

Lesson Nine — The Fulfillment of the Anti-type¹

Day One — An Overview of the Anti-type

Day Two — The Identity of the Bride

Day Three — The Timing of the Wedding Day

Day Four — The Threshing Floor/ the Judgment Seat of Christ

Day Five — The Purpose of Man Fulfilled

For the past two weeks, we have dealt with the New Testament passages on marriage, and marriage and divorce, respectively. I hope that you have come to a better understanding of how these passages fit into the overall picture on marriage. In fact, the only way to understand these New Testament passages correctly is to fit them into this overall picture of marriage!

This week we are going to tie the picture all together. Please pray for your week's study.

Day One — An Overview of the Anti-type

Please pray for you study this week.

Although today's homework is relatively simple, it could be extremely beneficial for you to spend quality time on it.

In the way of a quick review of the first lesson in this study, will you peruse the pages of Lesson One and mentally identify the keys of interpretation we learned eight weeks ago? Please do that now. Do you have any new thoughts about these keys?

¹ Of necessity, this lesson is a lengthy one! Please guard your study time this week. The lesson is too important to short-change it.

For the remainder of today's study, go to the worksheet in the Appendix entitled TYPE/ANTI-TYPE SHEET, and carefully review what you learned in Lessons Two through Six. Add any details that come to your mind, which you may have missed before. Take time to do this, as this understanding and knowledge is very important. Do that now.

Does anything come to your mind as you relate what you learned about interpreting the Bible to what you learned in the succeeding five weeks? Write it out.

Can you see all that we have learned from the Old Testament about the Bride of Christ? How much more information do we need in order to have a correct basis upon which to continue to build understanding concerning marriage? The Old Testament is replete with information through the use of types.

With all of this information on the types and the anti-types as a proper basis, we will be looking at more information given in the New Testament concerning the Bride, the timing of the coming Wedding Feast, the threshing floor, and the fulfillment of the purpose of man.

Tomorrow we'll see what we can learn now from the New Testament specifically *about the Bride of Christ*. See you then.

Day Two—The Identity of the Bride

Before we begin today, will you take a moment to pray for your study time? Again, this is an important week of study.

Today we will be dealing again with the identity of the Bride. While the Old Testament makes use of types in order to portray the *identity of the Bride*, the New Testament makes use of parables in order to additionally clarify her identity. With so much Scriptural focus on the identity of the Bride, we would do well to intentionally study the topic, as you have been doing. Keep it up!

Let's look at a parable Jesus spoke concerning the Bride. After reading this passage, consider the questions that follow.

Matthew 25

1 “Then the kingdom of heaven [lit., *the kingdom of the heavens*] will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom. **2** And five of them were foolish, and five were prudent. **3** For when the foolish took their lamps, they took no oil with them, **4** but the prudent took oil in flasks along with their lamps. **5** Now while the bridegroom was delaying, they all got drowsy and began to sleep. **6** But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet him.’ **7** Then all those virgins rose, and trimmed their lamps. **8** And the foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’ **9** But the prudent answered, saying, ‘No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.’ **10** And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. **11** And later the other virgins also came, saying, ‘Lord, lord, open up for us.’ **12** But he answered and said, ‘Truly I say to you, I do not know you.’

13 Be on the alert then, for you do not know the day nor the hour.”

According to first five words in v. 1, what does this parable have to do with?

In Scripture, oil is often used as a metaphor for the Holy Spirit, as it is specifically used here in this parable. And since this parable has to do with *the kingdom of the heavens*, and since oil represents the Holy Spirit, then all ten virgins must represent saved individuals *only* — not saved and non-saved. (Non-saved individuals cannot be in possession of the Holy Spirit, and would not be awaiting the return of the Bridegroom. Think about it!)

Notice that all the virgins had lamps that were fueled by oil (representing the indwelling of the Holy Spirit). However, five virgins were looked upon as being foolish because they had no *extra supply of oil*, and their “lamps were going out” (vv. 7, 8). This group represents Christians who, though indwelt by the Holy Spirit, are *not being continually filled* by the Holy Spirit (as commanded by Paul in Eph. 5:18). Thus, these are seen as foolish and ill-prepared for the return of the Bridegroom. On the other hand, the prudent virgins represent Christians who, are not only indwelt by the Holy Spirit, but also possess an *extra supply of oil* (vv. 3, 4), through *being continually filled* with the Holy Spirit. This group is seen as prudent and prepared for the coming of the Bridegroom.

This parable is about *ten* virgins. Ten is the number of ordinal completion, showing the totality of that which is in view — all the virgins. “Ten virgins” are representative of a *complete group*, which can only be the complete Church. Notice all ten *are* virgins, and they all are awaiting the Bridegroom in relation to *the kingdom of the heavens* (the announced subject beginning the parable).

