Spirit of God moves, God speaks, and light comes into existence. The matter is as simple as that.

Everything is based on the Son's finished work at Calvary. The Spirit moving and God speaking are both based on that which occurred almost 2,000 years ago. When the Son cried out from the Cross, "It is finished [*lit.*, 'It has been finished']" (John 19:30; *cf.* Luke 23:46), He meant exactly that; and when the Word of God reveals that we have a salvation of Divine origin, based entirely on the Son's finished work, the Word of God means exactly that.

When man sinned in the garden, he died *spiritually*; and when unregenerate man, "dead in trespasses and sins" (Eph. 2:1), is made alive today, he is made alive *spiritually*. The movement of the Spirit (Gen. 1:2b) and God speaking (Gen. 1:3) in order to restore the ruined creation are simultaneous events. It is the Spirit using the God-breathed word to effectually perform a supernatural work in unredeemed man. It is at this point — through the inbreathing of God — that life is imparted to that which previously had no life. God breathes into dead man (the Spirit using the God-breathed Word, based on the finished work of the Son), and man is "quickened ['made alive']" (Eph.

2:1, 5).

At this point, light *shines* “out of darkness” (II Cor. 4:6), a *division* is made between the light and the darkness (Gen. 1:4), and the darkness has no apprehension or comprehension of that which is light (John 1:5; cf. I Cor. 2:14).

It is at this point in man’s salvation that the spirit is *separated* from the soul. The “spirit” in unsaved man is *dead*. It is a part of the totally depraved man, with his “body of...death,” in which there dwells “no good thing” (Rom. 7:18, 24). With the movement of the Spirit, using the God-breathed Word, man’s spirit is made *alive* and, at the same time, *separated* from the soul.

The “soul” remains within the sphere of darkness, which is why “the natural [Gk. *psuchikos*, ‘soulical’] man” cannot understand “the things of the Spirit of God” (I Cor. 2:14). That which remains in the sphere of darkness can have no apprehension or comprehension of that which has shined out of darkness. There is a God-established division between the two which cannot be crossed over (cf. Luke 16:26).

God, through this process, delivers the spirit from the level into which it fell, resulting from Adam’s sin. And because the spirit has been delivered, there can once again be communion with God, man can now comprehend spiritual things, and there can now be a progressive continued work by the Spirit of God within man so that man can ultimately be delivered to the place which God has decreed that he occupy at the end of six days, at the end of six thousand years.

### 3. PENETRATING MAN’S COMPLETE BEING

The structure of the Greek text in Heb. 4:12 would preclude “soul and spirit” being paralleled with “joints and marrow” in the sense of the Word of God establishing a like division between man’s joints and marrow to that established between soul and spirit. A parallel does exist between the two (within the perfect structure of the God-breathed Word), but the “joints and marrow” would refer more to the whole of man (from his outward parts to his innermost being) and relate to the remainder of the verse rather than be paralleled with the “soul and spirit” of man.

(The “joints” and “marrow” are not actually located next to one

another in the sense that they can be divided as we view a division in the realm of the natural. But we are not dealing with the natural; and man's "soul" and "spirit" need not necessarily be thought of as lying in any closer proximity to one another than man's "joints" and "marrow" lie, though the Word of God can supernaturally divide between the two.)

Once the Word has separated the spirit from the soul, restoring life, then a parallel can exist between "soul and spirit" and "joints and marrow." The marrow is within the bones, and the principle function of the marrow is to produce red corpuscles for the blood. In turn, the function of the red corpuscles is to take up oxygen from the air coming into the lungs and transport it to the various tissues throughout the body.

The marrow produces that which takes oxygen from "the breath of life" and transports it, within the blood, throughout the body. In this respect, the marrow would be looked upon quite differently than the joints. The marrow has a direct connection with *life*, but the same thing cannot be said for the joints connecting the bones which hold the marrow.

Viewing the matter after this fashion is where the parallel can be seen between *spirit and marrow* and *soul and joints*. In redeemed man, the "spirit" and "marrow" are both connected with a life which extends to the whole of man (spiritual and physical life respectively), but this is not the case with the "soul" and "joints." Life for the latter is dependent on life existing in the former.

This can be easily seen in the physical realm. Life emanating to the joints is dependent on life within the marrow of the bones which the joints hold together.

And in the spiritual it is the same (bear in mind that we're dealing with the *spiritual*, not the natural. Man's "soul" has to do with his *natural life*, his *natural* appetites, desires, etc.). Spiritually, life can exist in connection with the soul (and one day the body) only because the spirit has been made alive and separated from the soul. The working of this life in relation to the whole of man can be seen in the present and future state of the soul, along with the future state of the body. The soul is in the process of being redeemed (a salvation presently occurring [I Cor. 1:18]), and this salvation will be realized in its complete-

ness at a future date (I Peter 1:9). And the body will also be redeemed at a future date (Rom. 8:23; cf. I Cor. 15:44).

