

Bible Chronology—Class 4



Christendom Astray foreword:
“The author, Robert Roberts of Huddersfield, England, had A SINGLE OBJECTIVE—to promote the personal study of the Holy Scriptures, with a view to salvation”

Heb 1:1-2 “God, who at sundry times and *in divers manners* spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by (“in”) *his Son*, whom he hath appointed heir of all things, by whom also he made the worlds”

- There are “many parts” to the entirety of Inspired Scripture, that require God’s sons and daughters to “study” and “rightly divide” to assemble them (2Tim 2:15).

Rom 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers:* **Gen 12:1-3**

Rom 15:9 And that the Gentiles might glorify God for *his* mercy; *as it is written*, For this cause I will confess to thee among the Gentiles, and sing unto thy name. **2Sam 22:50; Psa 18:49**

Rom 15:10 *And again he saith*, Rejoice, ye Gentiles, with his people. **Deu 32:43**

Rom 15:11 *And again*, Praise the Lord, all ye Gentiles; and laud him, all ye people. **Psa 117:20**

Rom 15:12 *And again*, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. **Isa 11:10**

- The above reference is a simple demonstration that God has intended for His saints to study and assemble Scriptural references of the Law, Prophets and Psalms to join together one seamless doctrine: it has always been Yahweh's intent that the Gentiles would rejoice with Israel in the praise of Him.

Act 2:15-16 “For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But *this is that which was spoken by the prophet Joel...*” quote Joel 2:28-32

Act 2:25 “For *David speaketh concerning him*, I foresaw the Lord always before my face, for he is on my right hand” quote Psa 16:8-11

Act 2:27 “Because *thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption*” quote Psa 49:15; 86:13

Act 2:29-30 “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. *Therefore being a prophet, and knowing that God had sworn with an oath to him*, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne”
quote 2Sam 7:11-16

Act 2:34-35 “For David is not ascended into the heavens: *but he saith himself*, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool” quote Psa 110:1

*This same assembling of “diverse parts” of Scripture is necessary to develop and “open” prophetic parables.*³

❑ **“Comparing spiritual things with spiritual” is extremely important for developing parabolic prophecy (1Cor 2:13).**

○ **Consider Peter’s words concerning Judas Iscariot in Acts 1:16—**

“Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before CONCERNING JUDAS, which was guide to them that took Jesus”

○ **The margin notes Acts 1:16 is quoted from Psa 41:9—**

“Yea, MINE OWN FAMILIAR FRIEND, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me”

○ **The margin notes Psa 41:9 refers to 2Sam 15:12—**

“Absalom sent for AHITHOPHEL THE GILONITE, David’s counsellor, from his city, even from Giloh, while he offered sacrifices. And *the conspiracy was strong*; for the people increased continually with Absalom”

○ **Therefore, Ahithophel’s betrayal of David was a literal, historic event; but also a typical prophecy of Judas’ betrayal of Jesus. ⁴**

Bible Chronology—*distinct, deliberate order of sequence.*

1Tim 2:11-13 “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. *For Adam was first formed, then Eve*”

- **There is an order in resurrection (1Cor 15:23). Christ the “firstfruits” then those that are Christ’s “at his coming.” This order is everywhere.**
- **List of 12 Disciples—Peter is named first in list of the disciples (Acts 1:13; Mat 10:2-6). Judas Iscariot is named last (Mark 3:16-19).**

Heb 7:2 “To whom also Abraham gave a tenth part of all; *first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace*”

- **Peace can only be attained by righteousness. “First pure, then peaceable” (Jam 3:17). There could be no “peace” as long as “Jezebel and her witchcrafts are so many” (2Kin 9:18-22).**

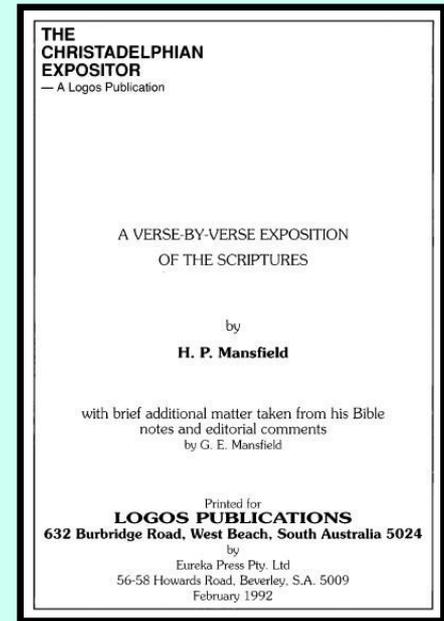
Gen 25:25 “And *the first came out red, all over like an hairy garment; and they called his name Esau*”

- **First flesh, then spirit (1Cor 15:45; Luke 13:28-30). Ishmael before Isaac. Esau before Jacob. Jew before Gentile.**

Bible Chronology—*imprint of the Gospel throughout Scripture*

Under the heading “THE PARABLE OF THE PENTATEUCH” Bro. H.P. Mansfield writes:

- **“Every book in the Bible typifies the purpose of God in Christ in some way. Moreover, the various books of the Bible, considered in groups, set forth in sequence the same divine purpose. **THUS INSPIRATION SEEMS NOT ONLY TO HAVE DICTATED THE WORDS IN SCRIPTURE, BUT THE VERY SETTING OF THE BOOKS.**” *Genesis Expositor***



There appears to be purpose and design, not only in what the books of the Bible record in regard to the revelation of Yahweh, but also in their very setting in Scripture. For example, the five books of Moses set forth the parable of the Pentateuch in the following manner:

- Genesis:** speaks of Ruin and Divine selection through Abraham.
Exodus: speaks of Separation as Israel is drawn out of Egypt.
Leviticus: speaks of Fellowship with Yahweh established on the basis of sacrifice.
Numbers: speaks of Divine grace in His Providence and Guidance illustrated by His overshadowing care of Israel in the wilderness.
Deuteronomy: speaks of the attainment of Hope as the new generation of Israelites prepare to enter the land.

Consider also the parable revealed by the historical books that follow as foreshadowing in type the past and future work of Christ.

Joshua:	by his conquests made it possible for Israelites to obtain their inheritance; leaving it to their individual initiative to do so. Christ did likewise by his personal conquest of sin and death.
Judges:	pictures the anarchy and error that followed the death of Joshua; foreshadowing the evils that have afflicted Ecclesias since the days of Christ through the centuries to the present.
Ruth:	dramatises the faithfulness of minority groups and individuals who refuse to capitulate to anarchy or error; and in spite of circumstances, continue to render unto Yahweh that which is due to His holy name.
Samuel:	the two books record the events that brought David to the throne and established the kingdom in power by conquest; foreshadowing Christ's coming conquests and restoration of the throne of David.
Kings:	narrate the golden age of Israel's history, the glory under Solomon; whose peaceful reign foreshadows the coming Millennium.
Chronicles:	outlines the setting up of the Temple service in its fulness; completing the national glory of the nation.

Two main elements ever present in Israel's history:

- (1) the state of the Yahweh's people and Kingdom;
- (2) a typical redeemer is always inserted into the record.

