

We Are Almost There

**A Study About the Nearness of
Christ's Return for the Church and
Succeeding Events Pertaining to
Israel and the Nations, Leading
into Christ's Millennial Reign**

Arlen L. Chitwood

**We Are
Almost There**

“Watch therefore: for ye know not what hour your
Lord doth come...

Therefore, be ye also ready: for in such an hour as ye
think not the Son of man cometh” (Matt. 24:42, 44).

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by
Arlen L. Chitwood

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By the Same Author —

HAD YE BELIEVED MOSES
COMING IN HIS KINGDOM
THE MOST HIGH RULETH
FROM ACTS TO THE EPISTLES
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
PROPHECY ON MOUNT OLIVET
MYSTERIES OF THE KINGDOM
THE BRIDE IN GENESIS
SEARCH FOR THE BRIDE
SEVEN, TEN GENERATIONS
THE TIME OF JACOB'S TROUBLE
THE TIME OF THE END
SALVATION BY GRACE THROUGH FAITH
SALVATION OF THE SOUL
SO GREAT SALVATION
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
MOSES AND JOHN
RUN TO WIN
GOD'S FIRSTBORN SONS
BY FAITH
JUDE
RUTH
ESTHER

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FOREWORD

When Adam sinned in Eden almost 6,000 years ago, not only did “death” *pass upon all future mankind* (Rom. 5:12), but the creation itself was subjected to “the bondage of corruption” once again (Gen. 3:4-19; Rom. 8:21; *cf.* Gen. 1:2a). And the entire creation, since that time, *has groaned and travailed in pain* (Rom. 8:22), *awaiting, with fallen man, a coming day.*

The domain over which Satan ruled and continues to rule today — the earth — had been reduced to *a ruin* following his fall (Gen. 1:2a; *cf.* Isa. 14:12-17; Ezek. 28:14-16). Exactly how long the creation lay in this ruined state is unrevealed; it is unknown. But the day arrived when God, over six days time, delivered the creation from this “bondage of corruption.” God restored the creation and then created man, *with a view to man ruling the restored creation in the stead of Satan and his angels* (Gen. 1:2b-28).

But Satan, knowing the reason for man’s creation, brought about his fall, with a resulting change not only in man but in the creation itself once again (Gen. 3:4-19). Though Satan continued holding the sceptre, he, once again, found himself ruling over *a ruined domain.*

The creation, again, found itself in *a corrupted state, groaning and travailing in pain, awaiting deliverance.* And this deliverance is seen occurring in Rom. 8:19 at the time of “the manifestation of the sons of God.”

Contextually, “the manifestation of the sons of God” — *a new order of sons* — will occur in connection with and following “the adoption” (vv. 14-17, 23). And this has to do with an event following decisions and determinations made at the judgment seat, following the present dispensation but preceding the Tribulation. Christians who are to occupy positions as co-heirs with Christ during the Messianic Era will, at that time, be adopted into *a firstborn status as sons* (as God did with Israel in past time), for *only firstborn sons can rule in the human realm.*

And the manifestation of this *new order of sons*, which will occur following the Tribulation, once Man’s Day has run its course, *is the*

event that the entire creation awaits. Until then the creation will remain in a corrupted state, groaning and travailing in pain.

But *deliverance* is in the offing, and the day will arrive when God is going to step in and begin bringing events to pass which will culminate in the whole of the matter at hand being rectified. Only then will conditions as seen in the currently existing situation be straightened out.

In relation to that coming day when these things will be brought to pass, *everything and everyone is presently out of place:*

Christ is out of place. His rightful place is seen in Ps. 2:6, 7; Luke 1:32,33 and Rev. 3:21 — seated, as God's King, both upon David's throne here on earth in the midst of a restored Israel and upon His Own throne, with His co-heirs, in the heavens.

Satan is out of place. His rightful place is in the abyss, then the lake of fire, after he has been removed from the throne, relinquishing his crown and sceptre (II Sam. 1:10; 2:4; 5:3, 4; Isa. 14:15-17; Ezek. 28:16-19; Rev. 20:2, 3, 7-10).

Israel is out of place. The nation's rightful place is occupying the land covenanted to Abraham, Isaac, and Jacob, in a restored state (following national repentance, conversion, and a restored theocracy), with the nations being ruled by and blessed through Israel (Gen. 12:1-3; Ezek. 36:22-36; 39:25-29).

The Church is out of place. The rightful place for Christians is ruling and reigning as co-heirs with Christ, occupying the throne with Him (Rom. 8:14-18; Rev. 2:26, 27; 3:21).

The Gentile nations are out of place. The rightful place for the nations is being ruled by and blessed through Israel (Gen. 12:1-3; Isa. 52:13-15; 54:1ff; 60:1-3).

The creation itself is out of place. The rightful place for the creation is not *groaning and travailing in pain* but delivered from *the bondage of corruption* (Rom. 8:19-22).

But all of this is about to change. Just how soon will these changes occur? Just how soon will God once again step into man's affairs and begin straightening out the whole of the matter?

That's what this book is about.

1

Always in Remembrance (I)

THINGS WHICH CHRISTIANS SHOULD KNOW AND NEVER FORGET

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (II Peter 1:2-8).

In verse two, any thought of “peace,” as anything else in Scripture, MUST be preceded by God’s grace. And a multiplication of grace and peace is seen in connection with, or through, “a knowledge [‘mature knowledge’] of God, and of Jesus our Lord.”

Then in verse three, “all things that pertain unto life and godliness” are seen being manifested in a Christian’s life through this

same “knowledge [‘mature knowledge’] of him that hath called us to glory and virtue.”

Then in verse eight, a manifestation of seven qualities in the Christian life, dealt with in verses five through seven, will result in fruitfulness in connection with “the knowledge [‘mature knowledge’] of our Lord Jesus Christ.”

(The regular word for “knowledge” in the Greek text is *gnosis*. The word used in vv. 2, 3, and 8 is an intensified form of this word — *epignosis* [the preposition *epi* prefixed to the word, intensifying the word, referring to a knowledge beyond that described by *gnosis*, *i.e.*, a more mature knowledge of the subject at hand].

Also, the structure of the Greek text beginning the epistle in v. 1 [which should read, “...God, Who is our Saviour Jesus Christ”] would allow v. 2 [a similar structure in the Greek text] to be understood in this same respect — *i.e.*, ...*through the mature knowledge of God, Who is the Lord Jesus Christ.*)

Note the seven things listed in verses five through seven, inseparably connected with and emanating out of *faith in relation to the things seen in the preceding verses*. And, as well, with these qualities present in a Christian’s life, *that seen in verse eight will be the end result*. Then the succeeding three verses form both negative (v. 9) and positive (v. 10) commentary, taking matters to their full end relative to the issue at hand (v. 11).

“Add to [‘Supply in’] Your Faith”

“Faith” is seen first, separate from *the seven qualities* which are then listed, qualities which should be present in every Christian’s life, though absent in varying degrees in almost every Christian’s life.

None of the seven qualities can be separated from “faith.” That is plainly seen from both the manner in which the Greek text is structured, along with that clearly stated in Heb. 11:6:

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Thus, even without the benefit of the structure of the Greek text in II Peter 1:5-7, it could only be plain from Heb. 11:6 that “faith” has to be seen as an inseparable part of each of the seven qualities in these verses.

And “faith,” along with each of the seven qualities, is *articular*. It is not just any faith or any quality among those listed. Rather, a definite “faith” is inseparably connected with *seven definite, particular qualities in relation to the subject matter at hand — things surrounding the manner in which Christians are to conduct their lives in relation to the coming kingdom of Christ*.

Each of the following seven sections in this chapter, dealing briefly with these seven qualities, will begin with the verse where the word from the KJV translation is shown at the beginning. The translation of the verse in each instance is the author’s, which one will find to be closer to the NASB than to the KJV. And the use of definite articles from the Greek text, as previously referenced, is shown in brackets.

Also, the way verse five begins as it introduces the first quality should be seen as carrying through into each of the other six qualities, though it is not repeated.

1) *Virtue* (v. 5)

“For this very reason, having given all diligence, supply in your [the] faith [the] morality; and in [the] morality [the] knowledge”;

The word translated “morality” (“virtue,” KJV) is *arete* in the Greek text. This word has to do with moral behavior, with every virtue of righteousness being exhibited in one’s life.

2) *Knowledge* (v. 5)

“For this very reason, having given all diligence, supply in your [the] faith [the] morality; and in [the] morality [the] knowledge”;

The word translated “knowledge” is *gnosis* in the Greek text. As previously seen, this is the regular word for knowledge. *Epignosis* (mature knowledge), as seen in verses two, three, and eight, would not be used here, for the text is referencing an accumulation of knowledge over time which builds into and results in *epignosis*.

And this would go hand-in-hand with “faith,” for “knowledge” is simply *an accumulation of facts, which, in this case, would come from the Word*; and “faith” is *believing that which God has stated about a matter in His Word*.

3) Temperance (v. 6)

“And in [the] knowledge [*the*] self-control; and in [*the*] self-control [the] patient endurance; and in [the] patient endurance [*the*] godliness”;

The word translated “self-control” (“temperance,” KJV) is *egkrateia* in the Greek text. This word has to do with exercising control over oneself, one’s actions, in all aspects of life.

4) Patience (v. 6)

“And in [the] knowledge [the] self-control; and in [the] self-control [*the*] patient endurance; and in [*the*] patient endurance [the] godliness”;

The word translated “patient endurance” (“patience,” KJV) is *hypomone* in the Greek text. This word has to do with steadfastness, perseverance, as one exercises continuous patience in all things (sufferings, etc.) that life brings one’s way.

5) Godliness (v. 6)

“And in [the] knowledge [the] self-control; and in [the] self-control [the] patient endurance; and in [the] patient endurance [*the*] godliness”;

The word translated “godliness” is *eusebeia* in the Greek text. This word has to do with a godly manner of day-by-day living.

6) Brotherly Kindness (v. 7)

“And in [the] godliness [the] brotherly love; and in [the] brotherly love [*the*] love.”

The word translated “brotherly love” (“brotherly kindness,” KJV) is *philadelphia* in the Greek text. This is a compound word (*philos*, “love”; and *adelphos*, “brother”), and a combination of the two words has to do with exactly what the words mean — “brotherly love,” Christians loving one another.

7) Charity (v. 7)

“And in [the] godliness [the] brotherly love; and in [the] brotherly love [the]love.”

The word translated “love” (“charity,” KJV) is *agape* in the Greek text.

There are two words in the Greek text for “love” — the previous word, *philos* (usually referenced in its verb form, *phileo*), and *agape* (verb form, *agapao*).

The two words are, at times, used interchangeably in Scripture (e.g., both words are used of the Father’s love for His Son [John 3:35; 5:20], and the Father’s love in this respect cannot change). But, in relation to a Christian’s love for God, only one word is used in the New Testament (*agape*).

Though the words can be used interchangeably, when compared one with the other, *agape* is always seen as the higher form of the two, *the highest form which love can take*; and, as previously stated, it is the only form which man is commanded to exercise toward God (cf. Matt. 22:37; Luke 10:27; I Cor. 8:3).

Note I John 4:7, 8 in this respect, where *agape*, or a form of the word, is used throughout:

“Beloved, let us love one another; for love is of God; and everyone that loveth is born of God [has been brought forth from above, not from below], and knoweth God [Gk., *gnosis*, having to do with a knowledge gained by experience].

He that loveth not knoweth not God; for God is love” (cf. I Cor. 13:1ff).

“If These Things Be in You, and Abound...”

Thus, there are seven qualities which should be present in the life of every Christian — *morality, a knowledge (of the Word), self-control, patient endurance, godliness, brotherly love, and love (agape, the highest form)*. And these seven qualities are seen, contextually, *in relation to Christians possessing a mature knowledge of the things having to do with present Christian living in relation to the coming kingdom of Christ* (vv. 1-11).

Continuing from the thought of “love” (*agape*) in verse seven, beginning verse eight, one thing in the entire matter (that seen through the introductory seven verses) goes hand-in-hand with all else. The abounding presence in one’s life of the seven things listed in verses five through seven — one built upon the other, all in connection with “faith” and that seen in the opening four verses, with nothing left out — will result in that stated in verse eight.

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge [*epignosis*, ‘mature knowledge’] of our Lord Jesus Christ.”

For all practical purposes, *that seen in verse eight will automatically occur. It can’t help but occur.* These seven things present and abounding in one’s life will result in that person being “fruitful in the knowledge [‘mature knowledge’] of our Lord Jesus Christ.” And this, in turn, will lead to that seen in verses eleven and twelve — *realizing one’s calling* (being called out of the called [*ref.* Chapter II in this book]) through having *an abundant entrance into the coming kingdom.*

But the Christian lacking these things is seen in a completely opposite respect in verse nine. He is seen as blind, one who could not possibly be fruitful, and one who is completely separated from anything having to do with his calling in the following verse (v. 10 [seen in the latter part of v. 9 relative to the purpose for his salvation]).

2

Always in Remembrance (II)

THINGS WHICH CHRISTIANS SHOULD KNOW AND NEVER FORGET

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty [Gk., superlative; lit., 'His greatest (regal) magnificence'].

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard when we were with him in the holy mount (II Peter 1:12-18).

That to which Peter referred in verses twelve, thirteen, and fifteen — seeking to make certain that those to whom he was writing always remembered “these things” — had to do with *the way Christians are to presently conduct and govern their lives, with a view to the coming kingdom of Christ*. And different facets of the matter can be seen throughout the first eleven verses of the chapter.