This is a matter which Paul dwelled upon near the outset of his first letter to the Church in Corinth (2:10-3:4). Paul sought to establish within the minds of the Christians in Corinth the difference between “soul” and “spirit,” and he sought to show this difference for the purpose at hand. The carnal Christians at Corinth were following after the *soulical* rather than the *spiritual*; and Paul, at the outset, sought to show these carnal Christians the difference between the two and the importance of their rising above the fleshly appetites of the soul and following the man of spirit.

The importance of this is clearly stated in succeeding verses where Paul dealt with the judgment seat of Christ (3:11-15). Or, as stated in his epistle to those in Rome, “For if ye [Christians] live after the flesh, ye [Christians] shall die: but if ye [Christians] through the Spirit do mortify the deeds of the body, ye [Christians] shall live” (Rom. 8:13; cf. vv. 14-23).

(Note in the type that Hagar is to be *submissive* to Sarah [Gen. 16:9].

This would be to say, in the antitype, that flesh is to be *submissive* to spirit [Gal. 4:22-31]. And insofar as the *inheritance* awaiting Christians is concerned, Scripture states, “Cast out the bondwoman and her son: for the son of the bondwoman shall not be *heir* with the son of the freewoman” [Gal. 4:30; cf. Gen. 21:10].)

Though a parallel between “soul and spirit” and “joints and marrow” does exist, the structure of the Greek text would, as previously stated, place the emphasis elsewhere. The Word of God dividing between man’s “joints and marrow” should be thought of in the sense of the Word having the power to pierce into any part of man’s being — from his outward parts to his innermost being (“joints,” *outward*; “marrow,” *inward*). And this Word is the only power which can penetrate man’s complete being, which is exactly what the remainder of the verse goes on to state.

#### 4. EVERYTHING NAKED AND OPENED

Because the Word of God has the power to penetrate man’s complete being, *everything* is laid bare, laid “naked and opened unto the eyes of him with whom we have to do.” This word penetrates from

the outward (joints) to the inward (marrow). There is nothing which remains unexposed, *by* the Word, *from* the all-searching eyes of the One Who gave this Word (*cf.* Rev. 3:15-18).

These all-searching eyes form part of John's description of Christ as he saw Him in the future Day of the Lord as recorded in Rev. 1:13-16. John was transported into that future day (Rev. 1:10; *cf.* 4:1, 2) and saw Christ, no longer occupying the office of High Priest, but occupying the office of Judge. And he not only saw Christ as Judge, but he also saw the Church in Christ's presence awaiting judgment.

Chapters two and three actually *relate that future judgment*, though material in these two chapters, as well, has to do with a *history* of Christendom throughout the entire dispensation preceding judgment.

In chapters two and three each of the seven Churches is singled out and dealt with on the same dual basis: *works* and *overcoming*. Each section begins and ends after this same dual fashion (*e.g.*, 2:2, 7; 2:9, 11; 2:13, 17, etc.). And any place in Scripture where the future judgment of Christians is presented, these same two subjects *always* occupy the forefront. Christians being judged in that future day are *always* presented as being dealt with on the basis of *works* in view of showing whether they *overcame* or were, instead, *overcome*.

The Book of Revelation is a "prophecy" (1:3). Chapters two and three though are usually thought of only in a *historic* sense (presenting seven existing Churches in Asia during John's day, which foreshadow a history of Christendom throughout the present dispensation). But viewing these two chapters strictly from the standpoint of history removes them not only from the natural flow of events in the book but also from the realm of prophecy.

John was viewing the matter *from his vantage point* in the future Day of the Lord, beyond the present dispensation. In the natural flow of events in this future day, John would see the Judge from chapter one (with the complete Church [all seven Churches] in His presence to be judged) exercising that judgment in chapters two and three. Then John would see events in chapter four occurring after the judgment had been completed (the twenty-four elders casting their crowns before the throne in view of others [Christians having previously been shown qualified at the judgment seat] wearing these crowns during the millennium [see the author's book, IN THE LORD'S DAY, Book I,

Chs. I-IV)).

(Note in chs. 2, 3 that Christ speaks to the Churches as *Judge*, a role which He will not occupy until the present dispensation has drawn to a close [cf. 2:1, 12, 18].)

However, events in chapters two and three also present a *history* of the present dispensation, preceding events at the judgment seat. This is not only seen by that which is stated in the two chapters but also by the fact that the same scene from Rev. 1:10 is repeated in Rev. 4:1, 2 (John being removed from both the earth and his own time and being transported into heaven at a time during the future Day of the Lord).

In this respect, chapters two and three must be looked upon in a dual sense, having a double fulfillment — a revelation of events dealing with both *history* and *prophecy* (the Church on earth during the present dispensation; and the Church in heaven, before the judgment seat, during the future Day of the Lord). Accordingly, John's removal from the earth "in the spirit" (1:10; 4:1, 2) and the "things which are" (1:19) would also have to be viewed in this same dual fashion.