The Gospel—"kingdom of God" is first, then "the name of Jesus Christ." The disciples taught the former, not understanding the sacrificial necessity of the *king of the kingdom* (Mat 27:42; Luk 24:21; Act 7:6).

God's Purpose Chronologically Revealed In The Bible

- Deuteronomy—Death of Moses: Law can't bring Inheritance
- Joshua—Crossing Jordan: Jesus shows baptism required
- **Judges—After Joshua's death: Jews turn to apostasy**
- **Ruth—Gentiles Called: embracing the Hope of Israel**
- Samuel—Kingdom of God: David established in Israel
- Kings—Reign of Solomon: David's Son sits upon his throne
- Chronicles—Temple Prepared: Divine worship in Jerusalem
- Ezra-Nehemiah—Temple Restored: Jews return to the Land
- Esther—Bride Exalted: Faithful saints reign with the King

The period of the Judges is noted by this significant statement:

“In those days THERE WAS NO KING IN ISRAEL, *but* every man did that which was right in his own eyes”—Jud 17:6; 18:1; 19:1; 21:25.

- A testimony to the authenticity and beauty of the Inspired Scriptures: the word “KINGDOM” does not appear in Judges or Ruth. This figuratively teaches the kingdom of Israel had politically collapsed; providing salvation to the Gentiles!

ABRAHAM—The Doctrine of the Seed (Gal 4; Rom 4)

- **Gen 21—Ishmael: Fleshy Seed Cast Out for rejecting the Son**
- **Gen 22—Isaac: Father offering a Son—Seed of Spirit—in sacrifice**
- **Gen 23—Death of Sarah: Destruction of Jerusalem in AD 70**
- **Gen 24—Calling Isaac's Bride: Abrahamic faith to the Ecclesia**
- **Gen 25—Sons of Concubines: Truth Expands to the Nations**

JACOB—The Doctrine of the Nation of Israel (Rom 9-11)

- **Gen 27—Jacob (Israel) deceives Father, driven from the Land**
- **Gen 28—God assures restoration of Jacob in the Land**
- **Gen 29—Jacob assimilates among the Gentiles**
- **Gen 30—Jacob prospers and grows among Gentiles**
- **Gen 31—Gentiles become hostile to Jacob**
- **Gen 32—After wrestling with Angel Israel returns to Land**
- **Gen 33—Jacob saved from hostile Esau his brother**
- **Gen 33—Worships at Altar in Shechem—conversion to Christ**

The parable coincides with the doctrine emphasized in the event

JOSEPH—The Doctrine of the Redeemer (Heb 1-13)

- **Gen 37**—Father exalts, brothers reject, sold by Judah, silver
- **Gen 38**—The rite of the Firstborn established (Judah)
- **Gen 39**—Sold into servitude and falsely accused
- **Gen 40**—Cast into prison, joined by bread and wine
- **Gen 41**—Exalted by Supreme Ruler, prospers among Gentiles
- **Gen 42**—Israel’s sons manipulated by Joseph, not knowing
- **Gen 43**—Judah leads brethren back, Benjamin with them
- **Gen 44**—Silver cup placed in Son of Right Hand’s sack
- **Gen 45**—Joseph reveals himself to brethren the second time
- **Gen 46**—Joseph sends Judah to bring Israel to him
- **Gen 47**—Israel and sons settled in the best of the Land
- **Gen 48**—Israel blesses Ephraim; appoints him Firstborn
- **Gen 49**—Jacob’s prophecy of the 12 Sons
- **Gen 50**—Life of Israel and Joseph end: taken into the Land

The Exodus is a prophecy of the “Second Exodus” in the restoration of Israel. It is addressed, at length, in Elpis Israel (Isa 11:16; Eze 20:35-36; Mic 7:15)

SAMUEL—Doctrine of Righteous Judge to Redeem Israel (Prophets)

- **1 Sam 1**—Israel corrupt, Seed of the Woman is born
- **1 Sam 2**—Samuel given to Yahweh all his days
- **1 Sam 3**—Light of Temple goes out, Yahweh calls Samuel
- **1 Sam 4**—Ark is taken from the Jews, priesthood dies
- **1 Sam 5**—Ark in hands of Apostasy, Dagon collapses before Ark
- **1 Sam 6**—Gentiles corrupt Ark and with superstition return it
- **1 Sam 7**—Ark moves to Kirjathjearim
- **1 Sam 8**—Israel seeks a King to save them from their enemies

SOLOMON—Doctrine of the Kingdom in the Age To Come (Sabbath)

- **1Kings 1**—Resurrected David appoints Solomon as king
- **1Kings 2**—Solomon begins in judgment: changes priesthood
- **1Kings 3**—Solomon takes bride, judges harlot's based on son
- **1Kings 4**—Solomon only king entire rule, united Judah & Israel
- **1Kings 5**—Wealth of the Gentiles Help Build Temple
- **1Kings 6**—Temple Adorned and Completed
- **1Kings 7**—A dwelling built for Solomon's Bride
- **1Kings 8**—The Ark finds a resting place
- **1Kings 9-10**—Solomon establishes Worship, Nations come to Jerusalem¹¹

ESTHER—Doctrine of The Hidden Jew in Gentile Times (Apostolic)

- Esther 1—Vashti—Israel rejects Yahweh's Command
- Esther 2—Mordecai develops the Bride taken by King—Esther
- Esther 3—Haman exalted—Gentile Times—Jews Persecuted
- Esther 4—Mordecai—Christ makes known plan to Bride (Ecclesia)
- Esther 5—Esther's hope tied to the Jews; identifies with Mordecai
- Esther 6—Mordecai exalted, rewarded for crucifying flesh (Est 2)
- Esther 7—Haman crushed—Gog abased—Nations humbled
- Esther 8—King gives all authority to Mordecai: Christ to reign
- Esther 9—Jews fight for their survival from enemies
- Esther 10—Name of Mordecai great in Kingdom, among the Jews

RUTH—Doctrine of Gentiles Graft Into Israel (Abraham-Father of many)

- Ruth 1—Two sons of Elkanah (*Kingdom of God*) removed from Land
- Ruth 2—Two sons (*Judah/Ephraim*) buried in Gentile Land
- Ruth 3—Fall of Jews brings light to Gentiles, embrace Hope of Israel
- Ruth 4—Gentile take as wife of the Redeemer, Kinsman

The pattern of the Gospel is also in the New Testament

- ❑ **“Matthew wrote to *reveal in a systematic manner the teaching and miracles of the Lord*, and the reaction of people to them. With that in mind *he outlined his subjects in order*, and was not particularly concerned with the exact chronological sequence.**
- ❑ **“On the other hand, Luke wrote for Greeks, and set *the facts of Christ's life out in proper sequential order*.”—HPM, Guidebook to N.T.**

- ❑ **“*The work of Inspiration has not only been responsible for the words in which Holy Scripture has been recorded, but the very setting of the books themselves*. In this there is seen a divine overshadowing, for they are not always placed in chronological order. For example, in the Epistles of Paul, Romans is placed first, though it was not the first epistle that he wrote. However, its setting in relation to Paul's other letters is particularly apt, for it outlines the doctrine of salvation in such a systematic manner as to provide a very fitting foundation for the other Epistles.”—
HPM, Guidebook to N.T. (see notes)**