Christians possess *a calling* “to glory and virtue [‘moral excellence’ (v. 3; cf. v. 5)],” having to do with “exceeding great and precious promises” (v. 4), to be realized in the coming “kingdom of our Lord and Saviour Jesus Christ” (v. 11). And Christians, relative to this kingdom, are to make their “calling and election [*lit.*, ‘out-calling’] sure” (v. 10).

(The words “calling” and “election” in v. 10 are the same word in the Greek text [meaning, “call,” “calling”], with the preposition *ek* [“out of”] prefixed to the latter word. Thus, the latter word, contextually, could only have to do with *a calling out from the called*.)

All Christians have been *called* “to glory and virtue” (v. 4); but it will only be those *called out of the called, those removed from the complete body of Christians*, who, in the kingdom of Christ, will realize that to which they had been called.)

In verses three and eight, reference is made to *a mature knowledge of Christ in relation to these things* (the Greek word *epignosis* is used in both verses [also v. 2], calling attention to things beyond that which would be seen by the use of the regular Greek word for knowledge, *gnosis*). And in verse nine, a Christian lacking the qualities described in verses five through seven — with these qualities abounding in his life in association with a mature knowledge (v. 8 [*ref.* Chapter I in this book]), in connection with that seen in verses one through four — is seen as:

1) *One who is blind, who cannot see afar off (having to do with a knowledge of the Word relative to his calling, out-calling, and the kingdom of Christ).*

2) *One who has allowed Christ’s present ministry in the heavenly sanctuary, as it relates to his calling and out-calling, to escape his attention (cf. John 13:5-8).*

On the Mount

The Christians to whom Peter wrote had already been well-taught in the things which he was presenting. But Peter considered these things of such import that *he was going to keep on setting these truths before these individuals until they had heard them enough times*

that they could never get away from them, even after he was dead and gone (vv. 12-14).

Then, to drive the whole of the matter home, Peter called attention to an event in his life which had occurred years before, probably about three decades before that time, when Christ was on earth. He called attention to *the scene on the Mount, in Matt. 17:1-5, when he, James, and John had been allowed to see “the Son of man coming in his kingdom” (Matt. 16:28).*

He, James, and John had “not followed cunningly devised fables” when they “made known...the power and coming of our Lord Jesus Christ.” These three men had been eyewitnesses of that future day. They had seen “the Son of man coming in his kingdom”; they had actually seen the Son of Man in that future day when He will appear in “His greatest [regal] magnificence” (v. 16).

Peter had seen, with his own eyes, the kingdom to which Christians have been called. He had seen, with his own eyes, the kingdom which Christians can one day enter into, realizing a joint-heirship with Christ therein. And, because of that which Peter knew and had seen, *he was not reluctant to keep on hammering away at things pertaining to a Christian’s calling and Christ’s coming kingdom.*

(For additional information on the preceding, refer to the author’s book, COMING IN HIS KINGDOM)

Blinded Christians, Apostates

II Peter chapter two deals with false teachers, apostates, which is simply a continuation from chapter one. And both chapters deal with the saved, not with the unsaved.

Chapter two continues with thoughts on those seen as spiritually blind pertaining to truths concerning Christ’s coming kingdom from chapter one. The appearance of these false teachers, able to lead Christians astray, lead them away from their calling and out-calling (vv. 1, 2), is something which began very early in the dispensation.

And today, near the end of the dispensation, when the leaven which the woman placed in the three measures of meal back in these early years is doing its final, damaging work (Matt. 13:33),

one need only look around at the Churches of the land to see what has happened.

Where are those proclaiming the message seen in II Peter chapter one? The question is self-answering.

Septenary Structure of the Epistle

Chapter three then continues the matter of false teachers from chapter two, with a reference back to blinded Christians and a septenary structure of the epistle introduced in chapter one. And the latter, in turn, is a reference back to the opening chapter of Genesis, dealt with in chapter three.

“Knowing this first, that there shall come in the last days scoffers walking after their own lusts [‘their own desires’],

And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation [contextually, a reference back to the creation of the heavens and the earth in Gen. 1:1].”

God’s actions occur in relation to *set times* which He Himself has established. Things may appear to go on and on, relatively unchanged, for long periods of time — for centuries, even millenniums. But this is no indication that changes have not occurred in the past, or that changes will not occur in the future. The only thing seen by long periods with seemingly no change is very simple and singular:

God’s set times when He will step into man’s affairs and bring about changes have yet to arrive.

But *these set times will arrive, for they are set*. And when they do arrive, *things will begin to change, evidently quite rapidly at times*. Matters will then be seen as described in the two continuing verses, describing *past set times* arriving on God’s calendar (vv. 5, 6):

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished.”

Though these individuals could have known that all things had not continued unchanged “from the beginning of the creation” — for the Word reveals that they hadn’t — they had chosen to ignore the Word, living their own lives, after their own desires. And, ignoring the Word, the only true means by which these things could be known, *they found themselves attempting to deal with, often questioning, something which they really knew nothing about* — “*Where is the promise of his coming...?*”

Continuing in the passage, attention is then called to that which these individuals could have known. *Had they only gone to the Word*, they would have found that a time had arrived in the past when God stepped in and destroyed “the world that then was” through raging waters covering the earth (not the Flood of Gen. 6-8 but that seen in Gen. 1:2a) — a destruction resulting from Satan’s fall, the ruler over the earth then and now.

(Sixteen hundred and fifty-six years following the restoration of the ruined earth, God once again stepped in and destroyed the earth by water [the Noachian Flood]. This though was not the destruction referenced in II Peter 3:6. The Flood during Noah’s day was a destruction having to do with the present earth, not the earth “that then was.”

The destruction of the earth “that then was” included the heavens as well, for the heavens were darkened [the heavens associated with this earth; Gen. 1:2a]. This would parallel a future destruction of both seen in the passage [v. 7], which the subsequent Flood during Noah’s day did not do.

The Flood during Noah’s day is not seen in the passage, though it does show another example of things not continuing indefinitely apart from change.)

The passage in II Peter chapter three then continues with a future time when God will once again step into the affairs having to do with man and the earth. And this time major changes will result — *the complete destruction of the present heavens and earth*, followed by the creation of “a new heavens and a new earth” (*cf.* II Peter 3:7,10-13; Rev. 21:1ff).

Then the passage shows how to avoid ever falling into the type uniformitarian thinking held by the scoffers back in verses three and four. And that is seen in verse eight:

“But, beloved, be not ignorant of this one thing [*lit., ...’stop allowing this one thing to escape your notice’* (Gk. text — *a command to stop doing something which they were doing*)], that one day is with the Lord as a thousand years, and a thousand years as one day.”

This verse is the apex toward which thoughts in the preceding verses in the chapter move; and, as previously seen, the allusion in the near context is back to a septenary structure of the book first seen in the opening chapter (vv. 16-18) and in the far context all the way back to the opening verses of Genesis, where this septenary structure is introduced and established.

In other words, *get the matter straight in your thinking at the outset of Scripture concerning how Scripture begins and can only continue. Then you will have no problem with false uniformitarian teaching when it arises, for you will know what the Word has to say about the matter.*

And, having an understanding of these things will allow an individual to see and understand not only what is happening in the world today but that which is about to happen as well. Such an individual will then know *about where we are on God’s prophetic calendar, that the next set time is about to arrive, and that major changes are in the offing.*

(For additional information on the preceding, refer to the author’s book, THE STUDY OF SCRIPTURE, Chapter II, “The Septenary Arrangement of Scripture.”)

3

It's Almost Over

MAN'S DAY HAS ALMOST RUN ITS COURSE

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand... (Rom. 13:11, 12a).

God established an unchangeable time-line at the beginning of His Word, at the beginning of both the Old Testament in Genesis and the New Testament in John. Man though has largely ignored this time-line in both Testaments, particularly in the New Testament, with John erroneously placed at the end of the four gospels rather than at the beginning.

(*Ref.* Chapter I in the author's book, MOSES AND JOHN, for additional information on the preceding.)

The Length of Man's Day, the Lord's Day

Both Testaments begin with the length of Man's Day set at *six days* and the length of the Lord's Day which follows set at *one day*. And it is plain from the whole of subsequent Scripture that all seven of these days have to do with 1,000-year periods, perfectly in line with II Peter 1:16-18; 3:8 for the complete seven days, or with Rev. 20:2-7 for the Lord's Day.

In the former reference, Peter had called attention to this septenary structure of Scripture — six days, followed by a seventh day — in the first chapter of his second epistle by referencing an

event which he and two other disciples had witnessed years before (vv. 16-18). Peter called attention to that which had occurred on “an high mountain” after Jesus had taken him, along with James and John, up into the mountain apart from the other disciples (Matt. 16:28-17:5).

The time was “after six days” — *after the time foreshadowed by the six days in both Genesis and John had run their course* — these three disciples saw “the Son of man coming in his kingdom,” which would be *on the succeeding seventh day*.

Then in the third chapter, Peter continuing to deal with this same matter, stated:

“But, beloved, be not ignorant of this one thing [*lit., ‘...stop allowing this one thing to escape your notice’*], that one day is with the Lord as a thousand years, and a thousand years as one day” (v. 8).

The six and seven days beginning both Genesis and John point to the same thing as the six and seven days alluded to through the event referenced by Peter back in the first chapter of his second epistle, or anywhere else in Scripture where this septenary structure is dealt with. These days foreshadowed *1,000-year periods of time — six days, 6,000 years; the one succeeding day, the seventh day, 1,000 years*.

The Sabbath was given to Israel for “a sign,” to keep that seen in this septenary structure ever before the Jewish people throughout their generations (Ex. 31:13-17). Every seventh day, following six days of work, *they kept a day designed to remind them that God — in complete accord with the manner in which He began the Old Testament and would begin the New Testament — following six days of work, was going to rest on the succeeding seventh day*.

In Genesis, God worked six days to restore a ruined material creation, followed by a day of rest; in John, another facet of the matter is seen. The six days beginning John’s gospel have to do with the time God is taking to restore ruined man, with the subsequent day of rest pictured through the first sign in this gospel (2:1-11), pointing to God’s restoration of Israel (again taking the nation as His wife, which will occur on the seventh day, the seventh 1,000-year period).

As previously stated, every time the Israelites kept the Sabbath, *they were to recall that to which the Sabbath pointed — 1,000 years of rest following 6,000 years of restorative (redemptive) work.*

And at the end of Man's Day in the Book of Revelation, the length of this seventh day is clearly stated in no uncertain terms, as in II Peter 3:8 (though it is clearly stated through the use of "days" numerous places throughout preceding Scripture as well, beginning in Gen. 2:1-3). Six times in Rev. 20:2-7, referring to *this coming seventh day*, Scripture states, "a thousand years," or "the thousand years."

We're still living during the 6,000 years (Man's Day), with the 1,000 years (the Lord's Day) still out ahead. How close are we to the end of Man's Day and the beginning of the Lord's Day? That's the subject of the remainder of this chapter, with the matter dealt with *largely via numerics, from a Biblical standpoint.*

Following Biblical Chronology

There are sixty-two generations from the creation of Adam to Christ. Noah is the tenth from Adam (Gen. 5:1-32), Abraham the twentieth (Gen. 11:10-27), and there are then forty-two generations from Abraham to Christ (Matt. 1:17).

The number of years comprising these generations can be followed through the first twenty generations, extending from the creation of Adam to the birth of Abraham. Those years are seen in that revealed in the two previous genealogies referenced in Genesis chapters five and eleven. And the total time in these two genealogies, from Adam to Abraham, is 2,008 years.

(Note that there would be room for a few years difference when viewing the number of years in these genealogies from the standpoint of a calendar, for only whole years, not parts of years, are dealt with in the genealogies. And, actually, in the next section on dispensations, it will become clear that 2,000 years, not 2,008, evidently exist from Adam to Abraham.

Also, it must be kept in mind that Scripture uses a 360-day year, not the 365.25-day year that man uses today. In this respect, all references to time in Scripture are based on a 360-day year. And a person can't mix 360-

day years and 365.25-day years. Thus, any use of time from our calendar will have to be changed to years of 360 days, which can easily be done.

Note in this same respect that the time foreshadowed by the six and seven days beginning Genesis and John, or anywhere else in Scripture, would be 6,000 and 1,000 years of 360 days per year.)

Then, from the birth of Abraham to the Exodus under Moses was five hundred years (100 years to the birth of Abraham's seed, Isaac [Gen. 21:5], then 400 years from Isaac's birth to the Exodus [the 400-year sojourn of Abraham's seed in Gen. 15:13-16 — 190 years in Canaan before Jacob and his family went down into Egypt, then 210 years in Egypt]). Thus, going solely by Biblical genealogies and chronology, it was 2,508 years (2,500 years [see previous statements]) from the creation of Adam to the Exodus under Moses.

Then, to have a base to work from — showing dates in relation to B.C. or A.D. time, along with showing that a subsequent second 2,000-year period evidently exists in God's dealings with mankind — one can go back in secular history to illustrate that late archaeological finds for the date of the Exodus (usually seen as 1445 B.C.) are very much in line with the number of years that must exist between the Exodus and the events of Calvary (for this second 2,000-year period). In fact, only about six or seven years difference exist between the archaeological date and that which Scripture would require.

Using the archaeological date (1445 B.C.), it is 1,478 years between the Exodus and the events of Calvary (33 A.D.) — years of 365.25 days each. Then, converted to 360 day-years, this would be 1,499.5 years.