Christ is presented in Rev. 1:14 as One Whose eyes are "as a flame of fire" (One possessing a vision associated with *judgment*); and in His subsequent dealings with the seven Churches (chs. 2, 3), Christ is presented as the One Who sees all and consequently knows all ("I know thy works..."). He has seen their works, and He consequently knows all things surrounding their works; and that is the basis on which the judgment of Christians will occur when Christ views them in His presence through eyes described "as a flame of fire" (cf. Matt. 16:27; 25:19-30; I Cor. 3:12-15).

It will be these searching, penetrating eyes of the One "with whom we have to do" that will confront every Christian at the time he appears before the judgment seat of Christ. It was these eyes which confronted Peter after he had denied the Lord the third time, after the cock had crowed a second time. The Lord, apparently being led at that moment past Peter into "the hall of judgment," turned and *looked upon Peter*. And Peter, *looking into those eyes*, was awakened to the stark reality of that which he had done (Luke 22:61).

The Lord's *look* at this time was far more than a brief glance. The word used in the Greek text (*emblepo*) points to Christ fixing His eyes



upon Peter in an intently searching sense. Peter came under scrutiny for his actions, causing him to remember that which had previously occurred. And, as a result, he “went out, and wept bitterly” (Luke 22:62).

These eyes belong to the One to Whom all judgment has been committed — the *Living Word*, acting on the basis of that which the *Written Word* has declared and has revealed. These are the eyes which will look intently and searchingly upon every Christian, *individually*, at the judgment seat; and these are the eyes which every Christian, *individually*, will look into at the same time — eyes described as “a flame of fire.”

### THE GLORY OF GOD

The “light” which *shined* “out of darkness” in Gen. 1:3, and *shines* “in our hearts” today, concerns itself not only with the initial act of man’s salvation but also with bringing man from immaturity to maturity. As expressed in II Cor. 4:6, “...to give the light of the knowledge of the glory of God in the face of Jesus Christ.” And this is the light, providing knowledge, referred to in an immediately preceding verse: “In whom the god of this world [‘age’] hath blinded the minds of them which believe not, lest the *light* of the glorious gospel of Christ [*lit.*, ‘the gospel of the glory of Christ’], who is the image of God, should *shine* unto them” (v. 4).

In the Genesis account, light shined out of darkness on the first day; but the material creation was not completely restored until the sixth day, with man on the scene and ready to ascend the throne at the end of the sixth day.

And within the initial act and progressive manner which God used to restore the material creation, one can clearly see the present initial act and progressive manner which God is using to restore man; and this restoration, as in the type, is with a view to man being able to ascend the throne at the end of six days.

In the Genesis account, after light shined out of darkness and a division was established between the light and the darkness on the first day (vv. 2b-5), a division was effected between the waters on the second day (vv. 6-8), and the dry land with its vegetation was made to

appear on the third day (vv. 9-13). But the placing of lights in the heavens (vv. 14-19), the creation of birds that could soar above the earth and marine life that could move throughout the depths of the seas (vv. 20-23), and the creation of great beasts that could roam the earth (vv. 24, 25) were restorative and creative acts not brought to pass until the fourth, fifth, and sixth days.

In the antitype, *after* the movement of the Spirit and the introduction of light has effected the division between spirit and soul on the first day, then God's work relating to maturity can *begin*.

In this respect, God's acts of restoration during the second and third days (a division between the waters, a separation of the dry land from the waters, and the appearance of plant life) refer particularly to the acquisition and understanding of the elementary truths of the Word — redeemed man learning how to make divisions, distinctions, etc. It is in this manner alone that the "new creation" in Christ is *brought into existence* and *begins a progressive growth* from immaturity to maturity.

Then, once the Christian has become established in the elementary truths of the Word, *progressive growth can continue*. The Christian can then move on out into truths depicted by the fourth, fifth, and sixth days. He can then view with understanding that depicted by the lights in the heavens, begin to soar above the mountains as the eagle, plunge to the depths as the sea creatures, and roam in an unlimited fashion throughout the Word as the great beasts roam the earth.

Then, at the end of his journey from immaturity to maturity, man, at the end of the sixth day, is seen in the type ready to ascend the throne on the seventh day, which is exactly what is about to occur at the end of his journey in the antitype.

"For the word of God is *alive*"; and after it has established a division between man's "soul and spirit," it can then effectually work within redeemed man — effecting the metamorphosis of Rom. 12:2 — in order to bring man, not just *out of* the condition in which he presently finds himself, but *into* the position for which he was created: "*Let them have dominion...*" (Gen. 1:26, 28).