It is also evident that this parable is not dealing with Israel, for not only had the kingdom of the heavens been taken away from Israel prior to this point in Christ's ministry (*cf.* Matt. 21:33-46), but Israel is seen as the adulterous wife of Jehovah, whom God had set aside for a period of time (e.g., Isa. 1:21; Matt. 23: 37-39). Therefore, the parable can have nothing to do with Israel. Contextually, it can only have to do with the “nation producing the fruits of it” (Matt. 21:43), the “holy nation” (1 Pet. 2:9) — the Church.

According to v. 5, what was the state of all ten virgins during the time the Bridegroom delayed His return?

According to v. 6, at what time was the shout heard?

In hearing the shout, what did all ten virgins do? What did all ten virgins take with them?

What distinguished the five prudent virgins from the five foolish virgins?

What happened as the foolish virgins were trying to make last minute preparations (v. 10)?

Who went into the Wedding Feast (v. 10)?

After the door was shut, what did the foolish virgins try to do? But what happened?

The contrast between “wise” and “foolish” is an interesting one, especially in the light of the numbers ten and five used in the parable. The Greek word *phronimos*, translated *wise*, has to do with “the possession of understanding,” or “minded.” The Greek word *moros*, translated *foolish*, depicts exactly the opposite — *a lack of understanding*, or *a lack of mindedness*. And to get across the differences between two types of people within a complete group, Jesus uses the number *ten* to depict a *complete group*, along with opposite words to describe *five* having understanding and *five* lacking this understanding. Yet all ten would have had understanding *available to them* by the evidence that all ten had lighted lamps, the lamps having had oil in them. And *two* is a number which can be divided — the ten were divided into two groups. Only one portion within the complete group tapped into the grace that was available to all ten. Then notice what this understanding or lack thereof has to do with — it has to do with a going forth to meet the Bridegroom in relation to the kingdom of the heavens. Interesting, don’t you think?

With all of this in mind, go back and reread the parable. See if you have more understanding of it now.

From what you understand, and according to v. 13, what is the warning given to Christians in this parable?

According to this parable, who will make up the Bride?

Think on these things!

Day Three—The Timing of the Wedding Feast

Please pray for your study time.

Today we will deal with *the timing* of the Wedding Feast. There is quite a bit of information throughout the Scriptures (both O.T. and N.T.) as to *the timing of the Wedding Feast*, and Christians who have a basic understanding of the overall picture of Scripture, as well as some interpretive keys, should have no problem seeing it. Let's consider these points:

- **There is a specific structure to Scripture, which has to do with the number seven. In the beginning there was a six-day period, with a seventh-day rest. It is extremely important to see that this structure of Scripture is laid out at the very beginning (Gen. 1:1-2:3). The remainder of Scripture is built upon this foundation.**
- **Six is the number for man; seven is a number of completion for that which is in view. Six days make up Man's Day, and the seventh day is the Lord's Day — the day of rest — which will follow the six days of man. (Again, the structure is laid out at the beginning.)**
- **The seventh day is the Sabbath Day. This day of rest is first seen in Genesis 2:1-3. Later, at Mt. Sinai, the Sabbath Day (a day of rest) was given to Israel as a sign (Ex. 31:13-17). A sign points to something future. This future day of rest remains extended to the people of God as something toward which Christians are to strive (cf. Heb 4:1-9). In Scripture, the Sabbath Day is a day set apart by the Lord, for the purpose of revealing *the focus* placed upon that particular day (being the only day of the week given a name), as well as *the timing* of this future day (being on the *seventh* day).**

It is interesting to note in Scripture that there is only *one day of the week* that God has specifically named, and has remained so from the beginning — it is *the seventh* day, called “the Sabbath Day.” Numbers identify the other days of the week. And in numbering six out of the seven days, along with naming the seventh, apparently God wants us to notice a few things. It can be noted that:

- **Within the type/anti-type structure of Scripture, a particular historical event, which is noted to fall on a particular day of the week, points to a certain prophetic event and the future timing of its fulfillment.**

A case in point is the wedding feast at Cana in John chapter two, where Jesus turned water in six water-pots into wine (John 2:1-11). Rather than beginning by looking at the *miraculous sign*, let's first consider the *specified timing* of this historical event, as well as another bit of information John gives:

John 2

1 And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and Jesus also was invited, and His disciples, to the wedding...