Scripture though, if dealing with a second 2,000-year period (which is evidently the case), would require only 1,493 years between the Exodus and the crucifixion (the reason for 1,493 years rather than an even 1,500 years [taking one to 4,000 years] is shown in the next section, dealing with dispensations).

Using dates as per the preceding (360-day years) — 2,500 years from the creation of Adam to the Exodus, then 1,493 years from the Exodus to the crucifixion — provides a total of 3,993 years of man's history preceding the events of Calvary.

At the present time (spring of 2014), we are 1,980 years beyond the events of Calvary (the first and last years counted as one year because only a part of each year is used). Converting these 1,980 years to 360-day years gives us 2,009 years, which is at least nine years too many.

If 3,993 years elapsed between the creation of Adam and the crucifixion, which they evidently did, there can't be over 2,000 years between the events of Calvary and Christ's return for the Church (2,000 years between these two points would provide a total of 5,993 from the creation of Adam to the rapture, which is the number that should exist). Thus, a problem apparently exists with our calendar (one orchestrated by God so that man couldn't go beyond *the times and seasons*).

The Dispensations During Man's Day

"Dispensation" is the term used in Scripture *to show distinctions in God's dealings with different groups of mankind during Man's Day and the following Messianic Era.*

During Man's 6,000-year Day, *there can ONLY be three dispensations; as well, there MUST be three dispensations (no more, no less).* And this is for the simple reason that there are three groups of mankind for God to deal with, which He must deal with, after this fashion — *Jew, Gentile, and the Church of God.*

There could be breaks in a dispensation (as there is in the Jewish dispensation, which will be shown), but, if so, it is still the same dispensation. Thus, again, *concerning dispensations during Man's Day, there can only be three, and there must be three.*

And it is evident from numerics, as seen in the preceding part of this pamphlet, that God did something rather unique with these three dispensations. *Man's Day is exactly six days long (set in the opening chapter of Genesis), foreshadowing exactly 6,000 years. And God evidently split these years into three parts, providing three 2,000-year dispensations, corresponding with His dealings with the three groups of mankind.*

The first 2,000 years extends from the creation of Adam to the birth of Abraham (2,008 years using the years through twen-

ty generations in the genealogy accounts [Gen. 5, 11], though evidently 2,000 years, for reasons previously given). During this dispensation God dealt with mankind at large, with the group which would later be known as *Gentiles*.

Then, as previously shown, from the birth of Abraham to Calvary would be 1,993 years, which is *the Jewish dispensation*, lacking seven years to complete. God stopped the clock (so to speak) marking off time in this dispensation seven years short of completion, then called into existence *the one new man* "in Christ," and began a new 2,000-year dispensation, *during which time He would deal with this new man, with Christians*.

And when God has completed His purpose for this dispensation, He will remove the Church, turn back to Israel and complete the last seven years of the previous dispensation (the seven-year Tribulation), completing the full 6,000 years of Man's Day.

Note that the current dispensation cannot possibly last longer than 2,000 years, if the two prior dispensations encompass 2,000 years each, which they evidently do (and, if going by our calendar, it's already some nine years above the 2,000 years; thus, as previously stated, something is apparently wrong with our calendar, though the calendar seemingly couldn't possibly be off all that much).

The reason that the current dispensation can't exceed 2,000 years is because 3,993 years have already expired in the previous two dispensations (with 7 years reserved to finish the Jewish dispensation). *That takes care of four days, 4,000 years of Man's Day. And Man's Day can't possibly run over six days, 6,000 years. This was set in an unchangeable fashion at the outset of Scripture.*

Thus, there cannot possibly be more than 2,000 years from Calvary to that time when the Church is removed (the rapture), allowing God to turn back to Israel and finish His dealings with Israel during the last seven years of Man's Day (Dan. 9:24-27).

What time is it on God's prophetic calendar in the preceding respect? *It can only be much, much closer to the end of the dispensation than anyone cares to think about or admit.*

In short, *time is fast running out; it's almost over.*

4

In Such a Time

THE SON OF MAN COMING AT AN UNEXPECTED TIME

Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh (Matt. 24:42-44).

Following a ministry lasting about three and one-half years, climaxed by His rejection, death, burial, and resurrection, Christ ministered to His disciples for a short period of time before His ascension. He spent forty days teaching His disciples “things pertaining to the kingdom of God.”

Then, after instructing them to wait in Jerusalem, explaining the reason, Christ, as the disciples watched, ascended into heaven from the Mt. of Olives (Acts 1:3-9).

Christ, during His earthly ministry, spoke of the day when He would depart (John 14:2, 3). Mark briefly mentions Christ’s departure at the end of his gospel, Luke briefly mentions this at the end of his gospel and at the beginning of Acts, and Paul mentions this in his first epistle to Timothy (Mark 16:19; Luke 24:50, 51; Acts 1:2, 9; I Tim. 3:16).

Actually, very little is stated in Scripture about Christ’s departure. Only the bare facts are given. *The emphasis is upon His return*, not upon His departure.

His return and things having to do with His return are seen throughout Scripture, beginning with the manner in which Scripture is structured in the opening thirty-four verses of Genesis (Gen. 1:1-2:3).

(Note that Gen. 1:1-2:3 sets forth a skeletal framework upon which all subsequent Scripture rests. The whole panorama of Scripture is set forth after the preceding fashion in these opening thirty-four verses, with the remainder of Scripture providing all the sinews, flesh, and skin to clothe the initial skeletal framework, *i.e.*, the remainder of Scripture simply provides commentary for the opening thirty-four verses [*cf.* Ezek. 37:1ff].

There are six days of redemptive [restorative] work, foreshadowing 6,000 years of redemptive [restorative] work, followed by a seventh day, foreshadowing a seventh 1,000-year period of rest [III Peter 1:16-18; 3:8].

And, subsequent commentary — the sinews, flesh, and skin — call attention not only to Christ's first coming during the six days [during the 6,000 years] but His second coming at the end of these six days, to reign during the seventh day [during the seventh 1,000-year period].

Thus, everything was set and established in an unchangeable manner, through this septenary structure, at the very beginning of Scripture.)

Christ, calling attention to His soon departure in John chapter fourteen, and Luke's account of His departure in Acts, both have corresponding statements about His return.

Christ's promise that He would return in John chapter fourteen can only have to do with *His return for the Church (preceding the Tribulation)*, called into existence shortly afterwards in Acts chapter two.

But the statement concerning His return in Acts chapter one, given by two men who were present, could only have to do with *His return to Israel, with the nations in view (following the Tribulation)*.

In the former, Christ returns to take His disciples to the place where He would be, in the heavens (John 14:3); in the latter, Christ returns with outstretched hands to bless the nation to which He is returning, the nation of Israel here on the earth (*cf.* Luke 24:50, 51; Acts 1:9-11), with blessings then flowing out to the nations through Israel (Gen. 12:1-3).

And the preceding (returning both before and following the Tribulation) should be viewed as *one return of Christ*, not two returns. Christ's return has *two aspects to it* — one relative to *the Church* and the other relative to *Israel*, with the nations also in view.

The matter is much like the gospel, the good news. There is *one complete gospel, with different aspects to the good news*, not two gospels.

The initial aspect has to do with *the good news concerning the grace of God, which has to do with the unsaved*, and is foreshadowed by that Divine restorative work seen on day one in Genesis chapter one.

The continuing aspect has to do with *the good news concerning the coming Glory of Christ, which has to do with the saved*, and is foreshadowed by that Divine restorative work seen on days two through six in Genesis chapter one.

And restorative works throughout all six days are with a view to the seventh day seen beginning the second chapter, with the complete six days leading into the seventh, forming, as previously stated, a septenary structure upon which the whole of subsequent Scripture rests.

And there are two inseparably related ways to view this septenary structure:

One way has to do with *six being man's number and God's work during the six days having to do with restoring ruined man throughout Man's Day. And this is with a view to matters being finished preceding a seventh day of rest.*

And the other way has to do with *the time involved in this restorative work. These six days of restorative work foreshadow 6,000 years of restorative work (occurring throughout Man's 6,000-year Day), with a view to this work being finished preceding a seventh 1,000-year period of rest.*

Any way that the matter is viewed, everything moves toward that *seventh day*. "Six" is an *incomplete number*, one short of *completion*. And all of God's works must be brought to *completion*, which can only be done with a view to *a seventh day, a seventh 1,000-year period of rest, wherein completion lies.*

Christ's Return for His Church

How close are we to the end of the sixth day, the sixth 1,000-year period? Time can only be fast running out, and we can only be much closer to the end of six days, 6,000 years, than individuals dare to imagine.

Three dispensations of 2,000 years each comprise Man's 6,000-year Day, corresponding to the three divisions of mankind — *Jew, Gentile, and Christian*.

The first dispensation (Gentile), from Adam to Abraham, has run its course. *The second dispensation (Jewish)*, from Abraham to the Messianic Kingdom, has seven years to run (the coming seven-year Tribulation). Time during this dispensation was stopped seven years short of completion, and *God began to deal with Christians for a third 2,000-year dispensation*, which is almost complete.

Once the present dispensation has run its course, the Church will be removed, God will turn back to Israel and complete the last seven years of the prior dispensation, and Christ's return in possession of the kingdom (with all ensuing events leading into the kingdom) will follow.

1) Condition of the Church in That Day

Conditions in Christendom in that day will be exactly in line with how Scripture stated that they would exist at the end of the present dispensation — Christians, enmeshed in the things of the world, paying little to no attention to the times in which we live, putting that day far from them.

Accordingly, that day will overtake many Christians *unaware*. Numerous Christians will be very much like the people during Noah's day, *eating, drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, with the Flood coming and destroying them all*.

That is to say, most Christians will be going about every day activities, giving little thought to the fact that God is about to once again step into man's affairs and bring about major changes.

God stepped into man's affairs at times in the past, with man totally oblivious to the matter. And God is about to once again

step into man's affairs, with man, once again, totally oblivious to the matter.

Man couldn't do anything about it in the past, aside from suffering the consequences of being unprepared. And man won't be able to do any more about it in the future than in the past; and he, likewise, will suffer the consequences of being unprepared.

2) Two Types of Christians in That Day

When Christ returns for the Church at the end of the present dispensation, all Christians — faithful and unfaithful alike — will be removed to appear before the judgment seat of Christ.

Many in that day, as previously seen, will be caught *unprepared for that which will have occurred and is about to occur*. And they can only experience the things awaiting unfaithful servants of the Lord, those not having looked for His return and not having conducted their lives accordingly.

Others in that day though will be *prepared for that which will have occurred and is about to occur*. And they will experience the things awaiting faithful servants of the Lord, those having looked for His return and having conducted their lives accordingly.

(For both sides of the preceding picture, note how Paul presented the matter in I Thess. 4:13-5:9.

For comments on this section of Scripture in I Thessalonians, see the author's three pamphlets titled, "The Rapture.")

Christ's Return to Israel, the Nations

Christ's return to the earth at least seven years following His return for and dealings with the Church will occur following Israel's repentance. The severity of particularly the last three and one-half years of the Tribulation will, after 2,600 years of Gentile rule and dominance, bring Israel to the place of repentance. And, true to His many promises, *God will hear, remember His covenant with Abraham, Isaac, and Jacob, and send the Deliverer* (Ex. 2:23-3:12; II Chron. 6:24-27; 7:12-14).

The Deliverer Whom God will send at this time will be the same One Who was present in Israel's midst 2,000 years earlier — the

One Whom the Jewish people rejected, spat upon, smote, and crucified (Matt. 26:67; 27:22-25). This is the One Who will appear in Israel's midst in that coming day.

And to better understand exactly what type situation will exist at that time, note two things:

The Jewish people will be placed in *the position of having just crucified their Messiah*.

And not only will the Jewish people be placed in this position, but every Jew living in that day — no exceptions — will be held personally responsible for Christ's crucifixion.

On the former, note that God stopped the clock (so to speak) marking off time in the Jewish dispensation at the time of the crucifixion, ushering in a new dispensation fifty-three days later, on the day of Pentecost in Acts chapter two.

And, with the beginning of the Tribulation, God will re-start the clock (so to speak) marking off time in the Jewish dispensation, completing the last seven years, *placing the Jews alive in that day in the position of having just crucified their Messiah in relation to time in the dispensation*.

On the latter, every Jew alive in that day, regardless of the passing of generations, will be seen by God as directly responsible for "all the righteous blood shed upon the earth," extending all the way back to "the blood of righteous Abel" (Matt. 23:35, 37; cf. Gen. 4:1ff; 45:1-4; Zech. 12:10-14; Matt. 21:33-45; Rev. 1:7, 8).

That foreshadowed by events on the seventh day in Gen. 2:1-3 awaits Israel and the nations (foreshadowed as well by events every time Israel kept the Sabbath [Ex. 31:13-17]). But Israel and the nations must first pass through that which Scripture presents occurring at the end of Man's Day, the Tribulation, Daniel's unfulfilled Seventieth-Week.

The darkest time in man's history (the Tribulation) awaits Israel and the nations, to be followed by *the brightest time in man's history* (the Messianic Era).

And both can only occur in the very near future.

5

At Midnight

A TERMINAL HOUR, JUDGMENT, A NEW BEGINNING

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

And all the firstborn in the land of Egypt shall die...

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt... (Ex. 11:4, 5a; 12:29a).

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor [the threshing floor]...

And she went down unto the floor...

And it came to pass at midnight... (Ruth 3:3a, 6a, 8a).

And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him (Matt. 25:6).