TIMOTHY—JEW (ACT 16:1)

Desiring to be teachers of the Law, not understanding it—1Tim 1:7

Law is good, if a man use it lawfully—1Tim 1:8-11

Faith first embraced by his grandmother and mother—2Tim 1:5

1Tim 1:2 “Unto Timothy, *my own son in the faith*”

TITUS—GENTILE (GAL 2:3)

Prophet of their own, Cretians are liars, evil beasts, slow bellies —Tit 1:12

Don't give heed to Jewish fables—Tit 1:14

We ourselves were foolish, serving diverse lusts, living in malice—Tit 3:3

Tit 1:4 “To Titus, *mine own son after the common faith*”

Paul's two spirit-begotten sons from among men: Jew and Gentile

“AS A SON WITH THE FATHER, he hath served with me in the gospel” —Phi 2:22

The Book of Acts: Scriptural Events establish Doctrine of Truth

“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” —Rom 1:16

Gal 2:7 “The gospel of the *uncircumcision* was committed unto *me (Paul)*, as the gospel of the *circumcision* was unto *Peter*”

**PETER Acts 1-12 The Jews
Jews in the Land**

Chp 2—Peter’s 1st Address
Chp 3—Lame man healed
Chp 8—Simon the sorcerer
Chp 8—Laying on of hands
Chp 10—Peter worshipped
Chp 9—Tabitha raised
Chp 12—Peter imprisoned

Jewish Legalism/Judaism

**PAUL Acts 13-28 The Gentiles
Jews in Dispersion**

Chp 13—Paul’s 1st Address
Chp 14—Lame man healed
Chp 13—Elymas the sorcerer
Chp 19—Laying on of hands
Chp 14—Paul worshipped
Chp 20—Eutychus raised
Chp 28—Paul imprisoned

Gentile Idolatry/Superstition

TO THE JEW FIRST, THEN TO THE GENTILE

Luk 1:1 Forasmuch as many have taken in hand TO SET FORTH IN ORDER a declaration of those things which are most surely believed among us.

Luke is set forth in SEQUENTIAL order. His age is noted at 8 days old (2:21), 12 years old (2:42), and 30 years old (3:23). The “Jew first, then Gentile”—according to the chronological pattern of the Gospel—is all throughout Luke. Rom 1:16; 2:9-10; 3:29-30; 9:24; Acts 20:21; Eph 2:11-17

Luk 9:1 “Then he called his TWELVE disciples together, and gave them power and authority over all devils, and to cure diseases”

- **Twelve—number of Jews/Israel (Exo 24:4; 28:21; Jos 4:2)**

Luk 10:1 “After these things the Lord appointed other SEVENTY also, and sent them two and two before his face into every city and place, whither he himself would come”

- **Seventy—number of Gentiles (Gen 10; 46:26; Exo 1:20; Jer 25:11-12; 29:10; Zec 14:16-17 cf. Num 29:12-32).**

- [LUKE 8:19-44](#) **Those Who Are The Family of Jesus Christ**

Luk 8:19 Then came to him *his mother and his brethren*, and could not come at him for the press. **(Mat 12:46)**

Luk 8:20 And it was told him *by certain* which said, Thy *mother and thy brethren* STAND WITHOUT, desiring to see thee.

(contrast: SIT—instruction. Luke 4:20; 5:3; John 6:10; 8:2)

Without—those not “within” the Truth (1Cor 5:12; 2Cor 7:5; Col 4:5; 1The 4:12; 1Tim 3:7). The hearers “sat” (Mar 3:31-32)

Desiring to see thee—to restrain him, believing he was “beside himself” (Mark 3:21-22, 31-35 “*he is mad*” Acts 26:24).

Luk 8:21 And he answered and said unto them, My *mother and my brethren* are these which *hear the word* of God, and do it.

Hear the Word and Do It—the Lord was sent as the head of the body; the Divine family (Luke 11:27-28; Eph 3:15; cf. Mat 19:28-30).

The family of Christ are strictly those begotten only by the Word (1Pet 1:23; Jam 1:18; Heb 2:11-13)

LUK 8:22 Now it came to pass on a certain day, that he went into a *ship with his disciples*: and he said unto them, *Let us go over unto the other side of the lake.*

Ship—the Truth, vessel of salvation (1Tim 1:19; 1Pet 3:20).

With his disciples—those extending the Gospel to others (John 6:17-21; 21:6-8; Luke 5:3; Act 27) **Mat 8:23** “his disciples followed him”

The other side—departing Jewry, sails upon the waters:

Lake—sea (Mat 8:24); peoples, nations (Isa 17:12; 57:20).

LUK 8:23 But as they sailed *he fell asleep*: and there came down a storm of wind on the lake (*Note—sign of Jonah*)

Sleep—state of the dead (John 11:11; Acts 13:36; 1Cor 15:51).

LUK 8:24 And *they* came to him, and *awoke him*, saying, Master, master, we *perish*. Then *he arose*, and rebuked the wind and the raging of the water: and they ceased, and there was a *calm*.

Awoke, Arose—reps. the death and subsequent resurrection of the Lord (John 11:11; 1The 4:13-15). The word “arose” same relating to Christ’s resurrection (Mat 28:7; Mar 14:28; Luk 20:37).

They awoke him—the disciples needed the Lord to rise again to rebuke the “great storm of wind” (Mar 4:37) and “raging” sea.

- **Mark 4:38** adds “in the hinder part of the ship, asleep on a pillow” **Pillow**—*something for the head (Gk)*. As “head of the body,” Jesus was “the beginning, *the firstborn from the dead...*” (Col 1:18).

We Perish—“if Christ be not raised, your faith is in vain, ye are yet in your sins, then they also which are fallen asleep in Christ are perished”—1Cor 15:17-18 (2Cor 2:15; 2The 2:10). *This is a critical doctrine.*

Luk 8:25 And he said unto them, *Where is your faith?* And they being afraid wondered, saying one to another, *What manner of man is this! for HE COMMANDETH even the winds and water, and they obey him.* (Heb 13:8-9)

Winds—false teaching rebuked by the Lord’s death and resurrection (see: Eph 4:14-15; Acts 2:1-2; Jer 5:13; Psa 148:8).

Water—nations influenced by apostasy (Rev 17:15; 18:21; 21:1-3)

- **Mark 4:39** adds “the wind ceased and there was a Great Calm.”

Where is your faith?—Jam 1:5-6. The wind and waves of uncertainty in DOCTRINE (Eph 4:14). Christ’s resurrection opened men to all Truth.¹⁹

Luk 8:26 And they arrived at the country of the Gadarenes, which is over against *Galilee*. (Galilee means “a circle”)

Galilee—“Galilee of the Nations/Gentiles” (Isa 9:1; Mat 4:15-16).
“people sat in darkness...Gentiles come to light” (Isa 42:6-7; 60:1-3)

Luk 8:27 And when he went forth to land, *there met him* out of the city a certain man, which had *devils long time*, and *ware no clothes*, neither abode in any house, but in *the tombs*.