## 8

### Let Us Therefore Come Boldly

**Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:14-16).**

The second of the five major warnings in Hebrews begins with the exhortation, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [‘confession’], Christ Jesus” (3:1), and it ends with an exhortation surrounding that which was introduced at the beginning. Near the end of the warning, in Heb. 4:14, we’re told, “Let us hold fast our profession [‘confession’]”; and in Heb. 4:16, concluding the warning, referring to Christ as “High priest of our profession [‘confession’],” we’re told, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

As “Apostle,” Christ died for our sins; and as “High Priest,” He ever liveth to make intercession for us. Christ’s work as Apostle effected the redemption which fallen man presently possesses, and this redemption is the foundation upon which everything rests; but redemption provided through Christ’s work as Apostle is not the central message of Hebrews. Hebrews looks beyond this point (beyond Ex. 12 in the type), to that which redemption makes possible (things ultimately having to do with the land of Canaan in the type).

Thus, the thought surrounding “our confession” in Heb. 3:1 must

begin with but move beyond Christ's finished work at Calvary. It must look out ahead, to that which redemption makes possible (things ultimately having to do with that heavenly land in the antitype).

The word, "profession ['confession']," is a translation of the Greek word *homologia*, meaning "to say the same thing [as another]." Contextually, it would refer to saying the same thing which God has said about His Son as Apostle and High Priest, *i.e.*, agreeing with the record which God has given concerning His Son. And agreeing with this record, contextually, in Hebrews, would be agreeing with what God has to say about the *purpose* for His Son's past work as Apostle and His Son's present work as High Priest. Only within this framework can Christ's ministry — past and present — be viewed in a correct perspective.

A reference to one's confession surrounding that which is in view in Hebrews, chapters three and four is also seen in Heb. 10:23: "Let us hold fast the profession of our faith [*lit.*, 'the confession of our hope'] without wavering..." And, comparing this verse with Heb. 3:1; 4:14, in the light of "the hope" which we are to hold with confidence and rejoicing in Heb. 3:6, along with the central message of the book, one could come to only one conclusion. The three verses are actually dealing with different facets of the same central truth.

Hebrews 3:1 views the matter from a dual perspective — Christ's finished work of redemption and Christ's present high priestly ministry; and Heb. 4:14 views the matter more from a singular perspective, as does Heb. 10:23 — that of Christ's present work as High Priest alone.

Christians are called upon to agree (*homologia*) with the record which God has given of His Son; and, keeping in mind the central message of Hebrews, whether we view that which Christ's past work makes possible (His work as Apostle, effecting redemption) or that which Christ's present work makes possible (His work as High Priest, providing a present cleansing for those whom He has redeemed), the thought must always be the same. One must always keep his eyes centered on the *goal* lying out ahead, on the *purpose* surrounding Christ's past, finished work at Calvary and on the *purpose* surrounding Christ's present, continuous work in the heavenly sanctuary.

And this goal has to do with the a third office which Christ will one day occupy — that of *King*. The goal has to do with occupying positions as *kings and priests* with the great *King-Priest* in that coming

day (a goal which allows the flow of thought to continue quite naturally into the third of the five major warnings, wherein one finds the Melchizedek priesthood brought into full view [chs. 5-7]).

The *goal* of our calling is expressed different ways in Hebrews, clearly revealed to be the same goal in the antitype as that possessed by the Israelites under Moses in the type. Attaining this goal in that future day is spoken of as synonymous with “the saving of the soul” (10:35-39), inheriting “the promises” (6:12), or realizing “the hope” set before us (3:6; 6:11, 18-20). It is coming into possession of “so great salvation,” to be realized by the “many sons” whom Christ will bring “unto glory” with Him (1:14; 2:3, 10). It is entering into that “Sabbath rest” awaiting the people of God (4:1-11).

*Attaining this goal, expressed different ways, is what Hebrews is about;* and when the book refers to “the Apostle and High Priest of our confession” or exhorts us to “hold fast our confession [with the ‘High Priest of our confession’ in view],” the thought must be in line with the central message of the book. The thought must have to do with *the goal of our calling*, expressed over and over many different ways throughout the book.

### A PRESENT CLEANSING

Remaining within the typology of the six and seven days referred to in the first part of Hebrews, chapter four, the high priestly ministry of Christ introduced at the end of the chapter (carrying through into ch. 5) has a dual aspect. There is one type ministry in view during the six days (more specifically, days two through six), with another type ministry being brought to pass after six days, on the seventh day.

There is first Christ’s present high priestly ministry, patterned after the order of Aaron, wherein He is a minister in the sanctuary (as was Aaron). He is presently ministering *on behalf of* those destined to occupy positions with Him as “kings and priests” during the coming age, and He is ministering *on the basis of* His shed blood on the mercy seat in the heavenly sanctuary.

This is a ministry occurring during that period when Christians, as the Israelites under Moses, are moving toward the land to which they have been called; and this is also a ministry occurring during the

antitype of days two through six in the typology of Genesis, chapter one.

In the antitype of the activity on day one in the Genesis account — through the action of the Spirit, using the God-breathed Word, on the basis of the finished work of the Son — there is a division established between the soul and the spirit. The spirit is separated from the soul, there is an inbreathing of life, and the individual, through this process, is “born again [*lit.*, ‘born from above’].” The individual passes “from death unto life” (Gen. 1:2b-5; John 3:3; 5:24; Heb. 4:12).