The first reference to “midnight” in Scripture is in Ex. 11:4, and it is associated with *God’s judgment occurring at a terminal time, with a new beginning in view* (the death of the firstborn, followed by the Exodus). And the use of “midnight” after this fashion, at this point in Scripture, establishes a *first-mention principle which never changes throughout Scripture*.

That is, as established at this point in Scripture, anytime the word “midnight” is subsequently used throughout Scripture — as in Ruth 3:8 or Matt. 25:6 — there is a direct allusion to *God’s judgment occurring at a terminal time, with a new beginning in view*.

The original, basic framework for the whole of the matter is seen in the opening thirty-four verses of Scripture (Gen. 1:1-2:3) — having to do with God’s restoration of a ruined creation over six days time, followed by a seventh day rest — seen within a septenary structure of Scripture at the very beginning.

(Refer to the first three chapters in the author’s book, THE STUDY OF SCRIPTURE, for information on different facets of the preceding.)

Attention is called to this opening framework and structure of Scripture because of the references used at the beginning of this pamphlet to three different places where the word “midnight” appears in Scripture (Ex. 11:4; 12:29; Ruth 3:8; Matt. 25:6).

The first appearance, in Exodus, relates to that foreshadowed by God’s restorative work on day one (Gen. 1:2b-5). And the appearances in Ruth and Matthew relate to that foreshadowed by God’s restorative work on days two through six (Gen. 1:6-31). Then, that foreshadowed by God’s restorative work throughout all six days is with a view to that foreshadowed by the seventh day of rest (Gen. 2:1-3).

That being introduced at the beginning of Scripture and dealt with in the preceding manner has to do with *salvation past, present, and future*.

The past aspect of salvation (salvation by grace, having to do with the spirit) is foreshadowed by God’s restorative work on day one and is seen typified by the events in Exodus chapters eleven and twelve.

The present aspect of salvation (the saving of the soul, the life) is foreshadowed by God’s restorative activity on days two through six and is seen in typical form in Ruth chapter three and in parabolic form in Matthew chapter twenty-five.

And, again, the whole of the matter is with a view *to the future, deliverance (salvation) in the seventh day*.

Thus, the thought of “midnight,” seen in all three portions of Scripture referenced, has to do with *a terminal time at the end of that foreshadowed by the six days (6,000 years, Man’s Day); and this is with a view to a new beginning, foreshadowed by the seventh day (1,000 years, the Lord’s Day)*.

(Thoughts on basics from the preceding will show what is wrong with much of the one-sided teaching pertaining to the complete panorama of salvation as seen in Christendom today [*God's work restoring ruined man — past and present works, with a view to the future*]. Man, invariably, begins at the wrong place. Man, invariably, begins somewhere in the N.T., not where God began, *in the opening verses of Genesis*.

And the correct beginning point — *Genesis* — would be true for studying any Biblical doctrine, which is the main reason why things, from a doctrinal standpoint, are so fouled up in Christendom today.

If man wants to get it right, he must begin where God began and stay with the way God has stated matters.)

God's Past and Future Judgments

“Midnight” in relation to that seen in Exodus chapters eleven and twelve, originally dealt with through God's work on day one in Genesis chapter one — *the Spirit of God moved, God spake, and light came into existence* — as will be shown, has to do with a *past judgment, followed by a new beginning*. And everything is performed through a Divine work, completely apart from man's actions.

(Ruined man (dead in trespasses and sins) is no more in a position to bring himself out of his ruined state than the earth on day one in the first chapter of Genesis was in a position to bring itself out of its ruined state.)

As well, there is no such thing as a future judgment of man in relation to that part of God's restorative work originally foreshadowed in Gen. 1:2b-5. There is a present work, performed by the Spirit breathing life into the one having no life, based on a past Divine work (God, in the person of His Son, paying the price which He required at Calvary). But all judgment connected with this initial part of God's restorative work is *past*.

God has already judged sin in the person of His Son. And this would relate to those whom the Spirit has presently breathed life into and those whom He has not breathed life into. There is no difference in this respect, for, as previously stated, all judgment pertaining to the matter is *past*.

Note how John 3:18 reads in this respect:

“He that believeth on him is not condemned [‘judged’]: but he that believeth not is condemned [‘judged’] already, because he has not believed in the name of the only begotten Son of God.”

There is simply no such thing as any man, whether saved or unsaved, appearing at a future judgment where his eternal salvation will be an issue. That would be impossible, for *God has already judged the whole of mankind, both the saved and the unsaved, pertaining to the matter.*

Future judgments of both saved and unsaved man will result in God carrying out that already determined in His past judgment on sin. Again, man simply *cannot* be brought into judgment at some future time pertaining to that for which he has already been judged.

Note how this is seen in the type in Exodus chapter twelve. Exactly as at Calvary, almost fifteen centuries later, God judged sin through the death and shed blood of the paschal lambs. The Lord passing through the land of Egypt at midnight had to do with judgment in another respect entirely. It had to do with a carrying out of the decree pertaining to a past judgment, based on the death and proper application of the blood of the paschal lambs.

For the one who had followed the Lord’s instructions (the blood of a dead lamb had been applied to the door posts and lintel, showing that the firstborn in the family had died in a substitute), the Lord passed over that house. All judgment was past, and no present execution of judgment remained. The firstborn had already died.

But for the one who had not followed the Lord’s instructions (the blood of a dead lamb had not been applied to the door posts and lintel, showing that the firstborn in the family had not died in a substitute), the Lord executed the past judgment upon the firstborn in a personal manner. The firstborn had not yet died; consequently, he paid the penalty himself, apart from a substitute.

Thus, the first mention of “midnight” in Scripture is connected with judgment, though dealt with concerning the execution of previous judgment. And, following this thought throughout

Scripture, the same basic thing is seen relative to Christians in the type in Ruth chapter three and the parable in Matthew twenty-five.

Judgment and the execution of that judgment are so inseparably related though that the word for “judgment” (Gk., *krisis*) is used throughout. Thus, drawing a fine line through the use or non-use of the word “judgment” really can’t be done, for, again, this word is used throughout. And the context would have to be the determining factor as to how the word is being used.

God’s Present and Future Judgments

There is a present judgment for sin, inseparably connected with a future judgment. And, as seen in the previous section, dealing with past and future judgments for sin, the matter is the same. The former (past and present judgments) is just that — *judgment in both instances*. But the latter (future judgments) is *an execution or reckoning of that already judged*, though still seen and referred to as “judgment” throughout Scripture.

At that future time, all sin, in actuality, will have been judged in the past. And that judged in the past cannot somehow be re-judged in the future.

That already judged in the previous section had to do with Christ’s finished work at Calvary. Both the saved and the unsaved, believers and non-believers, have already been judged relative to this finished work.

And exactly the same thing can be seen relative to Christ’s present ministry in the heavenly sanctuary on the basis of His shed blood on the mercy seat — a ministry solely for Christians.

In Gen. 1:2b-5, when the Spirit of God moved, God spoke, and light came into existence, the light didn’t replace or do away with the darkness. Rather, God placed the light alongside the darkness, leaving the darkness entirely alone.

In the words of John 1:5 and II Cor. 4:6, *the light shined out of the darkness, with the darkness having no comprehension or understanding of the light*. The two are completely incompatible.

Both saved and unsaved man have that foreshadowed by darkness (the old sin nature), but only saved man has that fore-

shadowed by light (a new, God-imparted nature). And, because the darkness, the old nature, remains with saved man, he can easily be led into following this nature if he takes his eyes off that associated with the new nature.

And Christ is presently ministering in the heavenly sanctuary, providing a present cleansing for Christians because of this very problem. This is what is seen in John chapter thirteen when Christ girded Himself, took a basin of water and began to wash the disciples' feet. Or this is what is seen throughout John's first epistle.

There is a present judgment for sin in the preceding respect. And if a Christian judges himself during the present time (I Cor. 11:31), he will not be judged yet future (Rom. 8:1).

In that future day when Christians appear before the judgment seat of Christ, judgment, in one respect, will all be past — whether judgment which occurred at Calvary, or judgment which occurred in the heavenly sanctuary, at the mercy seat. In this respect, the judgment seat of Christ will be an execution or reckoning of that already judged, though referred to in a judgmental respect as well.

But there is another side to the matter as well — Christians appearing at the judgment seat with unconfessed sins, sins not previously dealt with by Christ in the heavenly sanctuary, at the mercy seat. And, for Christians with sins of this nature, judgment can only be *future*, not past.

And when will this occur?

Ruth appeared on Boaz's threshing floor at *midnight*, but in a cleansed manner (Ruth 3:3, 6, 8). Thus, no judgment awaited her, only a carrying out of particular matters (redemption of the inheritance, and marriage).

In the parable of the ten virgins, the Bridegroom came at *midnight*. Five, as Ruth, were prepared for the things which were to occur (the marriage festivities); the other five though were not prepared.

And all were dealt with accordingly.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

6

The Selfsame Day

GOD'S SET TIMES, WHICH HAVE AND WILL COME TO PASS

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt (Ex. 12:40, 41).

God works with *set times* which He has pre-established. Until these *set times* arrive, matters may appear exactly as they appeared to the Israelites and Egyptians alike throughout the years when the Israelites were in Egyptian bondage. Aside from conditions deteriorating, *little to no change occurred throughout this time.*

But when Moses appeared to the Jewish people a second time, *things began to change rapidly.*

A Set Time During Moses' Day

According to Ex. 12:40, 41, the Exodus from Egypt under Moses occurred, *to the very day, that a four-hundred-thirty-year sojourn of the Israelites ended.*

But how can this possibly be the case? Following Biblical chronology back in time, four hundred thirty years would take one to the days of Abraham while he was still in Ur — prior to the birth of Isaac.

Thus, “the children of Israel” did not exist four hundred thirty years prior to the Exodus. Or, did they?

Then, there is a *four-hundred-year period seen back in Genesis in connection with the Exodus* (Gen. 15:13, 14; cf. Acts 7:6). Abraham's seed, through whom the nations were to ultimately be blessed, would sojourn "in a land that is not theirs" for *four hundred years*. *And it was only at the end of this period of time that the Exodus under Moses would occur.*

Thus, there are both *four-hundred and four-hundred-thirty-year periods in connection with the Exodus from Egypt*. And, showing what is involved in distinctions between the two, along with showing the existence of the children of Israel four hundred thirty years prior to the Exodus, is quite simple if Scripture is allowed to be its own interpreter.

1) *Strangers and Pilgrims*

It was the seed of Abraham which was to sojourn in a strange land for *four hundred years*. That seed was born when Abraham was one hundred years old, which is *when the sojourn began relative to his seed in Gen. 15:13, 14*.

Then *the four-hundred-thirty-year sojourn* seen in Ex. 12:40, 41, also in connection with the Exodus, can only date back to a time thirty years prior to the birth of Abraham's seed. And, according to these two verses in Exodus, the children of Israel date back to this time as well, which could be seen only one way — *a people in the bowels of Abraham while he was still in Ur of the Chaldees* (cf. Gen. 12:1-3; 15:4; Josh. 24:2-14; Heb. 11:9).

Thus, the complete sojourn of the Israelites — existing four hundred thirty years prior to the Exodus, in the bowels of Abraham — is seen going back thirty years behind the actual birth of Abraham's seed, from whom the nation descended. And, as can easily be shown, this time goes back to the very beginning, to the promise given to Abraham thirty years earlier, as seen in Gen. 12:1-3:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and

make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Note how the preceding is clearly stated in Gal. 3:17, 18:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise."

The Law, the Magna Charta for the kingdom, was given through Moses at Sinai during the first year following the departure of the Israelites from Egypt. Thus, it was given the same year of the Exodus, four hundred thirty years after the promise. And, since Abraham was one hundred years old when Isaac was born, *beginning the four-hundred-year sojourn of His seed*, this promise, as previously seen, could only have occurred in Ur when Abraham was seventy.

2) Viewing the Time Correctly

Individuals often come up with the erroneous idea, from a misreading of Gen. 15:14, that the Israelites spent four hundred years in Egyptian bondage. But that can't be true. Galatians 3:17 alone would show the fallacy of this type thinking.

Note in this verse that only four hundred thirty years existed between the promise given to Abraham while still in Ur to the time of the giving of the Law — the same four hundred thirty years to which attention was called at the time that the Israelites departed Egypt under Moses in Ex. 12:40, 41.

Thus, Abraham's seed (Isaac and his descendants) sojourned in a land not theirs for four hundred years; and an additional thirty-year sojourn is seen immediately preceding this time, going back to the promise given to Abraham in Ur, for reasons previously given. And reference to the sojourn during this time can be seen in verses such as Gen. 37:1 and Ex. 6:2-4, verses explained in Heb. 11:8, 9, 13:

“And Jacob dwelt in the land wherein his father was a *stranger*, in the land of Canaan” (Gen. 37:1).

“And God spake unto Moses, and said unto him, I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob...

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers” (Ex. 6:2-4).

“By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise...

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that *they were strangers and pilgrims on the earth*” (Heb. 11:8, 9, 13).

Thus, the Israelites are seen in Scripture as *strangers and pilgrims throughout this time*, whether in Ur before Abraham departed (the Israelites seen in his bowels), whether during the time Abraham and his seed dwelled in the land of Canaan, or whether between the time Jacob took his family down into Egypt and the subsequent Exodus from Egypt under Moses.

From the birth of Isaac, the seed of Abraham spent one hundred ninety years in the land of Canaan and two hundred ten subsequent years in Egypt, completing the full four hundred years. And only during a latter part of this time spent in Egypt was Israel under bondage to a new pharaoh, who had come into power while they were in Egypt.