Mark 5:2 “*immediately there met him*”

Mar 5:6 “*saw Jesus afar off*” (Gentile term: Act 2:39; 22:21; Eph 2:13,17)

Devils—means *demon*, and is a Gentile term used for mental illness (John 7:20; 8:48-52; 10:20); a “long time...” **Mark 5:2** “*man with an unclean spirit*” (Gentile term: Acts 10:28; Lev 20:24-25)

There met him—“if any man come to me” (Luk 14:26; John 7:37).

No clothes—without atonement (Rev 3:4; 16:15; Mat 22:11-13).

No House—dwelling, fellowship of saints (Heb 3:6; 1Tim 3:15).

Tombs—grave. Metaphor for one in sin and death with a spiritual dwelling (Eph 2:1-5) See: Mat 8:22; Luke 15:22; Col 2:13; 1The 5:6

THE MENTAL WOE OF “LEGION” AND HIS DWELLING AMONG THE “TOMBS”

A PERSONIFICATION OF DOCTRINE: Rom 8:5-8 “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. *For to be carnally minded is death; but to be spiritually minded is life and peace.*”

Luk 8:28 When he saw Jesus, he cried out, and *fell down before him*, and with a loud voice said, What have I to do with thee, Jesus, *thou Son of God most high?* I beseech thee, *torment me not.* (always crying, cutting himself with stones—Mar 5:5)

Fell down before him—submission, appeal for mercy (Mat 18:26; Mar 3:11; Luke 17:16) (“torment us before the time”—Mat 8:29)

Torment me not—Christ came to save, not condemn (John 3:17). *Wrong thinking—“unclean spirits”—believes the converse; that Jesus adds to our “torment,” and does not remedy us (Luke 4:33-36; 8:37). This is only true for those who reject his word (John 3:18-21; John 12:47-48). The word “torment” is translated “tossed” and “toiling” against waves (Mat 14:24; Mar 6:48).*

Luk 8:29 (For he had commanded *the unclean spirit to come out of the man*. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and *he brake the bands*, and was driven of the devil into the wilderness.)

Commanded the unclean spirit to come out—the Word heals!

Brake the Bands—Mark 5:3-4 says “no man could bind him...(nor) tame him.” Sin is styled a “strong man” (Mark 3:27), the “power” or spirit of the world (Eph 2:2), and “prince” (John 12:31; 14:30).

Wilderness—without inheritance (1Cor 10:5; Heb 3:8; Act 7:30-38).

LUK 8:30 And Jesus asked him, saying, What is thy name? And he said, *Legion: because many devils were entered into him.*

(Luke 8:2 “seven devils” schizophrenic, multiple personalities)

Many devils—reps. “works of the flesh,” which are multitude (Gal 5:19-23), and “such were some of you” (1Cor 6:9-11). There are many evil tendencies of the flesh, to which the natural man is prone.

Legion—Mark 5:15 says “had the legion.” Roman term, meaning a large company. Thus, Christ cured “every sickness” in “all the cities and villages” (Mat 9:35; 4:23; 10:1). Every disease in every environment!

Luk 8:31 And *they* besought him that he would NOT command them to go out into *the deep*.

Deep—the grave (Psa 88:6; 69:15; Jon 2:1-3). See: Bible Dictionary

Luk 8:32 And there was there an *herd of many swine* feeding on the mountain: and *they* besought him that he would suffer them to *enter into them*. And he suffered them.

Swine—unclean because they do not chew the cud—the word (Lev 11:7). No taste for the Truth. It represents Gentiles, cleansed by the Truth (2Pet 2:20-22; Lev 20:22-26).

Luk 8:33 Then went the devils *out of the man, and entered into the swine*: and the herd ran *violently* down a steep place into the lake, and were choked. (“**about 2,000**”—**Mar 5:13**)

Violently into the Sea—Bible interprets itself: “Cast all their sins into the depths of the sea”—Mic 7:19

Choked—Mat 8:32 has “perished in the waters” (same word as “dead” and “dieth”—Rom 6:1-10). Symbol of the “old man put to death” in the waters of Baptism; “free from sin” (Rom 6:1-7).

Luk 8:34 When *they that fed them* saw what was done, they fled, and went and told *it* in the city and in the country.

LUK 8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, *sitting at the feet of Jesus, clothed, and in his right mind*: and they were afraid.

Sitting—learning by submission (Luke 10:39; Heb 2:8).

Clothed—covering, atonement (Gen 3:21; Rev 3:4; 16:15); as in “put on Christ” in baptism (Gal 3:27); “the new man” (Eph 4:24; Col 3:10).

Right Mind—the Truth is right thinking (Acts 26:24; John 8:48; 10:20-21; 1Cor 1:23; 2:14). This in contrast to the unclean, swine spirit.

Luk 8:36 They also which saw *it* told them **BY WHAT MEANS** *he that was possessed of the devils was healed*.

Healed—same word as “**SAVE** his people from their sins” (Mat 1:21).

The Lord often cured those with mental infirmities to manifest the real problem with mankind: sin, carnal thinking (Mat 8:16; 12:12; Mar 1:23; 16:9; Luk 8:2; Acts 8:7; 16:16).

Luk 8:37 Then the *whole multitude of the country of the Gadarenes* round about *besought him to depart from them*; for they were *taken with great fear*: and he went up into the ship, and returned back again.

Multitude—do not want the Truth (2Cor 10:12; Mat 9:37; 20:16).

Besought him to depart—they desire not the Word (1Cor 1:18-31)

Luk 8:38 NOW THE MAN out of whom the devils were departed *besought him that he might be with him*: but Jesus sent him away, saying,

Be with him—desired to “be with the Lord” (2Tim 4:8; Tit 2:13)

But Jesus Sent Him Away—union of Christ and his brethren will not happen until the times of Gentiles conclude (Phi 3:20-21).

Luk 8:39 *Return to thine own house, and shew how great things God hath done unto thee*. And he went his way, and **published* throughout the whole city how great things Jesus had done unto him. **teaching others the Truth (1Pet 3:15; Col 4:6)*

Return to Thine House—from dwelling among the tombs to the “house” of God, the ecclesia (1Tim 3:15; Heb 3:1-6).

LUK 8:40 And it came to pass, that, *when Jesus was RETURNED, the people gladly received him: for they were all waiting for him.* *Jesus returns to Jewry*

Returned, All Waiting for Him—the Jews will experience Christ as the savior of Israel; although they understood not his first advent (John 7:31; 3:2; Luke 24:21; Acts 1:6; Luke 3:15; 2:25)

People Gladly Received Him—the “second time” Christ, like Joseph, will be known of his brethren (Acts 7:13; Zec 12:10). See Jer 23:5-8; 30:9; 33:15-17; Eze 34:23-25; 37:24-25 cf. Est 10:3).

LUK 8:41 And, behold, there came a man named Jairus, and he was *a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:*

Ruler of synagogue—Jews who resisted Jesus at his first advent (Luke 13:15), now submit at his return (Psa 8:6).