Then in the antitype of the activity occurring on days two through six — through a continued work of the Triune Godhead — there is a progressive growth from immaturity to maturity. The indwelling Spirit uses the God-breathed Word to continue and sustain that life previously brought into existence as He effects spiritual growth toward maturity; and the Son occupies the office of High Priest in the heavenly sanctuary to provide a present cleansing for the ones progressively moving, under the leadership of the Spirit, from immaturity to maturity in their spiritual growth.

(Thus, events occurring during the first day point to Christ’s work as Apostle, for it was as Apostle that “Christ died for our sins”; and the Spirit’s work on this day, in the antitype, occurs on the basis of Christ’s finished work at Calvary *alone* and has nothing to do with His subsequent work as High Priest. Christ’s high priestly ministry, patterned after the order of Aaron, comes into view only after the time depicted by events on day one, only after the person has passed “from death unto life.”)

That depicted by days two and three has to do with divisions, distinctions (as that depicted by day one — the division between soul and spirit, effecting the salvation which we presently possess). On day two, the waters below the atmosphere were divided from the waters above the atmosphere (the antediluvian world had water above the atmosphere, which came down at the time of the Flood during Noah’s day [vv. 6-8; *cf.* Gen. 7:11]); then on day three the earth’s land masses appeared above the waters, the waters receded into ocean basins, and vegetation began to appear on earth (vv. 9-13).

Events occurring during the first three days would point to

elementary things or the basics in one's spiritual life and growth. Events occurring during day one would point to a division having to do with the impartation of life. Then events occurring during days two and three would point to divisions, distinctions as one begins to progressively grow within the framework of the new life brought into existence on the first day. One would learn to distinguish between the soulical and spiritual, spiritual and carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.

Only when one learns the distinctions, divisions depicted by that which was brought to pass on days two and three is he in a position to move on into the things depicted by that which was brought to pass on days four through six. On these three days, light was restored to the sun and moon (day four, vv. 14-19); sea life and the birds of the air were created (day five, vv. 20-23); and then God created all the living creatures that roam the earth, followed by His creation of man (day six, vv. 24-27).

That depicted by the work of the Triune Godhead during these three days points to things beyond elementary truths in the antitype. After one has passed "from death unto life" and has been instructed in the elementary truths (days one through three) — after he has been "born from above" and has grown to a degree in his Christian life — he can then begin to view with understanding deeper spiritual truths of the word. He can then begin to view with understanding those things in the Word depicted by events on days four through six of Genesis, chapter one.

An individual in this position can then begin to sink deep shafts down into the Word and mine its treasures. He can look into the Word and understand that depicted by the lights in the heavens. He can in the true sense of the Word, "mount up with wings as eagles...run, and not be weary...walk, and not faint" (Isa. 40:31), as he scales the heights; or he can scale the depths of the Word as the sea creatures plunge to the depths of the sea; or he can roam through the Word as the land creatures roam the earth.

In short, the more a person progresses from immaturity to maturity the more he comes into a position where he becomes *unlimited* in that which he can mine from the God-breathed Word in his possession. And the whole matter is with a view to man, at the end of six days



(at the end of six thousand years), being in a position to realize the purpose for his very existence: “*Let them have dominion...*” (Gen. 1:26, 28).

It is only during that period depicted by events during days two through six that Christ exercises His present high priestly ministry, patterned after the order of Aaron. That depicted by events on the seventh day (the seventh one-thousand-year period) necessitates a change in Christ’s high priestly ministry. In that day, Christ will no longer be a minister of the sanctuary after the order of Aaron. Rather, in that day Christ will be the great King-Priest after the order of Melchizedek, which is the direction the Book of Hebrews moves immediately following the conclusion of the second of the five major warnings in chapter four (*ref. chs. 5-7*).

### 1. THE ISRAELITES UNDER MOSES AND JOSHUA

Beginning with Ex. 12 and continuing through the Book of Joshua there is one complete type, a type previously established and set forth in very concise and precise form in the opening two chapters of Genesis. These two chapters in Genesis form not only the foundation for the septenary arrangement of Scripture but also the foundation for teachings surrounding the entirety of the Christian life, from birth to the Messianic Kingdom; and that portion of Scripture from Ex. 12 through Joshua simply enlarges upon that which was previously set forth at the beginning in the opening verses of Genesis.

In this respect, events on the day of the Passover in Ex. 12 would parallel events on day one in Gen. 1:2b-5. Then events beyond Ex. 12 would parallel events in Gen. 1:6ff.

In Exodus, the firstborn, a ruined creation, came under the sentence of *death*; and God made provision whereby He could *remove* “the first” and *establish* “the second” (Heb. 10:9). God provided a substitutionary death, with a resurrection to life beyond the Red Sea passage.