This time of bondage could not possibly have been more than about one hundred forty years and may have been considerably less (times derived from Joseph’s age when the 210 years began [abt. 40], his age at the time of his death [110], and the fact that the persecution of the Israelites in Egypt began only at a time following Joseph’s death [Gen. 41:46ff; 50:26]).

This persecution began following the ascension of “a new king

over Egypt [an Assyrian; Isa. 52:4], who knew not Joseph" [Ex. 1:7]). And we're not told anything about the time which would have elapsed between Joseph's death and the ascension of this new king.

Since the persecution existed at the time of Moses' birth, with Moses being eighty years old at the time of the Exodus, we can only say that the persecution began sometime between about one hundred forty and eighty years preceding the Exodus. There is nothing in Scripture which would allow the time when the persecution began to be determined any closer than this.

The Present and Future Day

The departure of the Israelites from Egypt under Moses forms a type, which will be fulfilled in the minutest detail under Christ in the antitype. This departure in the type will be fulfilled through a yet-future departure of the Israelites from that which Egypt typifies (the Gentile nations). And, as Moses led them out following his return to the Jewish people, Christ will lead them out following His return to the Jewish people.

And all the details seen in the type will occur in the antitype — from the death of the firstborn (future conversion of the nation) and restoration of the Jewish people to their land, to the destruction of Gentile world power, to the restoration of the theocracy to the Jewish people under a new covenant.

(Details on the preceding can be found in different books and pamphlets which the author has written over the years. Note particularly the author's books, *THE TIME OF THE END, COMING IN HIS KINGDOM*, and *ISRAEL, FROM DEATH TO LIFE*.)

And, relative to *time*, these things can only occur in the antitype exactly as seen in the type — *to the very day, within a time which God has previously set. It can be no other way.*

In Scripture, God is seen working after only one fashion throughout Man's Day. In the opening verses of Scripture, He is seen working for six days, foreshadowing 6,000 years. And throughout this time He is seen working with three groups of

people during set times in three dispensations.

And, as evident from the timing of the Exodus in relation to four hundred and four hundred thirty years of time (to the very day at the end of the latter period, and evidently the former as well), *all of God's activities are undoubtedly set in a perfect timing of this nature.*

(For additional information on the preceding, refer to Chapter II in this book.)

Man's Day itself is not only set within a predetermined time (6,000 years, no more, no less), but time occurring during the three dispensations are set with the same predetermined precision (each lasting 2,000 years, completing the full 6,000).

God is seen intervening within man's affairs at the exact end of each dispensation, and He is also seen acting at times during the dispensations with the same precision, having to do with pre-determined times (*e.g.*, timing of events seen in Daniel's Seventy-Week prophecy, particularly between the sixty-ninth and seventieth weeks; also note when the kingdom is established— not before, but at the full end of the prophecy; at the end of the full seventy weeks, at the end of the full four hundred ninety years).

Individuals, prefacing or following a particular statement, sometimes say, "If the Lord tarryes..." *But the Lord is not going to tarry. The Lord works with set times, and when these set times arrive, He acts.*

The matter is exactly as stated in Heb. 10:37:

"For yet a little while, and he that shall come will come, and will not tarry."

The present dispensation can only last for *a set time*, which is a preset 2,000 years. The removal of the Church at the end of the dispensation will occur at *a set time*; God's dealings with Israel which follow will occur within *set times*, as will events occurring during and at the end of this time.

This is simply the manner in which God does things, which must be recognized.

7

After 2,600 Years

THAT FUTURE TIME WHEN ISRAEL WILL AGAIN HOLD THE SCEPTRE

Let the Gentiles be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the Gentiles round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel (Joel 3:12-16).

From the days of Moses (during the fifteenth century B.C.) to the days of Nebuchadnezzar (the king of Babylon at the end of the seventh century B.C.) a *theocracy* existed on the earth. Throughout this time, covering a period of over eight hundred years, God's firstborn son — Israel (Ex. 4:22, 23), exercising the rights of primogeniture — held the sceptre.

But, after eight centuries, during Nebuchadnezzar's day, God, in His sovereign control of all things, brought conditions to pass after such a fashion that Israel was left with no recourse other than to relinquish the sceptre, with a corresponding end to the theocracy.

And God brought these conditions to pass for a reason and a purpose:

The reason: Israeli disobedience, extending over centuries of time.

The purpose: To ultimately bring Israel to the place of repentance regarding their disobedience.

And, once Israel had relinquished the sceptre, the nations would continue holding the sceptre *until God had worked out His purpose for bringing these conditions to pass. Only then would conditions change.*

The Times of the Gentiles

The period during which the Gentiles hold the sceptre is called in Scripture, "The Times of the Gentiles." This period, as previously stated, began about 2,600 years ago, dating back to the days of Nebuchadnezzar, the king of Babylon whom God allowed to uproot the Jewish people from their land, bringing an end to the Old Testament theocracy.

The theocracy though will one day be restored to Israel, with the Times of the Gentiles correspondingly being brought to a close. And this is not simply one of the subjects seen in the Prophets. Rather, this is *the overriding, major subject of the Prophets. All Scripture moves toward this coming day.*

Nor is this something which will be brought to pass at some distant time in the future. Rather, *this is something which will be brought to pass in the immediate future*, during the days of the last king of Babylon, typified by Nimrod, the first king of Babylon (Gen. 10:8-10; 11:1-9).

And that which happened to Nimrod's kingdom, will happen to this man's kingdom. The Lord is going to once again come down, take a look at, and destroy this kingdom. This has been set in the type, and it *must* occur in the antitype. This time though, unlike in the past, *the destruction will be final and complete, with Babylon never to rise again* (Jer. 51:20-26; Dan. 2:34, 35, 44, 45).

And as Abraham came into the picture at this time in the past, the descendants of Abraham will be brought back into the picture at this time yet future, with matters then occurring exactly

as seen in the overall type in Genesis (Gen. 11:10ff).

All these things have been set forth in the word of God for all to see; and they have lain there for centuries and millenniums, leaving any and all without excuse for not knowing and understanding what is about to transpire.

A Brief History of the Theocracy

For some eight hundred years preceding Nebuchadnezzar's day, a theocracy had existed in the land covenanted to Abraham, Isaac, and Jacob.

The theocracy had come into existence at Mt. Sinai about one year following the Exodus (upon completion of the tabernacle, when the Glory filled the tabernacle [Ex. 40:1ff]). And the theocracy existed in the land almost forty years later after Joshua had led the Israelites across the Jordan river into the land (abt. 1,400 B.C.).

The Old Testament theocracy reached its greatest heights during the days of King David and King Solomon, but it never came anywhere near approaching the heights which God had reserved for the theocracy.

Then, following King Solomon's death (abt. 925 B.C.), a division occurred in the theocracy, in the kingdom (mainly because of disputes concerning leadership), forming northern and southern segments of the kingdom. Two tribes (Judah and Benjamin) remained in Jerusalem, ruled by Rehoboam, the son of Solomon. And the remaining ten tribes settled in the northern part of the land; Samaria became their capital city, and they were ruled by Jeroboam.

The days of Elijah and Elisha followed [in the northern segment of the kingdom], with a renewed call to repentance. But even with the events of Mt. Carmel during Elijah's ministry, no lasting change was effected. And things continued to deteriorate throughout the kingdom — something seen even more so in the northern segment of the kingdom than in the southern segment, for not a single godly ruler rose to power in Samaria.

And by the latter part of the eighth century for the northern segment of the kingdom and the latter part of the seventh century

for the southern segment of the kingdom, the cup of iniquity for the children of Israel had become full (*cf.* Gen. 15:16).

About 722 B.C., God allowed the Assyrians (the Gentile power of that day) to come over and begin taking the northern ten tribes into captivity. Then slightly over a century later, about 605 B.C., God allowed the Babylonians [the Gentile power of that day, having previously conquered the Assyrian Empire] to come over and begin taking the southern two tribes into captivity.

This latter removal of the people occurred over time (some twenty years); and about 586 B.C., with the Babylonians completing what they had begun, the Glory departed from the temple, resulting in the theocracy coming to an end (Ezek. 10:4, 18; 11:22, 23).

And the Times of the Gentiles, with the Gentiles holding the sceptre, has existed ever since.

How Much Longer?

How much longer will the Times of the Gentiles last? The answer to that question is clearly stated time after time in Scripture.

This period of time will last *until God has accomplished His purpose for removing the sceptre from Israel's hands, placing it in the nations' hands, uprooting His people from their land, and scattering them out among the same nations which then held the sceptre.*

Rather than ruling at the head of the nations, with the nations being blessed through and evangelized by Israel, the nations would now rule over Israel, with the blessings and evangelization of the nations being withheld.

Then, beyond the preceding, the Jewish people would increasingly find themselves hated and persecuted by the nations. And God would allow this to continue until His purpose for bringing these conditions to pass had been fulfilled.

Things though will not continue after this fashion indefinitely. The day is *rapidly approaching* — the coming Tribulation, Daniel's unfulfilled Seventieth Week — when the Jewish people will find themselves in such dire straits that they will have no place to turn other than to the God of their fathers. And this will be brought to pass during the latter part of the coming Tribulation when Satan,

through the man to whom he will have given "his power, and his seat [*lit.*, 'his throne'], and great authority" (Rev. 13:2b), *seeks to destroy the Jewish people from off the face of the earth.*

In that day, *which can only be in the very near future*, God's purpose for that which He brought to pass 2,600 years ago will be fulfilled. *The Jewish people will be brought to the place of repentance.*

(Note something about blessings and evangelization among the nations being withheld because of the *current condition and state of Israel*. Though Israel is presently out of place in the world in relation to God's calling, plans, and purposes for the nation, *the very presence of the nation in the world* [though completely out of place in the preceding respect] can only result in an issuing forth of some things connected with the nation's calling.

For example, *note the vast number of Jews whom God has used in recent times to bring about scientific discoveries, particularly in the field of medicine. And even where a Jew is not seen as directly involved, the Jewish people cannot possibly be absent, for God views and deals with the nations through Israel* [cf. Deut. 32:8-10; Ezek. 5:5; Zech. 2:8].

Or, any evangelistic efforts throughout the present 2,000-year dispensation can occur only because of the presence of the Jewish people. "Salvation is of the Jews" (John 4:22b). *The one new man "in Christ" has a Jewish Saviour, uses a Jewish book, and has been grafted into an existing Jewish trunk. And this new man, today, can take the message to the nations, as well as to the Jew, only because of the continuing existence of the Jews.*

[If the Jewish people could be *completely removed*, conditions worldwide would become very much like they existed in the garden in Eden following Adam partaking of the forbidden fruit of the tree of the knowledge of good and evil. The question which God asked at this time, calling to Adam, "Where art thou?" (Gen. 3:9), *would then exist relative to the nations worldwide, for, again, God views and deals with the nations through Israel*].

And, if positive conditions of this nature can exist with Israel even in the nation's current state [which it can and does], think how conditions will be following that time when God brings things in the world to pass after such a fashion that the Jewish people cry out to the God of their fathers in repentance.)

Then...

In that coming day, after the Jewish people have been brought to the place of repentance, then God will begin to work with the Jewish people once again, and for the final time, *relative to restoration*.

The Jewish people possess *a promise*, dating back to the days of Moses, reiterated during the days of Solomon, then by the Prophets:

“If they [the Jewish people] confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me;

And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land” (Lev. 26:40-42; cf. II Chron. 6:24-27; 7:12-14; Ezek. 36:16-39:29; Joel 2:12-3:21; Jonah 2:1-10).

When the Jewish people fulfill the condition in God’s promise, He will do exactly as the Old Testament Scriptures state. God will, at that time, *hear from heaven and, apart from delay, begin acting on behalf of His people in complete accord with His numerous promises — which begin in Genesis and end in Malachi*.

How close are we to that time when God will remove the Church and bring about conditions during Daniel’s unfilled Seventieth Week which, after 2,600 years of Gentile dominance, will bring Israel to the place of repentance?

How close are we to that time when regal conditions between Israel and the nations will be reversed, with the nations then not only being ruled by but evangelized by and blessed through Israel?

The answer to both questions is the same:

We’re much, much closer than anyone dares to even think or admit. The hands on the clock are about to strike midnight; the time is almost up; it’s almost over.

8

Christians and the World

THE BIBLICAL RELATIONSHIP OF CHRISTIANS TO THE WORLD

I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [‘the evil one’].

They are not of the world, even as I am not of the world.

Sanctify them through thy truth; thy Word is truth (John 17:14-17).

Christians live in a world governed and controlled by Satan and his angels. It is a world in which Satan and his angels continue a rule which they have held since time immemorial, since a time preceding Satan’s fall, along with one-third of his original contingent of angels ruling in lesser positions of power under him. And this, in turn, would date back to the time following the creation of the heavens and the earth when God appointed and placed Satan and his angels in the positions of power which they, since that time, have occupied (*cf.* Ezek. 28:14ff; Dan. 4:17ff; Rom. 13:1).

Then, since man’s creation and fall 6,000 years ago — an individual created in God’s image, after His likeness, created to take the sceptre in the stead of Satan and his angels (Gen. 1:26-28 [though the fall, requiring redemption, has delayed man from occupying this position]) — Satan and his angels, continuing to rule, have carried out this rule *through fallen man, through rulers among the nations* (Dan. 10:12-20).