...11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

This historical event — the wedding feast at Cana — is recorded in 2:1 to have taken place *on the third day*, and is noted as *the beginning of signs* recorded in the Gospel of John. However, there is another way

to account the timing of this event — it can also be seen as having occurred on *the seventh day* if one counts the number of days as recorded in chapter one leading up to 2:1. Look at this:

- John 1:29 mentions “the next day” which would be referring to *the second day* of John’s record, with the first day’s events recorded in the verses prior to v. 29.
- V. 35 mentions the third day.
- V. 43 mentions the fourth day.
- Then 2:1 counts three days from the fourth, for a total of seven days!

Remembering that **a sign points to something future**, the fact that this wedding feast occurred on the seventh day (in one way of accounting) and the third day (in another way of accounting) is something to be noted. In the type/anti-type structure of Scripture, these two accountings reveal the timing of the future Wedding Feast from two different perspectives. We’ll look at it in a moment, but first, we must understand something about God’s economy of time, to which Peter directly addresses in his second epistle.

In Peter’s second epistle, he refers to *the promise of the coming of the Lord* in 3:3, and then goes on to warn his readers to not let a particular fact escape their notice, which evidently *was escaping their notice*. The Greek text involves a command to cease something that was presently occurring. He writes —

II Peter 3

8 But do not let this one fact escape your notice (lit. stop allowing this one thing to escape your notice), **beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.** **9 The Lord is not slow about His promise** [the promise of His return (*cf.* 3:3)]...

What fact does Peter want his readers to remember?

Nothing happens in Scripture by coincidence! Nothing! By inspiration of the Holy Spirit, Peter directly states that *a day is as a thousand years* in the context of the return of the Lord (compare 1:3 with 1:8).

Now look back at how John accounts the timing of the wedding feast in Cana, which points to the timing of the coming Wedding Feast. In one respect, he reveals that the wedding feast at Cana took place on the *seventh day* — four days being accounted for in chapter one and three days being accounted for in 2:1. This would point to the coming Wedding Feast taking place on the seventh day of man — the seventh-thousandth year — when counting from the beginning of Man’s Day to the end of Man’s Day as seen in Genesis chapters one and two.

Notice also that both — the account in Genesis chapter one and the account in John chapter one — begin at the same point — “In the beginning...” And from that point, the point wherein the accounting of time begins, a wedding feast is to take place on the seventh day.

In another respect, John reveals that the wedding feast at Cana took place on the *third day* (John 2:1). This accounting of time would point to the coming Wedding Feast taking place on the third day — the third thousandth year — from the end of either of two dispensations. From the Jewish perspective, it will be on the third day when counting from Abraham’s day until the Daniels Seventy Weeks are complete; and from the Christian perspective, it will be on the third day when counting from the crucifixion to the time the Church is caught up into the heavens, judged and the inheritance redeemed. The Wedding Feast is to occur on the third day for both groups of people.

And in order to show both the seventh and third day perspectives, it could have only been recorded in the way John records it.

THE WEDDING FEAST WITH RESPECT TO THE CHURCH

In the Book of Revelation, chapters one through three deal with the catching up of the Church, immediately followed by the JSOC. Chapters four and five begin at the same point as chapters one through three — the catching up of the Church (cf. 1:10; 4:1, 2a) — but move beyond events surrounding the judgment seat (chs. 1b-3) and deal with events which takes place in the heavens leading up to Christ being the only One found worthy to open the seals of the scroll (4:2b-5: 14). Chapters six through eighteen deal with the seven-year Tribulation wherein Christ brings about repentance on the part of the nation of Israel for crucifying their King, and redeems the inheritance (the earth) for His Bride. Finally, chapter nineteen deals with the Wedding Feast (or marriage supper of the Lamb) in the heavens. At this time Christ's Bride finally will have become His Wife (through the previous redemption of the inheritance) in the anti-type of Ruth having become Boaz's wife (through the redemption of a parcel of land). Let's read a section of Revelation chapter nineteen.

Revelation 19

5 And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great." 6 And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. 7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride (lit., wife) has made herself ready." 8 And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. 9 And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."

Rephrase vv. 7-9.

With respect to the Church, the Wedding Feast will take place *after* the 2,000-year dispensation of the Church, *after* the Church has been resurrected/raptured, *after* the JSOC (Rev. 1-3), *after* Christ deals with His brethren on the earth through the judgments of the Tribulation (Rev. 6-18), *but prior to* his return to the earth (Rev. 19: 6-9). This Wedding Feast will take place *in the heavens after* the seven-year Tribulation runs its course on earth (Rev. 6-18).