A lamb from the flock could die in the stead of the firstborn in the family. The lamb was to be slain, and blood from the slain lamb was to be applied to the doorposts and lintel of the house in which the firstborn lived. Then, when the Lord passed through the land of Egypt at midnight and saw the blood applied to the doorposts and lintel, He knew that the firstborn in that house had already *died*. A substitution-

ary *death* had occurred, God was *satisfied*, and the Lord consequently *passed over* that house.

Beyond that was *burial* on the western banks of the Red Sea in Egypt and *resurrection* to “walk in newness of life” on the eastern banks of the Red Sea in the wilderness. And the entire matter was with a view to the Israelites one day realizing their calling in the land set before them, the land of Canaan.

Then, in the parallel type in Genesis, in the original type, God, on the first day, began the work of bringing a ruined creation out of its ruined state (1:2b-5). The Spirit of God moved and God spoke, events which could occur *only* in connection with a work by the Son (John 1:3), though the Son is not mentioned *per se* in the Genesis account other than through the Hebrew word *Elohim* (translated, “God” — a plural noun in the Hebrew text [cf. Gen. 1:26; John 1:1, 14], indicating *three or more*). The Spirit moving and God speaking were simultaneous, inseparable events (the Spirit does not move either apart from or contrary to the Word, something very evident when the type is compared with the antitype).

The removal of the earth from its watery grave though was a subsequent event. There was death, burial in water, and resurrection to newness of life in both the Genesis and Exodus accounts; and this is seen in the antitype through man’s salvation and subsequent baptism today (cf. Gen. 1:2, 9; Ex. 12-14; I Cor. 10:1, 2; Col. 2:12; II Peter 3:5, 6 [note also I Peter 3:20, 21. The original type, upon which the typology surrounding the Noachian Flood must be viewed, is Gen. 1:2ff]).

(The proper place for “baptism” in relation to “salvation” is thus seen in both the restoration of the earth in Genesis and in the Israelites’ passage through the Red Sea in Exodus. Within a Scriptural framework, baptism can only be subsequent to — never a part of — salvation.

Also, the removal of the earth from its watery grave, depicting resurrection to life, paralleling resurrection to life on the eastern banks of the Red Sea in Ex. 14, was an event which actually occurred *on the third day* [v. 9]. In this respect, events occurring on the second and third days, within the framework of depicting the central spiritual truths at hand, should be thought of more in the sense of a *unit*. However, another spiritual truth is shown by depicting “resurrection” as occurring *on the*

*third day*, for that is the day resurrection occurs [cf. Hosea 6:2; Luke 24:21; I Cor. 15:4].

Viewing the matter more in the sense of central spiritual truths though, events occurring on days two and three would simply point to the basics in one's spiritual life and growth, following the birth from above [depicted by events occurring on day one]. They must be viewed after this fashion, for something alluded to by an event on day three actually occurs in the subsequent type in Exodus and in Biblical examples of the antitype immediately following that alluded to by events on day one [cf. Ex. 12-14; Acts 8:26-39; 16:30-34].

Note that events on days four through six should also be viewed after this same fashion — as a *unit*. That is, events occurring on day six would not necessarily point to spiritual truths above and beyond those depicted by events on days four and five. In this respect, the opening chapter of Genesis presents *two units* within *two triads of days* which cover the entirety of the Christian life from birth to the Messianic Kingdom.)

In the type in Ex. 14ff, the high priestly ministry of Aaron came into view following the Red Sea passage and the march of the Israelites to Sinai. Aaron's ministry occurred during that time when the people acted upon the Word received through Moses at Sinai and journeyed toward the land set before them. And within the framework of Genesis, chapter one — within the original type — this period would parallel that time depicted by events on days two through six.

The ministry of Aaron though, as previously shown, does not extend over into that future time depicted by events on the seventh day. It was Joshua who led the Israelites into the land of Canaan (the rest set before them), which would move one beyond the sixth day in the type; and Aaron, as Moses, was removed via death prior to this time.

Christ's ministry during that future time, in the antitype, will likewise be different. The "death of the high priest [after the order of Aaron]," in the antitype of Num. 35:28, will occur. And in that coming seventh day, Christ, rather than being a minister in the heavenly sanctuary *on behalf of His future co-heirs*, will be the great King-Priest in Jerusalem, after the order of Melchizedek, *with His co-heirs occupying positions on the throne with Him*.

Thus, Heb. 4:14-16, closing the second of the five major warnings, deals with Christ's ministry during the antitype of events surrounding days two through six in the first chapter of Genesis or with the antitype of the Israelites during their wilderness journey under Moses (parallel types pointing to one antitype). Christ is presently exercising the office of High Priest on behalf of Christians during their pilgrim journey, during that time when they are progressing in their spiritual growth from immaturity to maturity. And this ministry is to provide a present cleansing for the "kings and priests" which Christ is about to bring forth to occupy positions on the throne with Him at the end of the sixth day, on the seventh day.