And since the bringing into existence of the nation of Israel over two millenniums following man's creation (descendants of Jacob, a special creation, separate from the nations), the rule of Satan and his angels through fallen man has been restricted to the Gentile nations. Israel's ruling angel is Michael, with undoubtedly a large contingent of angels ruling under him. And Michael, with his angels, is not part of Satan's kingdom (Dan. 10:21).

(Ref. the author's book, "The Most High Ruleth," for a more complete, overall picture of the preceding.)

A World Which Hates Christians

The preceding, according to John 17:14, describes *a world which hates Christians, for a revealed reason — a world presently governed and controlled by Satan and his angels.*

Something though is evidently wrong in today's world, for there is no presently existing hatred between the world and Christians. The world and Christians appear to get along with one another just fine. The conflict described in Scripture, for all practical purposes, simply doesn't exist in today's world.

So, what is this all about?

The answer is simple. All a person has to do is read the first part of John 17:14, then take a look at Christendom in the world today. And doing so, that person can know, solely from a Scriptural standpoint, what is wrong. He can know, solely from a Scriptural standpoint, why Christians are not hated by the world today.

Note the verse again:

"I have given them thy Word; and the world hath hated them..."

The world either hates or does not hate Christians, the world either gets along with or does not get along with Christians, *on one basis alone — the Word.* Christians holding to the Word, proclaiming the Word, will not find the world to be their friend. On the other hand, Christians not holding to the Word, not proclaiming the Word, will have no problem with the world. The two can walk hand-in-hand.

Stated another way, there can be no such thing as Christians holding to, proclaiming the Word, and, at the same time, being loved by the world. And the inverse of that would have to be equally true. The world would have no basis for hating Christians not holding to the Word, not proclaiming the Word.

The base for the whole of the matter is *singular*. It's *the Word, the Word, the Word*, nothing else. It's not aids to devotions, it's not so-called Christian music, it's not anything connected with any type so-called Christian activity. Rather, it's *the WORD*, with that being the end of the matter.

Why?

The “why” of *the world's hatred for Christians holding to and proclaiming the Word* is very simple. Satan could only have an extreme hatred for what the Word reveals about where matters are headed. Satan is *the god of this age* (II Cor. 4:4), he and his angels rule through and control the nations, and the nations could only follow suit concerning what the Word has to say about that which the future holds for Satan, his angels, and unsaved man under his control and sway.

But, if *the Word is removed, then nothing is left*. Apart from the Word, there would be no basis for an existing enmity between the world and Christians.

Again, it's *the Word, the Word, the Word*, nothing else.

So, What Has Happened?

The Church and the world find themselves today at the very end of a 2,000-year dispensation in which God has been dealing with *the new creation* “in Christ.” *Israel* was set aside for a dispensation, *a new creation* was called into existence, and the Spirit of God has been performing a special and particular work throughout the dispensation. He has been calling out a bride for God's Son, who will reign as consort queen with Him — co-heir over all things — following Satan and his angels being put down.

Satan and his angels know these things, which form the heart

of the message to be proclaimed by and heard in the Churches of the land today. But how many Christians know anything about or have ever even heard these things proclaimed?

The answer to that question will explain the “why” of the problem presently existing throughout Christendom.

1) *In Christendom*

In the chronology of Church history, as depicted in the first four parables of Matthew chapter thirteen, or in the letters to the seven Churches in Revelation chapters two and three (the only two places in the N.T. where this complete history is revealed), *the Church at the end of the dispensation is seen in two descriptive ways:*

- 1) *As completely leavened* (Matt. 13:33).
- 2) *As wretched, and miserable, and poor, and blind, and naked* (Rev. 3:17b).

In the latter, the Church has been deceived into believing that it is “rich, and increased with goods, and have [has] need of nothing” (Rev. 3:17a). Yet, the state of the completely leavened Church at the end of the dispensation is seen by God in a completely opposite respect.

Why is this the case? The answer, part and parcel with the working of the leaven, is very simple. *The Church has progressively strayed from the pure, unadulterated proclamation of the Word (John 16:9-11), the Church has progressively gone the way of the world, and the world has won the Church over.*

Accordingly, the world has disarmed the Church, stripping the Church naked of the armor which God has provided (Eph. 6:11-17 [again, note the end result of this “naked” condition in Rev. 3:17b]).

If a person doesn’t believe that this is the case, all he has to do is open his eyes and look around. *There is no hatred between the world and the Church;* and it is difficult to know whether we have a worldly Church or a Churchly world — probably both. Equally difficult is to know where one begins and the other ends in the world today.

2) *In the World*

The world though, by disarming the Church, has sealed its

own fate. In a respect, the nations comprising the world, through disarming the Church, have committed genocide.

The Church, possessing the Word, believing and proclaiming this Word, is in possession of a restraining power for all which exists among the nations. But a disarmed Church, having ignored the Word, is another matter entirely.

Note how such a Church is aptly described in Matt. 5:13-16.

The Church, in this passage, can be seen as the “salt of the earth” which has “lost his savour” and is now “good for nothing, but to be cast out, and to be trodden under foot of men.” The Church can be seen as the “light of the world,” though now “put under a bushel.” And, occupying this position, there is no longer a shining light which can glorify the “Father which is in heaven.”

The restraining power of such a Church is gone. And apart from this restraining power, there is nothing withholding *the god of this age* from taking the nations under his control and sway to heretofore unseen depths of degradation — *e.g.*, homosexuality and same-sex marriage running rampant, uprisings in nations worldwide, etc.

The Church has allowed this to occur on the one hand; and the world, under Satan, has brought it to pass on the other. And the end result will be far from anything that anyone might desire.

3) *The End of the Matter*

The principle pertaining to the whole of that which exists is seen in II Thess. 2:3-12. This passage, dealing with an already working “mystery of iniquity,” has to do with things which will occur, yet future, after an existing restraining power has been removed.

Once this restraining power has been removed, the man of sin (the Antichrist) is going to be revealed, one “whose coming is after the working of Satan with all power and signs and lying wonders.” This man, seated on Satan’s throne, will take the nations of the earth, including Israel, to the very brink of complete destruction (Matt. 24:22; Rev. 13:2).

And, leading into this man’s rise, paving the way for him to put the finishing touches on all seen happening in the world

today, is the worldly Church no longer holding to or proclaiming the Word, *opening the door for the world under Satan and his angels to become fully engaged in the madness seen all around us.*

The world, spiritually speaking, is *dead*; and the Church, the only means through which the world could possibly find life, for all practical purposes, has become like the world. And the same fate awaits both (I Cor. 11:31, 32).

Note from the preceding two verses that it is possible for Christians who do not judge themselves during the present time to one day be judged by the Lord after a fashion that they will be “condemned with the world.” For *the Christian*, this would have to do with his calling, with millennial verities in view; but for *the world*, without life or a calling, this could only have to do with eternal verities.

And that brings matters back to the existing problem. *The Church*, by forsaking the Word (progressively brought about by the working of the leaven), *has allowed a friendship with the world to ensue* (cf. James 4:4; I John 2:15-17), sealing its own fate in one respect; and *the world*, *having disarmed the Church*, *has sealed its own fate in another respect.*

How much worse will it become on both fronts before the Lord steps in and removes the Church? Only time will tell. But when the Church is removed, and the existing flicker of light, though under a bushel, is gone — with nothing but *darkness* and *death* remaining — *things will begin tumbling completely out of control.*

And you don't want to be here, but you will be if unsaved; and you don't want to be among Christians at Christ's judgment seat, “condemned with the world,” but you will be if...

9

God Gave Them Over

TERMINAL ACTIONS IN GOD'S DEALINGS WITH CHRISTIANS

Wherefore God also gave them up to uncleanness...

For this cause God gave them up unto vile affections...

And even as they did not like to retain God in their knowledge [Gk., *epignosis*, 'mature knowledge'], God gave them over to a reprobate mind... (Rom. 1:24a, 26a, 28a).

The first chapter of Romans divides itself into two fairly equal parts, dealing with *two types of Christians, in relation to one central subject*.

The first half of the chapter (vv. 1-17) has to do with *faithful Christians in relation to the gospel message, the good news* — though not that facet of the good news pertaining to the grace of God, but that facet of the good news pertaining to *the coming Glory of Christ*.

And the last half of the chapter (vv. 18-32) has to do with *unfaithful Christians in relation to the same gospel message, the same good news*.

The Type Christians Presented in vv. 1-17

The Christians described in the opening part of the chapter are, as Paul described himself, “not ashamed of the gospel of Christ”; or, using an explanation of that being referenced in the words “gospel” and “Christ” in the verse, a person could say that Christians of this nature are “not ashamed of the good news of the One Who will rule and reign.”

There is really *nothing* about salvation by grace through faith in these first seventeen verses. The verses, among related issues, have to do with “the seed of David” (v. 3), declared to be “the Son

of God with power [‘sonship’ has to do with *rulership*]” (v. 4), with “obedience to *the faith* [‘the faith,’ an expression peculiarly related to *the Word of the Kingdom*]” (v. 5), with the faith of Christians in Rome being “spoken of throughout the whole world” (v. 8), and with Paul’s expressed desire to go to and proclaim this good news to the Christians in Rome, for a stated purpose — “that I might have some fruit among you also, even as among other Gentiles” (vv. 10, 13; cf. vv. 15, 16).

The Type Christians Presented in vv. 18-32

Then, with verse seventeen as a closing statement for the opening part of the chapter, the other type Christians are presented. And the type Christians presented in this section, rather than exercising faith and looking forward to the salvation in view in verse sixteen, had, instead, through their unfaithfulness, been led into various types of disobedience and will suffer “the wrath of God.”

Exactly the opposite of that seen in the previous section is seen in this section. And that becomes increasingly evident as one continues studying this section.

First of all, note the subject matter at hand. *The gospel of grace (having to do with the unsaved and one’s eternal salvation) is not the message Paul called attention to various ways in the opening seventeen verses.* This has already been shown but will become more evident through progressive material in this chapter.

Then, to further illustrate that Christians alone can be in view throughout chapter one, note the words “knowledge” and “knowing” in verses twenty-eight and thirty-two.

Both of these words are translations of the Greek word *epignosis* (the verb form of this word is used in v. 32 [*epiginosko*], meaning the same as the noun form in v. 28).

In the Greek text there is the regular word for knowledge (*gnosis*); and there is an intensified form of *gnosis*, formed through the preposition *epi* (meaning, “upon”) being prefixed to the word (*epi-gnosis*, which has to do with a knowledge of something beyond a regular knowledge, *i.e.*, some facet of a *mature knowledge concerning the matter at hand*).

And, according to I Cor. 2:14, the natural man (which is all that the unsaved person possesses) can't even come into possession of a type knowledge described by *gnosis* (the Greek word used in this verse). The reason, of course, is because he is spiritually dead. He simply cannot understand spiritual things.

But the individuals in the latter part of Romans chapter one came into possession of a knowledge of that in view described by *epignosis*. How did they do this if unsaved? They didn't, for, according to I Cor. 2:14, if unsaved, they couldn't have even come into possession of a type knowledge of that in view described by the word *gnosis*, much less *epignosis*.

And, aside from the preceding, it wouldn't make any sense whatsoever to see the first seventeen verses correctly (a message [vv. 15, 16] having to do with *faith* [vv. 8, 16, 17], in relation to *fruit-bearing* [v. 13]), and then attempt to see the latter part of the chapter (vv. 18-32) dealing with the unsaved. Scripture is simply not structured in such a fashion.

(Note that not every unfaithful Christian would fit into the category of those committing the sins mentioned in vv. 18-32, though many would [an ever-increasing number in the world today].

The division between these two types of Christians is on the basis of an exercise of faith. *One exercises faith, the other does not.*

And, there is *no middle ground in this realm*. Christians either find themselves among those described in the first part of the chapter or among those described in the latter part of the chapter, regardless of whether or not they are guilty of the sins named in the chapter.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad" [Matt. 12:30; cf. Luke 11:23.]

Three Divisions in vv. 18-32

The latter part of Romans chapter one, dealing with unfaithful Christians, can be divided into three parts, followed by four concluding, summation verses. Three times, after certain sins of the flesh have been enumerated, emanating out of and resulting from unfaithfulness, Scripture states that "God gave them over" (vv. 24, 26, 28). Then the last four verses in this chapter somewhat

present the whole of the matter in a summation statement.

(Though the wording in the English text [KJV] is slightly different in the passages ["God gave them up"; "God gave them over"], the wording in the Greek text is the same in all three verses [an aorist form of the word *paradidomai*, meaning "to hand over," "to deliver over," to that seen in the context].

The context has to do with particular sins of the flesh; and, because of the nature of the sins which these Christians had committed/were committing, God is seen as simply pulling back, taking His hands off of the matter so to speak, and turning them over to these sins.)

Shades of the warning passages in the Book of Hebrews are seen in God simply giving these Christians over to their sins in Romans chapter one (particularly the falling away and the wilful sin in Hebrews chapters six and ten). And there is good reason for viewing the matter after this fashion.

But first, note a parallel in Paul's ministry, as seen in Acts, to the manner in which he began as he wrote Romans. Then, with this parallel in mind, along with the warning passages in Hebrews, the matter, as seen in Romans chapter one, will be dealt with.

1) *Three Times in Acts, Three Times in Romans*

It is evident that Paul wrote Romans toward the end of but during the time of the reoffer of the kingdom to Israel (which would be during the time covered by the Book of Acts). This can be clearly seen in the opening two chapters of Romans from the fact that the offer of the kingdom was still open to Israel, with Israel holding priority in the order in which this message was to be proclaimed — "to the Jew first" (*cf.* Rom. 1:16; 2:9, 10).