Fell Down At Jesus' Feet—submission (Mat 18:26; Mar 3:11; Luk 17:16)

Come into His House—Jairus, the Jewish legalist, now invites Jesus into Jewish house (second advent—Isa 46:3; Jer 2:4; Acts 2:36).²⁶

LUK 8:42 For he had one only daughter, *about twelve years of age*, and she *lay a dying*. But as he went the people thronged him. *Note: Luke 8:1 begins “12 disciples” with Christ: Israelite Hope*
Twelve—number of Israel; thus the whole “house” (Jer 3:18; 13:11; 31:31-33; 33:14; Eze 37:11).

Lay dying—upon his return Jesus resurrects the Jews. (Eze 37; John 11—Lazarus): at the very point of death, like Ishmael—Gen 21.

LUK 8:43 And a woman having *an issue of blood twelve years*, which had *spent* all her living upon *physicians*, *neither could be healed of any*, *Mark 5:26 “but grew worse”*

Issue of Blood—uncleanness of nature (Lev 12:1-8; Lev 15:25-33).

Physicians—used for those needing remedy for sin (Luke 5:27-32).

“All our righteousness is as filthy rags”—Isa 64:6 *menstrual cloth*
Healed—Messiah to “heal their backsliding” and restore “health” to their “wounds” (Hos 14:4; 6:1-2; Jer 30:17-18).

LUK 8:44 *Came behind him*, and touched the *border* of his *garment*: and immediately *her issue of blood stanch*ed.

Came behind him—event follows his second advent.

Border—doing the commandments (Num 15:38-39 cf. Mat 23:5)
Garment—covering in Christ (Rev 3:4; 16:15). This covering is for those who obey God’s Word (Exo 20:6; Neh 1:5; Dan 9:4).
Stanch—cause of sin & death healed (1Cor 15:50; John 3:3-6)

- ❑ **Lev 12** “This, in its typical significance, shows how closely human nature is related to sin” —*HPM, Leviticus Expositor*
- ❑ “The Law treats all natural secretions of the flesh as defiling, and therefore anticipates the teaching of the Lord that ‘the things which come out of a man, those are they that defile the man’ (Mark 7:15).” —*HPM, Leviticus*
- ❑ “Even Mary offered a sin-offering at the birth of her son (Luke 2:23-24), for the Lord was ‘in all things...made like unto his brethren’ (Heb. 2:17); he was ‘made sin for us, who knew no sin; that we might be made the righteousness of God in him’ (2 Cor. 5:21). In fact, the law relating to women in childbirth foreshadowed the birth of that one necessary to provide the means of redemption (1Tim 2:13-15).” —*HPM, Expositor*

Luk 8:45 And Jesus said, Who *touched* me? When all denied, Peter and they that were with him said, Master, the multitude *throng* thee and press *thee*, and sayest thou, Who *touched* me?

Mar 5:28 “For she said, If I may touch but his clothes, I shall be whole.”
Reps. covering, by obedience to the commandments—

Luk 8:46 And Jesus said, Somebody hath *touched* me: for I perceive that *virtue is gone out of me*.

Touched me—“to attach oneself to” (Greek as in association with; a relationship). This requires association with Jesus (Rom 6). Israel’s sin and rebellion is described “as the uncleanness of a removed woman” (Eze 36:17-22), from which they will be cleansed (Isa 64:6).

Luk 8:47 And when the *woman* saw that she was NOT HID, she came trembling, and falling down before him, she *declared unto him before all the people* for what cause she had touched him, and how she was healed immediately.

Not Hid—atonement by admission (Pro 28:13; 1Joh 1:8-10), and thereby immediately cleansed (Mark 5:33; Hos 14:1-4; Jer 3:22; 8:22; 33:6).

She declared—a “good confession” before many witnesses (1Tim 6:12)

Luk 8:48 And he said unto her, *Daughter*, be of good comfort: thy faith hath made thee *whole*; go in peace.

Daughter—used for Israel after the flesh (Isa 3:16; 4:4; Mat 21:5).

Faith—forgiveness, atonement thru Christ (Gal 3:22-25; Rom 3:25-31; 1Cor 15:14-17; Acts 26:18; 13:37-39; Rom 4:1-8).

Whole—same word as “save” (Mat 1:21; 8:25; Luk 9:24).

Luk 8:49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy *daughter is dead*; trouble not the Master.

Ruler of synagogue—the Law, which could not redeem Israel (Act 13:39; Rom 3:20; Gal 2:16; 3:24; 5:4). Spiritually cleansed (woman with issue of blood, before full national resurrection)

Luk 8:50 But when Jesus heard *it*, he answered him, saying, Fear not: *believe only, and she shall be made whole*.

Daughter—3 times in this account; this is the last—resurrection.

Jairus—Heb. Jair, “to enlighten.” Root. “light, shine, break of day.”

Trans “to give light” (Gen 1:15,17; Exo 13:21); thus representing the “Day” of Christ’s appearing (2Tim 4:8; Rev 22:16; 2Pet 1:19).

Luk 8:51 And *when he came into the house*, he suffered no man to go in, save *Peter, and James, and John*, and the father and the mother of the maiden.

House—a Jewish house (Jer 31:31-33; Mat 15:21-28).

Peter, James, John—with him in Gethsemane (Mar 14:33) and the transfiguration (Luke 9:28). Only those close to Christ and with him at his second advent will assist in His work (Luke 22:28-30).

Luk 8:52 And all *wept*, and bewailed her: but he said, *Weep not*; she is not *dead*, but sleepeth.

Weep Not—no more Israel in dispersion (Luk 19:41-44; Isa 65:19)

Luk 8:53 And they laughed him to scorn, knowing that she was *dead*.

Luk 8:54 And he *put them all out*, and took her by the hand, and called, saying, Maid, *arise*.

Dead—third time used in this event (Gen 23:1-3; Gal 4:22-28).

Put all out—Jewish mockers not revived (Mar 5:40; Eze 20:38).

Arise—resurrected Israel on third day (Eze 37:12-13; Hos 6:1-2).³¹

Luk 8:55 And her *spirit* came again, and she arose straightway: and he *commanded to give her meat*.

Spirit—Truth: “new heart, new spirit” (Eze 37:14; 36:26)

Meat—diet of Christ from “milk” of the Law (Heb 5:12-14).

Luk 8:56 And her parents were astonished: but he charged them that they should tell no man what was done. **(John 6:15)**

Daughter—the curing of both daughters—two events—are drawn together in all three records (Mat 9:18-22; Mar 5:22-43). It represents the kingdom restored (Mic 4:8), salvation (Zec 9:9).

Twelve—Israel (Gen 49:1,28; Exo 24:24; 28:21; Rev 21:12), thus the redeemed as the “Israel of God” (Gal 6:15-16; Rev 22:2).