THE WEDDING FEAST WITH RESPECT TO THE JEWS

On the other hand, the seven-year period, known as Daniel's Seventieth Week, or The Time of Jacob's Trouble, or the seven-year Tribulation will mark the end of the *previous* 2,000-year dispensation — the dispensation of the Jews. This dispensation began with the birth of Abraham and will end once the Seventy Weeks of Daniel have fully run its course. Due to Israel's refusing the offer the kingdom of the heavens made to them by their Messiah, and their crucifying Him in 33 AD, the time clock of Daniel's

Seventy Weeks stopped one week (one seven-year period) short of its completion. A new dispensation ensued — the dispensation of the Church.

It will be *after* the Seventieth Week of Daniel (the Tribulation) is complete that Jesus will come back to earth, having accomplished the work of bringing the Jews to repentance and rescuing them out of distress in the anti-type of Joseph and Moses. Once the nation repents from their sinfulness and their having crucified the Messiah, and Jesus sets His feet on the Mount of Olives that the Wedding Feast will take place *on the earth*. It is at this time that God reestablishes Israel as His wife in the anti-type of Abraham and Keturah. (See parenthetical paragraph on the bottom of p. 43.) It is at this time that the Wedding Feast takes place *on the earth* with respect to God and Israel — after Christ returns to the earth.

And in these two respects, for both groups of people — the Christians and the Jews — the Wedding Feast takes place at the beginning of the third thousandth year, or the third day, just as the wedding feast at Cana pointed. But with respect to the present age, the wedding feast takes place on the seventh day. Scripture has an intricate structure beyond imagination. We would do well to pay attention to such intricacies!

We'll call it a day. You're doing great! Keep it up. See you tomorrow.

Day Four — The Threshing Floor/The Judgment Seat of Christ

We have previously seen that the threshing floor in the Book of Ruth makes up a type depicting the Judgment Seat of Christ (JSOC). Today we are going to look at New Testament passages which reveal the means by which Christians will meet Jesus Christ as Judge at the threshing floor — at His judgment seat.

Paul deals with *the catching up of the Church* in his first letter to the Church at Thessalonica. It should be noted that in chapter one, Paul writes to *faithful believers* at Thessalonica *who are waiting for the return of the Lord* (1:10), encouraging them to endure the persecution that they were receiving at the hands of the Jews and fellow-countrymen. Paul encouraged them to walk in a manner worthy of the kingdom of God (vv. 3-10). In this first letter to Thessalonica, he deals with the rapture of the Church. And in explaining these things to them, he goes on to say,

I Thessalonians 4

13 But we do not want you to be uninformed, brethren, about those who are asleep [those who have died], that you may not grieve, as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. 18 Therefore comfort one another with these words.

Before we continue in this passage, will you put the essence of this passage into your own words?

What shall be heard immediately prior to the ascent of Christians?

Who shall go up first?

After these individuals rise, then who shall go up?

And all of this “within a twinkling of an eye”!

Christians who are alive on the earth at the sound of the trumpet will be caught up in the air. This event has been commonly called “the rapture.” Although the specific word “rapture” is not found in the English translations, it is a word that describes *the catching up of the saints to meet Jesus Christ in the air*, and in that respect, the term “rapture” is Scriptural!²

As we continue in this passage, it is extremely important to remember *that Paul is addressing believers who are looking forward to the return of the Lord* (1:10). Let’s continue with the flow of this passage through an unfortunate chapter break —

I Thessalonians 5

1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord will come just like a thief in the night. 3 While they are saying, “Peace and safety!” then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. 4 But you, brethren, are not in darkness, that the day should overtake you like a thief; 5 for you are all sons of light and sons of day. We are not of night, nor of darkness; 6 so then let us not sleep as others do, but let us be alert and sober.

NOTES:

For observation purposes, please go back and underline the phrases “*the day of the Lord*” (v. 2), “*the day*” (v. 4), and “*sons of day*” (v. 5). In this passage, these phrases having to do with the *Day of the Lord* are

² The dictionary defines the word *rapture* as *to be carried away*. The Greek word *harpazo* is translated *rapture*. In the lexicons, *harpazo* means the same thing in the Greek as *rapture* means in English. It is a good translation.

Understanding the Picture of Marriage — From Beginning to End

Lesson Nine The Fulfillment of the Anti-type

referring to the time in which the Church will find herself caught up into the heavens, into the Day of the Lord.

(Please read the following carefully. Many people often misunderstand what Paul is saying and as a result have become confused with issues concerning the rapture.)

The Day of Man refers to time (with activities occurring during this time) *in relation to man and the earth*. Presently, the Day of the Lord refers to time (with activities occurring during this time) in the heavens.

The Day of Man is about to end. And once it ends, the Day of the Lord will begin on earth. This change will take place *when Jesus returns to the earth* and sets up His kingdom — following the seven-year Tribulation. At that time, the Day of Man (having lasted 6,000 years, or 6 days) will have ceased on earth, and the Day of the Lord will begin on earth, even as it is *presently* taking place in heaven. (Please understand the distinctions here!)