(For information on the preceding, refer to the author's two pamphlets, titled, "Salvation in Romans," where this matter is dealt with, particularly as it is seen in these opening two chapters.)

During the reoffer of the kingdom to Israel, as seen in the Book of Acts, Paul, on his travels, always followed God's order when entering into a new city to proclaim the gospel message. He always went *to the Jew first* in that city, taking the message to

the Gentiles only after he had been rejected by the Jews (which would, of necessity, be saved Gentiles [for the message carried “to the Jew first” was the same message carried “also to the Greek,” the Gentile, which was a message for the saved alone]).

On three occasions throughout these travels, after being rejected by the Jews in three different cities, Paul stated words similar to those which he penned in the latter part of Romans chapter one. Three different times, because of *the Jews’ continued unbelief*, he stated words to the effect that he was giving them over to their unbelief and going to the Gentiles with this message.

The first time was in Antioch (13:46), the second time was in Corinth (18:6), and the third time was in Rome (28:28), when and where the reoffer of the kingdom to Israel ended (abt. 62 A.D.).

Rome was the center of Gentile power in that day, with the Gentiles holding the sceptre (which the Gentiles had held for over six hundred years, since the days of Nebuchadnezzar). And it is only fitting that Paul ended this reoffer of the kingdom to Israel in this particular Gentile city, for Rome was the central city among the nations holding the sceptre which rightfully belonged to Israel; and Israel, having been driven out among these nations to effect repentance — *with God ultimately giving Israel over to their continued unbelief in this central Gentile city* — would now have to await *the fulness of the Gentiles being brought to pass* (cf. Acts 15:14-18; Rom. 11:24-26).

2) *The Subject Matter at Hand in Acts, in Romans*

As previously seen, that being dealt with in both Acts and Romans had to do, not with salvation by grace, but with the Word of the Kingdom.

In Acts, in relation to *God giving the Jews over to their unbelief three times*, this had to do with the reoffer of the kingdom to Israel (which was to be proclaimed “to the Jew first”).

Then, in Romans, in relation to *God giving Christians over to their unbelief three times*, this had to do with an offer of the same kingdom being made to the Gentiles (saved Gentiles — “and also to the Greek”).

And their “unbelief,” in both instances, would be exactly the same as the unbelief exhibited by the Israelites under Moses at

Kadesh-Barnea. And this unbelief, exhibited at Kadesh-Barnea, had to do with the things which God had stated that He would do relative to leading the Israelites into the land, destroying the enemy therein, and their possessing the land within a theocracy.

Both accounts are seen in the warning passages in Hebrews.

The first warning passage in Hebrews references “so great salvation,” which will be realized when man, rather than Satan and his angels, rules the earth (2:1-5).

Then, in *the second warning passage in Hebrews*, the Israelites under Moses at Kadesh-Barnea are dealt with throughout the better part of two chapters (chs. 3, 4), forming the type, with Christians seen in the antitype.

And, *the third warning passage in Hebrews* (ch. 6) draws from this type set forth in chapters three and four, spelling out in no uncertain terms that the same thing which happened to the unbelieving Israelites will happen to Christians who exhibit unbelief and fall away after the same fashion.

(The Israelites who fell away at Kadesh-Barnea were in possession of the Word of God [the Magna Charta for the kingdom, given at Sinai], and they had both *heard the report concerning the land and tasted the fruits of the land* [a report given by and fruits brought back by the twelve spies]. They possessed more than a rudimentary knowledge of that which they turned away from when they sought to appoint a new leader and return to Egypt.

They, in a respect, as previously seen in Romans, had moved from a knowledge described by the Greek word *gnosis* to a knowledge described by the Greek word *epignosis* [which in the type (same in the antitype) had to do with realizing an inheritance in the land set before them].

This is the same thing seen relative to the Christians in Romans chapter one. Two places in this section, relative to their knowledge of the subject at hand, which was the good news being proclaimed in the first part of the chapter — the good news concerning the coming kingdom of Christ, with Christians being invited to have a part as co-heirs with God’s Son in this kingdom — the word *epignosis*, rather than *gnosis*, is used [vv.

28, 32 (with the verb form of the word used in v. 32)].

This, of course, was during the first century, early in the dispensation, when this message was proclaimed universally throughout the Churches. In that day, it would have been very unusual to go into a meeting of Christians and not hear this message proclaimed. Thus, Christians in that day, possessing a mature knowledge of this message, could easily find themselves in a position to fall away in the antitype of that which happened to Israel at Kadesh-Barnea, as seen in the second and third warning passages in Hebrews.

Today though, the matter is completely different. Because of the working of the leaven over two millenniums of time [Matt. 13:33], Christians don't even have a *gnosis* type knowledge of the matter. It would be very unusual to attend a meeting of Christians today and hear this message proclaimed. And, if someone did come in and proclaim the message, he would likely be spoken against, with his message possibly associated with that taught by certain cult groups [e.g., Jehovah's Witnesses]. Thus, in this respect, it would be a rare thing for a Christian today to find himself in a position where he could fall away in the antitype of that seen in the second and third warnings in Hebrews.

In this respect, in relation to *Christians in a past day and Christians today*, the matter in the latter part of Romans chapter one will have to be dealt with accordingly.

Christians in a past day had something from which they could fall away [expressed by the word *epignosis*, having to do with their knowledge of the subject at hand (Rom. 1:28, 32)].

Christians today though, with not even a knowledge of the matter which could be described by the word *gnosis*, have nothing from which they can fall away. But the end result — the complete panorama of all that is involved in God giving them over to where their unfaithfulness has led them — *is still the same*.

3) *The Third and Last Time in Acts, in Romans*

In the preceding respect, note again the same place of unbelief reached in both Acts and Romans where God simply gave them

over to their unbelief — *the Jews in Acts and the Christians in Romans*.

The third time in Acts, as previously seen, was *the terminal point*; and, in essence, as also previously seen, that's what occurred in Romans as well. And the whole of the matter, relating to *the Jews in Acts and the Christians in Romans*, as has been shown, is, for all practical purposes, the same as that seen in the second and third warnings in Hebrews (cf. II Cor. 13:1, 2).

“Three” is the first of five numbers used in Scripture to show different forms of *completeness* (three, seven, ten, twelve, and forty).

“Three” shows *Divine completeness*.

“Seven” shows *the completeness of that which is in view; also this is God's number*.

“Ten” shows *numerical completeness*.

“Twelve” shows *governmental completeness*.

“Forty” is used in a *somewhat general sense to show completeness*.

The three appearances of individuals being given over to *unbelief and the results of unbelief* in both Acts (having to do with *the Jews*) and Romans (having to do with *Christians*) take each group of individuals to *a terminal point in their unbelief*. At this point, regarding both groups, God is seen to simply turn away and let them have that which their unfaithfulness has led them into, that which they appear to desire.

4) *That Seen in Romans During Modern Times*

Though a parallel doesn't exist relative to *a knowledge about the Word of the Kingdom* between first century and twenty-first century Christians, a parallel does exist between *the depths to which Christians during both times could/can sink in their depravity*.

Note that stated about Christians in Romans preceding each of the three times that God refers to *giving them over to their unfaithfulness*, leading into these various types of depravity. Also note II Tim. 3:1-8, where the same basic depravity is seen, though the passage may relate more to the present state of Christendom relative to “knowledge” than the passage in Romans.

In the passage in II Timothy, these individuals are seen, “Ever

learning, and never able to come to *the knowledge* of the truth” (v. 7). As previously stated, the word “knowledge” in this verse is *epignosis* in the Greek text, the same as in Rom. 1:28, 32. But where all the “ever learning” efforts had led those whom Paul referenced in II Tim. 3:7 is seen to be the same as where individuals in Romans had been led (who, unlike those described in II Timothy, *had possessed* a mature knowledge of the truth). In the next verse, verse eight, they are seen as “men of corrupt minds, reprobate [Gk., *adokimos*, ‘rejected’] concerning *the faith* [again, an expression peculiarly related to *the Word of the Kingdom*].”

The third and last time God gave the unbelieving, disobedient Christians in Romans over to the error of their ways, *homosexuality is brought to the forefront, being practiced by them* (vv. 26b-28).

And that is *exactly where Christendom finds itself today*, though, again, the type *unbelief* behind the gross sins of the flesh is different, but still *unbelief* nonetheless (an *unbelief* not connected with *epignosis*, relating to “the faith”), *with the same end result*.

In this parallel respect to Romans, *homosexual activity in the world today is rampant; and numerous Churches are falling in line with what is viewed as discriminatory practices if they don’t follow suit, along with the appearance of an increasing number of homosexual Church groups*.

(As well, this chapter is being written during a time [June, 2014] in which there is a month-long recognition on a national level accorded homosexuals, along with other sexual deviants. And efforts have been made and are continuing to be made — some through legislative means — to force the entire matter upon the general populace at large.

But not to worry, though the nation, along with many of the Churches, have signed their own death warrants through this type activity, the One Who can straighten it all out is at the door. So, bide your time; He will be here shortly.)

5) *A Few Thoughts by Way of Closing*

There is far more to the homosexual activity, along with the same-sex marriages and other forms of sexual deviance, than would appear on the surface. All of this coming to the forefront on a national scale — both religious and political — can only have to do with the times in which we live, times immediately preceding

Christ's return, with all attendant events (Luke 17:26-30).

All of this can only be a *Satanic-led attack on that designed and established by God*. It can only be an attack, for a purpose, on the *God-designed marriage relationship between a man and a woman* (Eph. 5:22-33; I Peter 3:1-7). And *Satan's purpose has to do with what can only be his goal in this realm — an attack upon things pertaining to God's future relationship to Israel, as His wife, and His Son's future relationship to His bride (relationships which must be realized before the Son can reign)*.

All of it is just another of the many stops Satan has pulled out in these last days in a vain effort to thwart God's plans and purposes for *Israel* on the one hand and *the Church* on the other, seeking to prevent the inevitable (the end of the matter, as revealed in the Word).

In this respect, note *the departure* "from the faith" and Christians *giving heed to* "seducing spirits, and doctrines of demons" in I Tim. 4:1, with *the heart of the matter, the central doctrine of demons referenced in the text, seen in verse three*:

"Forbidding to marry ['Hindering,' 'Standing in the way of,' 'Seeking to prevent marriage'], and commanding to abstain from meats..."

Note that "doctrine" is being dealt with (v. 1), something beyond just present-day marriage between two individuals per se; and "meats," as opposed to milk, would take the matter in this respect into "the depths [*lit.*, 'deep things'] of Satan" (Rev. 2:24), as opposed to "the deep things of God" (I Cor. 2:10).

The picture can clearly be seen through that occurring on an ever-increasing scale today. And, because of the gravity of the situation, it is of more than passing interest to note that this type activity is what was seen in Romans, in first-century Christianity, in connection with the third and last reference to *God giving them over* to the place where their unfaithfulness had led them.

And this is exactly where present-day Christendom finds itself today as well — *the third and last reference to the place where unfaithfulness has led so many Christians*.

And there is no fourth statement about God giving them over. A third statement ended the matter in Romans (as it did with the Jews in Acts), and the matter is the same today.

So, bide your time, for it is almost over; we are almost there.

Appendix I

Yad Vashem

“A PLACE AND A NAME”

A MEMORIAL TO THE JEWISH VICTIMS OF THE HOLOCAUST

Even unto them will I give in mine house and within my walls ‘a place and a name’ better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (Isa. 56:5-7).

“*Yad Vashem*,” transliterated from the Hebrew text of Isa. 56:5 (meaning, “A Place and a Name”), is the official name of the memorial in Jerusalem to the 6,000,000 Jewish victims of the Holocaust.

And “*Yad Vashem*,” as well, is not only a memorial to the Jewish victims of the Holocaust but also a research center, fully documenting all aspects of the Holocaust. The Jewish people not only want their own people but the world at large to know about and never forget that which occurred in Europe throughout the twelve-year reign of the Third Reich (1933-1945), both immediately preceding and during WWII.

A Place, A Name

The Hebrew word *yad* in Isa. 56:5, translated “place” (KJV, NKJV) or “memorial” (NASB, NIV), is actually the Hebrew word for “hand,” though it could take on other related meanings within different contexts. In this passage, the way *yad* is used, the thought of both “hand” and “place” appear to come into use together.

That is, the thought contextually has to do with Israel being lifted up via Divine power, *by God’s hand, into a particular place*, with the nation possessing “a name” (*vashem*) in keeping with their elevated place.

Then, there is one other matter. The two words, *yad vashem* in Isa. 56:5, appear in *a Messianic passage*. These two words actually describe *the place which Israel will occupy during the coming Messianic Era* — an elevated place above all the nations (no longer the tail, but now the head), with at least one form of Israel’s name in that day seen in Mal. 3:12:

“And all nations shall call you ‘blessed’ ...”

Thus, the Israeli people, years ago, chose a name for their Holocaust memorial from a Messianic passage of Scripture, actually describing the Jewish people yet future, not today.

But, aside from the preceding, there would be a marked parallel between how the two words depict both *that seen today* and *that which will exist yet future*.

1) Today

The Holocaust memorial — aptly named *Yad Vashem* in one respect — came into existence in 1953, as the nation had previously come into existence in 1948, out of the ruins and devastation produced by WWII. As a “phoenix,” both the nation and the memorial arose out of the ashes of this war.