☐ The physical presence of Christ—as with Lazarus—is required for resurrection from the dead:

Joh 11:22-25 “Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection *at the last day*. Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live*”

I am the resurrection—as the firstborn from the dead (*firstborn among many brethren—Rom 8:29-30 cf Col 1:18-19; Rev 1:5-6*), **the Lord Jesus Christ personal presence at his second advent is essential for the resurrection of his brethren and the nation of Israel.**

- **“Christ the firstfruits, afterwards they that are Christ’s at his coming”—1Cor 15:20-23**
- **“Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body”—Phi 3:20-21**
- **“For as the Father hath life in Himself; so He hath given to the Son to have life in himself”—John 5:24-29 (John 6:39-40)**
- **“Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory”—Col 3:4**
- **“When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—1Pet 5:3-4 (1Pet 3:3-7)**
- **“When he shall appear, we shall be like him”—1John 3:3**
- **“I come quickly, and my reward is with me”—Rev 22:12**

THE FEASTS: Parable of Redemption—Lev 23

PASSOVER

Lev 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

Christ is called “our passover” (1Cor 5:7).

FIRSTFRUITS

Lev 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Christ is called the “firstfruits” to rise from the dead (1Cor. 15:20, 23; Acts 26:23; Rev. 1:5; Col. 1:18).

PENTECOST

Lev 23:15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; *seven sabbaths shall be complete: **“seven sabbath of years” was “the jubile” —Lev 25:8-9*

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

Jew and Gentile are the “two wave loaves”: also represented as “firstfruits” (Jam 1:18; Rev 14:4). They were extended the Gospel “fifty days” or Pentecost after the Lord’s resurrection (Acts 2:1).

MEMORIAL OF TRUMPETS

Lev 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

That this takes place in the “seventh month” symbolizes the coming Kingdom Age. The “blowing of trumpets” is the very symbol used for the resurrection (1Cor 15:52; 1The 4:16).

DAY OF ATONEMENT

Lev 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

Atonement means “covering” or “clothing” of righteousness and immortality for the saints . (1Cor 15:53; Rev 3:5; 19:8; 2Cor 5:3-4).

FEAST OF TABERNACLES

Lev 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD...

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days...

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

This feast also called the “feast of harvest... feast of ingathering” (Exo 23:16), adding strength to the *shadow*. This represents elect of Israel assembled before the Lord (Mat 24:30-34 cf. Exo 23:17), and therefore was observed when God’s people were “in the land.” Accordingly, the “feast of tabernacles” will be observed by all nations in the Age to Come (Zec 14:16-19)!

The significance of Proper Names or Nouns

The names of people and places are distinctly noted in the Word. Each is designated to reveal God's purpose within the context where they appear (Exo 17:7; Num 11:3, 34; Jos 5:9). All are intended to develop our understanding when we recognize why God has employed them. Genesis is especially noted for this:

Gen 32:28 "He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed"

Gen 17:5 "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee"

Gen 22:14 "Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen"

Gen 33:17 "And (Jacob) built him an house, and made booths for his cattle: therefore the name of the place is called Succoth"

Names Represent a Character

Rev 11:8 “And their dead bodies *shall lie* in the street of the great city, *which spiritually is called Sodom and Egypt*, where also our Lord was crucified”

- **Although Sodom had long be destroyed the character of that city that is applied to others. For example, Yahweh compared Israel and her leaders to those of Sodom (Isa 1:10; 3:9; Jer 23:14).**
- **Leah and Rachel named their children according to circumstances evident in their respective lives (Gen 29-35).**

1Sam 25:25 “Let not my lord, I pray thee, regard this man of Belial, *even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him*”

Act 4:36-37 “And Joses, who by the apostles *was surnamed Barnabas, (which is, being interpreted, The son of consolation)*, a Levite, *and* of the country of Cyprus, Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet”

The significance of Geography

Not only do things created—Animals, Land, Sea, Earth, Heaven, Mountains, Moon, Stars... etc.—represent principles, but the physical geography of places recorded in the Bible do as well.

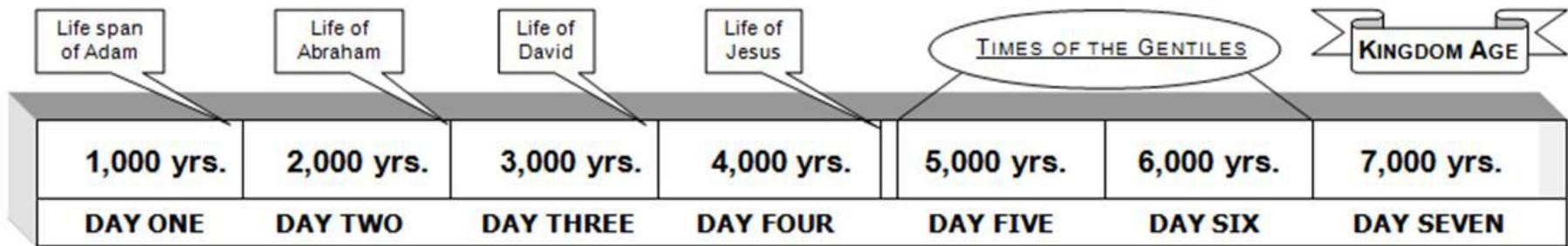
- A “valley” is the lowest point of the earth’s geography, and significantly is where Goliath was defeated (1Sam 17:2). The same physical place was a for refuse, fire and idolatry: Hinnom or Gehenna (2Kin 23:10; Jer 32:35). In contrast, a “mountain” reps. a political power (Dan 2:35-45; Isa 2:1-3; Eze 38:20; 39:11).
- When Joshua led Israel into the Land God’s geography taught a sublime lesson; as Jordan’s (*descending*) waters were cut off from “the city of Adam” that lead into the Dead Sea (Jos 3:16).
- When Moses led out of Egypt and “the disease” upon them, Israel came to “Elim” (mighty ones), where there were 12 wells of water and 70 palm trees (Exo 15:26-27).
- When Jonathan went forth to subdue the “uncircumcised” enemy he came to a place of two “sharp” rocks (1Sam 14:1-6).

The work of Inspiration has not only been responsible for the words in which Holy Scripture has been recorded, but the very setting of the books themselves. In this there is seen a divine overshadowing, for they are not always placed in chronological order. For example, in the Epistles of Paul, Romans is placed first, though it was not the first epistle that he wrote. However, its setting in relation to Paul's other letters is particularly apt, for it outlines the doctrine of salvation in such a systematic manner as to provide a very fitting foundation for the other Epistles.

Consider also the last book of the Old Testament as we have it, with the first book of the New. The Old Testament ends with two significant words: "a curse"; and the New opens with the record of the birth of that one who came into the world to remove the curse.

The New Testament opens with the statement: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matthew 1:1), linking this first book with the first book of the Old, for it is divided up into a series of parts all separated with captions: "The generations of . . ." (Gen. 2:4; 6:9; 10:1 etc.). HPM Guidebook to N.T.

Guidebook to the N.T. page 183, HPM urges study of Timothy and Titus in the order laid out in Scripture, not in the literal chronological order.