Perhaps the distinction between the Day of the Lord presently taking place in the heavens even while the Day of Man is presently taking place on earth can be more easily understood by reading Jesus' comments in John 8:56 to the Pharisees. He said, "Your father Abraham rejoiced to see My day, and he saw it and was glad." Jesus spoke these words approximately 2,000 years after Abraham had died. At Christ's own word, Abraham no longer lives in the Day of Man, but lives in the Day of Lord. Yet the Day of Man continues on earth for those who remain on the earth.

"The Day of Man" refers to time here on earth, and on earth alone! The Day of Man began with the creation of Adam and will end with the return of the Lord to the earth *at the end* of the Tribulation, to set up His kingdom. But with regards to the Church, once the Church is caught up into the heavens, *prior to* the Tribulation, Christians will find themselves removed from the Day of Man on the earth and placed in Day of the Lord in the heavens, though the Day of Man will continue for those remaining on the earth for at least another seven years. (Understanding these things will clear up a lot of misunderstanding concerning issues surrounding the rapture.)

Now reread the whole passage in I Thessalonians chapters four and five (pp. 154, 155 respectively). In this passage, the Church will be caught up into the Day of the Lord *in a particular way, at a particular time*. Christians will find themselves present in the Day of the Lord, even while the Day of Man continues on the earth until Christ returns to the earth at the end of the Tribulation.

This passage is being written to a Church. According to the passage, *how* and *when* will the Day of the Lord come for the Church?

But remember, the Day of Man will continue on the earth for at least another seven years.

With the distinctions between the Day of the Lord and the Day of Man understood, let's deal with one more issue in this passage that might seem a bit confusing. It has to do with the use of pronouns. The pronouns "they" and "you" do not refer to unsaved and saved respectively, as so many think they do. These two pronouns are referring to two groups of people *within the Church*. Remember the parable of the *ten virgins* — a complete group, with two separate groups within the complete group — five wise and five foolish. The pronoun *they* refers to *Christians who are not prepared for the rapture, nor are they prepared for their appearance at the JSOC*; and the pronoun "you" refers to *Christians who are prepared for the rapture and their appearance before the JSOC*. We can see this by identifying to whom this letter is

written. Paul addresses the letter to those who have "...turned to God from idols to serve a living and true God, and **to wait for His Son from heaven...**" (1:9b, 10a). This letter is addressed to those within the Church who *are awaiting the return of Christ* (1:10), and reveals certain things about those within the Church who *are not awaiting and prepared for the return of the Lord*.

With this in mind, try looking at 5:2-6 like this:

2 For you yourselves [referring to the believers who are addressed in 1:9, 10] **know full well that the day of the Lord will come just like a thief in the night.** **3 While they** [referring to believers who *are not looking forward* to the return of the Christ, *nor are they preparing* to meet Him at the JSOC] **are saying, "Peace and safety!" then destruction** [at the JSOC] **will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape.** **4 But you, brethren** [referring to those specifically addressed], **are not in darkness, that the day should overtake you like a thief;** **5 for you are all sons of light and sons of day.** **We** [referring to the same group of believers, Paul includes himself] **are not of night, nor of darkness;** **6 so then let us not sleep as others do** ["others" referring to believers who *are not looking forward* to the return of the Christ, rather are saying, "Peace and safety"(v. 3)], **but let us** [referring to believers who *are looking forward* to the return of Christ] **be alert and sober.**

Additionally, the fact that this passage is dealing with *two groups of saved people within the Church*, and not dealing with both saved and unsaved, can also be clearly understood by realizing another thing. The most catastrophic period in all of human history will take place during the last three and one-half years of the Tribulation. Just prior to the Lord coming back to the earth at the end of the Tribulation, **no one on earth** will be saying "Peace and Safety!" In fact, people will be crying out for the rocks to fall on them due to the horrific things that will be taking place prior to His return to the earth (Rev. 6:16).

No, this passage **cannot** be dealing with non-Christians with reference to the coming of the Lord to the earth (when He sets His feet on the Mount of Olives just prior to setting up His kingdom), because at that time, Christ's return to the earth **will not** be as a thief in the night. However, the Lord catching up His Church *will be* as a thief in the night to many *within the Church*, because many Christians are ill-prepared for this day and the issues facing them at the JSOC. They are so ill-prepared, that instead of being alert and sober concerning the times, they even now are saying, "Peace and safety!" This is exactly what is taking place today! And destruction for them at the judgment seat will be sure and sudden to so many!