The memorial has to do with *the dead*, 6,000,000 of them; but the memorial was built by the living, which has grown to another 6,000,000 in the land today. And they have *a message* for all those who died:

“We Live!”

2) *Yet Future*

Yad Vashem in Isa. 56:5, as previously shown, actually has to do with a description of the Jewish people during another time, yet future. It has to do with a time following a future Holocaust which the Jewish people *are about to enter into and experience*.

During this future time, the Jewish people forming the present nation of Israel in the Middle East are going to be uprooted from their land and driven back out among the nations (either fleeing to “the mountains” in Matt. 24:16, “the wilderness” in Rev. 12:6, 14 [two ways of metaphorically depicting *world kingdoms, the nations*], or being “led away captive into all nations” in Luke 21:24). And out among the nations, the Jewish people will experience something similar to but far worse than that which they experienced in Europe immediately preceding and during WWII.

And out of this time a nation will arise and the true *Yad Vashem* will be seen. As following WWII, as a “phoenix,” the nation, in connection with the fulfillment of Isa. 56:5, will arise out of the ashes of that which is about to occur.

3) *The Past Assyrian, Nebuchadnezzar, Hitler, the Future Assyrian*

The Israelites in Egypt during Moses’ day, persecuted by the past Assyrian, were pictured as *a bush that continuously burned without being consumed, with God in the midst of the bush* (Ex. 3:2-4).

Thus, persecuting Israel was/is persecuting God; and to destroy Israel, God must be destroyed.

The Israelites during Daniel’s day were pictured through Nebuchadnezzar having three of their number cast into a fiery furnace which had been heated seven times hotter than normal, with a fourth Person seen in the furnace with them (which could only have been the same Person in the midst of the burning bush in Ex. 3:2-4). And the three Israelites emerged from the furnace without a single hair on their heads singed, their clothes unburnt, and apart from even the smell of fire or smoke upon their bodies (Dan. 3:19ff).

During Hitler’s day, through his efforts to produce a Jew-free Europe, 6,000,000 Jews died — mainly in concentration camp gas

chambers, with their bodies then burned in crematoriums. *The nation itself though still lived and could not be destroyed.*

Then when the future Assyrian appears, some 9,000,000 Jews will be slain worldwide in about half the time as died in Europe immediately before and during WWII. But the nation itself, exactly as at the end of WWII, will emerge. *The nation will still live, with prophecy after prophecy then continuing to be fulfilled regarding Israel.*

4) *If One Wants to Do Away with Israel...*

If one wants to destroy or see God do away with Israel, he will need to change both laws which God has established and decrees which He has made (e.g., note Isa. 54:17; Jer. 31:35-37; 33:20-26).

Those in the past should have asked about the matter or read the Book. *They found out the hard way.*

And the same could be said for the one about to appear. His end will be the same. *His end has already been foretold time after time in the Book.*

Never Again, but...

Relative to the Holocaust, or anything like the Holocaust, the Jewish people have a saying today:

"Never Again!"

That is, the Jewish people are determined *to never let anything like this happen again*. The Jewish people are determined *to never again* let any group of people, any nation, or any group of nations, do something such as was done to them in Europe during the reign of the Third Reich.

And this would undoubtedly be the main reason for Israel's hardline attitude toward dealings with individuals and nations today, particularly the Moslem nations surrounding them (which are mainly Arabic nations).

With a view to the past, dating back 3,500 years, with a particular emphasis on the recent past in modern times, how else could one expect the Jewish people to react (e.g., the Jewish people's present reaction to the U.S. Secretary of State trying to bring about a peace agreement between them and nations openly proclaiming

that they have one goal — to drive Israel into the sea)?

(In the light of Scripture, efforts by anyone attempting to bring about peace between Israel and the surrounding nations today can only result in *complete failure*. It simply can't be done. God has "torn" the nation, for a reason; and God *alone* will one day "heal" the nation when His purpose for tearing the nation has been brought to pass [Hos. 5:13-6:3].

Until then, *no power on earth* can do a thing about effecting peace in the troubled Middle East. Hosea 5:14 specifically states, "...*none shall rescue him [the one whom God has 'torn']*." Those presently trying to bring about peace in the Middle East *should have checked the Book*. It would have prevented a lot of unnecessary expended energy and expense.)

But, as previously shown, that which the Jewish people have determined to never let happen again *will happen again*. And, when it does happen again, the sufferings experienced by the Jewish people in Europe during the reign of the Third Reich *will pale by comparison to the sufferings which the Jewish people are about to experience*.

The latter will so far exceed the former, or any other period of Jewish persecution dating all the way back to the inception of the nation during Moses' day in Egypt, that there can be no comparison.

The Future Holocaust Israeli Repentance, Then...

Why will this future Holocaust occur? And what will be the end of the matter? The answers to both questions are very simple, and they have to do with two inseparably interrelated things:

- 1) *Israeli disobedience.*
- 2) *God driving the Jewish people out among the Gentile nations to effect repentance through persecution at the hands of these nations.*

The Prophets have spoken, this is what they have to say, and God's Word given through the Prophets cannot fail of fulfillment.

The future Holocaust will be of *such severity* that the Jewish people — after 2,600 years of Gentile dominance, with the Jewish people scattered among the nations — will be brought to *the place of repentance*.

That, in short, is “the why” of the future holocaust, along with its “intensity”; and, as well, that, in short, will be “the end of the matter.”

After the Jewish people have been brought to the place of repentance through the severity of the future Holocaust, Christ will return, bring about Israel’s national conversion, regather the Jewish people from the nations back to their land, destroy Gentile world power, make a new covenant with Israel in a restored theocracy, and subsequently work through this restored nation pertaining to purposes seen in their calling in the beginning.

A repentant, converted, and restored Israel will then hold the sceptre and occupy a position at the head of all the Gentile nations; the nations will be blessed through Israel; and Israel will then carry the message of the one true and living God to the nations worldwide.

Then, the entire Jewish nation and the world at large will, at long last, realize that set forth by the words *yad vashem* in Isa. 56:5.

Appendix II

The Seven Jewish Festivals

THE PROPHETIC CALENDAR OF ISRAEL

The seven festivals in Leviticus chapter twenty-three constitute what could be called, “The Prophetic Calendar of Israel.”

These seven festivals are *Jewish*, not Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people alone*. And they foreshadow that which will occur in the camp of Israel at the time of Christ’s return.

A secondary application of that seen in these festivals — that foreshadowed by the events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are Jewish, they have to do first and foremost with the Jewish people, and this must be recognized.*

These seven festivals outline in chronological order a sequence of events about to transpire in the camp of Israel, and are all unfulfilled insofar as Israel is concerned. The fulfillment of Israel’s national Passover (the first of the seven festivals) in the antitype of Exodus chapter twelve is yet future, as are events in the other six festivals. Events surrounding the Passover must occur first, and this feast of the Lord will not be fulfilled until the end of the Tribulation.

The progression of events in these seven festivals reveal a progression of events which will occur in the camp of Israel when Christ returns as the great King-Priest after the order of Melchizedek to deliver His covenant people.

Following the return of Christ at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

a) *Passover*: This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, but the complete fulfillment awaits a future date. Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled only when the nation acts in accordance with that stated in verse seven:

“...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, ‘between the evenings,’ which is part way between noon and 6 PM].

And they shall take of the blood [that which Israel has yet to do]...”
(Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt. In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world (“Egypt” is always a type of *the world* in Scripture). This is the time when “they [the Jewish people] will look upon” their Messiah, and a nation will be “born at once” (Zech. 12:10; Isa. 66:8).

As well, bear something in mind about Israel in relation to the Passover. When time again begins in Daniel's 70-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation's Messiah.

Actually though, the passage of generations in this respect is *meaningless*. Every generation of Jews both before and since that time has shared *exactly the same guilt* in which the generation committing the act found itself in 33 A.D. (cf. Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part not unclean.

Scripture though presents *the entire nation as unclean in this respect* (Num. 19). It is the entire nation one day seen availing herself of *the ransom* (translated "satisfaction" KJV) in Num. 35:31, 32.

In short, *every Jew alive today is just as guilty, in God's eyes, as the generation committing this act in 33 A.D.* (note that those slaying Christ were also guilty of slaying *the Prophets, among others, hundreds and thousands of years earlier* [Matt. 23:35-37]).

Israel has slain the Lamb (for the pascal lamb was given to Israel, and they are the only nation which could slay this lamb [Acts 2:23, 36; 7:52]). But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order*. Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom they pierced* [Zech. 12:10 — not the generation in 33 A.D. but the generation alive in that coming day]).

b) *Unleavened Bread*: This festival has to do with *the removal of sin from the house (house of Israel) after the Passover*. Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations. Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), Israel is going to acknowledge her sin in the presence of the very One Whom she crucified (*cf.* Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).

c) *First Fruits*: This festival has to do with *resurrection*. Christ was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival. The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53). The main harvest will follow.

d) *Pentecost*: Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation. *Joel's prophecy cannot be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints* (Joel 2:27-32).

e) *Trumpets*: This festival has to do with *the regathering of Israel*. Christians await a trumpet calling them into the heavens before the Tribulation; Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

f) *Atonement*: This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb*. Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread.

Atonement (the *ransom* [Num. 35:31, 32] is from a cognate form of the word for "atonement" in the Hebrew text) is to be provided for Israel's sin of crucifying her Messiah (the same blood

shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) *Tabernacles*: This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord*. This festival points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium.

<i>John</i>		
1:5.....	29	
2:1-11.....	14	
3:18.....	28	
3:35.....	5	
4:22b.....	41	
5:20.....	5	
13:5-8.....	2	
14:2, 3.....	19	
14:3.....	20	
16:9-11.....	46	
17:14.....	44	
17:14-17.....	43	
<i>Acts</i>		
1:2-9.....	19	
1:9-11.....	20	
2:1, 38.....	68	
2:23, 36.....	67	
7:6.....	32	
7:52.....	67	
13:46.....	53	
15:14-18.....	53	
18:6.....	53	
28:28.....	53	
<i>Romans</i>		
1:1-32.....	49	
1:4, 5, 8, 10, 13.....	50	
1:8, 13, 15-32.....	51	
1:15, 16, 18-32.....	50	
1:16.....	52	
1:26-28, 32.....	57	
1:28, 32.....	55	
2:9, 10.....	52	
8:1.....	30	
11:24-26.....	53	
13:1ff.....	43	
13:11, 12.....	13	
<i>I Corinthians</i>		
2:10.....	58	11:8, 9, 13.....33, 34
2:14.....	51	11:9.....32
8:3.....	5	
11:31, 32.....	48	<i>James</i>
11:32.....	30	4:4.....48
13:1ff.....	5	<i>I Peter</i>
		3:1-7.....58
<i>II Corinthians</i>		<i>II Peter</i>
4:4.....	45	1:1-11.....5
4:6.....	29	1:2, 3, 8-11.....2
		1:2-8.....1
<i>Galatians</i>		1:3-5, 10, 11.....2
3:17, 18.....	33	1:5-7.....3
		1:5-10.....6
<i>Ephesians</i>		1:6, 7.....4
5:22-33.....	58	1:12-14.....9
6:11-17.....	46	1:12-18.....7
		1:16-18.....12, 7
<i>I Thessalonians</i>	8, 20
4:13-5:9.....	23	2:1, 2.....9
4:16-18.....	68	3:5, 6.....10
		3:6, 7, 10-13.....11
<i>II Thessalonians</i>		3:8.....13, 14
2:3-12.....	4715, 20
		<i>I John</i>
<i>I Timothy</i>		2:15-17.....48
3:16.....	19	4:7, 8.....5
4:1, 3.....	58	<i>Revelation</i>
		1:7, 8.....24
<i>II Timothy</i>		2:24.....58
3:1-8.....	56	3:17.....46
3:7.....	57	12:6, 14.....61
		13:2.....41, 47
<i>Hebrews</i>		20:2-7.....13, 15
2:1-5.....	54	21:1ff.....11
Chapters 3, 4, 6.....	54	
10:37.....	36	
11:6.....	2	

One way or another, the world as we know it is about to end. *One way is uncertain, the other is certain.*

Those out in the world (both unsaved man and the worldly Christian) look at *the uncertain* and know little to nothing about *the certain*. But the instructed Christian looks at *the certain* and does not concern himself with *the uncertain*.

Both are inseparably connected with *the times in which we live, a time very near the end of Man's Day.*

The former (that which is *uncertain*) is associated with *man's actions, that brought to pass by man* — centrally, a pollution of the earth, extending out into the atmosphere, resulting in seemingly unstoppable climate changes (droughts, super storms, ice caps in the Arctic and Antarctic regions melting [resulting in rising ocean levels], etc).

The latter (that which is *certain*) is associated with *actions which man has no control over whatsoever*. God is about to, once again, step into man's affairs, resulting in major changes.

Changes which man may bring about are already occurring and seen continuing to slowly occur over decades of time.

Changes which the Lord is about to bring about are seen occurring instantly in one respect (in an *atomos* of time [time equivalent to less than a microsecond], having to do with the removal of the Church in I Cor. 15:52) and over a few subsequent short years (seven years, the Tribulation, Daniel's unfulfilled Seventieth Week) in another respect.

Change is inevitable; there's no question about that. And the world as we know it is about to end with this change; there's no question about that either.

As long as time continues, change is going to occur. And, if an increasing number of the world's scientists are correct, man has reached a point of no-return in this respect.

But the change that is about to occur before any of the preceding can continue beyond certain points has to do with God, once again, stepping into man's affairs.

And it has all been foretold in the Word.