(Note that a first-mention principle has been established in Gen. 1:2b, 3. The Spirit is seen in these opening verses acting in connection with and in complete accord with the Word of God, something which *never* changes in Scripture. Man's salvation in the beginning [seen in the events of day one in the type] occurs through the Spirit using the God-breathed Word to bring about life where life had not previously existed; and man's spiritual growth toward maturity [seen in the events of days two through six in the type] occurs through the Spirit continuing to use the God-breathed Word to sustain and nourish the life previously brought into existence.)

## 2. "IF I WASH THEE NOT"

Christ's present ministry and the purpose for this ministry can be seen about as well as anywhere in Scripture in the account of His washing the disciples' feet in John 13:2-20. In this account Christ laid aside His garments, took a towel, girded Himself, poured water into a basin, and began to wash the disciples' feet. And the heart of the matter is revealed in the interchange of words between Christ and Peter when Christ came to Peter and sought to wash his feet.

Peter, not understanding what was happening, attempted to prevent Christ from washing his feet. Peter said, "Thou shalt never wash my feet." And Christ's response was, "If I wash thee not, thou hast no part *with me*" (v. 8).

Peter, still not understanding, but taking Christ at His word that he could have "no part *with*" Him apart from allowing Christ to wash his feet, went beyond that point and requested that not only his feet

but his complete body be bathed (v. 9). Peter, in essence, said, "If that's what it will take to have 'a part *with*' you, then don't stop with my feet. Give me a complete bath."

Jesus then responded by saying, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all [a reference to Judas, who was not 'clean']" (v. 10; cf. v. 11).

Throughout this interchange, there is a play on two Greek words, *nipto* and *louo*, both translated the same way in the English text. *Nipto* means to "wash a part of the body," while *louo* means to "wash the complete body." Thus, the English text does not really convey the central crux of this passage.

In verse eight, Christ used the word *nipto*, indicating that Peter (and the other disciples) could have "a part *with*" Him only if they availed themselves of the provided "partial washing." In verse nine, Peter alluded to the type washing which would be shown by the word *louo*, not by the word *nipto* which Christ had used. This is evident from verse ten, where Christ used both words. Christ, in response to Peter, said, "He that is washed [*louo*] needeth not save to wash [*nipto*] his feet..."

Then the inflection of these two verbs in the Greek text is quite revealing. The former (*louo*) appears in a perfect tense, and the latter (*nipto*) appears in a present tense in the middle voice. The perfect tense shows action completed in past time with the results of that action existing in a finished state during present time; and the present tense (indicative mood) in the middle voice shows present, continuous action on the part of the individual himself.

In other words, Peter had been washed completely once; and that washing was accomplished in past time, with the results existing during present time in a finished state (*ref.* Eph. 2:8 where the perfect tense is used relative to the same matter ["are ye saved"; *lit.*, "you have been saved"]). Then there is a present, continuous washing which involves only parts of that which previously had been washed completely (the individual presently, continuously allowing Christ to wash the parts becoming defiled through contact with the world).

Christ drew His teachings surrounding the use of *louo* and *nipto* from the typology of the tabernacle and its priestly ministry, where this two-fold washing can be clearly seen: 1) in a bathing of the

complete body (*louo*) upon one's entrance into the priesthood, and 2) in the subsequent washing, time after time (in a continuous fashion), of the person's hands and feet (*nipto*) at the laver in the courtyard as he exercised his priestly duties (cf. Ex. 29:4; 30:18-21; 40:12-15, 30-32 [the Septuagint uses both *louo* and *nipto* in these passages, showing the correct distinction]).

Christians are New Testament priests, who previously experienced a complete washing upon their entrance into the priesthood (at the point of salvation). However, Christians still reside in a body of death and become defiled through contact with this present world, as the Aaronic priest's hands and feet became defiled while ministering between the brazen altar and Holy Place. And Christians, as the Aaronic priests, must stop at the laver (placed in the courtyard of the tabernacle between the brazen altar and Holy Place) and wash those parts which become defiled.

This is done today through a confession of one's sins, and cleansing occurs through Christ's high priestly ministry on the basis of His shed blood on the mercy seat in the heavenly sanctuary (I John 1:6-2:2).

And, as Jesus told Peter, "If I wash thee not, thou hast no part *with me*." All Christians are "*in Christ* [associated with *louo*]," but having a part "*with Christ* [associated with *nipto*]" is a different matter entirely. The reference would be to having a part *with Him* in that coming day (as co-heirs in the kingdom), for that was the subject at hand in John's gospel.

The Spirit of God presently indwells all Christians to lead them into all truth (during that time depicted by days two through six in Genesis, chapter one); and, during the same period of time, Christ, as High Priest in the heavenly sanctuary, provides cleansing from the world's defilement for the ones progressing from immaturity to maturity.