This passage is certainly referring to the general condition of the *people in the Church* today and the sleepy condition in which so many will find themselves when the Lord resurrects and raptures the Church. It is evident that the vast majority of Christians today have little to no expectation of hearing the trumpet any time soon, and most of them appear to govern their lives accordingly. Notice that the servants in Matthew 24:48-51; 25:30; and Luke 12:45-48 took the same position — feeling that their Lord would certainly delay His return, and they governed their lives accordingly. These servants were viewed as slothful and unfaithful servants when their Lord did return.

And for the vast majority of Christians, since they are not prepared for His return, destruction will come upon them suddenly at the JSOC. Jesus will come as *a thief in the night* for those in the Church who are not expecting His return any time soon! Hence, Paul encourages those who continue to await the Lord to be sober and alert (1:10; 5:6)!

With these things in mind, go back and reread the entire passage (4:13-5:6 [pp. 154, 155, respectively]) making any notes you desire in the space provided for NOTES at the end of the section in chapter five.

Let what Paul says in this passage act as a warning to you! Don't let the Day of the Lord come upon you as a thief in the night. Don't be caught off guard when the trumpet sounds. I am listening for it even today! Are you?

In the way of a brief review, may I put it this way? Prior to the Day of the Lord taking place on earth (as previously seen, it is already taking place in the heavens), there will be three dispensations, which will have played out, each covering a 2,000-year period. Using a 360-day calendar, we can see that:

1. The first dispensation ran from Adam to Abraham and lasted 2,000 years.
2. The second dispensation, making up the dispensation of the Jews, runs from Abraham to the fulfillment of Daniel's Seventy Weeks. However, due to Israel having rejected and crucified their King at His first coming, the time clock for this dispensation stopped seven years short of its 2,000 years. At that time, God set the nation aside seven years short of its completion, with the remaining seven-year period (known as the Tribulation, the 70th week of Daniel or the Time of Jacob's Trouble) playing out once the present dispensation has run its course.
3. The third dispensation (the present one) makes up the dispensation of the Church. This dispensation is taking place between Daniel's 69th and 70th Weeks, while the clock for the previous dispensation remains stopped. This dispensation began in 33AD and will end when 2,000 years (using a 360 day calendar) are complete. We are fast approaching the end of this present 2,000-year period.

These three dispensations, each having lasted 2,000 years will make up Man's Day — six thousand years or six "days". Six is the number of man (Rev. 13:18); three is the number of divine perfection, hence — a perfect time-period for Man's Day. With respect to the timing of the promise of the coming of the Lord, Peter wrote that *a day is as a thousand years, and a thousand years as a day* (II Pet. 3:3, 8). There will be three dispensations during Man's Day with each one lasting 2 days, or two thousand years. And once the present dispensation ends, and the future seven-years remaining from the previous dispensation runs its course, the six days of man will be perfectly complete on earth, and the *Day of the Lord* will commence **on the earth** — the millennial reign of Christ. The Day of the Lord will last one thousand years, or one day.

Then His kingdom will have come on earth even as it is in heaven!

Day Five — The Purpose of Man Fulfilled

Pray first.

Obviously from what we studied yesterday in Paul's writing to the faithful believers at Thessalonica, our being caught up into the heavens means that our judgment *will take place in the heavens*. A study of the first three chapters of Revelation reveals quite a lot of details concerning these things, but I will save that for the video lecture. For now, let's look at passages having to do with this judgment for Christians!

A most simple statement found in the letter Paul wrote to the believers at Rome reveals that *we all* (the entire Church) *will stand before Jesus as Judge*.

Romans 14 (Paul writing to the Church at Rome)
10b For we shall all stand before the judgment seat of God.

The following passages also make it clear that Christians will be judged without partiality —

Acts 10:34 And opening his mouth, Peter said: “I most certainly understand now that God is not one to show partiality...

Romans 2:11 For there is no partiality with God.

Galatians 2:6a But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)...

Ephesians 6:9 And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

Colossians 3:25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

I Peter 1:17 And if you address as Father the One who impartially judges according to each man’s work, conduct yourselves in fear during the time of your stay upon earth...

Do you think that in that coming day, Jesus will say to one of His servants, “Well done...!” if it has not been well done? In commenting on Mt. 25:14-30, G. Campbell Morgan once said, “Jesus will never say ‘Well done’ to anyone unless it has been well done.” Think about it! How could He?

Also Paul describes *what* our ambition should be while we are here on earth, and *why* our ambition should be thus —

II Corinthians 5

9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him.
10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.
11 Therefore knowing the fear of the Lord, we persuade men...