“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance”—2 Pet. 3:8-9

<p>In the parable of Creation, the first day foreshadowed the first thousand years of man’s history. The epoch witnessed a separation of the Sons of God from the descendents of Cain. It saw the death of Adam, dramatizing the mortality of the human race that his action brought to it, and the translation of Enoch “that he should not see death” Gen. 5:3-4,23-24; Heb. 11:5... <i>Expositor, pg. 35</i></p>	<p>The second act in re-forming the earth was to cause a separation between earthly and heavenly waters...Whilst this was accomplished in the course of the second day, figuratively it points forward to the second great epoch in the development of the divine purpose and programme of 7,000 years, symbolized in the seven acts of creation (2Pet. 3:8). <i>Expositor, pg. 35</i></p>	<p>The antitype of this third day in the parable of the Creation Week foreshadows the developments of the third millennium after creation. That period saw the complete separation of Israel as a nation from Gentile powers (the earth appearing in the midst of the seas), and it witnessed the development of spiritual life from out of the “earth”... <i>Expositor, pg. 37-38</i></p>	<p>Whereas Day Three witnessed separation, Day Four saw dispersion in the light that streamed from the sun and moon to illuminate the earth. In the antitype, this was fulfilled in the proclamation of the Gospel to all the world (Acts 28:30-31; Col. 1:23). Christ appeared at the conclusion of the fourth millennium from Creation... and the light of the truth shone forth... <i>Expositor, pg. 43</i></p>	<p>On the fifth day, there was a further extension of the Divine work: the sea began to swarm with life, and the singing of birds was heard in the firmament above. Elsewhere in the Word, aquatic and aerial animals are used symbolically of Gentiles...the fifth millennium saw the Gospel extended to the Gentiles. It is significant that the number five is always associated with grace. <i>Expositor, pg. 43</i></p>	<p>The sixth day witnessed...the appearance of man “in the image and likeness of God”... The conclusion of the sixth day witnessed a marriage between the two thus created... this final act foreshadowed the intentions of Yahweh at the completion of the sixth millennium from Creation, when again there will be a marriage... <i>Expositor, pg. 45</i></p>	<p>Typically it pointed forward to the millennium (Heb. 4) when there will be a general rest from sinful works of flesh and the era will be set apart unto Yahweh... The number seven is...the Hebrew word <i>shaba</i> (and) does service for both “seven” and “oath,” so that in spiritual numerology, seven is the covenant number completing a matter, as does an oath. <i>Expositor, pg 57-58</i></p>
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1,000 yrs.	2,000 yrs.	3,000 yrs.	4,000 yrs.	5,000 yrs.	6,000 yrs.	7,000 yrs.
DAY ONE	DAY TWO	DAY THREE	DAY FOUR	DAY FIVE	DAY SIX	DAY SEVEN
<u>CREATION</u> <i>ADAM</i>	<u>NOAH</u> <i>BABEL</i>	<u>ABRAHAM</u> <i>ISRAEL</i>	<u>CHRIST</u> <i>JEW & GENTILE</i>	<u>GENTILES</u> <i>CALLED OUT</i>	<u>CHRIST</u> <i>HEAD-BODY</i>	<u>RETURN OF CHRIST</u> <i>ENTER INTO REST</i>
<p>Gen. 1:3-5 “And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”</p>	<p>Gen. 1:6-8 “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God ... divided the waters which were under the firmament from the waters which were above the firmament... And the evening and the morning were the second day.”</p>	<p>Gen. 1:9-13 “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear...And God called the dry land Earth... And the earth brought forth grass, and herb yielding seed ... And the evening and the morning were the third day.”</p>	<p>Gen. 1:14-19 “And God said, Let there be lights in the firmament of the heaven to divide the day from the night... And let them be for lights in the firmament of the heaven to give light upon the earth...And the evening and the morning were the fourth day.”</p>	<p>Gen. 1:20-23 “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature ...And the evening and the morning were the fifth day.”</p>	<p>Gen. 1:26-31 “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth... And the evening and the morning were the sixth day.”</p>	<p>Gen. 2:1-3 “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it”</p>
<u>ROMANS</u>	<u>CORINTHIANS</u>	<u>GALATIANS</u>	<u>EPHESIANS</u>	<u>PHILIPPIANS</u>	<u>COLOSSIANS</u>	<u>THESSALON.</u>

Romans: man is to be higher than lower Creation; sin of Adam

Creation/Adam	The Flood/Babel	Abraham/Israel	David/Kingdom	Gentile Times	Christ/Ecclesia	KINGDOM AGE
1,000 yrs.	2,000 yrs.	3,000 yrs.	4,000 yrs.	5,000 yrs.	6,000 yrs.	7,000 yrs.
DAY ONE	DAY TWO	DAY THREE	DAY FOUR	DAY FIVE	DAY SIX	DAY SEVEN

Creation
Generations of Adam

EPISTLE TO THE ROMANS

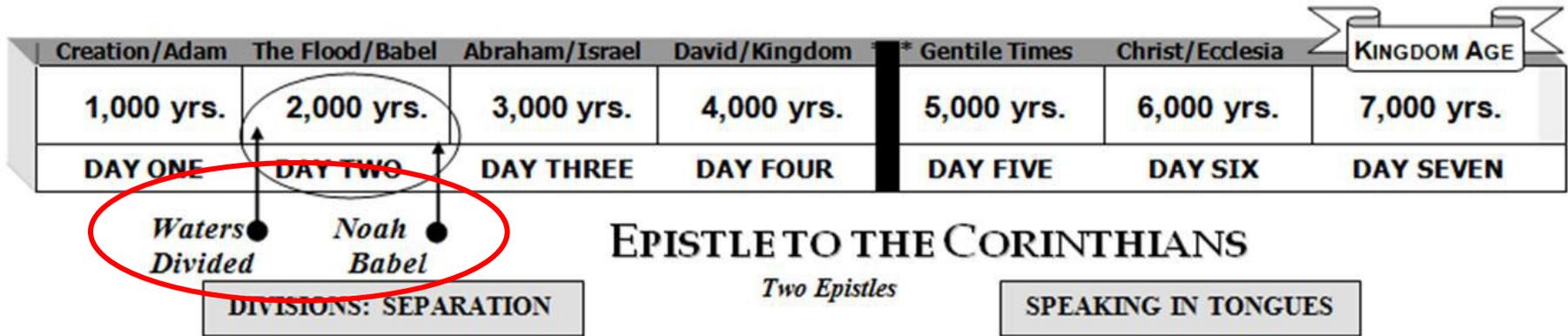
CREATION: CREATOR

ROM. 1:16-26 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened...And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. ...Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

THE FALL: ADAM

ROM. 5:12-19 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many...For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Two epistles in Corinthians: divisions within and tongues without



EPISTLE TO THE CORINTHIANS

Two Epistles

1COR. 1:10-12 "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and **that there be no divisions among you**; but that ye be perfectly joined together in the same mind and in the same judgment."

1COR. 3:3 "For ye are yet carnal: for whereas **there is among you envying, and strife, and divisions**, are ye not carnal, and walk as men?"

1COR. 12:25 "**That there should be no schism in the body**; but that the members should have the same care one for another."

1COR. 11:18 "For first of all, when ye come together in the church, **I hear that there be divisions among you**; and I partly believe it."