Christians who allow the Holy Spirit to lead them into all truth and, at the same time, allow Christ to wash their feet are the ones in a position *to run the race in a victorious manner*. These are the ones who can *engage and victoriously combat the enemy* presently dwelling in the land to which Christians have been called. Consequently, these are the ones who *can overcome the enemy* rather than *be overcome by the enemy*.

## A COMPLETE CLEANSING

Drawing from the typology of Genesis, chapter twenty-four, the primary mission of the Holy Spirit in the world today is to acquire a bride for God's Son. As Abraham's servant was sent into the far country (Mesopotamia) to acquire a bride for Abraham's son, the Holy Spirit has been sent into the far country (this world) to acquire a bride for God's Son. And, as Abraham's servant acquired and removed the bride during his day, the Holy Spirit is going to acquire and remove the bride during the present day.

To place the person within the family (from which the bride is removed [see typology of Gen. 24]), the Holy Spirit uses the God-breathed word and effects a cleansing (*louo*) on the basis of the Son's finished work at Calvary. Then, to bring about the removal of the bride from the family (or, as in the original type in Gen. 2, a removal from the body [Eve, removed from Adam's body]), the Holy Spirit continues using the God-breathed word as He effects spiritual growth unto maturity and, at the same time, allows Christ to effect a cleansing (*nipto*) on the basis of His present work in the heavenly sanctuary.

The past cleansing has to do with Christ's work as Apostle, with the salvation which we presently possess; and the present cleansing has to do with Christ's work as High Priest, with the salvation of the soul, the salvation to be revealed at the time of Christ's return.

Both cleansings are *full and complete*. Each involves that part which is defiled — the whole of man (*louo*), and then parts of the cleansed man subsequently becoming defiled through contact with this present world (*nipto*). And the object, the ultimate goal, is given in Eph. 5:27: "That he [Christ] might present it [the Church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (*cf. vv. 25, 26*).

Redeemed man in that day will possess a glorified body completely free from any taint of corruption associated with the former creation in Adam. Our present position "in Christ," having to do with man's redeemed spirit and his spiritual standing before God, will, in that day, have to do with man in his complete being. In that day, unlike today, II Cor. 5:17 ("...old things are passed away; behold, all things are become new") will be equally applicable to any one of the three

parts of triune man — *body, soul, and spirit*.

(A knowledge of this fact will reveal the completeness of God's restoration of the earth in Gen. 1:2b-25. The earth was not restored after an incomplete fashion, allowing man to view any part of the destruction in Gen. 1:2a or to look back behind this destruction in geology or any of the other sciences. God's restoration was *complete*. Old things passed away; all things became new. All traces of the former were wiped out, and that which exists today [the complete fossil record, etc.] must be placed within the framework of the past six thousand years — within the framework of that which became new, though presently under a curse.

The *condition* of the material creation at the end of the six days of God's restorative work in Genesis, chapter one *must*, within a type-antitype framework, parallel the *condition* of redeemed man at the end of God's restorative work depicted by events during the six days in Genesis. Divine activity is evident throughout the restoration of both; and God's work in one *must* parallel His work in the other after a fashion which necessitates a *perfect work in both*.)

#### CONCLUDING REMARKS:

The second of the five major warnings in Hebrews closes with three admonitions, which, in a sense, form one three-fold admonition: 1) "Let us labour therefore to enter into that rest..." (v. 11), 2) "Let us hold fast our profession ['confession']..." (v. 14), and 3) "Let us therefore come boldly unto the throne of grace [with Christ's present high priestly ministry and the hope set before us (to be realized in that seventh day) in view]..." (v. 16).

Our eyes are to be fixed on the *one goal* out ahead; and we have the assurance that, as we move toward this goal, we can, at any time, *come boldly into the very presence of the One Who made it all possible, obtain mercy, and find grace to help in time of need*.





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Hebrews, chapters three and four cover the second of the five major warnings to believers in this book. And different things in these two chapters have been an enigma to numerous Bible students over the years.

For example, what does the Scripture mean when it states:

“But Christ as a son over his own house; whose house are we, *if...*” (3:6)?

“For we are made partakers [‘companions’] of Christ, *if...*” (3:14)?

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come *short* of it” (4:1)?

“There remaineth therefore a *rest* [‘*Sabbath rest*’] to the people of God” (4:9)?

The problem which most students of the Word encounter when studying passages such as these in the Book of Hebrews is actually *self-induced*. Individuals seek to understand these and other passages in this book apart from two main things: 1) Understanding that Hebrews deals, not with the salvation which we presently possess, but with the salvation of the soul, and 2) understanding that Hebrews draws extensively from Old Testament typology at almost every point.

That is to say, issues in the Book of Hebrews have to do with *millennial* rather than *eternal* verities. The warnings in this book have to do with *the Messianic Era alone*, not with one’s presently possessed *eternal salvation*. And the spiritual lessons surrounding these issues are drawn mainly from *the Old Testament types*.

This is what the book is about, this is the manner in which the book has been written, and the book must be studied accordingly.

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