Romans 2

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, **6** who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS: **7** to those who by perseverance in doing good seek for glory and honor and immortality, eternal ^{<166>}life; **8** but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. **9** There will be Tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, **10** but glory and honor and peace to every man who does good, to the Jew first and also to the Greek. **11** For there is no partiality with God.

I Corinthians 3

10b ...But let each man be careful how he builds upon it. **11** For no man can lay a foundation other than the one which is laid, which is Jesus Christ. **12** Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, **13** each man’s work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man’s work. **14** If any man’s work which he has built upon it remains, he shall receive a reward. **15** If any man’s work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

According to what you have read in these passages, *why* should our ambition be to please the Lord?

Jesus also spoke of this judgment many times. Matthew records one of the times:

Matthew 16

27 “For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS.

There are very many other passages that deal with the judgment of Christians, but you get the point. Will you write out what your impression is about all of this?

Now, let’s briefly review what we have learned.

- **Six thousand years ago, man was created in the image of God and according to His likeness — three parts (spirit, soul and body), and was apparently enswathed in glory (partially naked, but not ashamed, awaiting regal outer garments).**
- **Man was created to rule over the earth, but could not fulfill his created purpose *alone*. He needed a helper.**
- **God caused a deep sleep to fall upon the man, and God took part of his body and formed a woman — a suitable helper. Marriage was instituted.**
- **The union of marriage is to consist of a man and a woman. The two were to become one.**
- **The man and the woman were to cleave to each other; nothing was to separate them.**
- **Before the man and the woman were *completely fitted* for the position of rulership (they were naked and not ashamed, lacking the regal outer garments of splendor and majesty), they were tested for obedience. With the woman being deceived, the first man, the first Adam sinned and they lost the covering of glory. Now they were completely naked and shamefully hid themselves from God!³**
- **Redemption became necessary. The second Man, last Adam (Jesus Christ), came from glory, took on the likeness of sinful flesh (flesh apart from glory) and became mankind’s Redeemer. The Son of God became the Son of Man.**

Through the *past*, *present* and *future* work of Jesus Christ, man can be fully redeemed and placed back in a position wherein he will ultimately fulfill his created position (Ro. 11:29). Each portion of Christ’s work affects each part of man, respectively.

- **Through Christ’s *past work* on the cross as the Lamb of God (i.e., the Passover Lamb), God offers spiritual life (a spiritual birth) to anyone who will believe in Jesus’ finished work. This portion of the overall picture of salvation deals with the first of man’s three parts — his spirit. This spiritual birth affords an individual the free gift of eternal life and places him in the family of God as a child, in position to receive an inheritance as a first-born son of God.**

³ See page 223 in Appendix for distinctions between the two Hebrew words for “naked”.

- Through Christ's *present work* with His blood on the Mercy Seat (i.e. the Sacrificial Lamb) and His work as High Priest in the heavenly sanctuary, God offers a cleansing of sin to any believer who will avail himself/herself of Jesus' ongoing work. This portion of the overall picture of salvation deals with the second of man's three parts — his soul. This salvation of the soul is that which we are to work out in fear and trembling.
- Through Christ's *future work* as King-Priest, God offers His children a share in Christ's glory, splendor and majesty. This portion of the overall picture of salvation deals with the third of man's three parts — the body. This redemption of his body has to do with a redeemed individual (one who has been born again [a *spiritual* birth]), who, having worked out his own salvation in fear and trembling in this present life (the salvation of the *soul*) will have been found worthy of his high calling at the JSOC. This individual, a son through having been created in Christ [cf. Eph. 2:10], will be adopted (placed as a first-born son in the family of God), and will share in the inheritance as a co-heir with Christ. He/she will be enswathed in glory at the judgment seat (gaining that which Adam lost in the garden), and will be clothed in fine linen bright and clean at the wedding feast (gaining that which Adam never received — the regal outer garments), and will sit with Christ at His right hand during His millennial reign upon and over the earth, as His Bride.

Because a husband-wife relationship was the God-established pattern for rulership over the earth at the beginning, it will be so at the end. This pattern, being established perfectly at the beginning, cannot be changed or improved! Perfection cannot be improved upon! Therefore, in order for Christ to rule over the earth, He must have a Bride to rule with Him. Remember, "It is not good for man to be alone." And in order for an individual to be part of the Bride, an individual must be found to be worthy!

Through Christ's past, present and future work, God will have fully redeemed man, placing him in the very position for which he was created. Jesus, the Second Man the last Adam, will be the Bridegroom, Who will sit on the Throne over the earth and will rule with His Bride at His right hand for one thousand years. This thousand-year reign will make up the Day of the Lord upon the earth. His kingdom will have come on earth, as it is in heaven!