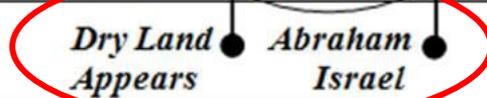
2COR. 14:18 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?..."

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, **saith the Lord Almighty.**"

1COR. 14:22-33 "Wherefore **tongues are for a sign, not to them that believe, but to them that believe not**: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, **and all speak with tongues**, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?...**If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.** But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that *sitteth* by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. **For God is not the author of confusion, but of peace**, as in all churches of the saints."

Galatians: remarkably addresses Abrahamic covenant and his seed

Creation/Adam	The Flood/Babel	Abraham/Israel	David/Kingdom	* Gentile Times	Christ/Ecclesia	KINGDOM AGE
1,000 yrs.	2,000 yrs.	3,000 yrs.	4,000 yrs.	5,000 yrs.	6,000 yrs.	7,000 yrs.
DAY ONE	DAY TWO	DAY THREE	DAY FOUR	DAY FIVE	DAY SIX	DAY SEVEN



COVENANT: ABRAHAM

EPISTLE TO THE GALATIANS

ISRAEL: ABRAHAM

GAL 3:6-9 “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.”

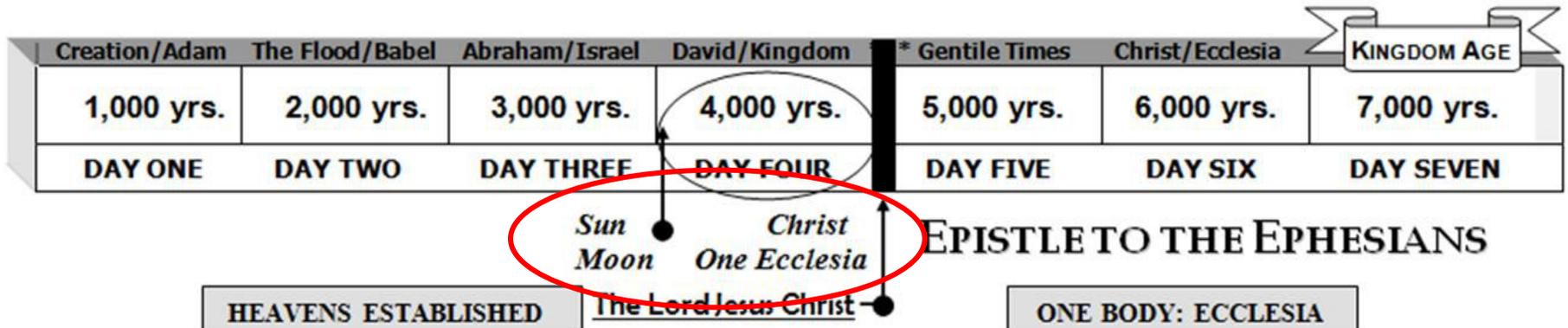
GAL. 3:16 “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

GAL. 3:27-29 “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

GAL. 4:22-31 “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . Now we, brethren, as Isaac was, are the children of promise.”

GAL. 6:15-16 “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

Ephesians: into the Heavenlies in Christ Jesus; Jew then Gentile



EPISTLE TO THE EPHESIANS

EPH. 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"

EPH. 1:20-23 "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places... Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

EPH. 2:4-6 "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus"

EPH. 2:12-22 "Wherefore remember, that ye being in time past Gentiles in the flesh... That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one... for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby... For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God"

EPH. 3:4-6 "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ... That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel"

Philippians: waters multiply, Gentiles enlightened waiting for Christ

Creation/Adam	The Flood/Babel	Abraham/Israel	David/Kingdom	Gentile Times	Christ/Ecclesia	KINGDOM AGE
1,000 yrs.	2,000 yrs.	3,000 yrs.	4,000 yrs.	5,000 yrs.	6,000 yrs.	7,000 yrs.
DAY ONE	DAY TWO	DAY THREE	DAY FOUR	DAY FIVE	DAY SIX	DAY SEVEN

EPISTLE TO THE PHILIPPIANS

Waters Fowl
Gentiles Enlightened

FAITHFUL UNTIL CHRIST RETURNS

IN THE ABSENCE OF CHRIST

PHI. 1:3-6 "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ"

PHI. 1:10 "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ"

PHI. 2:16 "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

PHI. 3:11 "If by any means I might attain unto the resurrection of the dead."

PHI. 3:20-21 "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

PHI. 1:26-27 "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel"

PHI. 2:12 "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

PHI. 2:19, 24 "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state...But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants"

Colossians: The head of the ecclesia, body being complete in Him

Creation/Adam	The Flood/Babel	Abraham/Israel	David/Kingdom	* Gentile Times	Christ/Ecclesia	KINGDOM AGE
1,000 yrs.	2,000 yrs.	3,000 yrs.	4,000 yrs.	5,000 yrs.	6,000 yrs.	7,000 yrs.
DAY ONE	DAY TWO	DAY THREE	DAY FOUR	DAY FIVE	DAY SIX	DAY SEVEN

EPISTLE TO THE COLOSSIANS

CHRIST: FIRSTBORN

COL. 1:15-20 "(Jesus) Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

COL. 1:21-24 "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death... Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church"

Man ● *Head*
Wife *Body*

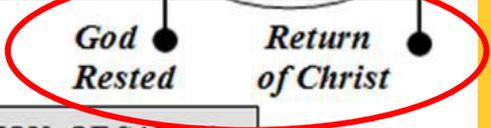
ONE HEAD: ONE BODY

COL. 2:9-12 "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:...Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

COL. 2:16-17 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ... And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

COL. 3:10-11 "And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

Thessalonians: the return of Christ, establishment of His reign



EPISTLE TO THE THESSALONIANS

Two Epistles

THE COMING OF CHRIST

GLORIFICATION OF SAINTS

1THE. 1:10 “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

1THE. 3:13 “To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

1THE. 4:13-17 “But I would not have you to be ignorant, brethren, concerning them which are asleep...For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him...we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

1THE. 5:1-2 “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”

2 THE. 1:6-10 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels...Who shall be punished with everlasting destruction from the presence of the Lord...When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”

2 THE. 2:1-3 “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind... as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition”

□ **“LEAH, as a wife, is thus revealed in five different states: (1) bearing Jacob’s children (2) barren (3) temporarily estranged from her husband (4) restored to him again (5) bearing him further children... Paul, in Galatians 4, shows that the similar circumstances of Sarah and Hagar are recorded because they are allegorical. Why not the jealousy and rivalry of Leah and Rachel also? It is not difficult to see in the above five points, a foreshadowing of Israel after the flesh, who is likened to a wife temporarily estranged from her Husband (Isa 54:5)”**—*H.P. Mansfield, Logos Aug. 1962*

- **Leah is the eldest, firstborn**
- **Leah/Rachel and the pattern: to the Jew first, then Gentile**
- **Leah/Rachel and the pattern: first natural, then spiritual**
- **Rachel called from Gentile idolatry, images**
- **Rachel bears the fruitful seed: Joseph, Benjamin**