"The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever." — Revelation 11:15

As seen in the types of Joseph and Moses, Jesus, in the Anti-type of both, will acquire His Bride *prior to* His redeeming His brethren out of Tribulation⁴ (Rev. 1-3). However, the Bride will not be seen during this deliverance (the Tribulation [Rev. 6-18]). And according to the type in Ruth, the Bride will become the Wife of the Lamb (Rev. 19:7-9) through the redemption of the inheritance (seen in the Book of Revelation as being concluded at the end of chapter eighteen — the end of the Tribulation). The wedding festivities *in the heavens* follow the Tribulation on earth, but precede Christ's return to the earth.

Again, as seen in the type of Boaz, Jesus in the Anti-type, will meet His Bride on the threshing floor *prior to* His redeeming the inheritance for her, *prior to* the Tribulation. (The earth, that which is to be inherited by Christ and His Bride ruler [Ro. 4:13; Ps. 2:8; Heb. 1:2], will be wrested out of the hand of Satan, the present earthly ruler, through the events which take place during the Tribulation.) Both the redemption of the inheritance as well as His Bride becoming His Wife will be realized *at the end* of the Tribulation (through the preceding judgments of the Tribulation), but *preceding* the wedding festivities in the heavens

⁴ The Bride is acquired during the present dispensation, the wedding occurs in the conjunction with and during the time God completes His dealings with Israel, and the festivities follow — both for the wife of the Lamb in heaven and the restored wife of God on earth. The judgments of the Tribulation result in one becoming a wife and the other being restored as a wife.

and His return to the earth to set up His kingdom. These wedding festivities transpire in the heavens. In this way, the Wedding Feast takes place both on the third day — counting from the beginning of the dispensation; and on the seventh day — counting from the beginning of Man's Day in Genesis chapter one.

That which began in the beginning is finally brought to completion at the end. That which mankind lost through the death of Adam — the right to rule over the earth through death brought about by sin — will be redeemed through the work of Jesus, our Kinsman-Redeemer. Redeemed individuals who will have been found faithful to their calling at the JSOC (having been willing to suffer with Christ during the present time) will be glorified with Christ at His revelation (I Pe. 4:13). They will be covered with the glory that Adam lost in the garden; but the glory is only part of the necessary covering required to participate in the Wedding Festivities. It will also be required for each redeemed individual to have a wedding garment.

There is a definite distinction between being covered with glory and being allowed to clothe oneself with the wedding garment. The reception of the wedding garment (fine linen bright and clean [Rev. 19:8]) would have to follow the glory, for the reception of the garment could only be dependent on the reception of the glory. And there may very well be, probably will be, an interval of time before the *complete covering* is given for those found faithful at the JSOC. The outer covering may not be received until near the time of the Wedding Feast. It may be at that time, that those who are glorified with Christ, will also be *fully dressed*, having been clothed with fine linen, bright and clean, having done righteous deeds that stood the test of the preceding judgment fires (Rev. 19:8).

The details, the order of events, and the timing of these things have been given through the use of types in the Old Testament and through the use of parables in the New. In this manner, the picture becomes progressively complete.

Man, made in God's image and according to His likeness, will finally be placed in the position for which he was created — that of ruling over the earth! The Son of Man will sit on His throne, and the faithful ones making up the Bride will be seated with Him at His Right Hand. And there will be righteousness and peace upon the whole earth. Oh what a glorious time will soon exist on earth!

Maranatha!

I'll leave you with this passage to ponder:

Romans 10

11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; 13 for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED." 14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!" 16 However, they did not all heed the glad tidings; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?" 17 So faith comes from hearing, and hearing by the word of Christ. 18 But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD." 19 But I say, surely Israel did not know, did they? At the first Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION

WITHOUT UNDERSTANDING WILL I ANGER YOU.” 20 And Isaiah is very bold and says, “I WAS FOUND BY THOSE WHO SOUGHT ME NOT, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.” 21 But as for Israel He says, “ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE.”

Romans 11

11b But by their transgression salvation has come to the Gentiles, to make them jealous. 12 Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them. 15 For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead? 16 And if the first piece of dough be holy, the lump is also; and if the root be holy, the branches are too. 17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, 18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. 19 You will say then, “Branches were broken off so that I might be grafted in.” 20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; 21 for if God did not spare the natural branches, neither will He spare you. 22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. 23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. 24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural branches be grafted into their own olive tree?

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in; 26 and thus all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” 27 “AND THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.” 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

See you in class.

Next week’s study will require all five days of work, so be sure to begin early in the week. Procrastinating will only jeopardize what you might otherwise learn.

Understanding the Picture of Marriage —
From Beginning to End

Lesson Nine
The Fulfillment of the Anti-type